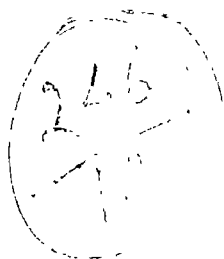


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*Editor : Bela Bhattacharya*



UNIVERSITY OF CALCUTTA

## CONTENTS

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Professor Dwijendra Lal Barua <b>Prof. Sukomal Chaudhuri</b>	: 1
Advent of Mahāvīra and Jaina Philosophy <b>Prof. Binayendra Nath Chaudhury</b>	: 3
Applied Buddhism : Studies in the gospel of Buddha from modern Perspectives <b>Prof. Dipak Kumar Barua</b>	: 11
Relevance of the Teachings of Tirthamkara Mahāvīra in modern society <b>Prof. Bela Bhattacharya</b>	: 19
The Trikāṇḍaśeṣa of Puruṣottama <b>Prof. Devaprasad Guha</b>	: 22
Mahāvīra & Aspects of Jaina Philosophy <b>Dr. Mani Kuntala Haldar (De)</b>	: 25
Buddhist Pantheon : An assimilation of Different faiths <b>Dr. Narendra Kumar Dash</b>	: 30
Romantic appeal of the Sakkapañha suttanta <b>Dr. Asha Das</b>	: 36
Buddhism in Bengal : The period of Propagation <b>Prof. Dipankar Srijnan Barua</b>	: 40
A short note on Āgama Literature in Central Asia <b>Dr. Kshanika Saha</b>	: 45
Significance of Vaishakhi Purnima <b>Dr. Sitangshu Bikash Barua</b>	: 49
Śhīlabhadra the teacher of Hiuen Tsang at Nalanda Mahāvihāra <b>Dr. Jayanti Chattopadhyay</b>	: 55

Asoka's appeal to the modern world <b>Dr. Saswati Mutsuddy</b>	: 58
Abhijjhā in the light of Sallekha sutta <b>Dr. Subhra Barua</b>	: 66
Tātparya in Mīmāṃsā system of Indian philosophy <b>Dr. Hemlata Pandey</b>	: 68
Śūnya-Śūnyatā : A methodological constraint of Nāgārjuna <b>Ms. Aiswarya Biswas</b>	: 76
Bio-ethics and ecological ethics in Buddhism with special Reference to concern for environment <b>Dr. Bandana Mukhopadhyay</b>	: 83
Shilalankar Mahasthavir : A Literary evaluation <b>Associate Prof. Sumangal Barua</b> Chittagong University	: 88
Buddhism and women's security : Position and liberty <b>Assistant Prof. Belu Rani Barua</b>	: 99
Conception of avijjā in Buddhist thought : A comparative study <b>Prof. Sumangal Barua</b> Dhaka University	: 107
Buddhist Biological Perspective of life <b>Prof. V.V.S. Saibaba</b>	: 115

## EDITOR'S NOTE

We, the faculty members of the Department of Pali of the University of Calcutta, are very happy to publish this twelfth volume of the Journal of the Department of Pali in 2003. The present volume is dedicated to late Professor Dwijendra Lal Barua, Ex-Reader, in the Department of Pali, University of Calcutta. He was a very popular and efficient teacher and profound scholar in Pali.

In May 2003, the teachers and the students of the Department of Pali, observed of 2547th BUDDHA PURNIMA DAY, a day of triple important events in the Buddha's life, day of Birth, day of Enlightenment and the Demise. Prof. Asis Kumar Banerjee, Honourable Vice-Chancellor, Calcutta University inaugurated the ceremony. Swami Tyagarupananda, Vice-Principal, Ramkrishna Mission Vidyamandir, Belur Math, Howrah, graced the ceremony as a chief-guest. Prof. Ujjwal Basu, Registrar, Calcutta University, Prof. Swapan Kumar Pramanick, Professor, Department of Sociology, Calcutta University, at present Honourable Vice-Chancellor, Vidyasagar University, Midnapore, Dr. Dhurjati Prasad De, Secretary, Arts and Commerce, Calcutta University also graced the ceremony by their kind presence.

A seminar also was convened on "M.M. Haraprasad Shastir dristite Bauddhadharma". Prof. Bimal Kumar Mukherjee, Professor in the Department of Bengali, Calcutta University, Prof. Binayendra Nath Choudhury, Research Professor in Pali and Buddhism, The Asiatic Society, Kolkata, Prof. Sukomal Choudhury, Ex-Principal, Govt. Sanskrit College, Kolkata, Prof. Devaprasad Guha, retired teacher of Rangoon University, Myanmar, had enriched the seminar with their scholarly deliverance on different aspects of M.M. Haraprasad Shastri. In this connection many dignitaries were present and the teachers of other Departments also participated.

A cultural function was organised by the students and the teachers of the Department. A dance drama entitled "Vāsavadattā" by Tagore was staged under the direction of Dr. Jayanti Chatterjee, Lecturer, in the Department of Pali, Calcutta University, in this occasion.

Among other activities of our Department, 'Freshers Welcome' programme of the new students and also at the sametime 'Fare-well' to the out-going students were held on the 24th December, 2003.

Mrs. Gita Ray, a student of the Department of Pali, Ms. Saswati Mutsuddi, lecturer in the Department of Pali, Calcutta University and Phan Van Hat,

a student from Vietnam, obtained the Degree of Doctor of Philosophy (Ph. D.) this year under the direct supervision of Prof. Dr. Bela Bhattacharya.

This volume contains twenty-one valuable articles from eminent scholars both in India and abroad.

We take the opportunity here to offer our sincere thanks and profound gratitude to our respected patrons for contributing their valuable research papers which enriched the Journal with their scholarly approach on different aspects of Pali and Indology and hope to receive their sympathetic attitude in future.

Lastly, I would like to express my hearty gratitude to Prof. Asis Kumar Banerjee, Vice-chancellor, Calcutta University and Prof. Suranjan Das, Pro-Vice-Chancellor for Academic Affairs, Calcutta University for their sincere help and encouragement. I further, express my heart-felt gratitude to Prof. Tapan Kumar Mukherjee, Pro-Vice-Chancellor for Business Affairs and Finance, Calcutta University, for the financial assistance to publish this volume in time and also convey my heartiest thanks to Mr. Pradip Kumar Ghosh, Press Superintendent, Calcutta University for his untiring help in the publication of this volume quickly.

Department of Pali  
University of Calcutta  
30.12.2003

Bela Bhattacharya

DEDICATED TO  
LATE DWIJENDRA LAL BARUA  
READER  
DEPARTMENT OF PALI  
UNIVERSITY OF CALCUTTA

VII 27



**Late Dwijendra Lal Barua**  
**Reader, Department of Pali**  
**University of Calcutta**



## PROFESSOR DWIJENDRA LAL BARUA

Prof. Sukomal Chaudhuri

A veteran Pali scholar and devoted Buddhist by birth Professor Dwijendra Lal Barua (=D. L. Barua) was born in a respectable family of Unainpura village, P.S. Patiya, Chittagong (now in Bangladesh) on 14th January, 1906. His father was Ananda Kumar Barua and mother Bakul Kumari Barua. He studied at Chittagong Municipal School after completing his primary education at the village school of Unianpura under Janmejy Barua, a distinguished teacher of the locality.

Professor Barua passed his Matriculation Examination from the Chittagong Municipal School in 1924. In the mean time he lost his father. He was at a loss what to do. He was the eldest son in the family. His younger brother Shri Priyendra Lal Barua and his only sister were just children of three to four years old. He had no other alternative but to bear the burden of his family. But Ven. Dharmavamsa Maha-sthavir of Anayet Bazar Buddhist Temple of Chittagong district town came forward as a saviour to Professor Barua. Ven. Dharmavamsa Maha-sthavir was a Lecturer at Chittagong Govt. College and used to teach Pali there. He was a man of compassionate heart who helped Buddhist students to get their higher education. He provided them fooding and lodging in his temple at his own cost. He brought young D.L. Barua from the his Unainpura village and admitted him to Chittagong Govt. College wherefrom Barua passed his B.A. Examination with Honours in Pali. After passing B.A., D.L. Barua came to Kolkata for his higher study. He passed M.A. in Pali and stood first in Class I. He obtained University gold medal as he stood first in M.A. He got Research Scholarship for undergoing Research under Professor B. M. Barua, first University Professor of Pali, Calcutta University.

Prof. D.L. Barua was appointed as Assistant Lecturer in Pali in 1937. Then he was married to Sm. Supriya Chaudhuri, daughter of Pulin Chaudhuri of Satbaria village, Chittagong. Under able guidance of Professor B.M. Barua he carried on research work in Pali literature and published a good number of articles in journals of India and abroad. He also edited the commentary (=Atthakathā) of the *Cariyāpitaka*, one of the fifteen texts of the Khuddakanikāya under Sutta Pitaka. This commentary was published from the Pali Text Society, London, in 1939. He has compiled a wonderful Pali Grammar in English which was published by R.P. Mitra & Sons, Kolkata in 1956 and its revised edition was published by the Board of Secondary Education, West Bengal in 1968 under the title PALI GRAMMAR. This grammar is useful

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(Born : 14.1.1906 :: Died : 18.02.2003)

not only to the students, but also to the teachers and scholars in the field of Pali throughout the world. Due to its immense popularity, this grammar was reprinted for a number of times.

Prof. D.L. Barua was promoted to the post of Reader in Pali in 1965 and he retired in 1970.

He was appointed Superintendent of the BUDDHIST HOSTEL under Calcutta University and very faithfully discharged his duties as a Superintendent for about forty years. He was very strict in discipline, but at the same time he was very kind and dear to the boarders. Many Buddhist students from Chittagong came to stay in this hostel who regarded Prof. Barua as their father. He regulated their life with strict discipline. As a result this Buddhist hostel produced a good number of Buddhist doctors, engineers, professors, lawyers and the like.

As a teacher Prof. Barua was very sincere and helpful to the students in their needs. He maintained discipline all through his life. He attended the classes very punctually, never late even for a minute. Many times we found him sitting and waiting for us in the class-room. We tried our best to attend at least his classes in time, but many times we failed. He did not say anything, just gave percentage and started reading from the text. Giving notes in the class was not in his habit. Rather he would explain a topic for three times, but he would not dictate note. He encouraged the students to prepare the notes themselves and he corrected them very sincerely and with attention. His handwriting was just like pearl, very neat and clean. His corrections in our notes were picturesque. We had never to ask him—"Sir, we cannot follow what you have written". These qualities in his character earned him prestigious "Certificate of Honour" as an "Eminent Teacher" awarded by the University of Calcutta for the first time in its history.

In the first half of his life, Prof. Barua was associated with Bauddha Dharmankur Sabha (=Bengal Buddhist Association) and Maha Bodhi Society of India. But as he was a man of strict principle, he gave up his association from both the institutions. His regulated and disciplined life made him long-lived. He expired on the 18th February, 2003 at Kolkata at the age 97 years, leaving behind him his wife, four sons and two daughters.

### MAY HE ATTAIN THE BLISS OF NIBBĀNA

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I am indebted to Sri Priyendra Lal Barua (Garia) and Shri Sujata Sebak Barua (Jadavpur) for supplying me informations about Prof. D.L. Barua.

## ADVENT OF MAHĀVĪRA AND JAINA PHILOSOPHY

Binayandra Nath Chaudhury

Bhagavān Mahāvīra, according to the Jaina tradition, was the last of the twenty-four Tīrthaṅkaras or “ford-makers across the stream of existence.” The Jains say that their first Tīrthaṅkara, Lord Rṣabha showed the right path to the suffering humanity at the dawn of civilisation of Karmabhūmi millions of millions years ago in the present cycle of time in this part of called Bhārata Kṣetra (Ref. Ādipurāṇa of Jinasena). Beginning with Rṣabha Deva each Tīrthaṅkara preached the doctrine to his own age— of these Tīrthaṅkaras, the first twenty-two seem to be completely mythical and unhistoric persons. Even Ariṣṭanemi, the twenty-third Tīrthaṅkara and predecessor of Pārśva, the twenty-third Tīrthaṅkara is said have died 84000 years before Mahāvīra’s Nirvāṇa. But the last two prophets Pārśva and Mahāvīra are historic personality as evidenced by Jaina traditions, facts about their disciples, and accounts contained in the Buddhist canonical literature. The term Jaina, i.e. follower of Jainism is derived from Mahāvīra’s epithet Jina which means ‘conqueror’— one who has conquered his passions and desires. It is applied to the liberated souls who have conquered passions and desires and karmas and obtained emancipation, Mahāvīra, the great spiritual hero, cannot be regarded as the founder of Jainism, because even before him, some kind of Jaina teachings, especially those of Pārśva were existent. But Mahāvīra, a great reformer, gave a new orientation to that faith and modern Jainism may rightly regarded as result of his teachings.

Very few facts about Pārśva’s life is known to us. He is said to have been a son of Aśvasena, king of Banaras and his wife was Vāmā. After thirty years of household life he became an ascetic and, after performing penance for 84 days, received enlightenment. He lived for a full hundred years and died on Mount Sammenta (Bihar) some 250 years before Mahāvīra. He might have been of a genial nature as he is always given the epithet ‘purisādāṇīya’ i.e. beloved of men. We know, however, something of his teachings and about his disciples. He believed in the eternity of matter.

The disciples of Pārśva preached that self control (saṃyama) results in the cessation of karma (aṅhaga), and penance leads to its annihilation. Pārśva promulgated four vows. viz. that (1) life should not be taken (2) no falsehood be spoken, (3) nothing should be received which is not willingly given and (4) non-attachment should be practised (bahiddhādāṇāo veramaṇam), the last one refers to celibacy and the vow of non-possession (Ref. Schubring, Die Lehre Jainas, p. 25). Pārśva instructed his disciple monks to wear white garment and his follower came to be known as Śvetāmbara (white-clad). The

conversation between Kesī, one disciple of Pārśva and Gayama, the chief disciple of Mahāvīra in the Uttarādhyāyana Sūtra (Chapter XXIII) testifies to friendly relation of Pārśva and Mahāvīra.

Two luminous stars Mahāvīra and Buddha appeared and flourished in the sky of India in the sixth century B.C. Both have similarity in their birth and early life though they differ in faith and teaching. Some authentic facts of Mahāvīra's life can be collected from the Ācāraṅga Sūtra, Kalpa Sūtra, Bhagavati Sūtra, etc. of the Ardha-Māgadhī canon, Vardhamāna Mahāvīra belonged to the aristocratic Jñāta or Jñātrika (Pali Nāta or Nātha) clan and born of Kṣatriya parents Siddhārtha, a wealthy noble man and Triśālā, a Licchavi princess at Kuṇḍagrāma, suburb of Vaiśālī. But tradition tells of the transference of Mahāvīra's embryo from the womb of the Brāhmaṇa lady Devanandā to that of Triśālā. It is difficult to ascertain how old this belief is, the Jaina canon makes Mahāvīra speak of Devanandā as his mother who was admitted to the Saṅgha by him as depicted in the fifth Aṅga Bhagavati Viyaha Paṇṇati. The Jaina canon also gives Mahāvīra some suggestive epithets like Nāyaputta (Pali Nātaputta) i.e. scion of the Nāya clan, Kāsava on account of his gotra, Vesāliya after his place of birth. He is most frequently referred to as 'the venerable ascetic Mahāvīra'. But in the Buddhist texts he is always called Nigaṇṭha Nātaputta as he belonged to the Nigṇṭhas (Nirganthas), a religious ascetic community during Buddha's time. Mahāvīra's parents professed the religion of Tīrthaṅkars, especially that of Pārśva. Mahāvīra lived a pious householder's life, practising the first vows of a Jaina laymen and meditating on the true nature of things gained vairāgya and so doing adopted the vows of Nirgrantha (fetterless) muni. He married Yasodā and had a daughter called Anojjā (Anavadyā), who was married to the Kṣatriya Jamālī, who is said to be the originator of the first schism in the Jaina Saṅgha. At the age of 30 years Mahāvīra lost his parents and with permission of his elder brother Nandivardhana left the house at the beginning of winter and embraced severe ascetic life of monk. The Digambaras say that the eternal and natural attire of a Jaina muni is nakedness and Mahāvīra adopted it as a Nirgrantha sādhu. So thirteen months after renunciation he abandoned his clothing in winter as vow for severe penance and began to wander about as a naked monk (Jacobi, Jaina Sūtras, pt. I p. 79). His followers are known as Digamabara (i.e. sky-clad or naked). Thus Mahāvīra besides agreeing with the four vows enunciated by Pārśva who prescribed white clothing (śvetāmbara), took up the first important step in the reformation of Jaina Saṅgha by introducing casting of the last piece of garment. The fine ballad in the Ācāraṅga Sūtra gives us a beautiful picture of the way in which he performed meditation in austerities suffering the usual discomforts caused by insects, rough weather and even enduring physical ill-treatment by the unfriendly people.

Mahāvīra lived the life of a hermit and practised meditation for more two years and then he took to a wandering life which lasted for 12 years. In this period his thought matured. He attributed life (jīva) not only to animals and plants, but the material objects like earth and water, assumed the real cause of worldly misery to be Karma, produced by indulgence in sensual pleasure, and the essential misery of life to be caused by endless cycle of birth and death. His own behaviour furnished an example to be followed by the monks in their religious life. From the very beginning he practised self-denial and he was of an austere temperament. Self-mortification assumed the utmost importance in his Order (Saṅgha). Jaina tradition tells us that Mahāvīra was born possessed of three kinds of knowledge, viz. the sensuous or perceptual (mati), the scriptural (s'ruta) and the clairvoyant or supersensual (avadhijñāna) and acquired the fourth achieving omniscience (Kevalajñāna) at the end of 12 years of austerity. Mahāvīra became a Jina, a Tathāgate, a tirthankar, an omniscient teacher. Now he was a Kevalin comprehending all objects. He knew all conditions of the whole world of all living beings and then as a profound teacher he preached the ancient truth all round (Jaina sūtra. I. p. 201). Henceforth he entered on his career as a religious teacher and spent 30 years as a wandering ascetic preacher. Only during the four months of the rainy season (varṣāvāsa) every year did he live in one place. The Buddha also adopted and introduced this system for his followers. The Jaina tradition gives the names of such places at Campā, Vaisālī, Rājagṛha, Mithila, S'rāvastī, etc. where he spent one or more rainy seasons and thus gives us a fair idea of the country over which he wandered propagating his faith. With spread of his fame and popularity, he was now better received by the people, and famous kings like Srenika Bimbisāra and Kunik or Ajātas'atru came to hear him preach. Mahāvīra continued to teach until death at the age of 72 at Pāvā, now Pāvāpuri in Bihar.

We do not know exactly what the preaching of Mahāvīra was, to which additions were made in later days. Practically Jaina thought, in comparison to Buddhism and Brahmanic philosophy, has not developed into new and fundamentally divergent streams and, as Jacobi pointed out, little change has taken place in the Jaina religion in the course of centuries. (Ref. Sacred Books of the East, Vol XIV, XV). As reformer of an existing religion, Mahāvīra added a few doctrines to those of his predecessor. Mahāvīra taught five vows including chastity to the four of Pars'va and he innovated the confession of sin. He added the fifth vow, the importance of nudity and also a more systematic arrangement of Jaina philosophical tenets may be credited to his reforming zeal. Apart from the reforms in ethical teaching, made additions to the metaphysical and psychological systems of his predecessors, Mahāvīra also codified an unsystematic mass of beliefs into a set of rigid rules of conduct

for the members of the Saṅgha which consists of monks, nuns, layman and laywomen. The Jaina sutras such as Āyāraṅga Sūta (Ācāraṅga Sūtra) contains sermons treating of the way of life of a monk which show that Mahāvīra lay much stress on rigorous asceticism and ahiṃsā. These sermons consist mainly of exhortations and warnings e.g. the warning against any kind of killing or injury of living creatures, for instance :

“I speak thus. All saints (Arhats) and Lords (Bhagavats) in the past, in the present and in the future, they all say thus, speak thus, announce thus and declare thus. One may not kill, nor ill-use, nor insult, nor torment, nor persecute any kind of living being, any kind of creature, any kind of thing having a soul, any kind of being. That is the pure, eternal, enduring commandment of religion, which has been proclaimed by the sages who comprehend the world”.

In the Pali texts Mahāvīra is always mentioned as Nigaṇṭha Nātapatta as one of the eminent heretical teachers (aññatitthiya) contemporary with the Buddha (e.g. Saṃyutta Nikāya, I. p. 66). Nāta (or Nāya) was the name of his clan, he was called Nātaputta, just as Buddha was called Sakkaputta (śākyaputṛiya) and Mahāvīra was the leader of a sect known as the Nigaṇṭha (Nirgranthas or those who are free from bonds). Nātaputta is said to be omniscient, all knowing, all seeing, to have all-comprising knowledge and Pali literature only deals with ethical aspect of his teachings.

The principal teaching of Mahāvīra, as contained in the Pali Nikāyas, is that perfection can be attained only by neutralising the effects of past Karma and avoiding the accumulation of either merit or demerit. Mahāvīra advocated rigorous asceticism (tapasyā) for counteracting the past Karma, Mahāvīra teaches by easy means the highest bliss cannot be attained, it is only by means of rigorous ascetic practices that it can be obtained. According to the Sāmaññaphala Sutta of the Dīgha Nikāya Nigaṇṭha Nātaputta is restrained with a fourfold restraint (Cātayāma saṃvara), – he is restrained as all water, restrained as regards all evils; all evil he washed away and he remained absorbed in Knowledge and meditation of self (Ref. N. Dutta, Early Monastic Buddhism. Vol. I p. 41).

Mahāvīra gave an elaborate and scientific discourse on the Law of Karma and the same is well-described in the Jaina metaphysical books like Gommatsāra, and Pañcāstikāyasāra, etc. According Mahāvīra, the karma is a real and material thing—the cause of the bondage of an unemancipated soul. Mahāvīra preached Ātmavāda. He said, “the soul is in combination with matter from time immemorial. Though in its pure essence the soul is an independent personification of perfect knowledge, perfect perception, perfect power and perfect bliss, but combination with matter has caused its delusion and impurity, which make soul transmigrate in many different mundane existences from

eternity and so suffer a multitude of afflictions (dukkha). The Karmic matter is inhered in the soul but for a time. As soon as the embodied soul sees the true nature of the things and bheda vijñāna (discriminating inner sight) it gives up all attachment to the worldly affairs and false delusions and becomes absorbed in self-concentration and penances. Thus it gets itself freed from the bonds of Karma” (Pañcāstikāyasāra).

The Karma matter which plays such an important part is mainly divided by Mahāvīra into following eight kinds :—

1. Jñānāvaraṇīya or the knowledge—obscuring karma; it obscures the power of cognition.
2. Darśanāvaraṇīya or Perception—obscuring Karma; it obscures the power of perception.
3. Mohaṇīya or Deluding Karma, it undoes the faith and right conduct of a soul.
4. Antarāya or opposed Karma; it interferes with the free functioning of a soul.
5. Vedāṇīya of Affective Karma, the result of it is the feeling of either pain or pleasure.
6. Nāma or State-determining Karma; it gives the soul the factors of its objective individuality—man, animal etc.
7. Gotra or Family determining Karma, this brings the soul into a high or low family.
8. Āyu or Age-determining Karma; it determines the span of a soul's particular life.

These eight are again subdivided into different sub-classes and there are 148 sub-classes in all (Tattvārtha Sūtra, S.B.J. Vol. II pp. 159-169). Further these embodied souls migrating in this world, pass through four grades of life, viz. Deva, Manuṣya, Tiryāṇca and Naraka which are called gati comparable Buddhist Pañcagati as the result of good or bad Karma (ibid p. 67).

Karma is the link which unites the soul to the body, Ignorance of truth and four passions viz. anger (krodha), greed (lobha), pride (māna), and delusion (māyā) which are called Kaṣāya or sticky substances where Karmic particles stick, attract the flow of Karmic matter towards the soul. The state when karmic particles actually began to flow towards the soul to bind it is called Āsrava or flow. The state when these particles actually infiltrate into the soul and bind it is called Bandha or bondage.

In bondage, the Karmic matter unites with the soul by intimate interpenetration, just as water unites with milk. It is for this reason that we find life and consciousness in every part of the body. By the possession and right faith, knowledge and conduct, the influx of fresh karma stopped, which

stage is called *saṁvara* or stoppage. The state in which the existing karma is exhausted is called *Nirjarā* or wearing out i.e. effects of Karma is destroyed by *Samvra*. When the last particle of Karma has been exhausted the partnership between soul and matter is dissolved, and the soul shines in its intrinsic nature of infinite faith, knowledge, bliss and power. This state is called *Mokṣa* or liberation.

Here *Kevalajñāna* or omniscience is attained. The liberated soul transcends *saṁsāra* (repeated existence) and goes straight to *siddhaśilā* at the top of the world and dwells there in eternal knowledge and bliss. Bondage, therefore, means union of the soul with matter and liberation means separation of matter with soul. *Āsrava* or the flow of matter towards the soul is the cause of bondage and *saṁvara* or the stoppage of this flow is the cause of liberation. These five states together with the *Jīva* (soul) and *Ajīva* (non-soul) and two more substances *puṇya* and *pāpa* which are results of good action (Karma) or bad action respectively make up altogether nine categories (*Navatattva*) of Jainism (Ref. Shah, *Jainism in North India*, p. 39).

*Mahāvīra* has declared the threefold Path of Right Belief, Right Knowledge and Right conduct, for the release of embodied souls from transmigration which path is styled as *Ratnatraya* (three jewels) *Dharma* in the *Jainaśāstras* (*Tattvārtha Sūtra*, SBJ II, p. 1). Right Belief, according to *vyahāranaya* (practical point of view, for there are described two points, real and practical of looking things) is the belief in the aforesaid *tattvas*. Knowledge of the aforesaid *tattvas* is the true practical knowledge. Due observance of the prescribed vows and rules is the practical right conduct (ibid, pp. 4, 45). These three jewels from the real viewpoint are respectively the belief, knowledge and attainment of the true and pure nature of soul itself. Real right conduct is nothing other than self absorption.

Practical Right Conduct is twofold :—

(1) less rigid for householders and (2) strictly austere, the direct cause of liberation to be pursued by ascetics and saints (ibid, p. 137). The householder begins with the acquisition of right faith and knowledge and takes to the observance of five vows of non-injury (*ahimsā*), truthfulness (*satya*), non-theft (*acaurya*), chastity (*brahmacarya*) and non-attachment (*aparigraha*)—*Tattvārtha Sūtra*, p. 137. Then he gradually improves his observance of the vow, step by step, till he becomes a saint (*samaṇa*) and he begins the practice of *Mahāyratas* observing all the vows fully. *Mahāvīra* proclaimed the *Dharma* to be *ṣṣṣ* nature of things. (*Vastu-svabhāvo dharmah*). He in accordance with his definition of *Dharma*, demonstrated the eternal truth about all the existing things. He said, that this universe is eternal without beginning and end (Cf. *Sumaṅgalāvilāsinī*, p. 119). It is nothing but the sum-total of substances which have been existing from eternity and shall remain so for ever. In this universe nothing new is created, nor is anything destroyed. Only there are modifications



of substances, which cause the beginning, duration and end of a particular condition of the universe (Tattvārtha Sūtra, SBJ, II, p. 120-121). Therefore there is no need of any creator. So Mahāvīra and other Jain thinkers declined the existence of God as the creator.

Further the substances of the eternal universe are described as jīva (soul) and ajīva (non-soul). The lakṣaṇa or characteristics of living substance (soul or jīva) is upayoga, attention, consciousness, attentiveness (Jaina Sūtras, pt. II, p. 244) and non-living substance (ajīva) is all the rest, which is void of this lakṣaṇa and is of five kinds : (1) Matter (pugala), (2) Space (ākāśa), (3) Time (kāla), (4) Medium of motion (dharmāstikāya), and (5) medium of rest (adharmaastikāya) Thus in all, Mahāvīra enumerated, six kinds of substances, which compose this universe, for a elaborate description of which the whole Jaina canon is filled, but, in short, these are (1) conscious immaterial substance as soul which is infinite number and matter and its special attributes like touch, taste, smell and colour. Its atoms and molecules are infinite and innumerable, (3) space with two divisions : (1) Lokākāśa (universe) and (2) alokākāśa (non-universe) based on dharma and adharma, is infinite and immaterial providing place to all other substances, (4) time is an immaterial and immovable substance which is an auxiliary cause in bringing about modifications in all the substances. Each time atom occupies one point of space, thus the space of the universe which has innumerable spatial points, covered entirely by time-atoms, (5) the medium of motion is one immaterial substance, co-extensive with the universe. Its function is to support the motion of souls and matter, and (6) the medium of rest is also one immaterial substance and co-extensive with the universe. It is an auxiliary cause for the rest of souls and matter (Ref. Umāsvāmi's Tattvārtha Sūtra, Ch. V). Thus according to Mahāvīra, this universe is composed of six real uncreated substances (dravyas) and all the manifestation of this universe are due to modifications of soul and matter with the help of the other four substances (Ref. Principles of Jainism, p.4). As the Jaina metaphysics is a realistic pluralism it is called Anekāntavāda or the doctrine of the manyness of reality.

Mahāvīra aimed at defining the very nature of thing and a true path for the emancipation of all living beings of any grade quite in a scientific way. And as such his principle of Syādvāda was quite peculiar to him and was a very successful attempt to explain the exact reality of an object. The universe being a complex of innumerable elements and aspects and our knowledge being imperfect, we cannot grasp the whole of it from our limited standpoints. Hence ours are the only partial side-views and could not be relied upon. Therefore Mahāvīra and later Jain thinkers propagated Syādvāda i.e. the doctrine of may be (syat) or somehow or relative and conditional knowledge,

which is also called Saptabhaṅgīnaya or theory of sevenfold judgement, i.e. affirmation or negation made from any of the seven standpoints (naya) cannot be regarded as absolute, viz.

1. Syādasti : From some stand-point a thing or substance is (real).
2. Syānnāsti : From some stand-pint a thing is not.
3. Syādasti nāsti : From some stand-point a thing is (real) and is not.
4. Syādavaktavyam : Form some stand-point a thing is indescribable.
5. Syādasti ca avaktavyam : From some stand-point a thing is (real) and is indescribable.
6. Syānnāsti ca avaktavyam : From some point of view a thing is not (i.e. unreal) and is indescribable.
7. Syādasti ca nāsti ca avaktavyam : From some point of view a thing is and is not and indescribable (Ref. Tattvārtha Sūtram, Sacred Book, of the Jainas, II. p. 16). All the questions about the reality of a substance must be decided with the help of Syādvāda, which in an admirable way removes all difficulties. It is enough to point out in the teachings of Mahāvīra, things are viewed and explained in all their aspects. In the similar way the position of Self is defined. In this system of Syādvāda no such teaching finds place solely from a single view-point. Mahāvīra taught the self is ever one, eternal, Pure and all-knowing in its essence. The rest are all outside the self, non-eternal and brought about as results of action”— (Saint Amitgati's Sāmayika-20). Hence “the Self encased in the body undergoes various sorts of sufferings, because of this connection therefore those who desire deliverence of their selves should avoid this corporcal contact through mind or speech or action (ibid 28). Thus self though unperishing and eternal, yet passes away on death, owing to its association with the kārma as into some other form of life and continues to suffer pain and misery until its emancipation. Now Syādada, if rightly applied to life, stands firmly for religious tolerance along with the intellectual impartiality.

## APPLIED BUDDHISM : STUDIES IN THE GOSPEL OF BUDDHA FROM MODERN PERSPECTIVES

Dipak Kumar Barua

'Buddhism', as such, signifies the 'ism' that is based on Buddha's life and teachings or that is concerned with the gospel of Buddha as recorded in the literature available in Pāli, Sanskrit, Buddhist Sanskrit and Prakrit, wherein has been described a very abstruse, complex, learned and lofty philosophy of life or that preserves a kind of rites and rituals founded on the tenets of Buddha and the way of life preached by Him.<sup>1</sup> On the other hand, the word 'Applied', though it appears to be curious at the first instance in relation to 'Buddhism' is not quite inappropriate since with the rapidly developing academic, economic, political and social surroundings during the second half of the twentieth century and at the commencement of the twenty-first century human life has totally been changed. Under these circumstances, the Buddhist scholars of all over the world are being compelled to reinterpret Buddhism, without delimiting its obligatory monastic and scriptural significance, in the light of the recent researches in the disciplines of stem cell and cloning, ecology and environment, peace and non-violence, human rights and moral values, welfare economics and the like. Hence Buddhism with its pristine purity is to be searched out and interpreted, though not easily in some cases, with references to all such modern topics in the sacred sayings of Buddha according to the needs of the present days. These new interpretations of as well as searches in Buddha's gospel may simply be termed as 'Applied Buddhism', i.e. the applications of Buddhism in the modern way of life or the practical aspects of Buddhism. Since there are subjects like Applied Physics, Applied Chemistry, Applied Economics, Applied Mathematics and Applied Statistics, in relation respectively to (Pure) Physics, Chemistry, Economics, Mathematics and Statistics a proposal has been made in the present paper to highlight some of the applied aspects of Buddhism under modern contexts by using the term 'Applied Buddhism' as some Buddhist scholars have already used the terms like 'Engaged Buddhism', 'Green Buddhism' to signify one or more modern practical aspects of Buddhism which, in several occasions, has been defined as 'a way of life', that may change retaining the higher qualities or essence of life due to the changed circumstances, places and times. Now-a-days the world is gradually getting closer or rather it is becoming a 'global village', communication barriers are withering out, explosively advancing medical techniques are invented, scientific technological advances have become so rapid that it has almost become difficult to keep pace with those, and sundry problems relating to economics and politics, population explosion, pollution of all types including cultural, scarcity of essential commodities and

indiscriminate use of human, natural, and water resources are becoming more and more pronounced day by day and under such a backdrop of world situation Applied Buddhism may be the only instrument left now for the mankind to address all such human achievements and lapses.

One's life may be perfected, according to Theravāda Buddhism, through the *silas*, 'moralities', which at the very outset control one's physical actions; next one's, *citta*, 'mind' may be subdued by meditation; and lastly one's whole individuality may be directed towards the attainment of *paññā*, 'wisdom'. This process of perfection may be applied to the lay life as well. In the Pali *Tipitaka* one would find that which is very much relevant to modern life and problems. In the subsequent discussion an endeavour has been made to show how 'Buddhism' is still applicable to the modern way of life in its various spheres.

The Blessed One's gospel is itself called *akālika*, 'beyond time'. Immediately before the *Mahāparinibbāna* at Kusinara Buddha allows His disciples to change, modify and alter His minor teachings according to the needs of the future, although He has made some utterances, which would eternally remain fresh. Hence Buddhism has been able to occupy a prominent place in modern life, because of its timeless applicability, emanating from a set of eternal values. The factors which have made Buddhism 'timeless' are: (i) the recognition of the responsibility of the individual; (ii) the liberty of thinking as Buddha says : 'Come and see'; (iii) freedom from tensions, work drudgery, and boredom through practical teachings of the Blessed One; (iv) unostentatious ethical principles, and (v) *Jhāna*, 'meditation' which is very much needed today in the highly technological and economically advanced world.

Buddha's practical outlook may be traced in his very first sermon called the *Dhammacakkapavattana-Sutta* delivered to his first five disciples at Sarnath on the fullmoon day of *Āṣāḍha*. In the first portion of this grand discourse Buddha suggests to avoid the two extremes, namely, devotion to self-mortification that is painful and unprofitable and asks to adopt the *Majjhimā-patipadā*, 'Middle Path', which is very much applicable even today to every sphere of human life; while in the second portion, discussion has been made on the Four Noble Truths. The first truth is suffering, the second origin of suffering, the third cessation of suffering and the fourth the path leading to the cessation of suffering, which is otherwise called *Ariyaṭṭhaṅgika-magga*, 'Noble Eightfold Path', consisting of the right view, right resolve, right speech, right livelihood, right effort right mindfulness and right concentration. This Fourfold Truth represents a definite procedure or scheme of thought, which is equally, followed even today in other branches of knowledge, e.g., science of medicine, science of wealth etc. In fact, these Four Truths are nothing but

the four cardinal articles of medical science, applied to the spiritual healing of mankind.<sup>2</sup>

The Buddhist social philosophy aims at peace, amity, and justice. With such aims in view Buddha's tenets encourage the cultivation of the social emotions for maintaining harmony in the society. Thus among the prescribed meditations is found a set of four called the *Brahmavihāra*, 'Sublime stations' consisting of *Maitrī*, 'Friendliness', '*Karunā*', 'Compassion', '*Muditā*, 'Sympathetic joy' and *Upekkhā*, 'Impartiality' which are meant to regulate the human attitude. Even today these four 'Stations' are extremely necessary to preserve and restore social harmony. Indeed the peace of which the United Nations Organization tells often today is but an indication that the whole world is gradually veering round to the beliefs embodied in the utterances of Buddha. It may also be noticed that Buddha's advice which is extremely necessary to maintain social unity among the quarrelsome persons may be found in His discourse delivered in connection with the re-establishment of unity among the disputations bhikkhus of Kosambi. As both the parties go to Sāvatti to meet Buddha, the latter One addressing Sāriputta says; "Do not reprove them, Sāriputta, for harsh words do not serve as a remedy and are pleasant to no one. Assign separate dwelling places to each party and treat them with impartial justice. Listen with patience to both parties. He alone who weighs both sides is called a *muni*. When both parties have presented their case, let the Sangha come to an agreement and declare the re-establishment of concord..... Let both parties enjoy the gifts of lay members, be they robes or food, as they may need, and let no one receive any noticeable preference over any other." Again in answer to Venerable Upāli's question Buddha says; "If the Sangha declares the re-establishment of concord without having inquired into the matter, the peace is concluded in the letter only. But if the Sangha, having inquired into the matter and having gone to the bottom of it, decides to declare the re-establishment of concord, the peace is concluded in the spirit and also in the letter. (And) the concord re-established in the spirit and the letter is both right and lawful."<sup>3</sup>

Buddha's practical sense may also be discerned in His discourses regarding secrecy and publicity. In one of His discourses Buddha says : " Three things are characterized by secrecy : love affairs priestly wisdom, and all aberrations from the path of truth. Women who are in love... priests who claim to be in possession of special revelations... (and) all those who stray from the path of truth... seek secrecy and shun publicity. (Likewise) three things... shine before the world and cannot be hidden... The moon..., the sun and the truth proclaimed by the Tathāgata illumine the world and cannot be hidden... There is no secrecy about them." Are these sayings not akin to modern thinking? So also another discourse to the lay people Buddha warns a

householder of four types of persons who should be reckoned as foes, namely, a repacious person, a man of words not of deeds, a flatterer, and a fellow waster.<sup>4</sup> But he is the best friend who is a helper, is friendly both in happiness and in adversity, is a good counsel and sympathetic. Again in the *Singālovāda-Suttanta* which is considered as the *Gihivinaya*, 'Vinaya of the householders' Buddha states that a householder should worship the six quarters, namely, parents as the east, teachers as the south, wife and children as the west, friends and companions as the north, servants and work people as the nadir, religious teachers and brāhmaṇas as the zenith. It is further said that every person should support his parents in old age, perform duties incumbent on them, keep up the lineage and tradition of the family and make himself worthy of his heritage. But these are not all. Buddha also reminds of some duties of the parents towards a son.<sup>5</sup> He considers that the proper way of worshipping the quarters consists of fulfilling certain duties by a householder and thinks that social harmony cannot be maintained without mutual love and respect. Among the duties mentioned just earlier, however, are especially noteworthy those which are meant for the wife and the servants, as they display some rights and privileges enjoyed by women and workpeople in those hoary days<sup>5</sup> and remind one of the human rights declared by the United Nations Organization. Here can also be referred to Emperor Asoka's *Dhamma*, which consists of some such reciprocal duties mentioned in the *Singālovāda-Suttanta*. Indeed Buddhism enjoins for the householders only "good conduct and morality; moderation in pleasures and consideration for others." In the *Potaliya-Sutta* of the *Majjhima-Nikāya* may be noted that there are eight things which conduce to the giving up of avocations, namely, (i) avoidance of onslaught on creatures, (ii) non-acceptance of which is not given, (iii) getting rid of lying speech, (iv) avoidance of slanderous speech, (v) getting rid of covetousness and greed, (vi) getting rid of anger and fault-finding, (vii) avoidance of wrathful rage, and (viii) getting rid of arrogance. These are simple social rules of morality.

The political wisdom of Buddha, which has its applicability even today may be traced in His conversation with Ānanda<sup>6</sup> to whom He discloses the seven conditions necessary for the safeguard and welfare of the Vajjis against the anticipated attack from King Ajātasattu of Magadha.<sup>7</sup> Buddha warns Ajātasattu's Prime Minister, Vassakāra, saying that the Vajjis will remain invincible as long as they adhere to these, namely (i) concord in the assemblies, (ii) unity in action, (iii) adherence to old injunctions, (iv) respect for elders, (v) regard for women who should never be molested, (vi) reverence for places of worship within or outside the country of the Vajjis and (vii) protection to the arahats or spiritually advanced persons. Curiously enough, these seven conditions meant for the people of the Vajji Republic are equally applicable now to any sovereign democratic country. Indeed without unity,

discipline, good government and good citizenship a nation cannot survive and protect political freedom.

As to the origin, establishment, and location of political authority the Pāli Canon describes a social-compact theory for society as well as a correlative governmental contract theory for kingship. The *Aggañña-Sutta* in the *Digha-Nikāya* of the *Sutta-Piṭaka* records in details such theories.<sup>8</sup> It notes that many people go to a person among them, who is the handsomest, the best favoured, the most attractive, the most capable and say to him : “Come now, good being, be indignant, censure that which should rightly be censured, banish him who deserves to be banished. And we shall offer you a portion of our rice.” And he gives his consent and does so, and they give him a portion of their rice. Chosen by the whole people is Mahāsammata; so *Mahāsammata*, the Great-Elect, is the first standing phrase attributed to that worthiest person. The theories relating to the origin of society, kingship and state according to Buddha’s discourses are like those of the modern times. While one will compare these theories with the modern ones, one will note that these have some parallels with the similar theories advanced by the modern scholars like Hobbes, Locke and Rousseau. The episode of Mahāsammata presents one of the earliest versions of the widespread contractual theory of the state, which in Europe is especially linked up with the names of Locke and Rousseau. It emphasizes that the main purpose of the government is to maintain law and order and that the king as the head of the state is the public and social servant, and ultimately dependent on the will of the people of the country. In both Buddha’s discourses and modern theories, there is mention of an inconvenient stage of the society preceding the rule of either of a leader or of a king. And in the both protection follows the establishment of the properly elected government.<sup>9</sup>

Elements of modern democracy may further be traced in the constitution of the Buddha’s Saṅgha, ‘Order’. According to the *Vinaya* rule, *Ñatticatuttha-Kamma*, the business of the Saṅgha, such as, the bestowal of *Upasama-padā*, etc. is to be conducted by the entire assembly at a formal sitting and not by the monks individually. The procedure lies in having *ñatti*, ‘a proclamation repeated four times by a capable bhikkhu in the assembly which signifies its consent by remaining silent’, after which the said proclamation regarding the particular item of business is declared to be carried and passed on.<sup>10</sup> This procedure may be traced in the business of elected democratic bodies like the state assemblies, parliament or senate. The underlying and the most potent principle of democracy in the Buddhist Order is to avoid at any cost discord in the Saṅgha and not to suppress as contrary views have their due place in it.<sup>11</sup>

Buddha has said nothing about a personal Creator-god, an individual soul-theory, or an eternal life of bliss or punishment hereafter, He takes essentially an ethical view of life and of the universe which is not quite opposed to the modern humane but materialistic ideas. Some scholars have, however, endeavoured to identify Buddha's doctrine with *Dialectical Materialism* of Karl Marx. But it should be noted that Buddha considers the mundance affairs from the spiritual standpoint, while Marx does the same from purly materialistic point of view.<sup>12</sup> Also there is anything called Buddhist Materialism like Marx's 'Dialectical Materialism' and 'Historical Materialism', because Rūpa in Buddhism means Material Qualities and not merely Matter. Buddha has given much stress on the two priciples of *Kamma* and *Rebirth*, which are categorically denied by Marxism. On the ther hand, Marx has said that the idea of a futura state, a continuation of life after death, is rather superstition. It should be noted that Buddha is primarily a spiritual teacher Who always thinks of the moral uplift of mankind, while Karl Marx is essentially a political philosopher and there is a long gap of period between these two great men and hence there are the differences of opinion between the two great persons. No coomparison should be made or similarities in ideas should be focussed between Gautama Buddha and Karl Marx as the former One has said about the *Ariyasaccas*, 'Four Noble Truths', *Paticcasamuppāda*, 'Theory of Dependent Origination', 'Causal Relations', and equality, which are quite rational and logical.

Buddha's teachings, from the cultural but practical point of view, which are preserved in the *Vinaya-Piṭaka* and which are responsible for creating a sense of community and corporate life among the Buddhist monks and nuns in the vihārās give bīrth to the idea of establishing for the first time in India the monastic universities with their grand libraries at Bodh-Gaya, Jetaṅga, Nālandā, Jagaddala, Vikramaśīlā, Odantapurī, Valabhī and the like. These monastic libraries which are initially the academic libraries being situated in the famous centres of learning subsequently act as the public libraries of the surrounding areas from the 5th Century onwards. The enthusiasm of founding the academic or public libraries has initially been infused through Buddhism at least in India and the modern idea of librarianship may be traced back in such Buddhist institutions. The surging wave of library movement that has been noticed during the golden period of Buddhism becomes more and more active in the subsequent centuries down carrying forward that legacy to the present days. The methods of book classification, cataoguing, display, and preservation adopted by the ancient Buddhists may help the professional librarians even of the twenty-first century.



Mention may also be made of Buddha's utterances, which are preserved in the *Tipiṭaka* for the treatment of mental diseases. The modern term generally used to mean the treatment of ailments through books is 'Bibliotherapy' which specifically means "the use of selected reading materials as therapeutic adjuncts in medicine and psychiatry" or simply "guidance in the solution of personal problems through directed reading." The underlying concept of the use of books to ease a disturbed mind may further be traced in the early Buddhist texts which may be utilized for the benefit of mankind with the help of Bibliotherapy, that should be conducted through a phased programme. Even the non-Buddhist mentally ill persons may be treated well through such canonical texts either in their Pali originals teachings and have an universal appeal to all people irrespective of caste, creed, sex or religion. Thus by associating the Pali Canon or its rendering with Bibliotherapy a real benefit may be done to the modern human society. Buddha is said to be the spiritual healer of mankind and His secular preachings may also heal up the mental diseases of the human beings.

An attempt has been made above to point out that Applied Buddhism possesses all the strength and durability to address the modern achievements and problems. In the present times when the world is passing through the tension of war and international terrorism Buddha's messages of peace and non-violence alone can bring back a quiet and peaceful atmosphere. Further Buddha's view regarding welfare economics, social equality for every individual, democratic form of government, and religious toleration and understanding can do real benefit to the present human society. Strangely enough, Buddha of the 6th century B.C. could foretell the social problems of the modern age. Also his theories of dependent origination and causal relations have actually helped the modern scientists to proclaim that nothing can happen in this world without any cause. Indeed such theories of phenomenal world as a process of chain of dependent origination based on the multiplicity of causes and conditions are in striking agreement with modern discoveries of physics and biotechnology. All these facts reveal that Applied Buddhism is actually a way of modern life, which is based on logic and reason. Hence today Buddhism or rather Applied Buddhism is neither obsolete nor outdated, but it is really modern and can equally be still applied to the weal and welfare of the humanity.

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## RELEVANCE OF THE TEACHINGS OF TĪRTHAṂKARA MAHĀVĪRA IN MODERN SOCIETY.

**Prof. Bela Bhattacharya**

Mahāvira, one of the greatest prophets among the Jaina thinkers played a very important role in moulding Indian life and thoughts. A few salient facts covering the life of this great teacher, may be recalled here which, incidentally are known to those interested in the religious history of India as a whole and Jainism in particular son of Videhadatta, Vardhamāna, as he was fondly named in his early days, was born in 599 B.C. in the suburbs of Vaiśāli. He was christened Vardhamāna, presumably due to proliferating wealth and fame of the family that followed his birth. He was known also as Jñātr̥ Putra as he belonged to the Jñātr̥ clan. He left home at the age of twenty five for achieving his goal and preaching his universal religion of love and amity. In his quest, he led a life of austerity for long twelve years and at the age of forty two, was accepted as a prophet of the Jaina and the twenty fourth Tīrthāṅkara. Thus, this liberated soul earned the title of Jina, the conqueror of desires and passions. He preached the religion for thirty years and passed away at the age of seventy two in 527 B.C. The Jainas firmly believe that all spirits (jīvas) in bondage can attain perfect knowledge only by following the foot prints of Jinas and this unfaltering faith created in them abiding conviction in the rightness of the path they followed the religion taught that every being possesses a spirit—a soul although having an imperfect body. The Sāmaññaphala Sutta of the Dīgha- Nikāya P.T.S. Vol-I P-57 mentions the name of Nigaṇṭha Nātaputta. Buddhist texts mention Nigaṇṭha Nātaputta as the elder to the Buddha, his contemporary and belonging to the opposite camp. Nigaṇṭha Nātaputta, the other name of Mahāvira is composed of two separate epithets -Nigaṇṭha and Nātaputta. Nigaṇṭha means unfettered (abandhana). He was outwardly unclothed and inwardly free from all worldly ties and bonds. His followers also were called Nigaṇṭha.

Nigaṇṭha Nātaputta is described as a supreme personality, a great Brāhmana, a great guardian, a great guide and a great recluse. At the end of his meditation he achieved the highest knowledge and intuition called kevala which is infinite, supreme and unobstructed. He then proclaimed himself a jīna and headed a sect called Ājivika. Ājivikaism was in fact a heretical sect and its relation to both Buddhism and Jainism were often not cordial.

Mahāvira is one of the great teachers of mankind. He never asked people to practise what he himself did not. He attained higher life through patience, fortitude, forbearance, self-denial, forgiveness, humanity, ahimsā (non-

harming), compassion, suffering with sacrifice and love and kindness even to immobile objects like, trees and plants. Mahāvīras teachings were infinite bliss is not reachable through finite happiness, it is reachable only through Dukkha and foregoing and forsaking all finite happiness. The formula therefore shows a two-fold enquiry—one regarding the nature of the goal and the other regarding the nature of the Path. The nature of the goal is infinite bliss and the nature of the path is Dukkha. The ultimate goal is Mokṣa or liberation, mukti or deliverance.

The gāhas in the “Mūlaradhana” and “Dasaveyaliya” offer various aspects of ahimsā. Further, restraint from falsehood, abstinence from theft which includes not taking anything from others if not given, eschewing self-indulgence in its entirety, keeping away from all attachments etc. are forbidden. Thus thousands of years back Mahāvīra advocated the cause of ‘Ahimsā’ to mankind the worth of which is now being felt by one and all, particularly, when strife-torn mankind is groping for an end to this cruel drama of man slaughtering man, of powerful nations caring least for the nations lagging behind, of maddening scenes of people trying to get to the el-dorado desperately. To put it briefly, mankind to-day is faced with crises hitherto unheard and unseen. There is a total disregard for moral values. This is the predicament obtaining in the twenty-first century. As regards the reasons for the survival of Jainism even after confronting various onslaughts at the hands of Brāhmaṇas, notably under Ajayapāla, in the last quarter of the twelfth century and Mohammedans led by blood-thirsty Ala-ud-din in the thirteenth century, the same can be attributed to the accommodative spirit inherent in Jainism, which, in hours of crisis, never hesitated to take refuge in Hinduism whereas, Buddhism, to a large extent, gave in before the storm and was rather obliterated for the time being from the land. Mrs. Sinclair Stevenson says in her “The Heart of Jainism”, pp., 18-19, “Mahāvīra’s genius for organisation also stood Jainism in good stead now, for he had made the laity an integral part of the community, whereas in Buddhism they had no part nor lot in the order”.

The world to-day is on the brink of a calamity. So were the social conditions before Mahāvīra and the Buddha arrived. Prior to their appearance, society presented a dismal look. Man hated man, the unpropertied class was ruthlessly exploited by the opulent class. Anarchy was the order of the day. But this state of affairs changed considerably after the Enlightened Ones preached their religion. We look forward to an enduring spirit of tolerance by following the path shown by the prophets like Mahāvīra, Buddha etc. What is required to-day is to fall back on the remedy uttered by them in doing away with the present evils. The constant threat of wars needs to be overcome by a redressal through ‘Ahimsā’. Sins such as smuggling, bribery, infringement

on law and order all of which have stigmatised our social life can be prevented if people follow what Mahāvīra preached. Even, the cases of misappropriation of public funds, social set-backs as bride-burning, inter-caste dissensions can be remedied if one strictly follows the teachings of the Great Master.

In short, many of the national and social problems that plague us at present can be sorted out by means of rigid adherence to measures uttered by the Liberated One (Jina).

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## THE TRIKĀṆḌAŚEṢA OF PURUṢOTTAMA

Devaprasad Guha

The world of scholarship has more or less agreed to reckon Amarasimha, the renowned lexicographer, as belonging to the sixth century A. D. By birth he was a Bengali, by faith a Buddhist.

Five centuries hence, presumably in A.D. 1100, was born in Bengal another luminary in the field of linguistics. Known as Puruṣottama, he too was a Buddhist, born of Bengali parents. A scholar of repute he was at first honoured with the title **Mahopādhyāya**. Later on, for his illustrious work **Hārāvālī**, Puruṣottama was adorned with the more distinguished title **Mahāmahopādhyāya**.

It is well-known that the three elements—**paryāya**, **nānārtha** and **liṅga**—are absolutely essential elements for the composition of a lexicon. All the three elements are present in Amarasimha's writing. So his book has been given the title **Trikaṅḍa**. Puruṣottama prepared the appendix to Amara's lexicon, which came to be known as **Trikaṅḍaśeṣa**.

As a writer, Puruṣottamadeva was a sincere follower of Amarasimha, and religiously adopted his mode of composition. He said that he included in his writing only those words which were then in use. There are good many words which are found in **Trikaṅḍaśeṣa** alone, and not in Amara's work. As such, it possibly become obvious that Puruṣottama's work was written sometime during the span of 500 years between A.D. 600 to 1100.

In *Amarakoṣa* names of Buddha appear 17 times, while of Śākyasimha only 7. In **Trikaṅḍaśeṣa**, however, apart from the aforesaid 24, mention is there of another 37 names of the Buddha and 4 of Śākyasimha. During the 500 years gap between Amara and Puruṣottama, many a **Yāna** was developed among the Buddhists. Necessarily, it appears that many a new word was coined during the period under consideration. These were culled by Puruṣottama and found place in his work.

The references to Avalokiteśvara and Mañjuśrī are not found in Amara's composition. But, in the writing of Puruṣottama, the names appear 22 and 24 times respectively. The names of the aforesaid Bodhisattvas became known only after Mahāyāna flourished in the 6th or 7th century. The **Amarakoṣa** was composed at an earlier date. Hence, the absence.

It ought to be mentioned here that Puruṣottama has referred to Tantrik gods like Hevajra, Heruka Cakrasaṃvara, Nisamba, Vajrakapālī, and some more.

Puruṣottama was interested not only in Buddhas and Bodhisattvas. He was equally concerned with Brahmanical godheads as would be evident from the facts detailed below.

Puruṣottama has spoken of Brahmā as many as 16 times, while Amarasimha 20 times, thereby indicating that during the gap of 500 years, the worship of the god became somewhat lessened. Amara, it may be mentioned, did not connect here the name of Brahmā with Sarasvatī. Puruṣottama, however, did. And immediately after speaking on Brahmā, he uttered the verse that follows :

..... **Brāhmī tu Brahmakanyakā**  
**Vāgdevī Sāradā Śuklā Mahāśvetā Sarasvatī.**

All these names convey the same meaning, that is, the name of Sarasvatī. In the background of the above-mentioned if become evident that during the period intervening the two noted scholars a connection developed between Brahmā and Sarasvatī.

Now in respect of Viṣṇu, Amarasimha has provided us with 39 names, but Puruṣottama with 66. This difference in number may well be explained when reference is made to **Pañcarātra**, a literary composition, that developed during the aforesaid 500 years. The name of Viṣṇu has mostly been culled from **Pañcarātra** texts like **Harivaṃśa** and **Bhāgavata**.

The worship of Lakṣmī appears to have been rather restricted, as is guessed from the few references provided by the learned lexicographers referred to above. This appears to be rather strange, particularly when considered with reference to Eastern India.

Amarasimha speaks of 48 names of Śiva and 17 of Durgā. Puruṣottama, however, gives 63 and 37 respectively. This bit of information suggests wide prevalence of Śaiva and Śākta cults during the period of the aforesaid 500 years.

That the worship of Indra was waning gradually is evident from the reference to him for 35 times by Amara and 26 times by Puruṣottama.

The text contains three more chapters named as Bhūmivarga, Brahmavarga and Kṣatriyavarga. The Bhūmivarga speaks of types of earth, but nothing about any country. Puruṣottama does the reverse. He refers to countries like Turkey and Balkh in the west to Tamluk, Eastern Bengal and Kāmrup in the east. However, he remained absolutely silent about countries of the south beyond the Vindhya.

In the Brāhmavarga, Amarasimha spoke in details about the arrangements made in a brahmanical worship or for performing a **yajña**. But he had not referred to any hermit or sage, and not even the names of Caturāśrama. On the other hand Puruṣottama had provided the names of ṛṣis, maharṣis, paramarṣis, devarṣis, brahmarṣis, śrutarṣis and so on. Besides, he presented the names of Vālmikī, Kṛṣṇadvaipāyana, Bādarāyana, Pālakāpya and Cāpakya Viṣṇugupta. Amongst grammarians, he referred to Pāṇini, Vyādi, Kātyāyana and so on. He also made mention of Vedavyāsa, Kālidāsa, Bhartṛhari and Patañjali.

In the last chapter, that is, in Kṣatriyavarga, Amarasimha made mention of **nītisāstra**, as also details of subjects like warfare and weaponry. But he did not speak on any king or prince. Puruṣottama, on the other hand, referred to kings like Atri to Janmejaya of the Candra dynasty, and also to those of Rāma and Lakṣmaṇa of the **Rāmāyaṇa** fame.

At the start of a chapter, Puruṣottama makes it a point to declare that what had not been treated by Amarasimha, his predecessor; he was going to take up.

Then again, at the outset of the *Nānārthakāṇḍa*, said Puruṣottama:

Svarakādyādikādyanta –  
kramān .– nānārthasaṃgraham,  
vihāyāmarakoṣoktam –  
akārṣīt Puruṣottamaḥ.

[ Leaving the method adopted by Amarakoṣa, Puruṣottama has collected different meanings of words beginning with the vowels and consonants and went upto “ha” – **Varṇa**. ]

Then again at the beginning of the *liṅgakāṇḍa*.

Puruṣottama said : “Lingadisamgrahahe nuktanamareṇābhidadhmahe.”

Thus, it is seen that the work of Puruṣottama is but an appendix to the **Amarakoṣa**. Such an appendix was indeed badly needed, since at the beginning of the eleventh century, Śrīharṣa, the author of the **Naiṣadhacarita**, ruthlessly decried the work of Amarasimha in every possible way. Towards the end of the same century as is well-known, Puruṣottama wrote his famous work, the **Trikāṇḍaśeṣa**, and saved his illustrious predecessor from utter ignominy.

Puruṣottama has written a few more works, hich include three lexicons. They are *Ekākṣarakoṣa*, *Dvyākṣarakoṣa* and *Hārāvafī*. We propose to speak about the three on some future date.



# MAHĀVĪRA & ASPECTS OF JAINA PHILOSOPHY

Dr. Mani Kuntala Haldar (De)\*

During Sixth Century B.C. while in Northern India significant social and economic changes had been taking place due to the introduction of new modes of production, in the religious & philosophical plane emergence of few religious sects, opposed to the *Brahmanical* Order & philosophy could be registered. Among those sects, emerging as laud protest against *Brahmanical* domination, the name of *Jainism* may be mentioned as the first & foremost.

The great *Mahāvīra* (c. 599-529 B.C.), the last of the *Jaina Tirthankaras* was the person who consummated the *Jaina* philosophical ideas. The entire atmosphere as it is quite evident, was bristling with philosophical speculations and for *Mahāvīra*, it was indeed, an extremely difficult task to propagate a new doctrine by pointing out the inconsistent and unsubstantial arguments of the doctrines already deep-rooted in the society. Yet his ideas proved to be marked departure from beaten track. As an ascetic, *Mahāvīra* preached his faith of *ahimsā* (non-violence or harmlessness) and self-purification to the people of India. He embraced the life of renunciation infused by some noble ideals which he preached in the misery-stricken world emphasising on finding of ways of salvation and eternal happiness. He decided to accept and monkhood, as the aim of monastic life was not merely an escape but an effort to achieve the highest purpose of human life to end cycle of births and rebirths.

Before delving into discussion of *Jaina* philosophical ideas, as conceptualised by *Mahāvīra*, it is pertinent to mention that *Jainism* is mainly divided into two sects, viz. *Svetāmbara* & *Digambara*. The *Svetāmbaras* used the white dress while the *Digambaras* are nude. Though two sects differ only in their customs, religious ideas & practices yet in respect of main philosophical ideas, there remains hardly any difference. The *Svetāmbaras* considered the *Tathārthadigambara Sūtra* as their Canonical work which was written by *Umāsvāmi* in 135-219 A.D. The *Digambaras* also regard this as the authentic work, as it contains all the fundamental principles of *Jainism*. Apart from this *Sūtra*, there are many original works and commentaries on *Jainism*.

Remarkably, like the *Sāṅkhya* philosophy, the *Jaina* philosophy does not consider the existence of god as the creator. Actually, it believes in dualism of spirit and matter *jīva* and *ajīva*, which can be compared with the dualism of *Puruṣa* and *Prakṛti* as mentioned in the *Sāṅkhya* philosophy.

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It appears from the original works of the *Jainās* that the *Jaina* philosophy has adopted in its system seven substances viz, *jīva*, *ajīva*, *āsrava*, *saṃvara*, *nirjara*, *bandha* and *mokṣa*. It also should be noted that *Jainism* is atheistic in its faith and recognised the existence of infinite souls like earth-souls, water-souls, air-souls, fire-souls, plant-souls, animal-souls, human-souls etc. The *Jainas* also believe that the permanent substance alone true and all other things being mutative are merely illusions. In fact, the sense-qualities are temporal and changeable, hence the *Jaina* philosophy believes in the doctrine of relative pluralism (*anekāntavāda*). It also refers to the doctrine of judgements (*syādvāda*) as well as the doctrine of seven-fold predictions or *saptabhāṅginayā*. The *Jaina* logic therefore, mentions that judgements are true in some senses and falls in another and it is known as a doctrine of judgement (or *syādvāda*). According to *syādvāda*, all affirmations are indefinite in some senses. The doctrine also holds that all objects are multiformed i.e., *anekānta* and from their many-sided nature it appears that all judgements are relative or conditional. It means that the judgements are true under certain conditions but are false under certain other conditions. Hence, no judgement is absolutely true or false for the *Jainas*. This doctrine of relative pluralism is known as the doctrine of relative judgement.

It is interesting to note that the *Jaina* epistemology admits the doctrine of *saptabhāṅginaya*. The seven-fold judgements as enshrined in *saptabhāṅginaya* is that there are seven different ways of making judgement about a substance or an attribute as follows :—

(1) perhaps S is (*syāt asti*), (2) perhaps S is not (*syāt nāsti*), (3) perhaps S is and is not (*syāt asti, nāsti*), (4) perhaps S is describable (*syāt asti vyaktavyam*), (5) perhaps S is and is indescribable (*syāt asti avyaktavyam*), (6) perhaps S is, is not, and is indescribable (*syāt asti avyaktavyam*), and (7) perhaps S is, is not, and is indescribable (*syāt asti nāsti avyaktavyam*). *Śaṅkara* and *Rāmānuja* have criticized the *saptabhāṅginaya*, because, according to them, contradictory attributes like existence and non-existence, hotness and coldness, cannot exist at the same time. But the *Jaina* epistemology states that a real thing is not a pure identity, devoid of all differences, because a real thing is complex in nature. The thing is real, because it is a unity-in-difference, and it comprehends and reconciles differences in itself. The contention of the *Jaina* epistemology is that the contradictory things can co-exist in the same thing in different parts. Now, to clarify the doctrine of the sevenfold judgements (*saptabhāṅginaya*), it can be said : The first is an affirmative judgement (*vidhi*). The second is a negative judgement (*niṣedha*). The third is an affirmative judgement and a negative judgement in succession. The fourth is simultaneous affirmative judgement and negative judgement. The fifth is an affirmative judgement and negative

judgement. The sixth is a negative judgement, combined with simultaneous affirmative judgement and negative judgement. The seventh is successive affirmative judgement and negative judgement, combined with simultaneous affirmative and negative judgement.

*Anekāntavāda* holds that a real thing consists of an infinite number of qualities (*guṇa*) and modes (*anantadharātmaka*), and it is apprehended by valid knowledge (Cf. *Saḍadarsanasamuccaya*) The successive modes are the modifications. All objects of knowledge are manifold (*anekānta*). A substance is no other than an aggregate of atoms and it exists as an aggregate of atoms, not in the sense of *ātma*, *dharma*, *adharmā*, *deśa*, and *kāla*. The world is, therefore, a system of interrelations, and this can be said to be the doctrine of relative pluralism of *anekāntavāda*. This doctrine naturally leads to the doctrine of *nayas* which is known as peculiar feature of the *Jaina* epistemology. Though *pramāṇa* and *naya* are regarded as different methods of knowing the reality, yet they enrich our knowledge of real things in this world of experience. The *Jaina* epistemology states that a *pramāṇa* is the valid knowledge of the multiform (*anekānta*) object, and *naya* is also a valid knowledge of one part, aspect, quality, or mode, or multiform object (*anekadharmapratipatti*). Therefore, *naya* is part of *pramāṇa* and *naya* is also a partial valid knowledge of the whole.

*Jāinas* divide *nayas* into two, *dravyanaya* and *paryāyanaya*. *Dravyanaya* considers a thing as a *dravya* or substance, in which infinite qualities and modes are unified, and *paryāyanaya* considers a thing as conglomeration of qualities and modes, and ignores its substantial aspect. *Dravyanayas* are divided again into three : *naigamanaya*, *saṃgrahanaya* and *vyāvahāranaya*. *Paryāyanayas* are again divided into four : *rijustra*, *śabda*, *samabhiruddha*, and *evambhūta*. These are further divided into different kinds.

Regarding epistemology and logic, the *Jaina* philosophy admits two kinds of valid knowledge, immediate knowledge (*pratyakṣa*) and mediate knowledge (*parokṣa*). The immediate knowledge or perception (*pratyakṣa*) is a distinct knowledge. It is of two kinds, empirical and transcendental. Empirical knowledge is immediate, practical, and uncontradicted, whereas transcendental knowledge depends on 'mere proximity of the self' and it does depend on any sense-organ and condition. *Umāsvāmi* describes five kinds of sense-organ, and they are organ of smell, organ of vision, organ of touch, organ of taste, and organ of hearing. The sense-organs are of two kinds, physical and psychical. The *Jaina* epistemology does not admit indeterminate perception (*nirvikalpa-pratyakṣa*), and it states that determinate perception or cognition is also a valid knowledge.

The sense-perception has further four stages and they are *avagraha*, *iha*, *avaya*, and *dharma*. *Avagraha* is the first impression of an object and it is of two

kinds—*vyañjana* and *artha*. The first one is an implicit or unmanifested (*avyākta*) apprehension of an object whereas, the second one is an explicit or manifested (*vyākta*) apprehension of an object. *Iha* is an enquiry into knowledge of particular features. *Avaya* is a right determination of an object “which is the cause of its recollection (*smṛti*) in future”. Transcendental perception depends entirely upon the self alone, and it is either incomplete (*vikala*) or complete (*sakala*). These are further divided into different kinds. Mediate (*parokṣa*) knowledge or perception is indistinct.

It is of five kinds, and they are *smṛti*, *pratyābhijñāna*, *tarka*, *anumāna*, and *āgama*. *Tarka* or deduction is a knowledge of invariable concomitance (*vyāpti*). *Vyāpti* is of two kinds, *anvaya-vyāpti* and *vyātireka-vyāpti*. Like the Hindu *Naiyāyikas*, the *Jaina* logicians have dealt elaborately upon the theory of induction or inference (*anumāna*). *Āgama* is a knowledge of objects derived from the genuine world of reliable (*anta*) persons. It is also of two kinds, *laukika* (*sādharāṇa*) and *lokottara* (*asādharāṇa*).

The *Jaina* philosophy admits the existence of the soul (*ātman*), and it says that soul is not derived from matter, but is an immaterial substance. It transmigrates from one body to another. *Karma* being a kind of subtle matter, enters into the soul and causes its bondage. The *Jaina* system of thought does not admit the existence of God, the creator, as it believes that the world-process is self-existent and the eternal. The soul possesses different qualities, and the qualities of divinity (*devatva*) and purity (*pavitra*) are inherent in the human soul. The soul cannot avoid the net of *karma*, but when the veil of *karma* is removed, the soul shines forth in its innate glory and attains bliss and eternal happiness.

The most interesting part of *Jaina* philosophy is the conception of *karma*. The *Ṣaṭkhaṇḍāgama* of *Puṣpadanta* and *Bibali* is the earliest and most authoritative work on *Jaina* philosophy of *Karman*. Its six sections are *Jivasthāna*, *Kṣudrakabandha*, *Bandhasvāmitva*, *Vedanā*, *Vargaṇā*, and *Mahābandha*. The last of this almost an independent work and is popularly known as *Mahādhalā*. It is composed in *sūtras*, the language of which is *Śaurasēṇi Prākṛt*, strongly influenced on the one hand by *Ardha-Māgadhi*, particularly in its technical physiology, and on the other by *Mahārāṣṭrī*. It gives a very systematic and thorough exposition of the doctrine of *Karma*.

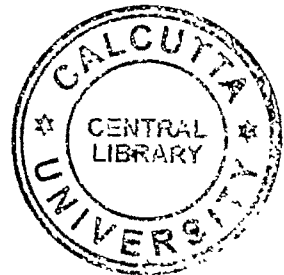
In fact, the *Jaina* philosophy admits the four kinds of *Karma* viz., *āyus-karma*, *nāma-karma*, *gotra-karma* and *dautarāya-karma*. The infratomic particles of matter are known as *dravya-karmas*. The *dravya-karmas* flow into the soul and stick to it. Actually, *Karma* is a kind of a sub-matter and is connected with the material body through some subtle mediums. Good and bad *karmas* bring good and bad results for which men are happy and unhappy. The state of liberation or *mukti* is no other than avoidance of pain and sorrow,

and after *mukti* come infinite knowledge or *ananta-jñāna* and infinite perception or *anantadarśanam*. From the epistemological standpoint, liberation is the attainment of valid knowledge which is of the nature of transcendental knowledge. *Jaina* philosophy also emphasises that to attain this transcendental knowledge the soul must pass through fourteen stages of evolution. The *Jainas* observe complete, moral disciplines for attainment of the passionless tranquil state of liberation or *mukti*.

It therefore, may be observed that the *Jaina* philosophical tenets on the whole, not only fascinating in nature but form an important part of Indian philosophy. Although the *Jaina* philosophy is a marked departure from the contemporary *Brahmanical* philosophy, yet its resemblance in some points with *Buddhist* philosophy is interesting to note. However, in totality the *Jaina* philosophy is no doubt an important part of the Indian philosophical thoughts.

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## BUDDHIST PANTHEON : AN ASSIMILATION OF DIFFERENT FAITHS

Dr. Narendra Kumar Dash\*

Buddhists believe that the good law or *dharma* lead the life towards the goal. The law makes the lowest to raise the place of the highest and by this law the vilest must become the purest. In the earliest period Buddhists never accepted the existence of a supreme God who controls everything. The first propagator of Buddhism was also regarded as a man only, not as a super-human being. Therefore, in the Theravada literature we have no direct reference of worshipping the images of Buddha. In *Saundarananda*, the author Asvaghosa (1st century A.D.) has narrated the story of Buddha and his brother Nanda where we find that the master himself discouraged his brother even to touch his feet as a token of worship; Viz.,

*Uttistha dharme sthita sishyajuste kim padayorme patito'si murdhana/  
Abhyarcanam me na tatha pranamo dharme yathaisa pratipattireva//18.22*

Gradually Buddha became an object of adoration and also of meditation, but it is difficult to mention when exactly it happened. In early Buddhist literature we find the word *Buddhanusmriti* which means 'meditation on virtues of Buddha'; 'meditation on hearing the name of Buddha'; 'meditation through the reputation of the name of Buddha' and 'meditation on the figure of Buddha'. Here we may infer the idea of worship the merits of Buddha in a subtle form.

During the age of Buddha and his direct disciples the construction of an image for the purpose of worship was strictly prohibited. The *Brahmanadhamika sutta* of the *Sutta Nipata* also condemned the act of worship of an image. But from the earliest phase of Buddhism, deep significance was attached to faith. This faith is expressed in the Pali-scriptures with the terms *saddha* (Skt. *Sraddha*) and *bhatti* (Skt. *Bhakti*). In the *Mahavagga* there is a formula of *Trisarana*, which refers to the efficacy of worship offering to Buddha. In the *Mahaparinibbana-suttanta* also there is the idea of a Saviour who has to be propitiated and in whom refuge is sought. Therefore, the idea of *bhakti* is not borrowed by the latter Buddhists, but it was an integral part of the Buddhist idea from the earliest times. A Buddhist text of 3rd Century B.C., the *Theragatha*, describes that *so bhattima nama ca hoti pandito natvaca dhammesu visesi assa*. This idea of *bhakti* is also found in some of the ancient Pali Nikayas through the term *saddha*. It is believed that *saddha* was a very important concept in early Buddhist thought and faith on Buddha and

In the *Saddharma Pundarika*, Gautama Buddha is narrated as the father of all living creatures and all true Buddhists should worship and adore him.

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Another early Sanskrit text, the *Sukhavativyuha*, also opines that rebirth in the *Buddha-Ksetra* is possible either by love and devotion to the name Buddha or by hearing the name only. viz., *Buddha ksetresu bodhisattva mahasattva mama namadheyam srutva taccavanasaha-gatena....* etc. Thus in the early phase, the Buddhists regarded the glorified super—man as *deva* or God who was subject to death and rebirth but enjoyed bliss and power. Gradually the conception of Buddhahood was widened and he was de-humanized, lost personality and became cosmic law and common people began to worship him for self interest. Thus Buddha was deified as an outcome of the tendency towards *bhakti*. The Pali texts like the *Theratherigatha*, the *Apadana*, the *Petavatthu* and *Vimanavatthu* have many descriptions that refer to the efficacy of worship—offering to Buddha and the ritual worship of *stupa* and *Dhatu*. The concept of *Puja* of the *Dhammapada* also changed in the latter canonical works to a ritual performance. Perhaps the lay mind first accepted worship or offering of *bhakti* as the essence of faith and in course of time this was incorporated in *Samgha* life.

It is evident from the early Buddhist scriptures, art, architecture and sculptures that Buddha was worshiped in symbolic ways, e.g. in the form of the pair of foot prints, the throne, the flaming pillar, the *Dharmacakra*, the *triratna* symbol, the *bodhi* tree, the *stupa*, *Chaitya* etc. Chaityas were pre-Buddhistic institutions and the Buddhists gave the same name to their sanctuaries. Based on the worship to *Chaityas*, a separate school was developed within two hundred years after the *mahaparinirvana* of Buddha. It is believed that the Chaityakas first deified Buddha and the Bodhisattva, which ultimately led to the complete deification in the Mahayana.

A close study on the history of Buddhist art suggests that the art and sculptures of the Maurya period (4th-2nd century B.C.) included some symbols like Pillar, *Dhama Cakra* and *Vajrasana* etc. However, we do not find any image of lord Buddha of this period. The Sunga period (2nd-1st century B.C.) included the description of the life and symbols of Buddha, his headdress and footprints etc. in the art and sculptures. The story of Mahakapi Jataka is found on a *Vedika* of this age from Bharhut, Madhya Pradesh.

It is difficult to suggest that when exactly the artists carved out the first image of Buddha. It may either be Mathura school of sculptures (Coomaraswami) or the Gandhara Art (A. Foucher) but it is definite that the Mahayanists first introduced the image worship in Buddhist systems, which was reached in its peak by the Tantric Buddhists, particularly the Vajrayanists. Huntington (1985) thinks that the making of a Buddha image was started at least in between first century B.C. to mid-first century A.D. i.e. during the Saka-Parthian period of Indian history. This view of Huntington is true as a Buddha image of this period has been discovered from Swat region of

Pakistan and being kept in the *Instituto Italiano per il mediet Estremo Oriente, Rome*. The oldest Buddha images of the Mathura museum of reddish sand stone are also carved in the 1st century B.C. Thus, on the basis of the history of art, we may conclude that the making of the images of Buddha was started in India at least around the beginning of the Christian era.

It is said just before that the Mahayanists first introduced the image worship in the Buddhist systems, which reached in its peak by the Tantric followers in general and the Vajrayanists in particular. In the Tantric system, *mantras*, *dharanis* and the diagrams in the form of circles or *mandalas* and triangles began to assume increasing importance. These *mantras* may be compared with the *parittas*, which were supposed to protect the recitors against the evils. A large number of God and Goddesses were also worshiped by the Tantric Buddhists in expectation to attain *siddhi* by their favours. It is important to mark that while in the early stage the Buddhists believed that the human being himself responsible for own salvation, in a later period, the Tantric Buddhists prayed for some supreme powers for their upliftment or to attain the goal.

In the Pali literature we find the name of some Hindu Gods like Indra, Brahma, Kubera, Vasudhara etc. The *Brahma Samyuttha sutta* of the *Sutta Nipata* narrates that both Brahma and Indra advised the master to spread his knowledge after the attainment of *bodhi* for the benefit of the human beings. The *Janavasabha Suttanta* of the *Digha Nikaya* also refers to thirty-three deities who were the residents of the *tavatimsa* heaven. In the Mahayana works like the *Sukhavativyuha*, the *Astasahasrikaprajnaparamita*, the *Manjusrimulakalpa*, the *Vidyadharapitaka* and the *Guhyasamaja* etc. we get the names of the Buddhist Gods and Goddesses. However, the *Guhyasamaja* is the work where the idea of an image is properly crystalised.

In the *Guhyasamaja*, we find five *dhyani* Buddhas, their *mantras*, *mandalas* and *saktis*. The five *dhyani* Buddhas, as per the text, represent five *skandhas* or the five-cosmic elements out of which the world is emerged. The five are also described as the progenitors of the five *kulas* or family of Gods and Goddesses. The five *kulas* are the *dvesa*, *moha*, *raga*, *cintamani* and *samaya* viz., *dvesa-mohastatha-ragas-cintamani-samaya-statha/kula hyete tu vai panca kamamoksa-prasadhakal/*. The offspring's of the *dhyani* Buddhas constitute their families. Thus the Buddhists developed a well-classified pantheon with its multiplicity of Gods and Goddesses and when deities were produced in art and sculptures, they were required to show their origin by holding on their heads the miniature figure of their parental *dhyani* Buddhas. Scholars think that the *Guhyasamaja* was composed in the 3rd century A.D. Thus the Mahayanists developed their pantheon in a complete form in the 3rd century A.D. and this was modified in the subsequent centuries and a well developed and modified pantheon was available from 7th/8th century A.D.



Buddhists believe that at the beginning there was nothing except *mahasunya*. This *mahasunya* is identified as Adibuddha who is infinite, omniscient, self-existing, without beginning and without end. Out of this *mahasunya* the five *skandhas* were originated. These five *skandhas* are represented by five *dhyani* Buddhas who are *anutpadaka* or without parents.

The five *dhyani* Buddhas are—Vairocana, Aksobhya, Ratnasambhava, Amitabha and Amoghasiddhi. These have their own consorts and offspring. The consorts are known as *saktis* and sons are known as Bodhisattvas. In Buddhist iconography, the five *dhyani* Buddhas are also called *Tthagatas* and treated as the progenitors of five *kulas*. The *Sadhanamala* provides us details about the *dhyani* Buddhas, their *saktis*, *Bodhisattvas*, their colours, *Vahana*, *mudra*, *asana* and *mantra*.

Thus the Buddhists developed their own pantheon, which got its perfection in 12th/13th century A.D. The following table provides informations about the *dhyani* Buddha *Mandala* from which we get idea about the five *dhyani* Buddhas and their families.

In the Pali literature it is mentioned that there were twenty-four Buddhas before Sakyamuni. The Mahayana tradition speaks about 56 Buddhas including the present one. The text *Lalitavistara* identified the last seven of these 56 as *Manusi-Buddha* or the mortal Buddhas. They are Vipasyi, Sikhi, Visvabhu, Krakucchanda, Kanakamuni, Kasyapa and Sakyamuni. Their *Manusi-Buddhas* were also deified in the Buddhist system along with the first Buddha *Dipamkara* and the future Buddha *Maitreya*.

The Manusi—Buddhas also have their own *saktis* and *Bodhisattvas*. Some time we find eight/nine Manusi Buddhas. Thus the family of the Manusi Buddhas increases to 27. If we will watch closely, then we will find the name of 35 Bodhisattvas in different Buddhist texts. In the *Sadhanamala*, however, we find three more Bodhisattvas. Thus the total number of the Bodhisattvas becomes 38. In later age the great saints like Asvaghosa, Nagarjuna, Aryadeva, Asanga etc. were also included in the list of the Bodhisattvas.

Buddhists also accepted some Gods and Goddesses from the Hindu system. Ganapati, Saraswati, eight *Dikpalas* and *Navagrahas* are popular among them. The 28 *naksatras*, 12 months, *tithis* and the zodiacal signs also have been included in the Buddhist pantheon.

Thus the Buddhist pantheon which was developed after the composition of the *Guhyasamaja* (3rd Cen. A.D.) was based on the theory of *Panca dhyani Buddhas*, the embodiment of five cosmic forces. The *saktis* and the Bodhisattvas and their family members helped the Buddhist pantheon to flourish in full strength. Gradually this became attractive by process of the inclusion of God and Goddesses of Hindus. Other Buddhist countries also

**Dhyani-Buddha**

Akshobhya

Amoghasiddhi

Amitabha

Ratnasambhava

Vairocana

Vairocana	Skandha rupa	kula moha	Sakti Locana/ Vajradhat- Visvari/Tara	Bodhisattva Samanta- bhadva	Colour white	vahana lion	mudra dharma cara	mantra om	asana vajrap- aryanka
Ratnasambhava	vedana	Cintamani	Mamaki Vajradha- tvis'vari	Ratnapani	yellow	lion	vadada	tram	dhyana
Amitabha	samjna	raga/ padma	Pandara	Padmapani Avalokitesvara	red	peacock	samadhi	hrih	dhyana
Amoghasiddhi	samskara	Samaya	Aryatara Tara	Visvapani	green	eagle	abhaya	kham	dhyana
Akshobhya	vijnana	dvesa/ vajra	Mamaki/ Locana	Vajrapani	blue	elephant	bhumi- sparsa	hum	vajrap- aryanka

started to construct their own pantheons based on their own national and cultured genius and the Buddhist pantheon developed in India became the property of the world. The idea of the five *kulas* from which all deities were manifested is unique in Buddhism.

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## ROMANTIC APPEAL OF THE SAKKA- PAÑHA SUTTANTA

Dr. Asha Das

A love story in the Sakka-pañha Suttanta of the Dīghanikāya bears a close resemblance to the love-lyrics of the Jātakas. In fact there are few parallels to it as in Sanskrit literature, practically none in Pali. The Suttanta is the admixture of descriptive prose and lyrical verses. Here the hero, we learn from the Suttanta was a romantically inclined young Gandharva and the heroine was a lady of exquisite beauty. She is a pretty victim of him who possessed high imagination. Therefore, the verses uttered by Pañcasikha add real charm and beauty to the Suttanta. Without these verses it would appear as a dry piece of the description of the devas only. The story is on the whole interesting. So this love story is apt to repel the modern reader both by its form and by its matter.

Bhaddā Suriyavaccasā, the daughter of Timbaru, the king of the Gandharvas was a lady-love of Pañcasikha. But that lady was in love with Sikhandī, the son of Mātali, the charioteer. So she does not reciprocate response to the love of Pañcasikha. At last the frustrated lover took his beluवे-पाण्डु-विना and went to the abode of Timbaru, the king of Gandharvas. He recited some verses concerning the Lord Buddha, the Truth, the Arahant and Love with the sweet sound of his lyre, Suriyavaccasa, his lady-love became delighted and said— “you glorify the Lord, then there be a meeting between you and me to-day”, They met together that day only and after that day the couples were never united with each other even for a moment.

Pañcasikha described feminine beauty of his sweet-heart with minute and charming detail. The style is throughout simple and elegant. The love-stricken condition of Pañcasikha is really very fine. He said :—

Accaṃkuso va nāgo ca jitaṃ me tutta-tomaraṃ,  
Kāraṇaṃ nappajānāmi sammatto lakkhaṇūrasā.  
Tayi gathita-citto' Smi cittaṃ vipariṇāmitaṃ,  
Paṭigantaṃ na sakkomi vaṅkaghosto va ambuja.

(Dīgha, Vol. II, ed. Rhya Davids and Carpenter, London, PTS., 1947, p. 266).

Tr. E'en as an elephant fretted by hook,  
Dashes unheeding curb and good aside,  
So I, crazed by the beauty of thy form,  
Know not the why and wherefore of my acts.  
By thee my heart is held in bounds, and all  
Bent out of course; nor can I turn me back,  
No more than fish, once he hath ta'em the bait'.

(Dialogues of the Buddha, Vol. II, Tr. T.W. and Mrs. Rhys Davids, London, PTS., 1951, p. 301).

His conception of love was of a higher type. Struck by her glowing beauty, he exclaimed :—

Vāto va sedakaṃ sedakaṃ kanto pāntyam va pipāsino.  
Aṅgīrasī piyā me'si dhammo arahantaṃ iva,

(Ibid, p. 265)

Tr. Sweet as the breeze to one foredone with sweet,  
Sweet as a cooling drink to one athirst,  
So dear art thou, O presence radiant!  
To me, dear as to Arahants the Truth.

(Ibid, p. 301)

Pañcasikha did not stop here. Many fine thoughts about true love and beauty are found here, Often exemplified in a truly poetical spirit, this, for instance, is from the Sutta :—

Āturass'eva bhesajjam bhojanam va jighacchato,  
Parinibbapāya bhadde jalantam iva vārīna.  
Sītodakiṃ pokkharaniṃ yuttaṃ Kinjakkarenuna  
Nāgo ghammabhitatto va ogahe te thanudaram.

Tr. As medicine bringing ease to one that's sick,  
As food to starving man, so, lady, quench,  
As with cool waters, me who am all a-flame.

(Ibid, p. 301).

Seizing an opportunity of addressing her, he soon praised her father also as an expert lover to delight his lady-love. Here are some of his fine utterances :—

Vande to pitaraṃ bhānde Timbaru Suriya-vaccase,  
Yena jāta 'si kalyāṇī ānanda-jananīmama.

(Ibid, p. 266).

Tr. Lady, thy father Timbaru I greet  
With honour due, O Glory-of the Sun  
I that he wrought a thing so nobly fair  
As thou, O fount divine of all my joy.

(Ibid, p. 301).

And

Saṃ va na ciram phullaṃ pitaraṃ te sumedhase  
Vandamāno namassāmi yassa s'etadisi pajā ti.

(Ibid, p. 267).

Tr. And for thy father, wisest maid—  
Him as a sāl-tree freshly burgeoning  
I worship for such peerless offspring giv'n.

(Ibid, p. 302).

Pañcasikha was, moreover, skilful not only in love-making inspired by tender and erotic sentiment, but in giving effective expression to the youthful sports, designed like the Sanskrit plays of early date. He said:—

Vāmarū saja mam bhadde saja maṃ mandalocane,  
Palissaja maṃ Kalyāṇī etaṃ me abhipatthitaṃ.  
Appako vata me santo kāmo vellitakesiyā.  
Aneka-bhāgo sampādi arahante va dakkhniṇā.

(Ibid, p. 266).

Tr. Within thine arm embrace me, lady, me  
With thy soft languid eyne embrace and hold,  
O nobly fair! This I entreat of thee,  
Scanty in sooth, O maid of waving locks,  
Was my desire, but now it swelleth aye,  
Indefinitely great, e'en as the gifts  
Made by the faithful to the Arhants.

(Ibid, p. 301).

Suriya-vaccase, the Glory of the Sun was mentioned under many titles and appellatives by her lover young Pañchasikha. These words are used as :—

Bhadde	—	3 times
Kalyāṇī	—	3 times
Ānanda-jananī	—	1 time
Angīrasi	—	1 time
Piyā	—	1 time
Vāmurū	—	1 time
Mandalocane	—	1 time
Vellita-Kesiyā	—	1 time
Sabbaṅga-Kalyāṇī	—	2 times
Sumedhase	—	1 time

These epithets applied to the lady have also a peculiarly pensive beauty of their own and reach a high degree of poetic merit. In the story of Pañcasikha and Suriya-vaccasā we are content to learn that they meet together only once in their life.

From my own point of view the Gāthās might almost be classified as that of Kālidāsa. A much happy example of Kālidāsa occurs in the Meghadūta, where he described the beauty of his heroine with charming lucidity :—

तन्वी श्यामा शिखीरदशना पङ्कविम्बाधरोष्ठी।  
मध्य कक्षामा चकितहरिपीप्रेकक्षणा निम्ननाभिः॥  
श्रोणीभारादलसगमना स्तोकनम्रा स्तनाभ्याः॥  
या तत्र स्याद् युवतीविषये ऋष्टिराद्येव घातुः॥

Where as Pañcasikha's description of Suriya-vaccasā's beauty is simple and effective. Not only in spirit but also in style the Gāthā is nearer to Kālidāsa. Here the writer of the Gāthā lacks the variety of Kālidāsa and Kālidāsa's fine sense of language. But he can do some things which Kālidāsa can not. He can rival Kālidāsa in Kālidāsa's special excellence of feminine beauty. The lamentation of a deprived lover, again, in better hands might have proved full of beauty and romance, In these Gāthās we get also one good romantic picture, where exuberance is beauty.

## BUDDHISM IN BENGAL: THE PERIOD OF PROPAGATION

Prof. Dipankar Srijnan Barua\*

In the year 623 B.C. Siddhartha Gotama was born in the Lumbini Park, at Kapilavatthu, under the district of Vasti of present Nepal. His father was king Suddhodana of the aristocratic Sākya clan and his mother was queen Mahāmāyā. One midnight, at the age of 29 Gotama leaving all behind came out from the palace and did hard meditation for 6 years. At the age of 35, Gotama got enlightenment and then he became Buddha, under the Bo-tree at Bodhgayā. Buddha discovered a new path, a new doctrine, and a new creed. He realized in accordance with fact, "This is sorrow, this is arising of sorrow, this the cessation of sorrow and this the path leading to the cessation of sorrow." He interdicted to believe the God or creator. He said to believe in action (Kamma) and the fruit of action. One can escape from all sorrows by the self-purification. His creed is most practical and universal. It was open for all kinds and sects of men. Therefore, thousands of men went to Buddha and received his doctrine, took higher ordination (monkship). Buddha proclaimed his teachings for 45 years. Buddhism was well-established in sixteen Mahājanapadas, like Magadha, Kosala, Vatsa, Kāsi, Vesāli, Gāndhāra etc. in the life-time of Buddha. Later on, by the patronage of the great Asoka of Mauryan dynasty, Kaniska, Harsavardhan and the Pala kings of Bengal it was introduced and expanded here and abroad.

The present Bengal (Bengali speaking area in Bangladesh and Bengal) was divided into a number of territorial divisions under different names in ancient and early mediaeval India. These were Gauda, Vanga, Samatata, Pundravardhana, Tambralipti, Harikela, Chandradipa, Rada, Suhma, Vangāla and Varendra. From time to time the boundary of these divisions was changed. However, Vanga and Gauda were more powerful province among the mentioned divisions.

It is a settled fact that Buddhism is an ancient religion in Bengal. But it is unknown, when and how Buddhism was introduced here. An early Pali canonical text, the Anguttara Nikāya, does not mention the name of any Province of Bengal in its list of sixteen Mahājanapadas which flourished just before and during life-time of Buddha. On the other hand, after the demise of Buddha, his body-relics were divided among the eight communities, there is not also included any name of community or province of Bengal. Some scholars think that Bengal was a part or province under Magadha,

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because it is a neighbouring country of Magadha. So it has been suggested that the religion of Buddha came to Bengal along with Jainism and Ajivikism (Majumder, Gayatri Sen; Buddhism in Ancient Bengal Kolkata, 1983 p. 1).

The Buddhist chronicles of Srilanka like *Dīpavamsa* and *Mahāvamsa* refer that Buddhism was introduced in Bengal in the life-time of Buddha. There is an interesting story mentioned in the chronicles which proved that Buddhism was expanded in the early period of Buddhist history. The chronicles refer that the king of ancient Bengal married a princess of Kalinga. The princess was plundered by a lion in Rada province, when she was going to Magadha. In the lion's cave she gave birth to a son and a daughter *Sihavāhu* and *Sīhasivali* by name respectively. Once she made off from the lion's cave to Bengal (Vanga) and married the commander-in-chief of Bengal. In due time the king of Bengal died and the ministers of Bengal requested *Sihavāhu* to take the burden of government of Bengal. But *Sihavāhu* invested the commander-in-chief (the husband of his mother) with kingship and he went to the Rada country. He established a kingdom here 'Sihapura' by name and married *Sīhasivali*. They have many sons among whom *Bijoya Siha* was the elder. He was very wicked and oppressed the country with his bad companions. The king tried to consecrate his behaviour, but failed. At last, the king caused him floated with seven hundred companions by a ship on the sea. The ship reached in Srilanka (Ceylon) immediately & before the Buddha's *Parinibbana*.

It is said that Buddha predicted that *Bijoya Siha* would patronize the Buddhism in Srilanka. He conquered the *yakkhas* and established a kingdom. According to the name of *Bijoya Siha* Srilanka was named *Sihala*. *Bijoya Siha* and his descendants ruled Srilanka for a long time (Majumder, R.C.; History of Bengal, Kolkata 7th ed. 1981, P. 25). This story proved that *Bijoya* was an inhabitant of Bengal and he was a Buddhist. Therefore, Buddhism was introduced in Sri Lanka in the life-time of Buddha.

The early canonical texts of *Anguttara Nikāya* refer that once Buddha came to the town of *Ṣetaka* in *Suhmabhumi* and stayed for some days for preaching his doctrine. There is also mention of the name of *Suhma Janapada* in the *Jātaka* story (*Jātaka* No. 96). Dr. *Nihar Ranjan Roy* mentioned that the *Suhma Janapada* was in the western side in the district of *Habra* (*Bangalir Itihas*, Kolkata, 1404, P. 117). At the different places of *Anaguttara Nikāya* there is found the reference that Buddha came to *Subesubana* of *Kajangala* and preached the *Kajangala Sutta*. *Kajangala* is in Bengal and its present name is renowned *Kakjola* (Roy, *ibid*, P. 100, 494). There is a monk *Bangāntaputta* by name in the *Anguttara Nikāya*. The Pali texts *Samyutta Nikāya* and

Theragāthā refer that there was a monk Vangisa by name, who was a natural-poet. Scholars are convinced that Bangāntaputta and Vangisa were inhabitants of Bengal (Malalasekera, G.P.; The Proper Names of Pali Dictionary, Vol. II. P. 803).

We have come to know from the Avadānasataka (Mitra, R. L.; the Sanskrit Literature of Nepal, Delhi, 1981, P.P. 73, 237) and the Bodhisattvadāna Kalpalata, written by Ksemendra in the 11th century A.D. that Sumāgadhā, daughter of Anāthapindika of Sāvatti was wedded with a follower of Jainism in Pundravardhana. Sumāgadhā was very respectful to Buddha and his religion, while her family-members were faithful in Jainism. Once Sumāgadhā invited Buddha and his disciples by her power of meditation. Buddha came with his five hundred disciples to Pundravardhana and arrived at the Sumāgadhā's father-in-law's house. After taking his food Buddha preached his doctrine to the family-members of Sumāgadhā. They were convinced of Buddhism. Buddha stayed in Pundravardhana for some months and proclaimed Buddhism. Many people of Pundravardhana were admitted to Buddhism.

The famous Chinese pilgrim Yuan Chwang visited Pundravardhana between 638-645 A.D. and noticed, besides other Buddhist institutions, a large stupa near the city Po-Shi-Po or Vasu-Vihāra which was erected by Asoka himself on the body-relic of the Buddha. The pilgrim also tells us that the Buddha stayed here 3 months and preached his religion (Ahmed, Nazimuddin, Mahasthan, Dhaka, 1975, p. 6). Yuan Chwang further says that he saw numerous stupas in Pundravardhana and other regions of Bengal erected by Mauryan emperor Asoka.

There is a discovery of a stone-slab from Mahāsthān in 1931 bearing six lines of Asokan Brahmi inscription. It is a royal order to the Mahāmatra of Pundravardhana (Pudongal) to distribute food grains and money from the government store-house to the famine-affected people of the area and replenish the government store both in kind and coins at the time of comparative prosperity of the people.

This inscription was issued by the saint king Asoka. A large number of punch-marked and copper cast coins have been discovered from Mahāsthān in the excavations of 1960-61 A.D. by the Department of Archaeology. Together with this, the excavations have also brought to light a large collection of N.B.P. Pottery whose date may be from the 4th century B.C. to 2nd century B.C. and approximately corresponds with the Mauryan rule in this sub-continent (Ahmed, *ibid*, PP 5-6). These evidences proved that Pundravardhana was a strong and powerful Bhukti or Province in Mauryan Period.

According to Divyāvadāna (ed. by Cowell, p . 427) the upāsakas of Pundravardhan had painted a picture showing Buddha falling to the feet of Jina, and hearing this incident Asoka massacred as many as 18,000 upāsakas of the city on a single day.

Two donation-scripts are discovered from Sanchi Stūpa. In those scripts are mentioned two donors' name of Bengal who helped to construct the first and second gates of the great Sanchi Stūpa. The names are Dhamata (Dharmadatta), a woman devotee and Isinandana (Rishinandana), a man devotee from Pundravardhana (Epigraphia Indica, II. P. 108 inc. No. 102; P. 380, inc. No. 217). An epigraph from Nāgārjūnkonda tells us that the people of Bengal were converted to Buddhism by Ceylonese monks during the 2nd and 3rd century A.D. (Ibid, Vol. XX, P. 22).

The Sāsnavamsa refers that the Buddha went to Sudhammapura in ancient Rāmañña country of Burma after eight years of his enlightenment and preached Buddhism (P. 55). Another instance is mentioned that after the enlightenment of Buddha two merchants of Burma. Tapassu and Bhallika by name met with him and offered honey and honey-cakes to Buddha. Buddha preached them his doctrine, they were converted to Buddhism, and they are called 'Dvevācika upāsakas.' Buddha gave them eight hair, they brought them to their own homeland Burma and established the hair-relics Pagoda in Burma named Shwedagan Pagoda in Yangun. It is claimed in the book of Shwedagan written by U. Tun Aung Chain and U then Haing (P. 1).

The Mahāvamsa and the Dīpavams refer that after the 3rd Buddhist Council, in the 3rd century B.C., many Buddhist Missionaries were sent to different countries by Moggaliputtatissa Mahāthera, by the prtronization of the great king Asoka. A mission headed by Sona Thera and Uttara Thera were sent in Suvarnabhumi at present Myanmar. The scholars think that the missionary team went there thorough Chittagong, they stayed here some days and propagated Buddhism. Besides this, if the Buddha had gone to Burma, he also went thorough the same way and he had spread of Buddhism in Chittagong. There is a familiar report that once Buddha came in Hasthigram (Present name is Haidgoun) and stayed for one fortnight and preached his religion. (Alam, Ohidul, Chattagrarn Itihas, Chattagrarn, 1982, P. 8).

Although there is not found any archaeological evidence about the expansion or propagation of Buddhism in Bengal, but it is clear from the above brief descriptions that legendary references in the chronicles of Srilanka, the Pali texts, the Buddhist Sanskrit literatures, the familiar reports, descriptions of Chinese Pilgrims, the Brahmi inscription of Pundranagar issued by Asoka etc. proved that Buddhism was well

established in Bengal in the Mauryan Period and period of propagation in the life-time of Buddha. Bengal is a nearer place from the birth place of Buddhism. So it is reasonable and undoubted that Buddhism was introduced in Bengal in 6th century B.C. in the life-time of Buddha.

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## A SHORT NOTE ON ĀGAMA LITERATURE IN CENTRAL ASIA

Kshanika Saha

The finds of Buddhist manuscript in Prakrit, Sanskrit, Uigan, Tokharian, Khotanese, Kuchean, Sugdian and also in other dialect opened up a new chapter in the history of Buddhism and Buddhist literature in India and its neighbouring countries. Prior to these finds our knowledge about Buddhist literature was confined to the manuscripts in Pali found in Ceylon, Burma and Siam and those in Sanskrit found in Nepal. A long controversy went on among the early European scholars of Buddhism about the comparative antiquity of the manuscripts discovered in the southern regions in Pali and those in Sanskrit found in Nepal.

The finds of fragments of Āgamas corresponding to the Nikāyas in Pali have led the European Scholars like Hoernle<sup>1</sup>, Winternitz<sup>2</sup> and others come to the conclusion that the Āgamas in Sanskrit and the Nikāyas in Pali were derived from the common source, probably composed in a Magadhan dialect, identical or allied the dialect used in Asoka's Bhabru edict. The Central Asian fragments of Āgamas have been traced in the Chinese Tripitaka but there are differences between the originals and their translations. In Tibetan Kanjur and Tanjur, there are no collection under the heading "Āgamas" though there are in them translations of a few texts, which belonged to the Āgamas.<sup>3</sup>

Apart from the Āgamas, in Central Asia have been found a few fragments of the Vinaya texts corresponding to the Vinaya Piṭaka. These fragments have also been traced in the Chinese collection of Vinaya texts. In Tibetan, there is a complete translations of the Vinaya Piṭaka under the heading of "Dulva". The original of the translation is evidently the Vinaya Piṭaka in Sanskrit of the Mūlasarvāstivādins, a substantial portion of which has been found of Gilgit in Kashmir about 200 miles south of Central Asia. The Gilgit manuscript was written in a slanting or upright Gupta script which is exactly similiar to the script of the Central Asian manuscripts.

In Cental Asia have been found a large number of texts belonging both to the Mahāyāna and Tantrayāna system of Buddhism. The originals of many of these are extant in Nepal and Tibet. A few original manuscripts were procured by Otani from Tibet as also a good number of photographic copies from there were brought by Rahula Sankrityāyana and deposited in the Jaysawal Institute of Patna.

The manuscripts of Mahāyāna texts found in Central Asia bear marked differences from their counterparts found in Nepal. A comparative study of these two versions i.e. Central Asian and Nepalese reveals that the manuscript discovered in Central Asia are earlier than those of Nepal and Tibet.

Among the finds of manuscripts in Central Asia the fragments of the Āgama so far discovered are most probably the oldest. Very likely these Āgamas were carried in Central Asia by monks and traders hailing from Gandhāra and Kashmir. It was during Kanishka's reign, a devout follower and patron of Buddhism that the popularity of the Sarvāstivāda school reached its climax in the northern and north western parts of India. They made their principal centres at Mathurā and Gandhār and other parts where they must have compiled the Buddhavacanas in Sanskrit and named them Āgamas instead of Nikāyas adopted by the orthodox schools of Buddhism. They divided their Āgamas like the Nikāyas into five sections Dīrgha, Madhyama, Saṃyukta, Ekottara and Kṣudraka. But the selection of Sūtras in the different Āgamas was made by them according to their own choice. They also varied, modified and enlarged the Sūtras in their own way. Hence the Āgamas are not exactly the replicas of the Pali Nikāyas. Unfortunately none of the Sanskrit Āgamas have been found in India or Nepal. In the Chinese translations we find a complete set of Āgamas which very probably were made from the Sanskrit Āgamas of the Sarvāstivādins or of the Dharmaguptikas, the followers of which had been to Central Asia and established their centres there.

#### ĀGAMA LITERATURE IN CHINA

The Japanese scholars Nanjio<sup>4</sup>, Akanuma<sup>5</sup> and Anesaki<sup>6</sup> have made an exhaustive and analytic studies of the Āgamas and the Nikāyas. They have mentioned that there are four Āgamas such as : 1. Dīrghāgama (Chinese Ta-ō-han), 2. Madhyamāgāma (Chinese Chong-ō-han), 3. Saṃyuktāgāma (Chinese Tsa-ō-han), 4. Ekottarāgāma (Chinese Tsan-ō-han).

In Chinese Dīrghāgama there are 30 sūtras as against 34 in Pali. Out of 30, 27 bear the same title as those in Pali, three sūtras are wanting in Pali, these Sūtras are replaced in Chinese by Ekottarā, Trirāsi and Lokadhātu. Again the Pali Sūtras which are wanting in Chinese collection are No. 6 Mahāli No. 7 Jāliya No. 10 Subhā and No. 32. Ātānāṭiya.

The Chinese Madhyamāgama contains 222 Sūtras as against 152 of the Pali Majjhimanikāya. Many Sūtras of the Pali Dīgha, Aṅguttara and Saṃyuttanikāya are traceable in Chinese Madhyamāgama. Among 222 Sūtras in the Madhyamāgama the following different Sūtras of the Pali Nikāyas and Vinaya are traceable viz. 99 of Majjhima, 75 of Aṅguttara, 9 of Dīgha, 8 of Saṃyutta, 5 of Khuddaka, 2 of Vinaya, 1 of Divyāvādāna and the remaining 23 could not be identified with any Sūtras of Pali. Again out of 152 Pali sūttas of Majjhima Nikāya 98 sūtras are traceable in Chinese Madhyamāgama.<sup>7</sup>

The Chinese Saṃyuktāgāma is divided into 50 vaggas containing 1502 Sūtras while in Pali the number of Vaggas is only 5 containing as many as 2889 Sūtras. Most of the Pali sūttas are found in a scattered way in the 50

sections of the Chinese āgamas.<sup>8</sup> Anesaki and Akanuma have traced several Sūtras common in the Pali and Chinese versions. Anesaki has pointed out that the beginning of the different fasciculi have sub-heading of the Pali Saṃyutta Nikāya have been preserved. These are (i) Sattayatana (ii) Nidāna, (iii) Sāvaka, (iv) Magga. He has further traced the names of a few more Pali vaggas, Khanda, Puggala, Sagātha and Tathāgatavagga.<sup>9</sup>

The Chinese Ekottarāgāma was first translated by Dharmanandin who hailed from Tukhāra went Chan-an in 384 A.D. With the assistance of two Chinese monks he completed the translation. In 388 A.D. a monk hailing from Kubhā called Saṅghadeva revised the translation. Hence, extant Chinese version is attributed to Dharmanandin and Saṅghadeva.

The Ekottarāgāma in Chinese is divided into 51 Sections but without any numerical arrangements containing 454 sūtras, while the Aṅguttara-nikāya in Pali is divided into eleven nipātas i.e. sections containing 1169 sūtra.

The Chinese version are found several sūtras of the Majjhima, Dīgha, Saṃyuttas besides the Aṅguttaranikāya. Anesaki has traced a large number of Pali suttas in the Chinese version. Below some of them by way of illustration are mentioned here.

- i. Dīgha : Sāmaññaphala, Mahāpadāna, Mahāparinibbāna sutta.
- ii. Majjhima : Satipaṭṭhāna, Vatthupama, Rāhulavāda, Kosambiya, Saccaka, Aṅgulimāla and Anāthapiṇḍika Vāda.
- iii. Saṃyutta : Nakula, Nanda, Aputtaka and Dhajagga.
- iv. Itivuttaka.
- v. Theragāthā.
- vi. Mahāvagga.
- vii. Cullavagga.

In the preface to his edition of the Pali Aṅguttara Nikāya the editor Rev. Morris, has pointed out that in the different section of the Aṅguttaranikāya are given scattered extracts from the suttas of the Dīgha, Majjhima and Saṃyutta nikāya. It seems that the Aṅguttara or Ekottara, therefore, is in a certain extent a reproduction of the contents of the other three Nikāyas. Rev. Morris has further prepared a list of the same in his introduction to the fifth volume of the edition of the Pali Text Society. In this list which is not exhaustive we find the following sūtras : Sāmaññaphala sūtta, Mahāparinibbāna, Itivuttaka, Mahāvagga<sup>10</sup> and Cullavagga<sup>11</sup> of the Vinaya Piṭaka.

On a comparison of the list of Anesaki and Morris, it is apparent that the first compiler of the Aṅguttara or Ekottara compiled the scattered Buddhavacanas in which he found the enumeration of certain qualities, virtues, meritorious and demeritorious acts, spiritual practices and acquisitions, duties

of monks and house-holders and so forth and classified them in his numerical sections according to the number of items found in each enumerations. From the Chinese version, it appears that its source was one of such enlarged compilation while in Pali version, attention was given primarily to the items enumerated and eliminating as far as possible the introductory and concluding passages. Evidently the earliest Aṅguttara compilation was more prolific than the later ones, compiled in Pali or Sanskrit.

No fragment of the Ekottaragāma has been discovered in Central Asia, but according to the Chinese tradition, the first translator of this Āgama was a Tokharian monk, who must have utilised the source, which was in his possession. It is, therefore, likely that in Central Asia existed the original of the Chinese version.<sup>12</sup>

**Footnote :**

1. Hoerle, Manuscript Remains of Buddhist literature found in Eastern Turkestan Vol. I, p. XXIV.
2. Winternitz, History of Indian Literature, Vol. II, p. 236
3. Ibid p. 237.
4. Nanjio, A Catalogue of the Chinese Buddhist Tripiṭaka.
5. Akanuma, The Comparative Catalogue of Chinese Āgamas and Pali Nikāyas.
6. Anesaki, Four Buddhist Āgamas in Chinese pp. 77-140.
7. Ibid, p. 71.
8. Ibid, p. 67ff.
9. Akanuma, The Comparative Catalogue of Chinese Āgamas and Pali Nikāyas, p. 172ff.
- 10 Vinaya Piṭaka, Vol. I, p. 233.
11. Ibid, Vol. II, p. 108.
12. P.C. Bagchi, India and Central Asia, pp. 90-100.



# SIGNIFICANCE OF VAISHAKHI PURNIMA

Dr. Sitangshu Bikash Barua

Vaishakhi Purnima (Full Moon day of Vaishakh month) is the most sacred day for the Buddhists of the world. Three most important events occurred in this very day in Lord Buddha's life such as birth, enlightenment and death. Birth and death of living being are common events although time of birth and death is unpredictable. Birth, enlightenment and death in Lord Buddha's life were unique, unparallel as these events occurred in this same day of Vaishakh in different times. As birth and death of every living being are the common events, here I shall try to evaluate the significance of enlightenment of Buddha in the Vaishakhi Purnima. Before We consider about enlightenment, we shall first of all try to understand the Buddha's position as a human being.

According to commentary Paramatthajotikā-1 of the Khuddaka-Pāṭha the word, Buddha (enlightened one or Awakened one) is a term which distinguishes such a person of (five ) category-continuity had a sign with attainment of the supreme liberation for unobstructed knowledge of all ideas He was a special person without having any particular designation for his accomplishment of omniscience (Sabbāññutāñña) as well as without having any particular designation for his power to enlighten others by expressing the (Four noble) Truth. Accordingly it is said :—

“Buddha is that blessed one who was self-become, without teacher in ideas not heard before. He himself discovered the Truths and reached omniscience there in and mastery of powers.” This is the word meaning of Buddha.

Here again as to phrasing, it should be understood in the way beginning— “He is the discoverer (Bujjhita), thus he is enlightened. He is the enlightener (bodheta), thus it is enlightened.” So Buddha is the discoverer (bujjhita) of the Truths, thus he is enlightened. He is the enlightener (bodheta) of the generations, thus he is the enlightened. He is enlightened by omniscience, enlightened by seeing all, enlightened without being led by others, enlightened because of burgeoning, having exhausted the taints. He is termed enlightened having immunity from defilement. He is enlightened as he is quite without lust. He is enlightened as he is quite without hate. He is enlightened as he is quite without delusion. He is enlightened as he is quite without defilement. He had travelled the Path that goes in only oneway, thus he is enlightened. He alone discovered the peerless complete enlightenment thus he is enlightened. He is enlightened because he has abolished non discovering and obtained discovery. “Buddha” this is not a name made by a mother, made by a father, nor by brothers, by sisters, by friends and companions, by relatives, by monks and divines. The name Buddha which signifies final liberation, is

realistic, description of enlightened ones, blessed ones together with the obtainment of omniscience knowledge at the root of the enlightenment tree.

To attain enlightenment in the full moon day of Vaishakha, such a great person as Lord Buddha had to face two most outstanding events in this very day. Such as (1) To defeat Māra and (2) to obtain omniscience (Sabbāññu-tāñña).

First, We discuss about the defeat of Māra, the word Māra is the derived from Pali marati and Sanskrita Mra. It means killing, destroying, bringing death etc. In the Pali Literature, Māra signifies death as personified as the Evil one, Tempter (Buddhist Devil or Principle of Destruction). Some times the term Māra is applied to the whole of the worldly existence or realm of rebirth as opposed to Nirvana. So Māra signifies any object or persons who lead to death. So in different Buddhist Literature, Māra is said to be of five kinds Such as (1) Khandhamāra (2) Kilesamāra (3) Abhisankhāramāra (4) Maccumāra and (5) Devaputtamāra. Again in different occasions Māra is spoken as One, Three and Four. Where Māra is one, the reference is generally either to kilesa or to maccumāra. The commentaries sometimes speak of three māras such as “Bodhipallaṅke tiṇṇaṃ maraṇaṃ matthakaṃ bhinditva” (DA) indicates Devaputtamāra, Maccumāra and Kilesamāra. Sometimes Devaputtamāra is omitted from five maras consisting of only other four maras. Here we shall discuss about devaputtamāra and his character. Devaputtamāra is a stubborn vassal of paranimmitavasavatti world ruling over a part of the world. He consider himself the head of the kāmāvacara world and recognises any attempt to curb the enjoyment of sensual pleasure as a direct challenge himself to his authority. Devaputtamāra tempted Goutam Buddha in many occasion to keep him within his authority. Buddha each time, defeated him due to his acquired virtues and performance of perfections (Pāramī). Even Buddha in his Bodhisatta stage when he was practising austerities Devaputtamāra tempted Bodhisatta to abandon his striving and devote himself to good works. Here Gotama refers to Māra’s army as being tenfold. The divisions are as follow — (1) First one-Lusts (2) Second one Aversion (3) Third-Hunger and Thirst, (4) Fourth-Craving, (5) Fifth-Sloth and Indolence, (6) Sixth-Cowardice, (7) Seventh-Doubt, (8) Eighth-Hypocrisy and Stupidity (9) Ninth-Gains, Fames, Honour and Glory falsely obtained, (10) Tenth-Lauding of oneself and contemning of others. Māra not only tempted Goutama, he tempted Moggallāna, influenced Godhika and frightened Rāhula. Māra assumed various forms under which to tempt Bhikkhunis often in lonely spots. They are Ālavikā, Kisāgotamī, Somā, Vijayā, Uppalavaṇṇā, Cālā, Upacālā, Sisucālā, Setā, Vajirā and Khemā etc.

Māra bears many names in Pali literature. Some of them were recorded as Kaṇha; Adhipati, Antak, Namuci, Pamattabandhu. His usual standing epithet is Pāpima, other words are also used such as anattakāma, ahitakāma and ayogakkhema kāma etc.

Here I am going to give detailed description of Māras defeat to Bodhisatta under the root of Bodhi tree in the Fullmoon day of Vaishakha. In the Fullmoon day of Vaishakha, Bodhisatta was sitting cross-legged under the root of Bodhitree with the firm resolve of becoming a Buddha. At that time Vasavattimara thought— “Prince Siddhattha wanted to pass beyond my sphere, but I should not give it to him now to pass beyond it.” It is said that army of Mara stretched twelve yojanas head of Māra, likewise on the left side and on the right, but beyond him, standing above the rim of mountains surrounding in the world. It was nine yojanas in height. And the sound of its shouting was heard from a thousand yojans away like the sound of the earth splitting open. Māra himself mounted Girimekhalā, a noble elephant, a hundred yojans in height resembling a mountain peak. His followers assumed various fearsome shapes and were armed with dreadful weapons. Then as Māra’s forces were approaching the dais round the tree of the awakening, not even one of those-Sakka and so forth—was able to remain. Each fled in direction he was facing. And Sakka, king of devas, on fleeing leaving conch Vijayuttara, on his back and stood on the other rim of the mountain surrounding the world. The great Brahma, placing the white sun-shade on the summit of the mountain surrounding the world, simply went to the Brahma world. Kala, the Nag king, throwing a side all his relations, plunged into the earth and going to the Manjerikanag-abode which was five hundred yojans in extent, lay down covering his face with his hands. Not even on devata was capable of remaining there. Bodhisatta sat quite alone like great Brahma in the empty mansion. Then Māra thought, “when I have terrified Siddhattha, I will make him flee.” But unable to make Bodhisatta flee by the ninth downpours, by wind, rain of missiles, a rain of rocks. Then, burning charcoal, hot ashes, sand, mud, darkness-furiously angry in mind, he has Māra’s company commended saying— “why do you, sirs, stand still? make it evident that he is not accomplished, seize him, cut him, shackle him, make him flee and himself seated on Girimakhala’s back, twirling and arrow with one hand, he approached the Bodhisatta and said “Good Siddhattha, rise from the crosslegged position”. Mara’s army is described as being tenfold. Each division of the Mara’s army was faced by the Bodhisatta with one parami and was put to fight. Then Mara’s last weapon was the Cakkavudha. But when he has hustled it at Bodhisatta it stood to show over him like a canopy of flowers, still undaunted Mara challenged Buddha

to show that the seat on which he sat was his by right. Mara's followers all shouted their evidence that the seat was Mara's. The Buddha having no other witness, asked the earth to bear the testimony on his behalf and then the Earth roared in response. Mara and his followers fled him letter rout. Then the devas and other's gathered round the Buddha to celebrate his victory. The sun set on the defeat of Mara.

Here we shall try to discuss about the second achievement of Lord Buddha in the night of Vaishakha. After defeating the Mara, Bodhisatta concentrated his mind in Samadhi meditation by in breathing and out breathing, making this the basis itself. He gradually achieved the four meditation increasing insight, by following the way he had discovered. We know that Bodhisatta had experience in 1st stage of four fold meditations which he showed at his childhood at time of annual ploughing ceremony in Kapilavastu. Before coming to the stage of awakened one, Bodhisatta attained fivefold knowledge known as Pañca-abhiññā., connected with samadhi meditation. They are (1) Psychic power (Iddhividhā), (2) Divine hearing (Dibbasota), (3) Knowledge of other minds (Cetopariya ñāṇa or Paracittavijānana), (4) Power of recollecting former existence (Pubbenivasanussati) and (5) Knowledge of passing away and rebirth of other being-divine vision (Cetupapatanana or Dibbacakkhu). According to the commentaries these are mundane achievements (Lokiya) which have been attained by Bodhisattas and even by non Buddhist sages (Isi), they have been recurrent in India from time immemorial. But when possessed by a person who had not attain the Path-knowledge, they are looked upon as inferior, for in such a person they remain tainted with asavas and sometimes involve danger.

The supreme knowledge attained by the disciple is the knowledge of destroying the asavas and this is included as a sixth, thus forming the second list of "Chalabhinnu", the sixth super knowledge.

The success of meditation leads to blissful attainments known as Samapatti. Samapattis are two series of attainments such as (1) the eight and (2) the nine attainments. The eight attainments consist of the four Jhanas and the four formless attainments. The nine attainments are eight together with further stage of the complete cessation of perception and sensation (Saññā-vedayita-nirodha samāpatti). The eight attainments are advantages resulting from Samādhi meditation, while ninth (Nirode) attainments is secured through Vipassanā meditation. When considered in regard to the stages of this attainment the Samapattis are of two grades: (1) The mundane (Lokiya) and (2) The Supramundane (Lokuttara). The eight jhanas which are the attainments of a disciple who has not attained the Path are Lokiya and are termed in the commentaries as "Jhāna-samapatti". The same Jhāna associated with the fruits of the Path are

termed “Phala-samāpatti” “attainments of the fruit” and these are lokuttara attainments of Noble ones. The Nirodha Samāpatti is the attainment of those who have reached the stages of Anāgami and Arhat but this is neither mundane nor Supramundane, neither conditional nor unconditional, because it is completely unconscious and this can not be defined. Bodhisatta had five super knowledge (Pañca-Abhinna) and eight blissful attainment “Eight Samapatti” before he achieved all these things by Jhāna Samādhi. In the evening of Fullmoon day of Vaishakha after defeating the Maras, Bodhisatta concentrated his mind in meditation and achieved four meditations. In the first watch of that night he recollected the former habitations (Pubbenivāsa-anussati). In the middle watch of that night, Bodhisatta concentrated in mind for the knowledge of the passing away and rebirth of other beings (Cutūpapata nāṇa or Dibbacakkhu). In the last watch of that night Bodhisatta meditated to enter on knowledge according to the methods of conditions (Paccayakāra) leading to conditional genesis (paticcasamuppāda) which consist of 12 factors such as ignorance (avijjā), conditioned activities (Sankhāra), consciousness (Viññāṇa), mind and matter (Nāma-rūpa) six sphere of senses (Salāyatana) contact (Phassa) feeling (Vedanā), craving (Taṇhā), attachment (Upādāna), action (Bhava) rebirth (Jāti) death and decay (Jarā-maraṇa). He was deeply absorbed in thinking repeatedly forwards and backwards way of the 12 factors of the conditional genesis. At a certain moment within a twinkling of the eyes, He came to know that ignorance leads to thirst which is the cause of suffering. It was clear to him that suffering is due to thirst. Within a very very short time Bodhisatta changed his previous views and purity of views (Ditthi-visuddhi) purity of the conquest of doubts (Kaṅkhāvitarāṇa visuddhi) purity of knowledge and insight into the right and wrong paths (Maggāmagga-nāṇadassana-visuddhi) purity of knowledge and insight into progress (Paṭipada nāṇadassana visuddhi) and purity of knowledge and insight into the noble path (nāṇadassana-visuddhi) occurred simultaneously to him. As he developed insight knowledge, he entered into the Noble path which is the pre-requisite for the six super knowledge known as Avasa-kkhaṇana and for the stage of the complete cessation of perception and sensation (Saññā-vedayita nirodha) to reach the last stage of noble path that is Sotāpatti-magga and phala, Sakadāgāmī magga and phala, Anāgāmī magga and phala and Arahatta magga and phala. As soon as the Bodhisatta understood about the purities which led him to insight knowledge, he crossed all the stages of the Noble path in one thought moment before the sunrise of the next day. Then he uttered the solemn utterance customary to all Buddha’s— “Through many a birth in Samsara ..... the destruction of craving” which is omniscience (Sabbāññūtā-nāṇa).

# ŚHĪLABHADRA THE TEACHER OF HIUEN TSANG AT NALANDA MAHAVIHARA

Dr. Jayanti Chattopadhyay\*

Śhīlabhadra (529-654 A.D.) was the Head (=Kulapati) of the Nalanda Mahavihara while the Chinese traveller Hiuen-tsang came to India. According to Hiuen-tsang Śhīlabhadra was the most outstanding Buddhist scholar at Nalanda Mahavihara (=University) in the second quarter of the seventh century A.D. So great was his learning and piety that the Buddhists called him 'Treasure of the Good Law' (Chinese : Ching-fa-tsong).

According to the Kailain Copper Plate discovered at Kailain, a village under Chandpur Sub-division in the district of Comilla (now in Bangladesh), Śhīlabhadra belonged to the Brahmanic Rāta dynasty of Samatata [the kingdom of Samatata in the 7th century A.D. may be reasonably regarded as having comprised the area bounded by the old course of the Bay of Bengal in the South. The Western boundary was perhaps formed by a branch of the old Ganges (=Padmā river) corresponding to modern Gorai and Madhumatī rivers].

Although Śhīlabhadra was a prince of the royal Brahmanic dynasty, he came in contact with the Buddhist monk-teachers of Samatata and he was so pleased with the Buddha's overwhelming doctrine of universal love and compassion that he immediately embraced Buddhism. To fulfil his desire in realising the Buddha's doctrine thoroughly at depth he became a monk and led a life of austerity. He was deeply moved with prince Siddhārtha's great renunciation in the prime of life, a prince becoming a beggar leaving behind him all royal luxuries and a young wife. So Śhīlabhadra also embraced the life of suffering, life of austerities leaving behind him all the pomp and grandeur of the royal palace.

In his young age, as a Buddhist monk Śhīlabhadra travelled throughout India for acquiring special knowledge in Buddhist philosophy. At last he came to Nalanda Mahavihara and received religious instructions from Pandit Dharmapāla, then chief of the Mahavihara. Under the able guidance of Pandit Dharmapāla, Śhīlabhadra mastered the principles of Buddhism and attained high efficiency in explaining the subtleties of the Śāstra. His fame as a great Buddhist scholar spread not only throughout India but also to foreign lands.

Once a Brahmin from South India, who was proud of his learning, came to Magadha and challenged Dharmapāla for a religious discourse. Pandit Dharmapāla engaged Śhīlabhadra, who was then only thirty years old, for initiating discussion with the Brahmin. Śhīlabhadra thoroughly outwitted his opponent and succeeded in proving the soundness of his faith. The king of

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Magadha was highly pleased with Śhīlabhadra for his wonderful achievement, and expressed his willingness to endow him with the revenue of a city. Śhīlabhadra first refused the offer on the ground that a monk should not have any attraction for such a thing. He had to accept the gift ultimately at the king's earnest request. He built a monastery adjacent to the existing Nalanda Mahavihara and donated the above endowment for its maintenance.

After Dharmapa-la, Śhīlabhadra became the Sanghasthavira (=Kulapati) of the Nalanda Mahavihara. Hiuen-tsang writes in his itinerary that the Sanghasthavira or Kulapati of the Nalanda Mahavihara was as a rule a man of high moral character. He observed with the greatest strictness the religious rules and ordinances. He was possessed of the highest intelligence, and acquainted with all the points of a true discipline. His talents were eminent, his spiritual power exalted and his disposition affectionate.

Every one respected Kulapati and obeyed his orders. All important activities were preceded by his deliberation. He enjoyed the best possible facilities available in the Monastery. On religious functions he presided over the gathering. He would salute the Buddha-image and make offerings first, all others would follow him.

Hiuen-tsang visited the Nalanda Mahavihara (=Monastic University) in 637 A.D. and accepted Śhīlabhadra's discipleship to study different schools of Buddhism there. According to Hiuen-tsang, besides the scriptures of the eighteen schools (Nikāyas) of Buddhism, Brahmanical Śāstras, different systems of Indian philosophy, grammar, philology, medical science, astrology, astronomy etc. were most efficiently taught in this University and it was wonder that Śhīlabhadra was a Master of all these different branches of learning and could teach any subject with equal efficiency. The members of the convent or strangers residing therein, numbering more than 10,000, from their great reverence to Śhīlabhadra, did not venture to call him by his name, but addressed him with the honorific title 'Dharmanidhi' or 'Treasure of the Good Law' (Chinese : Ching-fa-tsong).

We learn from the itinerary of Hiuen-tsang that Hiuen-tsang came to India, bearing inhuman troubles on the way, especially to learn the principles of Yogaśāstra under the guidance of Śhīlabhadra. Śhīlabhadra received Hiuen-tsang with great respect. Hiuen-tsang attended a series of lectures, delivered by Śhīlabhadra, on Yogaśāstra. About this time Harsha Siladitya, at the request of Śhīlabhadra, granted the revenues of three villages to a Brahmin, who attended the above lectures along with Hiuen-tsang.

In the mean time the name of Hiuen-tsang was spread in the whole of North and North-East India. King Kumāra of Kāmarūpa (in Assam) was eagerly waiting to meet the chinese pilgrim. He wrote a letter to Śhīlabhadra requesting him to send Hiuen-tsang in his State. But Śhīlabhadra did not comply with this request, as he expected a similar invitation from Harsha Siladitya about the

same time. King Kumāra ultimately sent a threatening letter to Śhīlabhadra : “If necessary, I will equip my army and elephants, and like the clouds sweep down on and trample to the very dust that monastery of Nalanda.” Probably to get out of the unpleasant situation, Śhīlabhadra sent Hiuen-tsang to Kāmarūpa. This happened about the beginning of 643 A.D.

Nothing more we hear of Śhīlabhadra. According to Hiuen-tsang, he was the greatest Buddhist Acharya of his age. He commanded respect from everybody, be he a Hindu or a Buddhist. He was the true successor of Aśaṅga and Vasubandhu so far as the Yogācāra Vijñānavāda Buddhism is concerned. It is said that he gave a final shape to the Yogācāra Theory. His unfathomable efficiency in explaining the Yogācāra Theory attracted even Hiuen-tsang to travel a long distance from China. He studied for about five years the subtleties of the Yogācāra under the able guidance of Pandit Śhīlabhadra. He could realise the implicacies of the Mādhyamika and Yogācāra and in order to harmonise the two Mahayanist schools he wrote the treatise ‘*Hui ts’ung lun*’ i.e. “On the Harmony of the Schools”, in three thousand stanzas. This was written in Sanskrit and was presented to Ven’ble Śhīlabhadra who highly praised it and commended it to be studied by all.

The literary works of Pandit Śhīlabhadra have almost passed into oblivion. Great massacre of the Nalanda University is responsible for that. Fortunately at least one of his works “Ārya-Buddha-Bhūmi-Vyākhyāna” is still available in Tibetan translation and is preserved in the Tibetan Tripitaka. This text was edited and translated into Japanese by Kyoyu Nishio under the title “The Buddhabhūmi-Sūtra and the Buddhabhūmi-Vyākhyāna of Cīlabhadra,” with the Tibetan Index to the texts together with that of the Daśabhūmika-Sūtra, from Nagoya (Japan) in 1940.

This brilliant luminary of the Buddhist world passed away in 654 A.D.

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# ASOKA'S APPEAL TO THE MODERN WORLD

Saswati Mutsuddy\*

## INTRODUCTION

Generally, literature and Archaeology two sources have enriched us about the benevolent activities, Administration, propagation of Dhamma of the King Asoka. Literary treatises like Pali, Prakrit, Sanskrit, Hybrid Sanskrit, Chinese, Uigur (a Central Asian language) evidences which may not have a historical authenticity when the authentic evidence can be gathered from the Asokan Inscription on Rocks, Pillars and fashioned slab of stone. Though there are lot of research has done about the Mauryan Empire but it is earnest urge to me to discuss the important perspective of the administration of Asoka particularly in this world context.

## SOURCES OF INFORMATION

The Sources of Information particularly 'Asokan Inscription' throw the light on authentic evidence of the achievement of the Priyadarsi Asoka. The Gujjara and Maski versions of Minor Rock Edict I are the only inscriptions of Asoka which refer to him by name. B. N. Mukherjee comments the inscriptions are in "(a) the Prakrit language (which varies according to zonal requirements) and the Brahmi script, (b) North Western Prakrit and the kharoshti script, (c) the Greek language and script and (d) the Aramaic language and script."<sup>1</sup> In the earlier stage, well-known Linguist Sri Suniti Chatterjee and Sukumar Sen indicates the Asokan Inscription as four well-differentiated dialect-groups which are—“(i) North-Western or Gandhara-Udicya represented by the Shahbazgarhi-Mansehra inscriptions (ii) Western or Saurashtra-Praticya represented by the Girnar and the Sopare (fragmentary) inscriptions, (iii) East Central or Pracya-Madhya represented by the Kalsi and the Topra (Delhi) inscriptions, and (iv) Eastern or Pracya represented by the remaining rock and Pillar Edicts. The relation between the Pracya-Madhya and the Pracya-group is very close. The language of the Mansehra inscription stands midway between the Gandhara-Udicya and the Pracya-Madhya groups. In the Eastern group, there are marked differences between the kalinga edicts (i.e. the Dhauli and Jaugada inscriptions) and the pillar edicts. In the lexical element, the western dialect is sometimes sharply differentiated from the rest.”<sup>2</sup> In fact, there are Fourteen (14) Major Rock Edicts of different recensions at ten sites—Kalsi, Girnar, Sopara, Dhauli, Jaugada, Erragudi, Sannati, Shahbazgarhi, Mansehra and Kandahar. Out of fourteen, seven recensions are in prakrit and Brahmi, two are in Prakrit and Kharoshti and one in Greek. Not the entire of them

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now deals with all the fourteen edicts. In Dhauli and Jaugada Rock Edict XI, XII and XIII have replaced by two separate Rock Edicts. These two edicts have been found also at another site. But, there are confusion about the inscribe place of the said three Rock Edicts. It may be added that in the list of ten places yielding the Major Rock edicts, the Brahmi recensions have not included because it have been discovered in Pakistan, though it is doubtful.<sup>3</sup>

Then the first six pillar Edicts have been found in six places like Meerat, Topra, Lauriya Araraj, Lauriya Nandangad, Rampurva and Allahabad (Kosam). Originally discovered at Tobra or Topra which are now in Delhi, one pillar edict of these six pillar edicts also bear the Seventh pillar Edict. These are in Prakrit and Brahmi.<sup>4</sup>

Then about the two Minor Rock Edicts of Asoka written in Prakrit and Brahmi which have been discovered at seventeen places like Sahasram, Rupnath, Gujjara, Pangudariya, Ahraura, Bahapur near Delhi, Bairat, Brahmagiri, Siddapur, Jatinga-Ramesvar, Maski, Govimath, Palkigundu, Nittur, Udegolam, Erragudi Rajula-Mandagiri) have yielded the second Minor Rock Edict along with the first Minor Rock Edict.<sup>5</sup>

An edict about the Samgha or Buddhist church has been found at Sanchi, Sarnath, Allahabad which has been written in Prakrit and Brahmi.<sup>6</sup>

Individual inscriptions written in Prakrit and Brahmi and without any separate recension have been found at Bhabru, Rummindei, Nigalisagar, Allahabad (Kosam) and Barabar hills. In one of these areas (Barabar hills), three dedicatory inscriptions have found engraved on rock.

Again from the same commentary of B.N. Mukherjee it has been depicted that an inscription on a stone plaque has been unearthed at Amaravati which may be doubtfully attributed to Asoka. Another lithic record, discovered at Mahasthan, can be palaeographically assigned to the Maurya age, if not to Asoka. A copper plate inscription (found at Songaura) is perhaps datable to the same period.

Fragments of the Greek recensions of Rock Edict XII and XIII have been notice in the area of Kandahar. A bilingual Edict, in Aramaic have been brought to light at Taxila, Kandahar and Pul-i-Darunta and in the lamghan valley. In this valley two recensions of one ediet have been discovered.

Of the above noted inscriptions those which are in Prakrit and kharoshti have been discovered in the territory now in Pakistan. Of the Aramaic inscription one has been unearthed Taxila and five in eastern Afganistan. The two Greek inscriptions belong to the same region. The Inscriptions in Prakrit and Brahmi have been reported from different localities in north and peninsular India.

The find-spots of all these records were presumably once within Asoka's empire. Their provenances may help us in determining its expansion.

It is interesting to note that the name 'Asoka' is explicitly mentioned in not only Maski and Gujjara but also in Nittur. Two versions of the second Minor Rock Edict at Nittur and Udegolam has been found.<sup>7</sup>

From the above discussion it has been very clear about the empire of Asoka. Actually the information of B.N. Mukherjee has been followed in this article, because it is much more latest edition about Asoka than B.M. Barua's Asoka and His Inscriptions; Prof. D.R. Bhandarkar's Asoka, Radhakumud Mukherjee's Asoka or Amulya Sen's Asoka.

### ASOKA'S OUTLOOK

In fact the entire Asokan Inscription can't be the matter of discussion because of it's vastness but we can point out only very few of them particularly which throws the light on the Asoka's administration and who are associated with the administration, the way of piety, compassion, love for each and every person for their kith and kin, even for the animals of his empire.

We know that Asoka was the good Administrator and he thought that the entire people of the empire are His sons. To start the discussion of the administration of king we should know the extension of his empire which can be depend upon his Rock Edicts which have been discovered at the border of His empire and Bhandarkar gave the information— "We will begin with the east, and move westwards. Two copies of his Fourteen Rock Edicts were found in the South-eastern part of dominions, near the Bay of Bengal of these the northern copy is engraved near a village called Dhauli, about seven miles to the south of Bhuvanesar, in the Puri district of Orissa. The southern copy is inscribed in the town of Jaugada, in the Ganjam District of the Madras Presidency. Both these versions of the Rock Edicts were put up in the newly conquered province of kalinga, which being in the South-eastern most part of India, must have also formed the South-eastern most boundary of Asoka's empire turning northwards we find that a third copy of Asoka's Rock Edicts has been engraved on a rock near the village of Kalsi, in the Dehra Dun district. Proceeding Westwards, we have to notice two versions, both found in the North-West Frontier province. One of these has been inscribed at mansera in the Hazara District, fifteen miles to the north of Abbottabad, and the other at Shahbazgarhi in the Peshwar District, forty miles to the north-east of Peshwar. Proceeding from here to the south and coming to the western coast, we have to note one copy that was discovered near Junagarh in Kathiwar and another at Sopara, in the Thana District, about thirty-seven miles north of Bombay. Only recently, one set of these Fourteen Rock Edicts has been found on the southern confines of Asoka's dominions, viz., at Yerragudi in the kurnool District of the Madras Presidency. Side by side with these have been traced Minor Rock Edicts I and II also. In 1993, however, thanks to Mr. Lewis Rice, third copies of the Minor Rock Edicts were discovered in

three localities, all close to one another, in the chitaldurg District of Northern Mysore. All these Rock Edicts, the find spots of which have just been indicated, give us a fairly accurate idea of the wide expanse of Aoska's territory."<sup>8</sup> So, the extension of his empire is so far and the total administration of it was controlled by some associates. At that time Asoka was remorseful by the Kalinga war and He used the Dhammalipi purposely to propagate the Dhamma of forgiveness and to avoid the violence, counsel minimum amount of violence, if that was unavoidable. The Rock Edict XIII (Kalsi) gave the evidence of Kalinga war — athavasabhisitasa Devanampiyasa piyadasina lajine Kaligya Vijita. Diyadhamate panasatasahase ye tapha apabudhe, satasahasamate tatahate, bahu tavatake va mate<sup>9</sup> i.e. The country of the Kalinga was conquered by King Priyadarsi, Beloved of the gods, eight years after his coronation in this war in Kalinga, men and animals numbering one hundred and fifty thousand were carried away captive from that country, as many as one hundred thousand were killed there in action and many times that number perished.<sup>10</sup> Then from the Minor Rock Edict I, Brahmagiri text we find out that the former the Prince (Aryaputra), acting with the Mahamatras, addresses the Kings message to the Mahamatras of Isila, in the next, the king address the Prince and the Mahamatras together. Then, the Jaugada text of the Kalinga Rock Edict II we find out a class of Mahamatras who are described as lajavachanikas i.e., those who were entitled to receive the Kings messages directly, and not through the royal viceroys. Thus these Mahamatras might be regarded as provincial governors, as they are given independent change of their province.<sup>11</sup> In Rock Edict III the term Pradesikas in used for a class of officers who were expected to tour through their changes completely every five years, just as the Mahamatras. So, both of them are same status. In the same Rock Edict and pillar Edict IV are find about the Rajukas who were "set over hundreds of the thousands of Soul".<sup>12</sup> The office of the Rajukas had been in existence before Asoka, but Asoka invested them with greater authority. They are granted independence in their administration of Law and Justice in order that they may perform their duties confidently and fearlessly, bestow welfare and happiness upon the people of the country and confer favours upon them. They will also know of their joys and sorrows. As the child is committed confidently to a skilful nurse, the people are to committed to the care of these Governors who are created for their welfare and happiness with intent that fearlessly, unselfishly, and cheerfully, they may discharge their duties.

So they do their job as if they are doing some welfare for their own child. But it means not that Asoka thought only for the Buddhism and tortured or neglect other contemporary religion. As for the evidence we can find the Rock Edict IV where he procliam—In times past for many hundreds of years, slaughter of life, cruelty to living creatures, disrespect to relatives and disrespect to the Brahmanas and Sramanas increased indeed.<sup>13</sup>

As we know the 'charity begins at home', Asoka advice not only to respect other religion or equality of other wide context, it can be find out that He mentioned in Minor Rock Edict I that "Now this proclamation has been issued for the following purpose viz. that both the poor and the rich may extent themselves that even the people residing in the territories outside the borders of my dominions may realize this, and that this exertion on the part of the people may be of long duration."<sup>14</sup> Also in Minor Rock Edict II He urge that "Mother and Father are to be obeyed. And similarly elders are to be obeyed." In Rock Edicts III too we observe that "Meritorious is obedience to mother and father. Meritorious is liberality to firends, acquaintances and relatives and to the Brahmanas and Sramanas."<sup>15</sup> So, there is no doubt that He was absolutely impartial in his dealings with other religious communities and never intended to hurt the religious feelings on any of them. Again it can't be complete to evaluate Asoka's thought without quoting the Rock Edict XIII for the second time where he telling that "In the eighth year of his reign, Priyadarsi conquered kalinga. The hundred and fifty thousand persons were captured there and deported from there, one hundred thousand others were killed, and he was overwhelmed by that. Just as he prescribed to abstain four consuming living beings, he established zeal in the organisation's piety. And, behold, what the King was still more afflicted by : all those who inhibited that country, the Brahmanas or Sramanas or other followers of piety as well those who lived there had to be concerned about the interests of the King, to revere and respect their teacher and their father and mother, to love and not to deceive their friends and companies, and to treat their slave and servants as mildly as possible — if, from among those who were behaving their like that, one was dead deported, other people are also indirectly affected by this, and the king is extremely afflicted by it. And, as with other people's there is no place in the country where men are not indeed sincerely devoted to one sect or another."<sup>16</sup>

Even in separate Rock Edict II which is found in Jaugada and Dhauri Asoka addressed Mahamatras of Samapa and Tosali properly. In the first one He is saying — Sabe munise pajamama atha pajaye ichami hakam kimti [me] sabene hitasukhena hidalakikapala lokikena yujeva ti tatha (saba) munissesu pi ichami hakam which means 'All men are may children. Just as in regard to my children. I desire that they may be provided by me with all kinds of welfare and happiness in this world and in the next, the same I desire in respect of all men. At the same inscription he is saying that the King desire that they should be unworried on his account, that they should have confidence in him, and that they should be realized by them, viz., that the King will forgive them in respect of any offence that is pardonable. My desire is that they should practice the duties associated with Dharma for my sake and that

they should attain happiness in this world as well as in next. Therefore, acting accordingly, you should perform your duties, you should also inspire the people of the bordering lands with confidence in me, so that they might realize that the King is to them even as their father, that he sympathises with them even as he sympathises with his own self, and that they are to the King even as his own children.<sup>17</sup>

The same matter i.e. to address his people as his own children which has been echoed in the Dhauri Edition. In this Edict he says that an officers fails to act impartially owing to the following dispositions, viz., jealousy, anger, cruelty, hastiness, want of perseverance, laziness and fatigue. Therefore, you should desire that these dispositions may not be yours. And the root of the complete success of an officer lies in the absence of anger and avoidance of hastiness. This record has been written here for the following purpose, viz., that the judicial officers of the city may strive to do their duty at all times and that the people within their charges suffer neither from unnecessary imprisonment nor from unnecessary harassment. Hence I shall cause my Mahamatras, who will be neither harsh nor fierce in temperament but will be gentle in action to set out on tours of inspection, every five years, for the following purpose, viz., to ascertain if the judicial officers have realised this object of mind and are acting according to my instructions.<sup>18</sup>

Besides Rock Edicts in Pillar Edicts give the evidence of the equalisation of his empire. Like Pillar Edict explain that Happiness in this world and in the next is difficult to secure without intense love of Dharma, rigorous self examination, implicit obedience to elders, great fear of sin and excessive zeal in the cause of Dharma. But verily owing to my exhortation, this yearning for Dharma and love of Dharma have increased and will further increase among my people day by day. And my officers, whether of the superior, inferior or middle rank, are conforming to the practices of Dharma and practising the duties associated with Dharma and they are capable of urging others to do the same. The Mahamatras in charge of the bordering are also acting in the same way.<sup>19</sup>

In Delhi-Thopra text pillar Edict informs that just as a person feels confident after having entrusted his child to an experienced nurse and thinks. "The expert nurse is able to bring up my child well", even so have I appointed the Rajjukas for the welfare and happiness of the country people. The award of rewards or the infliction of punishment by the Rajjukas has been placed by me under their sole control in order that they should be free from fear and count of confidence and thus perform their duties with pleasure.<sup>20</sup>

Lastly, Pillar Edict no. VII of Delhi Thopra text inform the equilibrium of His state—Those Dharma Mahamatras of mine are occupied with various kind of activities which are beneficial both to ascetics and to householders.

And they are occupied with all the religious sects. I have arranged that some of them will be occupied with the affairs of the Samgha. Likewise I have arranged that some of them will be occupied with the Brahmanas and Ajivikas. Similarly, I have arranged that some of them will be occupied with the Nigranthas. In the same way I have arranged that some of them will be occupied with various other religious sects My intention is that the noble deeds of Dharma and the practice of Dharma which consists of compassion, liberality, truthfulness, purity, gentleness and goodness will thus be promoted among men.<sup>21</sup>

### APPEAL TO THE MODERN WORLD

Through the quotation from the Asoka's inscription we receive his urge to the people which are applicable in every situation and every position. But we the Modern people are not following him. So, Our Newspaper's front page (Hindustan times 25th March, 2003) are covering with —

“Militants Gun Down 23 Kashmiri Pandits”/in wider context, “Saddam strikes back 20 Americans dead or Missing on day of sharp clashes”? When Asoka learned Himself from the Kalinga war that—Na hi Verena Verani Sammantidha Kudacanam averena ca sammanti esa dhamma Sanantano means Hatred never cease by hartreds in this world. By love alone they cease. This is an Eternal law. Then why not we can overcome the hatred.<sup>22</sup> We should follow the appeal of the Great Mauryan King which reveal through the Inscriptions Rock Edicts/Pillar edicts (so I quote the original version of the Asokan Inscription) has been quoted here and that will be the proper victory of the piety, compassion, love, equality over hatred, greediness and all kind of Evil properties of Human being. Only then, we can give proper judgement to the Buddha through Asoka.

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## ABHIJJHĀ IN THE LIGHT OF SALLEKHA SUTTA

Subhra Barua

The term 'Abhijjhā' means covetousness and it is synonym of 'lobha'. In other words 'Abhijjhā' is the desire to have unlawfully something that belongs to another. It is the intention to possess another person's property unlawfully.

Abhijjhā as a mere hindrance (nīvaraṇa) is of 4 kinds : viz. (1) Ordinary desire (2) pāpicchā (3) mahicchā and (4) atricchā.

(1) Desire of the first kind is to crave for the possession of another person's property and this desire is hard to overcome by making a vow. It is not possible to eradicate it just by will. It will dominate a person so long as one is not free from greed (lobha).

(2) Second kind of desire i.e. pāpicchā or wicked desire is to win the respect and admiration of others of which one is not worthy. The desire to be esteemed or admired for the quality which one does not have is called pāpicchā. It is the desire to give others the impression of having faith which they do not have; of having moral integrity which they do not possess; of having knowledge which they lack; of having psychic powers which they do not have; of being Ariyas or Arahats without having any Ariyan qualification. They pretend to the Arahats and welcome people who regard them as Arahats.

(3) Third kind of Abhijjhā is inordinate greed. A person consumed with mahicchā is not content with what he has. He wants to have too much of everything and to have things of better quality.

(4) Atricchā is discontentment. It is desire for something that belongs to another. One also carries the impression that it is better than what one has. It is very important to make utmost effort to overcome this desire because a lot of people have to suffer in their search for something new which they think is better than the old.

In this content Sallekha Sutta is important. In the Sallekha Sutta sensual desire which is only a hindrance is also described as Abhijjhā. The effort to lessen one's defilement (kilesa) is very essential and the self-training leading to this goal is the subject matter of the Sallekha Sutta. The sutta is beneficial to meditators and non-meditators alike. Dhamma of Sallekha Sutta is not like the Vinaya rules which were laid down exclusively for the bhikkhus. Nor it is intended only for the lay devotees as in the Siṅgālovāda Sutta of the Dīgha Nikāya. It represents the essence of the Dhamma that is universally applicable although it is hard to understand.

The Sutta's teaching on Abhijjhā is primarily concerned with covetousness that is productive of evil conduct. Whenever one thinks of getting another person's property, the evil thought occurs together with its kammic effects.

So if one wishes to practise *sallekha dhamma* ('*Sallekha*' means scratching out, erasing. This word appears to be only used in a religious sense, with the meaning of eradicating sin. "*Sallekhiyena likhitākhillakibbisassa*" explains "had scratched off all sin by *sallekhiya* i.e. by the religious observances which lead to the destruction of *kilesa*."') One should not harbour such thoughts but try to get what one wants by lawful means. One should be satisfied with whatever one has, whether good or bad. Contentment is essential to spiritual development.

Covetous thought by itself is kammically effective and the effect may be potent enough to lead to the lower worlds. Covetousness may arise when one sees, hears, smells, eats, contacts or use desirable objects belonging to others. So one should cultivate concentration constantly in order that it may leave no room for covetous thought in the mind. One should overcome such evil, grave deeds through moral integrity. It can be rooted out when one attains the path of the Noble Ones or Ariyas. Sotapatti stage ensures the extinction of evil conduct oriented *abhijjhā* and *pāpicchā* since these two defilements are liable to lead to the nether worlds. Other kinds of covetousness are to be eliminated at the three higher holy stages i.e. *Sakadāgāmī*, *Anāgāmī* and Arhatship. *Visuddhimagga* says that *Abhijjhā* is wholly done away with only at the stage of Arhatship. The *Sallekha Sutta* which teaches to overcome *Abhijjhā* is very profound in that it tells people to practise the dhamma to the point of overcoming it through the attainment of the Four Holy Stages.

# TĀTPARYA IN MĪMĀMSĀ SYSTEM OF INDIAN PHILOSOPHY

Dr. Hemlata Pandey\*

**Abstract :** According to *mīmāṃsā* system, *ākāṅksā*, *yogyatā* and *āsatti* are the cause of the verbal knowledge. They did not accept *tātparyā* (i.e., intention of the speaker) as the essential factor for the verbal understanding. But instead of *tātparyā* they admit context or *prakaraṇa*. There are reasons why they hold such a view. There is no speaker of the *Vedic* sentences but they are *apauruṣeya* according to this system. Their authority is not produced from the authority of any trustworthy person or God and that's why they are valid in themselves. This paper attempts to highlight how the meaning of the sentence understood without the intention of the speaker.

There is no controversy about the first three factors for generating verbal understanding. But with regard to the significance of *tātparyā* or 'intention' as a condition of verbal cognition, there are many divergent opinions among Indian schools. Here, we discuss with the opinion of *mīmāṃsā* system of Indian philosophy. Before going into the details of this angle, in this paper, let us try to discuss briefly regarding the three factors likely, *ākāṅksā*, *yogyatā* and *āsatti*.

The word *ākāṅksā* is derived from the root *kāṅks* which means 'to expect,' 'to desire' (from something to follow). It is necessary to understand the meaning of a sentence. One word cannot convey a complete sense in the absence of another word. It must be brought into relation with other words in order to express a full judgment. When one hears the word 'bring' he at once asks 'what'? That means, the verb 'bring' need for some other words which denotes some objects, e.g., 'the pot'. So, *ākāṅksā* is this mutual need that the words of a sentence have for one another in order to express a complete sense. *ākāṅksā* depends on the listener's desire to know other words to complete the sense. *Śālikanātha* defines it as :

*arvitasya' bhidhānārthamuktārthaghaṭanāya vā,  
pratiyogini jijñāsā yā sā" kāṅkṣeti gīyate. I*

*Yogyatā* is the logical compatibility of the words in a sentence for mutual association. Knowledge of *yogyatā* in the mind of the listener will lead to verbal understanding as it is possible to know the relation between two meanings on the basis of it. *Yogyatā* always expects competent word in a sentence to connect the meanings with each other.

*Sannidhi* or *āsatti* is nothing but the juxtaposition of words (in space and in time), because of which they signify one complete meaning. It is

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mentioned that intervals between the presentation of words interfere in a competent grasping of the sense of the sentence. If words are uttered at long intervals they cannot produce the knowledge of any correlation with each other, even though are present among them, *ākāhksā* and *yogyatā*. For example, if one utters the word 'Ramah' today and the verbal form 'gacchati' tomorrow then it is impossible to have the consistent meaning from these two words namely, 'Ram goes' (*Rāmah gacchati*).

According to *mīmāṃsā* system, *tātparyā* that speaker's intention is not necessary to convey the sentence-meaning. They hold that word, its meaning and the relation between the two, are eternal, and they are not created by anybody not even by God. There is no proof to say that God, at particular point of time gave meaning to words. The verbal behaviour of mankind is beginningless.

The maintain that *tātparyā* is not the essential factor for verbal understanding. Without the help of the *tātparyā* one can understand the meaning of the word. For clear conception we may take an example i.e., '*saindhavam ānaya*', here the word '*saindhavam*' conveys more than one meaning i.e., 'salt' and 'horse'. So, if one orders '*saindhavam ānaya*' from dining table immediately the listener would be able to understand its meaning as 'salt' because of the context. Whereas, if one is ready for hunting and at that time the same sentence is uttered, then the listener would immediately understand the meaning 'horse', again on the basis of the context only. Thus, one can understand the meaning of a word through the context and the knowledge of the speaker's intention is not necessary for the same.

The *mīmāṃsakas* use the term *tātparyā* for the significance of a passage in which particular topic is discussed and it is understood through six *liṅgas* of marks without any reference to the speaker. The six *liṅgas* are:

*upakramopasaṃhārāv abhyāso 'pūrvatā phalam  
arthavāadopapatti ca liṅgam tātparyanirṇaye.*<sup>2</sup>

1. *Upakramopasaṃhārau* (consistency in what is introduced with what is concluded).
2. *Abhyāsa* (repeating of the main subject — matter).
3. *Apūrvatā* (the novelty of the subject matter).
4. *Phala* (the end-result i.e., harmony with that intended).
5. *Arthavāda* (corroboration of the principal intent through the eulogical or subsidiary sentences).
6. *Upapatti* (argumentation for the actual intent).<sup>3</sup>

Therefore, from the above discussion we may say that for having *śābdabodha*, *tātparyā* is not a necessary factor as per the *mīmāṃsakas*, whereas, *naiyāyikas* have argued in favour of the same. Thus, we have seen

so far that the main controversy regarding this point is between the *mīmāṃsakas* (and *vedāntins*) on one hand and the *naiyāyikas* on the other.

According to this system, without the help of the speaker the verbal knowledge can be derived from the *Vedic* texts. A sentence has a capacity to convey its own meaning, for instance, 'the pot in the room' refers to the relation between the pot and room and this can be achieved without the help of the speaker.

Jagadīśā points out "that in the case of a sentence uttered by a parrot (śuka) inspite of the knowledge that the sentence is without a parrot (i.e., inspite of *tātparyajñānābhāva*) the usual *śābdabodha* occurs. In the case of a poetic expression like *gato stamarkaḥ*, in the same manner, it is clear that the purpose of the sentence is to indicate *abhi—sāra—samaya* or the time of dalliance, but that does not mean that the sentence is not to impart the primary meaning viz., the fact of sun-set. It is obvious, therefore, that *śābdabodha* is liable to occur without a *tātparyajñāna* and even in the face of a *tātparyajñāna* to the contrary a fact of inconstancy (*vyabhicāra*) on grounds of which *tātparyajñāna* cannot be regarded a cause of *śābdabodha*.<sup>4</sup>

Here, we may see that in this angle, one can understand the sentence—meaning through *prakaraṇa* or context but not through the *tātparya*. *Prakaraṇa* means topic. 'Topic' means the main theme of a principal sentence. *Patanjali* has specified the necessity of *artha* and *prakaraṇa* through which the meaning of a word is determined : "arthāt prakaraṇad vā loke dvayor ekas-yābhiniivrttiḥ" in the *Mahābhāṣya* (VI. 1.48).

If one accept the *tātparya* then how would one understand verbal cognition which derives from *Vedic* sentences? Since according to *mīmāṃsakas* *Vedas* are *apauruṣeya* i.e., they are not uttered by any speaker. So, if there is no speaker at all how can one understand the intention of the speaker. This seems to be one of the important reasons why *mīmāṃsakas* do not accept the concept of *tātparya* as it accepted by the *nyāya* system.

*Tātparya* is used also in the *mīmāṃsa* system but it conveys the sense of implication, and not the speaker's intention. This implication is to be referred as the purport of the whole sentence, which is its *tātparya*. For instance, '*gaṅgāyām ghoṣaḥ*' (The village is on the *Gaṅges*).

Here, the primary meaning of the word '*gaṅgāyām*' is on the river '*Gaṅges*'. Now as the river is a stream of water, the primary meaning of the word has to be rejected. Because, the village cannot stand on the river. That is why, the secondary meaning of the word '*gaṅgā*' is to be implied as '*gaṅgātaṭa*' the bank of the river '*Gaṅges*'. So, the meaning of the sentence is understood through the sense of the implication as its *tātparya*.

Dr. Veluri Subba Rao also explains this point as follows : “in the opinion of the *mīmāṃsakas*, a sentence expresses meaning by implication. But what is meant by implication for you and what is the occasion for implication when there is no denotation at all. The reply is : “implication is but a connection with, or relation to, what is expressed.” Thus, a sentence like ‘Bring the cow denotes the bringing of a cow only in its general aspect and that is what is expressed by it. According to the *mīmāṃsakas* both the words express only class or genus and genus cannot be the object of bringing. Thus, the other meaning of a particular bringing of a particular cow is not possible without reference to the power of implication. Nor can it be hold that the general aspect of bringing a cow alone is the meaning of the sentence as it cannot engender an activity, because activity in its particular aspect as the bringing of a particular cow, requires a similar antecedent in the form of a ‘particular knowledge’ as ‘Bring that particular cow’. Thus, we are forced to accept implication in the meaning of a sentence.<sup>5</sup>

The *mīmāṃsakas* hold that the *tātparyā* or the real purport could be understood objectively from the whole sentence without any reference to the intention of the speaker. *Naiyāyikas* also analysed that a sentence has two parts they are : *uddeśya* and *vidheya* viz. subject and predicate respectively. The *mīmāṃsakas* maintain that the *tātparyā* of a sentence is sought merely in the *vidheya* or predicate portion. The *uddeśya* is distinct from *vidheya* part. *Uddeśya* is to be used to help the listener for clear understanding of the meaning. Also in the absence of *uddeśya*, *vidheya* can be understood. From the subject part it is very apparent that the *vidheya* is uttered alone only if it is able to express something new. We may get clear idea from the following example, i.e., ‘wonderful’. Here, speaker does not explain what is wonderful but such an utterance is fully meaningful from the view point of the speaker. It sky is blue one can say wonderful and through this circumstances, the meaning is to be understood by the hearer.<sup>6</sup>

*Mīmāṃsakas* have stated that the *mukhyavidhi* and the *gauṇavidhi* are correlated which denote a single sentence i.e., ‘*Mahāvākya*’ that aim at the same result. The word *prakaraṇa* deals with the topic or context of the *Vedic* sentences and it stands for the circumstances in which a sentence is uttered in our day-to-day behaviour.

*Prakarāṇa* alone able to give distinct *śābdabodha*, *tātparyā* is not necessary in the simple sentences. Let us go through the example which may make the picture clear : ‘The sun has risen’. In this sentence we may see that the expression is denoted with the act of the sun rising which is distinct from the act of the sun setting. This is the intentionality of the sentence. On the other hand, the same sentence may specify different meanings which is the content of time. Due to this, it refers to the beginning of the day. It may

be applicable in this particular context; but it could give two different meanings to two different persons like the one for a watch man who is going to finish his night duty and the same sentence it is uttered by a mother in the morning that means she is trying to get her children up. Here, in the first context, is the watchman understood that it is the time for finishing his duty while in the second one it conveys that it is the proper time for children to awaken and get ready for school etc. Likewise, we may note that the same sentence is able to express different meanings through the context.

“If we regard the *vākyajñāna* or awareness of sentence – structure as the first-order significance of the sentence in virtue of the association of word-meanings that creates a particular relation (*samsarga*), which in turn yields the specific sense, then the second-order, third-order and so fourth senses, would be the respective *tātparya* in the relative contexts of their occurrences. And a grasp of *tātparya* accordingly is indispensable for a fuller understanding of the sentence. But the intention of the speaker need not be kept completely at bay as its interrelation with the context could be a significant *grāhaka* or ‘provider’ of the appropriate sense. Yet, a mere appeal to either the grammatical and syntactical structure of the sentence, or to the intention of the speaker in uttering the same, cannot *guarantee* the successful grasp of the purport of the sentence.”<sup>7</sup>

From the above discussion it is apparent that *tātparya* is not necessary to understand the meaning of a sentence in the *mīmāṃsā* system of Indian philosophy. We already mentioned why they did not accept *tātparya*. It’s to be noted that the later *mīmāṃsakas* like Gāgābhata etc. have accepted the *naiyāyikas* stand in this respect. Bhāṭṭacintāmaṇi observes :

*tatparyam tu tatpratīticchayā vaktrā anusamhitatvam. tatra padārthatātparyaniścayaḥ samsargatātparyaniścayaś ca tādrśaśābdabodhe hetuḥ. tatsandehe śābdabodhānudayāt. tātparyabhrame cāhāryaśābdabodhoddayāt. śukavākye vedavākye ceśvaratātparyagraheṇa śābdabodho adhyāpakatātparya graheṇa vā ect.*<sup>8</sup>

Jagadīśa also points out this as follows : “*tātparyajñāna* has been recognised as a cause of *śābdabodha* by the logicians too. *Prakarāṇas* vary with every individual situation and as such in ascribing causality there to in respect of *śābdabodha*, complexity (*gaurava*) is bound to occur. As for the idea of explaining *prakaraṇa* as what determines the purport of (the speaker of the) sentence (*tātparya niyāmakatvena*), and thus freeing the *prakaraṇa* of the faults that it otherwise leads to, the logicians argue that in that case the inevitability of *tātparya-jñāna* as a factor of *śābdabodha* gets much the more established and that in view of the law of parsimony it is more reasonable to accept *tātparya — jñāna* instead of the knowledge of what determines the *tātparya* or *prakaraṇa* as the cause of *śābdabodha*.<sup>9</sup>

There are differences among various systems of Indian philosophy as to how the meanings of words get connected with each other, these are known as various theories of verbal understanding. The *nyāya* theory is known by the name *samsargamaryādāvāda*. Another important system of Indian philosophy that puts forth another theory of verbal understanding quite at length is that of *mīmāṃsā*. There are two prominent schools of *pūrvamīmāṃsā* system of Indian philosophy namely, the Bhāṭṭa school and Prābhākara schools of *pūrvamīmāṃsā*.

We, in this paper, are concerned with *mīmāṃsā* system of Indian philosophy.

Both of these schools have given different theories of verbal understanding. They are known by the names *abhihitānvayavāda* and *anvitābhīdhānavāda*. *Anhihitānvayavāda* means 'the relation (is known later) of the expressed (meanings)'. This theory is put forth by the Bhāṭṭa school of *pūrvamīmāṃsā* and *anvitābhīdhānavāda*, the theory propounded by the Prābhākara school of *pūrvamīmāṃsā* stands for 'the expression of the related (meanings)'. Let us see in brief what these two theories are :

We know the verbal understanding means understanding to the sentence — meaning. Hence, the theories of verbal understanding concern themselves with the main issue that how a sentence is understood by a hearer once it is uttered by a speaker. To explain, unless there is relation among word-meanings, there cannot arise understanding of sentence—meaning as the sentence consists of words. Here the question is, whether words convey their meanings first and then they are related or they convey their meaning as related with other meanings. Bhāṭṭas hold the first view whereas the *Prābhākaras* accept the second alternative.

According to the *abhihitānvayavāda* theory, when a sentence is heard or read the meanings of its constituent words are understood separately or independently and then they are connected with one another. The words are related with each other by a synthetic construction along with *ākāṅkṣā* and *āsatti* among them and also *yogyatā* between two meanings expressed by two words.

So, words express only word-meaning, at this stage, there is no relation between two word-meanings is acquired afterwards through *lakṣaṇā*. *Lakṣaṇā* is necessary for distinguishing sentence-meaning from word-meaning. For example, the word 'cow' signifies only cowness or *jāti* (It is well known *mīmāṃsā* holds that universal is the expressed meaning of a word) existing is the cow, which is unrelated to any other word-meaning. On the other hand, if there is no individual meaning of a word in a sentence, then the classification of words like : nouns, adjectives, pronouns, verbs etc. becomes meaningless. No one can understand the meaning of a sentence without a prior understanding of the knowledge of word-meanings. Even if we want to know a new verse, firstly we have to know the words and also their individual meanings. We



cannot explain a verse without knowing the word-meanings, since they are new and unintelligible to us. So, we must accept that meaning of a sentence is nothing but the synthesis of the individual meaning of its constituent words. This view is known by the name *abhihi-tānvayavāda* and is expounded by Kumāriḷa Bhāṭṭa probably for the first time.

Prābhakaras hold there is no separate meaning of a word but it always conveys a complete meaning only in relation with other words. When a sentence is uttered by a speaker immediately the hearer is able to obtain complete sense from that sentence, e.g., 'Bring the white cow with a stick'.

So, according to this theory a sentence meaning is directly conveyed by the word-meaning and words give their own meaning and syntactic relation to the other words in that sentence. Here, a question may arise: because there are many words in a sentence, there would be many meanings of the same sentence. This is answered by the Prābhakaras as follows : though it is true that there are many word-meanings still the unity of the sentence-meaning is achieved through the unity of purpose.

Thus, as we have seen so far, the *abhihitānvayavāda* theory maintains that individual words do convey their own senses which can be elaborately established by the use of dictionary. This view is accepted to the *anvitābhīdhānavādins* also. But their main argument is : a word cannot exist without a relatedness. The *anvitābhīdhānavādins* do not admit the relatedness of the words in a sentence. The relatedness is, as it were, an external part of the meaning of the word for them. This is the basic difference between the two views.

Considering *nyāya* and *mīmāṃsā*, *mīmāṃsā* is the vital part of this paper. According to this system there is no speaker of the *Vedic* sentences but they are *apauruṣeya*. They did not admit *tātparya* i.e., intention of the speaker. We can conclude from above discussion that in the *mīmāṃsā* system, one can understand the meaning of a sentence through the context or *prakaraṇa* not through the intention of the speaker.

According to them every word has its own meaning and it is the word alone that convey its meaning. Hence, *mīmāṃsākas* do not accept that *tātparya* is an essential cause for verbal understanding. They use the term *tātparya*, which conveys the sense of implication. This implication refers to the purport of the whole sentence is its *tātparya*.

#### Notes :

1. Śālikanātha Miśra, *Prakaraṇapañcikā*, Ed. by A. Subrahmanya Shastri, Banaras Hindu University Darasana Series No. 4, Banaras, 1961, P. 388, 4-5.
2. Mahāmahopādhyāya Bhīmācārya Jhalakīkar, *Nyāyakosa or Dictionary of technical terms of Indian philosophy*, revised and re-edited by Mahāmahopādhyāya Vāsudev Sāstrī, Bhandarkar Oriental Research Institute, Poona, 1978, P. 714.

3. Purusottoma Bilimoria, *Śabdapramāṇa : Word and Knowledge*, Kluwer, 1988, P. 226.
4. K.N. Chatterjee, *Word and its meaning a New Perspective*, Chaukhamba Oriental Reserach Studies No. 18, Chaukhamba Orientalia, Varanasi, Delhi, 1980, P. 33.
5. Veluri Subba Rao, *The Philosophy of A Sentence and its Parts*, Munshiram Manoharlal, New Delhi, 1969, P. 96.
6. Alan Gardiner, *The Theory of Speech and language*, At the Clarendon Press, (Second ed.), Oxford, 1951, P. 265.
7. Purusottama Bilimoria, *Śabdapramāṇa : Word and Knowlede*, Kluwer, 1988, P. 227.
8. Bhāṭṭachinatāmaṇi, *Tarkapāda*, ed. 1933, P. 52.
9. K.N. Chatterjee, *Word and its meaning a New Perspective*, Chaukhamba Oriental Reserach Studies No. 18, Chaukhamba Orientalia, Varanasi, Delhi, 1980, P. 29-30.

## ŚŪNYA-SŪNYATĀ : A METHODOLOGICAL CONSTRAINT OF NĀGĀRJUNA

Aiswarya Biswas

*Śūnya* is a most perplexing term in Buddhist philosophy. Etymologically it is derived from the root 'Śvī' which means 'to swell' or 'to expand'. The implication of the etymological signification of the word does not seem to have been fully worked out. In the ontological sense *Śūnya* is void i.e. fulness. Because it is nothing particular, it has possibility of every thing. It has been identified with *Nirvāna*, with *Parmārtha-sat* and with *Tattva*. What is *Śūnyatattva*? Nāgārjuna explains—

*Aparapratyayaṃ śāntam prapañcair aprapañcitam /*

*Nirvikalpam anānārtham etat tattvasya lakṣaṇam //*

Mūlamadhyamaka Karikā Chapter – XVIII, verse - 9.

It (*Śūnyatā*) is '*aparapratyayaṃ*' i.e. the experience which can not be imparted to anyone by another; '*Śāntam*', i.e. uneffected by empirical mind; '*prapañcaira aprapañcitam*' i.e. not determinate; '*nirvikalpam*' i.e. transcendent to discursive thought; '*anānārtham*' i.e. non-dual. It is nevertheless, interesting to note that neither Nāgārjuna himself nor any renowned exponent of Mādhyamika school characterises their philosophical position as *Śūnyavādin*. But, Mādhyamikas come to be labelled as *Śūnyavādins*. The ever-recurring use of the term *Śūnya* and *Śūnyatā* by them to express the conclusion of their reasoning, seems to have led the scholars to create confusion about Mādhyamikas and their philosophical position. They all are agreed on a point that the critical problem concerning the Mādhyamika school is the determination of the nature and content of *Śūnyatā*. Due to this, it appears, the term is interpreted at their hands in various ways. For instance, sometimes it means 'void', sometimes it means 'devoid of', sometimes it means 'unreal' or sometimes it means 'empty'. Thus taking *Śūnyatā* as a pivotal concept, Nāgārjuna's philosophical stand point has been discussed from various aspects. A survey on their discussions clearly shows that they readily fall into four groups : 1) Nihilistic, 2) Monistic, 3) Absolutist and 4) Mystical.

Indian scholars like Kumāril<sup>1</sup>, Vācaspati Miśra<sup>2</sup> and Śāṅkarācārya<sup>3</sup> condemned him as sarvavaināśika i.e. nihilist. Prof. A. B. Keith<sup>4</sup> and others — chiefly H. Kern<sup>5</sup> point out that Mādhyamikas are complete nihilists for 1) they teach that the whole of phenomenal world is a mere illusion; 2) they recognise two truths— Paramārtha satya and saṃvṛtti-satya of which the latter is a mere illusion or properly speaking no truth at all. Similar opinion is expressed by De La Vallee Poussin.<sup>6</sup> He says that Nāgārjuna pours notion of cause, knowledge, motion etc. into the model of four branched syllogism and shows that the production or generation of anything is logically impossible.

It is Prof. Theodor Stcherbatsky, who, for the first time, seems to have advocated the view that Mādhyamika philosophy is a monistic system. According to him, Prof. Keith, Prof. Walleser and others have taken into account only negative side of Nāgārjuna's philosophy.<sup>7</sup> But if they had considered positive counterpart of his negativism they would have, perhaps, like himself, come to uphold the view that Nāgārjuna advocated monism.<sup>8</sup>

T.R.V. Murti prefers to designate Mādhyamika philosophy as Absolutism. He acknowledges the debt to Prof. Stcherbatsky in introducing new interpretation of Mādhyamika philosophy and thereby deviating from the prevalent tradition. In preface of his book, he declares that his book is written to fill up the gaps that have been left behind by Stcherbatsky.<sup>9</sup> It is to be noted that Prof. Murti widens the scope of Stcherbatskian Absolute from the concept of *nirvāṇa* to the concept of *Śūnyatā*.

The view that Mādhyamika system is not a philosophy but mysticism is propounded by Prof. B.G. Ketkar.<sup>10</sup> Once Dr. S. Radhakrishnan observed that Nāgārjuna's philosophy is nearer now to scepticism now to mysticism. His scepticism is due to his realising the essential relativity of thought yet he has faith in an absolute standard of reality. His scepticism is Buddhistic while his absolutism derives from the Upanisad. In the true philosophical spirit Nāgārjuna records the paradoxes which our every day consciousness veils by means of a more or less thoughtless phraseology and indifference to reflection. The yogācāra suggests the relational view of reality from which Nāgārjuna develops his scepticism.<sup>11</sup>

The world around us is a reflection of the condition of our mind; we do deeds that build the world for us exactly in the way we interpret to ourselves the reality of things. It appears that when Nāgārjuna approached the main philosophical teaching of the Buddha, he was confronted with a multitude of contending schools of philosophy, each making an exclusive claim, seizing the fragmentary as complete, clinging to the relative as absolute. The tendency to seize the relative as absolute is at root of the thirst for the real in man but it is misapplied. There is also reference to the prevailing attitude of contention among the Buddhists which vitiated the atmosphere and constituted an obstruction to clear understanding. To Nāgārjuna, it must have appeared strange and sad that the very words of the Master who taught the non-contentious way should have been made the object of contention (*upalambha*) and clinging (*grāha*). He, having an insight into the problems and issues, could realise that doctrine of *Śūnyatā* might be a powerful weapon to cut off such ontological and epistemological rubbish which polluted the atmosphere.<sup>12</sup> It is often erroneously thought that Nāgārjuna was the founder of the doctrine of *Śūnyatā* but in this connection it must be noted that the doctrine was existent before Nāgārjuna, in the Mahāyāna sūtras.<sup>13</sup> Having developed a proper insight

into the use of *Śūnyatā* and being fully aware of its intuitive and methodological constraints, he systematised it and developed it as a perfect form of philosophy. Thus *Śūnyatā* became a principal doctrine of Mādhyamika school and Nāgārjuna as well as his followers could put forth a philosophically satisfactory account of the nature, structure and constitution of the world by applying this concept of *Śūnyatā* as a methodological tool.

The term '*Śūnyatā*' is scarcely interpreted in the proper sense. The misunderstanding stems from the literal meaning of the term or by those misinterpretations. The purpose of '*Śūnyatā*' is beautifully put forth by Nāgārjuna in the following verse :—

Atra brūmah Śūnyatāyāṃ na tvam vetsy prajojanam /  
Śūnyatam Śūnyatārtham ca tata evaṃ vihanyase //  
(Mūlamadhyamakakārikā, Ch. – XXIV, Verse – 7)

“You do not know the purpose of *Śūnyatā*. *Śūnyatā* is not used as a theory, just for the sake of *Śūnyatā*”. *Śūnyatā* is taught not for its own sake, but for leading the mind to Reality by restraining its conceptualizing tendency. Similarly, *Śūnyatā* must be handled with skill. For him, one who has realised the significance of *Śūnyatā*, everything stands in harmony and for him who is not in agreement with *Śūnyatā*, nothing stands in harmony—

Sarvaṃ yujyate tasya Śūnyatā yasya yujyate .  
Sarvaṃ na yujyate tasya Śūnyatā yasya na yujyate //  
(Mūlamadhyamaka-kārikā Chapter – XXIV, Verse – 14).

In this connection, it is to be noted that we find all the essential elements constituting the basic framework of Mādhyamika philosophy in the Mūlamadhyamaka-kārikā. It is significant that ācārya Nāgārjuna denotes a whole chapter<sup>14</sup> (Chapter – XXIV) for explaining the *Śūnyatā* beside an independent anthology *Śūnyatāsaptati*.<sup>15</sup> The doctrine and scope of *Śūnyatā* saptati do not differ from the Mūlamadhyamaka Kārikā in comparison. According to Christian Lindtner ‘it may be said to form an appendix, as it partly summarizes its verses, partly introduces new topics and elaborates old ones. Like MK it reveals no strict underlying structure of composition,<sup>16</sup> but it could not be neglected in any authentic discussion. However, *Śūnyatā* is, primarily, explained relativity and conditionedness, that it is not a rejection of the world of becoming and the meaningfulness of life but the very way mundane existence is appreciated as a course of conditioned becoming as well as the way the values of life become possible of realization.<sup>17</sup>

To the Mādhyamikas it means neither ‘nothing’, nor ‘an empty void’ nor a ‘negative abyss’, but it is characterised by them as indescribable (avācya), it being beyond the four categories of intellect (Catuṣkoṭivinirmukta).

Śūnyatā is a doctrine which cannot be imparted to one by another (aparapratyaya), which doesnot admit of different meanings (anānārtha), which is not fit to be expressed (prapañcāiraprapañcitam) which cannot be realised in concepts (nirvikalpa) and lastly which is characterised by the nature of cessation (Śāntam).<sup>18</sup> About the ultimate reality nothing can be predicted, for it is pure reason, and no category of intellect can adequately explain it. 'Śūnyatā' must be understood in the sense of 'devoid of ultimate reality' (Svabhāva Śūnya), while Reality is devoid of plurality (Prapañca Śūnya). Thus it has got double meaning of Relativity and Reality, at the same time. As the real always appears, those relative objects have also got some kind of reality. Thus Śūnya does not mean nihilism (nāstitva) or void, it means to be devoid of ultimate reality and plurality. This shows the constructive side of Śūnyavāda.

The term Śūnya may be understood from two points of view, viz.— (1) from the point of view of phenomena or Empirical-realities and (2) from the point of view of Absolute."<sup>19</sup>

There is not a single thing in the world which is unconditioned and absolutely real. Everything is related to, contingent upon, conditioned by something else i.e. Pratityasamutpanna. The world is not Reality it is Relativity. That is why Nāgārjuna says— "yaḥ partityasamutpādaḥ Śūnyatam tām pracakṣāmahe." Truly, there is no real causal relation between entities; there is only mutual dependence between them which means in other words that entities are devoid of independent or self nature (Svabhāva Śūnyatā). Causal relation does not indicate a sequence of realities but only sequence of appearance because, things are merely appearances and are dependent upon the sum total of their conditions. Therefore the world is not conglomeration of things. It is simply a process, and things are simply events. A 'thing' by itself is 'nothing' at all. This is what is meant by the Śūnyatā or emptiness of all dharmas. Hence Pratityasamutpāda is equated with Śūnyatā or Relativity.

From the stand point of Absolute, Śūnyatā means devoid of or completely free of any thought construction. To sum up, the import of Śūnyatā may be understood in six ways. Three of these are given together in Mādhyamikā kārikā :

Yaḥ partityasamutpādaḥ Śūnyatam tām pracakṣāmahe /

Sā prajñaptirūpādāyā pratipat saiva madhyamā //

Chapter - XXIV, Verse - 18.

"That we call Śūnyatā which is *pratityasamutpāda*, *upādāyaprajñapti*, *madhyamā pratipad*".

It has already been discussed in reference to *vyāvabhāra* or empirical reality, Śūnyatā means *niḥsvabhāvāya* i.e. devoidness of self-being of unconditioned nature and how it is related with *pratityasamutpāda* thorough

going relativity. As relativity, *Śūnyatā* also connotes the relative, non-absolute nature of specific view. The *upādāyaprajñapti* or 'derived name' means that presence of a name does not mean the reality of the named.<sup>20</sup> This is another instance of relativity.

Beside these, *Śūnyatā* has been used in Mādhyamika philosophy in other senses.<sup>21</sup> *Śūnyatā* is not merely an intellectual concept. Meditation on *Śūnyatā* leads to transcendental wisdom which emancipates the aspirant from spiritual darkness. Nāgārjuna puts the quintessence of his teachings about *Śūnyatā* in the following way,

*Karmakleśa-kṣyānmokṣaḥ karmakleśā vikalpataḥ /*  
*Te prapañcāt prapañcastu śūnyatāyāṃ nirudhyate //*  
Chapter – XVIII, Verse - 5

“Emptiness is obtained by the dissolution of selfish deeds and passions. All selfish deeds and passions are caused by imaginative constructs which value worthless things as full of worth. The *vikalpas* (imaginative constructs) are born of *prapañca*, the verbalizing, imaging activity of mind. This activity of the mind ceases when *Śūnyatā* of things is realised.”

It may be thought that *Śūnyatā* itself is a theory. Mādhyamikas use the dialectic as a criticism of all *dṛṣṭis* (theories) without any of their own. Nāgārjuna warns that one should not make a fetish of *Śūnyatā*. It is not an end. It is only a means to lead the mind upto *Prajñā* and should not be bolstered up as an end in itself. The following verse of Mādhyamika *Kārikā* expresses this view of Nāgārjuna,

*Śūnyatā sarvadrṣṭīnāṃ prokta niḥsaraṇaṃ jinaiḥ /*  
*yeṣāṃ tu śūnyatā dṛṣṭān asādhyān babbhāṣire //*  
Chapter – XIII, 8.

“*Śūnyatā* was declared by the Jinas i.e. Buddhas for dispensing with all views or 'isms' Those who convert '*Śūnyatā*' itself into another '*ism*' are verily beyond hope or help.”

Nāgārjuna, again warns against the wrong use of the term.

*Vināsayati duradrṣṭā śūnyatā mandamedhasam /*  
*sarpo yathā duragrḥīto vidyā vā duṣprasādhitā //*  
Chapter – XXIV, Verse – 11

“Just as a snake caught at the wrong end by a dull-witted person only kills him or a magic wrongly employed ruins the magician, so too *Śūnyatā* wrongly used by a man who does not understand its implications only ruins him.”

Under the circumstances it seems that there is not only nothing incongruous to Nāgārjuna accepting things in their mundane truth but it becomes incumbent on him to do so. And it seems that Nāgārjuna set for

himself a challenge to show how not only the unique nature of everything can go well with the ultimate truth of the undivided being, but, that the mundane existence itself becomes possible, conceivable, only on the ground of the unconditioned reality. Nāgārjuna meets this challenge by pointing, on the one hand, to the different level of comprehension and, on the other, to the absurdity into which one would drive oneself by mistaking the relative for the absolute. In the other chapters of Kārikā we find that there is the analysis of a particular topic and then there comes sūnyatā which is a revelation of their relativity and non-ultimacy, leading finally to comprehension. It seems that the realization of the non-ultimacy of specific views and the non-substantiality of specific entities is the essential first step in the realization of the ultimate truth.

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1. Kumāril, Ślokvārtika 3:10:115; (cf) Radhakrishnan, S. Indian Philosophy, Vol. I. p. 651.
2. Stcherbatsky, Th., 'The Conception of Buddhist Nirvāṇa' p. 142 (footnote) No. 9.
3. Śaṅkara; Brahmasūtrabhāṣya, 2:2, 18-19.
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6. Poussin, La De. V., Philosophy (Buddhist) (ERE) Vol. IX, pp. 848-49.
7. Stcherbatsky Th. The Conception of Buddhist Nirvāṇa' p. 70; Buddhist-Logic', Vol. I, p. 199, also p. 60.
8. Ibid., p. 60.
9. Murti, T.R.V., 'The Central Philosophy of Buddhism', preface, p. VIII.
10. Ketkar, B.G; Nāgārjuna : A Fresh Study : Ph. D. Thesis, University of Poona, p. 130.
11. Radhakrishnan, S. 'Indian Philosophy', Vol. I p. 645.
12. Ramanan, K.V., 'Nāgārjuna's Philosophy', Introduction section IV, pp. 53-69.
13. Ibid, section - II, pp. 40ff.
14. 'Ārya-satya-parīkaṣā' (Examination of the Noble Truths).
15. This text is in 73 verses accompanied by a commentary from the author's own hand (Svavṛtti). It is ascribed to Nāgārjuna by Bhavya, Candrakīrti and Sāntarakṣita. Testimonies anterior to these are found in Akutobhayā and Dvādaśadvāraka. Vide Lindtner, Chr., 'Nāgārjuniana' p. 31.
16. Ibid, pp. 31-32.
17. Murti, T.R.V., 'The Central Philosophy of Buddhism' pp. 142-43.



18. Mūlamadhyamaka-kārikā, Chapter – XVIII, Verse - 9. It has already been quoted.
19. According to Nāgārjuna, the teaching of Buddhas is based on two truths : truth relating to worldly convention and truth in terms of ultimate fruit :—  
Dve satye samupāsṛityabuddhānaṃ dharma deśanā /  
loka-saṃvṛti-satyaṃ ca satyaṃ ca paramārthataḥ //  
Mūlamadhyamakakārikā, Chapter – XXIV, Verse – 8.  
The present discussion on Śūnyata is confined to these sūtras. Also vide, Murti, T.R.V. Ibid. p. 329-34.
20. In explaining the purpose of Śūnyata, Candrakīrti says that it is meant to silence the incessant cogitation of the verbalizing mind —  
'Prapañcastu Śūnyatātāyaṃ nirudhyate'. Stcherbatsky, Th. "The conception of Buddhist Nirvāṇa" p. 42.
21. Mutri, T.R.V., 'The Central Philosophy of Buddhism', pp. 50ff, 58, 86, 109, 142-3, 154ff, 160, 220, 224, 221-4, 269-7, 283-4.

# BIO-ETHICS AND ECOLOGICAL ETHICS IN BUDDHISM WITH SPECIAL REFERENCE TO CONCERN FOR ENVIROMENT \*

Dr. Bandana Mukhopadhyay

## BIO-ETHICS

The word 'Bio-Ethics' is derived from the Greek word 'Bios' (life) and 'Ethike' (ethics). So, from the etymological point of view the word 'Bio-ethics' may be defined as the systematical study of human conduct in the area of health care. Here health is used in a broad connotation meaning health, physical and mental of an individual, of the community, of mankind and even of the enviroment.

"Bio-ethics" encompasses medical ethics and extends beyond it. Medical ethics, in its traditional meaning, deals with value related problems that arise in the physician-patient relationship. It is more inclusive in following four significant respects :

- (a) "It embraces the value related problems that arise in all health professions including "allied" health professions, mental health professions and so forth.
- (b) It extends to bio-medical and behavioural research, whether or not that research has a direct bearing on therapy.
- (c) It includes a broad range of social issues, such as, those associated with public health, occupational health, international health, and the ethics of population control.
- (d) Finally, it extends beyond human life and health to embrace issues involving animal and plant life".<sup>1</sup>

From the above discussion on Bio-ethics it is clear that (1) It is an ethics based on rationality. (2) It is primarily an avoidance of causing evil or a prevention of evil rather than promotion of goods and (3) Its basic rules are applicable to all people, at all times and places equally.<sup>2</sup>

If we judge Buddhism from the above mentioned points of Bio-ethics it may be clear that the teachings of Lord Buddha are relevant to these issues. It shows the way to prevent the erosion of valuable human qualities being destroyed rapidly now a days and resulting into annihilation of nature, natural resources and mind. This is a burning issue, a global crisis to day.

Like most religious and ethical systems Lord Buddha's teachings present a way of life which includes a moral code for layman as well as the monk but his concern encompasses the whole of living nature not merely mankind.

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Lord Buddha's teachings of *Pañcasīla*, *Aṭṭhasīla* and *Daśasīla* to the monk and laity are also important in this context of Bio-ethics. The first sīla of *pañca-sīla* (*applicable for all*), *Aṭṭhasīla* (*applicable for laity*) and *Daśasīla* (*applicable for monk*) is *pāṇātipātā Veramaṇi* 'Do not kill' is a moral rule. We are reminded of the Biblical "Thou shall not kill" but in respect of Buddhism this rule is applicable to *all* living being – be it human being or animal or plant. Throughout the buddhist literature there are a lot of references to Buddha's admonitions to His followers not to kill or destroy a single life. There was striking story of a monk<sup>3</sup> who cut down the branches of a tree. The tree god complained to the Buddha of the harm the monk committed. Buddha laid down a rule that if a monk cuts a single blade of green grass he would be guilty of *pācītya* offence.<sup>4</sup>

It may be mentioned here that the story of the tree-god may be symbolic, a wider sense is implied. But cutting a branch cause disturbance to others, e.g. deprives the birds and other animals of the natural habitat.

For the protection of fruits and grains monks must be careful. According to *Vinaya* rule monks and nuns are not allowed to eat even grains and fruits that can still germinate<sup>5</sup>. Apart from this view of protection of vegetables and plantations, the *Samgha* is not even allowed to "pass-excrement, urine or to spit on the green".<sup>6</sup> These references of *Vinaya* rules reveal compassionate (*karuṇā*) attitude of Buddhist practitioner, which on the other hand helps to protect forests and natural resources and inculcate hygienic habits.

As regards the use of tooth-wood for monk (*Danta-kaṭṭha*) Buddha laid down a rule that tooth-wood <sup>7,7a</sup> must not exceed eight fingers breadths in length. This measurement ensures preservation of the much needed tooth-wood and also for teaching his followers to lead a modest life with a minimal necessity. The wisdom of this is very relevant now-a-days with burgeoning population and diminishing natural resources.

It is well known that the basic tenets of Buddhism is *Brahmavihāra* : i.e. *Mettā* (friendliness), *Karuṇā* (compassion), *Muditā* (softness/loveliness) and *upekkhā* (indifference). According to the Buddhist attitude *Karuṇā* should be practiced just like the mother's attitude towards an invalid child. *Muditā* should be practiced as the mother's attitude towards the son who is in the flush of youth. And *upakkhā* should be practiced just as the mother's attitude towards the son who is busy in his own affairs (*Visuddhimagga*). In this context the well known verse of "*Sūta-Nipāta*" which exemplifies the central core of compassion in Buddhism may be mentioned:

"As a mother at the risk of her life watches over her own child, her only child, so also let everyone cultivate a boundless (friendly) mind towards all beings"<sup>8</sup> (v. 148). Furthermore, in explaining the importance of abandoning harm to living things Great Tibetan teacher Tshongkhapa taught :

“The abandonment of harm to sentient being is, to forsake all thoughts and deeds as beating men or beasts, binding with ropes, trapping and imprisonment, piercing of the nose, over-burdening with loads beyond their strength and similar activities”.<sup>9</sup> Buddhist doctrine of Compassion, Love and Friendliness reminds us of Christianity. But it also surpasses the latter by adding a new dimension. As has already been mentioned compassion now embraces not merely human kind but the whole living world.

### ECOLOGICAL ETHICS OF BUDDHISM :

The perspective sketched above shows how Buddhism succeeded in developing a remarkable ecological ethics. Perhaps certain schools of pre-Buddhistic Hindu religion laid the foundation of such ideas, for, we notice there too, features like non-violence, a sense of oneness of the whole living world, emphasis on vegetarianism etc. For example, in *Mahābhārata* there are stories like that of an ascetic eating only dry grass or that worship of Sākambhari while practising vegetarianism is very commendable. The Buddhist commandment “thou shalt not kill” extends upto the plant world as evident from the verses 131 and 311 of Dhammapada<sup>10</sup> where the unnecessary destruction of even a clump grass is deemed to be an act of sacrilege. Buddha also said, “what I tell you is not my view alone, others before me have also mentioned the same.” From these same traditional sources may have originated the concept of Bisnoi religion; their twenty-nine (bis-noi) commandments including “thou, shall not cut down a living tree or even green branches”, are good ecological precepts. On the other hand the latter day saint Jambajee, the founder of Bisnoi cult, may have derived his inspiration from the teachings of Buddha, which left their mark on post-Buddha Hinduism. Since *Mahābhārata* has been composed at a date, partly overlapping buddhistic era, (4th cen. B.C.—4th cent. A.D.) the scribes or tellers unconsciously, may have been influenced by buddhistic views.

Be that as it may, the fact remains that the Buddhist concern for avoiding *Paṇātipāta*, the desire for having noise free areas for *Vipasana*, the concept of sacred groves etc. are the foundation of an ecological ethics.

Pertinent in this context is also verse 49 of Dhammapada which “describes peaceful co-existence of bees and flowers”.<sup>11</sup> It is not clear whether the composer was aware of the role of bumble bees and honey bees in pollination of flowers, more likely the verse puts emphasis on the fact that bees do not destroy the flowers. The implication is that the wise man should lead such a balanced, restrained life that social and natural environment is not damaged. No overexploitation or plundering of nature or society is permissible according to Buddha’s view. Hence the commandment, “Ye shall learn from bees and flowers”.

## ECOLOGICAL WISDOM OF BUDDHISM :

In view of the recent triumphant emergence of eco-consciousness at a global level it is both interesting and relevant to re-appraise the ecological wisdom of this great religion. It is clear to day that preservation of woodlands like *Veṇuvana* (bamboo forest), *Migadāva* etc. for *Vipassana* and protection of animals are wise steps for preserving the health of environment. Areas for *vipassana* are necessary for gaining tranquility of mind, a very important asset for healthy living. In these sacred groves wood-cutters axe does not fell on the natural growth. This is one of the accepted measures of conservation recommended by scientists and conservationists in the western world today. Vegetarianism a cult based on avoiding cruelty is more than a moral theory, it is a good ecological strategy. All flesh converted from grass involves a loss of energy by a factor of 6 or 7 or 8 (i.e. 6-8 kgs. of grass are converted into 1 Kilo of flesh) and so, in a world of ever increasing human population vegetarian food is right choice.

In the Rock-Edict and Pillar Edict of Asoka the same tune is playing. Here we noticed the number of killing animals in the Royal kitchen is decreasing. According to Rock-Edict I not a single living animal is to be permitted for sacrifice at Pāṭaliputra.<sup>12</sup> In the 5th Pillar Edict<sup>13</sup> a number of animal species have been mentioned for special protection. This reminds us of the 5 “Schedules” of wild animals as enforced to-day in India. Only the creatures mentioned in Schedule 5 are treated as Vermin and may be killed. Killing or keeping in captivity of animals of Schedules 1,2,3 etc. are offensive in descending order. The animals in the 5th Pillar Edict are perhaps equivalent to our present day schedule 1 and 2. Understandably, Tigers etc. are not mentioned in R-E.V. They must not have been numerous and menace. But interestingly, ‘*aginapatra*’ (Skin-winged i.e. bat and fruit-bat or flying fox) and *amba-Kapilikā* (queen white ant or termite) have been referred to. Today we understand the importance of bats and fruits bats. The former keeps vast hoards of insect pests in check and the latter play a vital role in pollination and seed dispersal of many species of plants in the tropics.

Moreover Fruit bats in tropical forest pollinate or disperse plants of 198 genera. Thus extinction of Fruit-bat may lead to ecological disaster as has happened in Samoa.<sup>14</sup> It is worth mentioning that in present day India bats are officially protected but fruits-bats are still remain in schedule 5. Again termites are a powerful agent in tropical lands for reducing dead wood to powder and thus returning to the soil various ingredients of wood and thereby enriching the former. In the wet region too, termites are a forceful factor, in the Amazon area about 400 species of termites are now believed to carry an important work in ecological niche.

Elephant was protected in sanctuaries (*Nagavana*) or elephant forest. As it is mentioned in the Kauṭilya's *Arthasāśtra*. More than two thousand years later, in 1992 Project Elephant was launched in India.

### CONCLUSION :

In conclusion it seems that the very fabric of Buddhism has led to a *Weltanschung* that embraces both moral and practical peaceful co-existence. The latter aspect has nurtured a wise concept of Ecology and we marvel at the ecological wisdom developed so long ago. However, the root may be traceable through certain earlier Schools of thought within the fold of Hinduism, finally, to the age old ethics of some hunting-gathering aboriginals.

### Notes & References :

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3. Oldenberg. H. ed. *Vinaya Pitaka* (London, PTS, 1964), Vol IV, 30-35; 125.
4. *Dhammapada* verse 313-313; Norman H.C. (ed.) The Commentary on the *Dhammapada*, Vol. III, pp. 30-34.
5. Rhys Davids T.W. ed. *Digha-Nikaya*, (London, PTS, 1975), Vol. I. p. 5.  
Rhys Davids T.W. Trans. Dialogues of Buddha. Vol. I, p. 4;  
Oldenberg. H. ed. *Vinaya-Piṭaka. (Bijagāma bhutaḡāme pācittiyam)*.
6. Ibid. Vol. III p. 117.
7. Ibid. Vol. I, p. 46; III 223.
- 7a. During that period small branches of twigs of a number of plant species have used as tooth-brush. As even now it is used by Indian rural people.
8. Anderson Dines & Smith H., ed. *Sutta-Nipata* (London, PTS, 1965), p. 26.  
“Mātā Yathā niyam puttam āyusā eka puttam anurakkhe  
evam pi sabbabhutesu manasam bhāvaye aparimānam”.
9. Tshonkhapa Great Expositions of the gradual path.
10. *Dhammapada* (London, PTS. 1964); Mukhopadhyay; Bandana. Journal of the Deptt. of Pali (Kolkata, University of Calcutta, 1998), Vol VIII, p. 96.
11. *Dhammapada* verse No. 49.  
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Paleti rasam ādāya evem ḡāme muni care”.
12. Bhandarkar D.R. *Asoka* (Kolkata, 1950) Rock Edict No. I.
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# SHILALANKAR MAHASTHAVIR : A LITERARY EVALUATION

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## INTRODUCTION

Buddhist monks renounce the worldly life chiefly in quest of self-salvation and for the good of life hereafter. It is said that Buddha Gautam, The Exalted One was born innumerable times from the period of Buddha Dipankar (Barua, Ranadhir *Mahamanab Buddha* p.3). Jatak and some other authentic books of Tipitaka have kept proper evidence of this statement. In his last birth Buddha Gautam by virtue of his hard sacrifice and unlimited patience, discovered the right way of self-deliverance as well as the deliverance of others without caste and creed. Being inspired by the proper way discovered by the Buddha not only at the present period, but also from long 2500 years ago numberless youths disregarding the bondage of the transitory world have been still taking refuge of the life of Buddhist monks in the world. Though the main reason behind their renunciation is self-salvation, they are never reluctant to accomplish the benefits of others. After performing their fundamental rites the Buddhist monks who are instant well-wishers engage themselves in spreading the message of peace of Buddha Gautam in various ways. For this reason among them some are meditators, some preachers of Saddhamma (the best religion), some carriers of the message of peace and salvation and some are reformers of extraordinary qualities. Thus endowed with different types of virtues it is possible on the part of these virtuous monks to materialize the stream of revolutionary thoughts of Buddha the Great. His Holiness the Supreme Patriarch of the Buddhists of Bangladesh, the pioneer of Theravada Buddhism late the 8th Sangharaj Shilalankar Mahasthavir (21st June-1900-23rd March 2000) was such a figure who contributed a great deal to numerous spheres of mankind and Buddhist Order. In this article his literary activities will, be discussed and evaluated in brief space.

## SOURCES

Tipitaka (Vinaya-Sutta and Abhidhamma) books, Atthakathā (commentary) and specially biographical sketches of some renowned Buddhist monks, nuns, kings, ladies, physician of ancient India who came in contact with Buddha Gautam. For the advantage of understanding of the general readers Mahasthavir Shilalankar's literary works can be divided into three heads-(1) Books compiled

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(2) Books transliterated (along with translation) and (3) the Book transliterated. Besides, some necessary information along with related subjects will be focussed where it is necessary.

### BOOKS COMPILED

Seven books are included into this category. They are : 1. Rāhul-Charit, 2. Ajāta Satru, 3. Jibak (chief physician of Buddha Gautam, 4. Ānanda (chief monk attendant of Buddha the Great), 5. Visākhā (chief female donor of the Exalted One), 6. Buddhayuge Bauddha Nari, 7. Bauddha Neetimanjari. Of the books first six books are biographical and the last one is full of different items.

### BOOKS TRANSLITERATED ALONG WITH TRANSLATION

- i. Dhammapadāṭṭhakathā
- ii. Vimānavatthu.

THE BOOK TRANSLITERATED-Vinaya-Parajikam

BOOKS COMPILED :

RĀHUL-CHARIT

More or less we all are acquainted with Rāhul. Before the Great Renunciation of Siddhartha Gautam married Yasodharā in the 16th year<sup>2</sup> (a) Dharmapala (Anagarik *The Life and Teachings of Buddha* p. 15 (b) Mahathera, Narada *The Buddha and His Teachings*, P. 3). As soon as Rāhul's birth took place Prince Siddhartha gradually came to realise that he was going to be handicapped and on that ground he renounced the worldly life for the welfare of mankind, suffering from the birth, old age, disease, death and so on and so forth. He sat in cross-legged meditation adjacent to the river Nerañjanā. After attaining Enlightenment through a great deal of sufferings and troubles Gautam discovered the Four Noble Truths, Noble Eightfold Path, Theory of Dependent Origination, the way the salvation of mankind etc. and when he as a Buddha at first came to Kapilvāstu, he, being invited by his father King Suddhodana, attended the palace. After having meals before mid-day when the Buddha was returning to the monastery, Queen Yasodhara instigated son Rāhul to beg him of his fatherly wealth.<sup>3</sup> (1. Chaudhury, Sukomal-Mahamanab Gautam Buddha, p.158; 2. Barua Ranadhir, p. 152) and being desirous of that he followed the Buddha to Niggodhārā ma.<sup>4</sup> (Chaudhury). Being insisted Buddha ordered his chief disciple Ven. Sāriputta to ordain Rāhul. This is the summed up episodes of the Rāhul-Charit.

Rāhul-Charit is the first output of Sthavir Shilalankar's literary activities. The book was divided into twelve chapters consisting of 104 pages. They are — 1. Former acquaintance 2. Rāhul's birth 3. Rāhul's boyhood 4. Rāhul's father's acquaintance 5. Rāhul's ordination 6. Education 7. Preaching of Credit 8. Embarrassment of mind. 9. Destruction of thirst 10. Attainment of Supreme



title 11. Defeat of Mara (Evil-spirits) 12. Parinibbana (Extinction). Rev. Bhikkhu Shilalankar at the very initial stage of the cultivation of Buddhist literature, presented the former, existing and future life of Bhikkhu Rahula together with the qualities of his character. He is an specimen of extra-ordinary zeal. There is no hesitation to opine that the writer is successful in his endeavour to have rightly introduced Rahul to Bangalee readers. He is an embodiment of many outstanding qualities which will lead future enthusiasts towards supreme gain. Rahul attained Arahant hood and before Buddha's Parinibbana, flew into the way of sky and reaching Tāvatiṃsa Heaven extinguished there.

The first publication of Rahul-Charit was in Buddha Era 2475, A.D. 1931, published at Buddhist Mission Press, the then Rangoon. It was dedicated in memory of the author's guide as well as religious teacher of Aggamahāpandit Ven. Prajnalok Mahasthavar (1879-1971)<sup>5</sup>.

## 2. AJĀTA-SATRU

(Birth-B.C. 570, Death – B.C. 522)

King Bimbisāra's son of the then Magadha in ancient India. Born in the womb of Baidehi, counted as father's enemy before birth. So was he named Ajāta-Satru. Buddha's cousin Devadatta was the accomplice of Ajāta-Satru who planned to kill his father. Realizing that Bimbisāra handed over him the kingdom of his own accord. Despite that the son imprisoned his father. Being a son he tortured him so much that at last he died of starvation. Finding no other way Devadatta, in order to recognize own wrong, desired to meet Buddha, was brought on a Bamboo-made Munca to the tank of Jetavan Monastery. When kept feet on the ground, it fierced into two parts through which Devadatta fell into Maha Avici Hell alive. Having the knowledge of pitiful as well as horrible destruction of his accomplice, Ajāta-Satru changed his mind, came in contact with the compassionate Buddha for the rest of his life. Thenceforth he took the Buddha as a Parama Kalyānamitta (a best perfect friend), took necessary steps for the welfare and development of Saddhamma (best religion). After the Mahāparinibbāna (The Great Extinction) of the Exalted One, his direct disciple Thera Mahākassapa arranged the Pathama Maha Sangiti (First Great Buddhist Council) held at Sattapanni Guha<sup>6</sup> by the royal patronage of king Ajāta-Satru. Moreover, by his all-round co-operation the holy relic of Buddha the Great was enshrined. But alas! none can escape from for what one has done. After the reign for 32 years Ajāta-Satru was assassinated by his son Udayibhadra.

The author very efficiently sketched the character of Ajātā Satru's former, present and future life which is very touching as well as heart-breaking.

The book consisting of 150 pages, is divided into 20 chapters. They are Poisonous tree, Magadhan empire, Khema's Venuvana Monastery-Visit,

Shunning of wrong, Vaidehi's longing, Endeavour of abortion, Blood-drinking, Birth of Ajāta-Satru, Devadatta, Wrong Association, Coronation of Kingdom, Patricide, Gain of conscience, Kamma and its results, War, Devadatta's kamma and results, Visit to Buddha, Engagement with the deeds of Saddhamma, The First Buddhist Council Enshrinement of Buddha's relic (Dhatu-Nidhana), Appendix.

First publication-Maghi Purnima, Bengali Era 1339, A.D. 1933, Buddha Era 2476. Published by Smti Ashalata Barua, preface by Sri Dwarika Mohan Mucchaddi L.M.F. (Medalist). Second edition, Madhu Purnima, Bengali Era 1395, A.D.1989, Buddha Era 2532. Published from Dharmadhar Bauddha Grantha Prakasani, Calcutta, Publisher R. Bijoy Barua, edited by Dr. S. Chaudhury. First edition dedicated in memory of the author's boyhood teacher Sri S. C. Barua. In the first preface Mr. Mucchaddy profusely appreciated the writer.<sup>7</sup> Ex-Prof. of Buddhist Philosophy, University of Calcutta, Prize winner by President, Govt. of India, late Indian Sangharaja Dharmadhar Mahasthavir was also convinced and overwhelmed by the easy and simple language used by the author.<sup>8</sup>

### 3. JIBAK

Medicine erudite Jibak was born 2500 years ago during the period of the Buddha. His life is pitiful as well as strange. In this world perfect man is very rare. Almost all are mixed with virtue and vice. Everybody is chased by happiness, sufferings, birth-death etc towards infinite. Talented Jibak was also mixed with virtue and sin. He was forsaken cruelly for his birth in the womb of a characterless woman. His wheel of law was changed. By untiring endeavour and obtaining success once more he was not only established in his life but also showed others how to be excellent and promoted in forsaken and neglected human life. After coming in contact with Buddha and the advice received from him his life was fulfilled with thanks and virtues. Such a devoted person towards Triple Gems, such a donor and such a worshipper as he was, is virtually rare. As he was an expert physician, so was he a gainer of fruit of conversion.

Compiler of Jibak Rev. Shilalankar Bhikkhu when in 1924 as a student was residing at Panadur in Ceylon, got the story of Jibak, completed the manuscript of the same in 1938. He gave it to his Achariya Prajnalok Mahasthavir who established the Buddhist Mission Press. He was very much delighted. On account of adverse situations it remained unpublished till 1964.

The ideas and language of Jibak are very simple and splendid. The author has come from the barrier of ancient period and started using modern language. So sweet is the language of Jibak that the desire for going through the book does not come to an end.

In discussing the book the litterateur Asoke Barua has rightly commented that the author has successfully explained various uncommon philosophy of life of great Jibak.<sup>9</sup>

Multifarious qualities and ideals of Jibak are exemplary and to be followed instantly. Mainly Jibak was the physician of the Buddha Gautama and king Bimbisāra and the members of his family. But at the request of the king he served the ills too for which he was welcomed, honoured by all together with Buddha, Sangha (Order) and the members of king's family.

Consisting of 91 pages *Jibak* was divided into 15 chapters. First edition in Chaitra Purnima, Buddha Era 2508, Bengali Era 1371, March 1964, Chittagong. It was published by Bhikkhu Sunanda.

#### 4. ANANDA

(Birth-7th April, B. C. 625 Arahant hood B. C. 545, Parinibbāna B.C. 505).<sup>10</sup> Ven Ānanda was Buddha Gautam's Principal attendant. At the moment of birth his kith and kins being delighted Ānanda was so-named. He was the son of Amitodana, a brother of king Suddhodana.<sup>11</sup> Regarding his birth scholars are of different opinions. Most of the scholars are of the opinion that Ānanda was born on the same day of Siddhartha Gautam's birthday. Before Mahasthvir Shilalankar's 'ĀNANDA' it is not known whether anybody wrote a complete life-history of Ananda, the principal attendant of the Buddha for which he is worthy of appreciation. Well-versed in Pali scriptures late Rash Mohan Chakraborty wrote the preface of 14 pages on the book in which he appreciated the author.<sup>12</sup> The author has written a large volume on the character full of virtues of Ānanda. Collecting series of scattered sources from different Pali books on Tripitaka and systematizing these skilfully stated memorable events of Ānanda's former birth and last life along with life cultivation, features of character, messages and counsels. Hither and thither on the law of religion and critical as well as philosophical theories, he explained in so simple, so lucid language that every reader of the book will be able to comprehend all the matters concerned. Many events of Ānanda are associated with the life of Buddha Gautama. That is why after going through the biography of Ānanda general readers will undoubtedly contemplate on the special and detailed sections of the features of Buddha's life. The informative as well as determinative discussion made by the author in the preface regarding sources and events of the biography of Ānanda attract the mind of specialists. He has given chronological events of the life of Ānanda which are very important. The author's mode of expression and skill of composition, sapless dry pieces of information have become worthy of literary appreciation. Really Mahasthvir Shilalankar's 'ĀNANDA' will find recognition as a remarkable addition in the literary store of Bangalee Buddhists. His selection of words

and beauty of language of the book *ĀNANDA* attract the readers.<sup>13</sup> (*Ānanda*, p.127).

The author himself wrote the preface of the book. Here he discussed many important things of the branch of knowledge. Consisting of 258 pages there are 6 section and 75 titles of the book in all. There are 72 lines of poetic value which is author's own creation. Ānanda received instruction from Punna Mantani Putta and became Sotāpanna<sup>14</sup>. For long 25 years Ānanda was the attendant of Satta (Teacher). He played most important role in The First Buddhist Council held at the Cave of Sattapanni near Rajaggaha after the Mahaparinibbana of the Buddha. He recited Sutta<sup>15</sup> in the assembly of 500 monks having Arahantship and abhiññā (special wisdom). Virtually he attained Arahantship (absolute emancipation) after the Parinibbāna of the Buddha. In the absence of the Buddha Ānanda was the last resort of the doctrines of the Buddha.

The first edition of the book took place in Asari Purnima in Buddha Era 2510, Bengali Era 1373, 1966, Chittagong. It was published by 'Tripitaka Prachar Board' (established on 23/07/64<sup>16</sup> at Santidham Vihar. It was dedicated in memory of the author's Achariya (teacher).

## 5. VISAKHA

Daughter of Dhanañjaya, son of Meṇḍaka, a very rich banker of Aṅga.<sup>17</sup> Endowed with many virtues she was the ideal not only of the Buddhist societies but also of all times, of all countries, of all societies specially of women-societies. She was wealthy as well as charitable. 'She had boundless wealth. In charity she was open-handed. Her uncommon glory for charity made her ever immortal'.<sup>18</sup> By virtue of her unparallel intelligence she was able to remove her father-in-law's wrong view and to create right view in him. For this reason she was known as Migāramāta (mother of Migāra; Migāra being the name of Visākhā's father-in-law). The author very efficiently drew the character of an ancient Indian noted lady for which there is no need of exaggeration. Her charity is incomparable. She used to feed 500 monks daily. Being prayed Buddha allowed her to give robes to the Bhikkhus during rainy season, bathing clothes to the nuns, food to all monks and nuns coming from outside to Savatthi, medicine to the sick and rice-gruel to every monk and nun. Moreover, she erected the Pubbārāma (Monastery) known as the Migāramātupāsāda.<sup>19</sup>

The book consisting of 142 pages, has been divided into 42 chapters, which are as follows : 1) Introduction, 2) Former birth of Meṇḍaka, 3) Ditthadhamma vedaniyakamma (Visible order of things to be perceived in this condition), 4) Visākhā's birth, 5) Eye witness of virtue of iddhi (psychic power), 6) First visit to Buddha, 7) Dhanañjaya Setṭhi in Kosala, 8) Origin of the city of Sāketa, 9) Journey to house, 10) Nature of Visākhā's entering into stream, 11) Pancakalyanavati (five sorts of qualities of bride), 12) In quest

of Panca-Kalyanavati bride, 13) Initiative of marriage, 14) Attainment of Mahālatā Pasādhana, 15) By which virtue Mahālatā Pasādhana is achieved ? 16) Father's advice, 17) Set out for father-in-law's house. 18) In the house of the father in law, 19) Amendment of the wrong views of Setthi Migāra, 20) Gaining of Migāra Setthi's conscience, 21) Migāramatā (Migāra's mother), 22) At the first sight, 23) Afterwares, 24) Visākhā's Physical strength, 25) Achievement of eight blessings, 26) Visākhā's happiness, 27) Mahālatā Pasādhana-sacrifice, 28) Erection of Pubbārāma (Monastery), 29) Maid servant's carpet-donation, 30) Recitation of verse out of delight, 31) Former life, 32) Offering of Virtue, 33) Effect of the offering, 34) Three kinds of uposaths, 35) Unthinkable result of Ariyopasatha, 36) Wrong prayer of Uposathika, 37) Visākhā and attendants, 38) Death of grand daughter, 39) Victory of the world, 40) Number of family members, 41) Last life, 42) In the divine world.

If any reader goes through it<sup>20</sup> he will have an idea about the mode and language of the book. The previous, present and future life of Visākhā has been presented before the readers. It might have got the power of moulding women-character for which it can be predicted that it will play vital role in society. The first edition of the book came out in Pavāranā Purnima, Buddha Era 2508, Bengali Era 1371, 1964. Published by Mr. and Mrs. Jamini Ranjan Barua, Chittagong.

## 6. BUDDHAYUGE BAUDDHA NARI

During the period of the Buddha those women who became great by own genius, sacrifice and suffering nuns like Patāchārā, Ambapāli, Sumedhā, Isidāsi etc. are remarkable. Multifarious reasons were there behind their desertion of the worldly life. In this book life-sketches of eight women of greatness have been drawn. They have occupied happiness and bliss of Perfect Nibbāna by dint of exclusive meditation. They were the ideals of the women society. By their renunciation they were not only benefitted but also inspired women to get rid of sufferings of worldly life. The book is so much attractive that if anybody starts reading it, he/she does not feel boring, the reader cannot do without finishing it at a stretch. The reader as if has started reading books of eminent novelist like Sarat Chandra. Novelist Ven. Shilankar, undoubtedly led the thirsty readers towards the ocean of saps.

Mahasthvir Shilankar was not only expert in prose composition but also in rhymed or tripod verses.

First publication of the book was in Pavāranā Purnima, Bengali Era 1397, 1990, Buddha Era 2533. It was published from Dharmadhar Bauddha Grantha Prakasani, Kolkata 15, publisher Sree S. Rn. Barua. Dedicated in the lotus-like hand of scholar Mahasthvir Dharmadhar. Its preface was written by Dr. S. Chaudhury, Ex-Principal, Govt. Sanskrit College, Kolkata.

## 7. BAUDDHA NEETILMANJARI

Compiled jointly by Jnanasree Mahasthvir. The subject-matter of the book is prayer, moral practice, adoration, worship, hymns etc. Five chapters in all. Every chapter contains some allied subjects. This book has complete connection with religious rites. It is very useful and important to those persons who are regardful to Triple Gems. The book contains two versions-Pali and the second one is the Bengali translation of the original. Here translation is of two kinds-prose and verse. The last chapter containing 23 allied subjects bears rhymed Bengali verses, each line having framed with 14 letters. There are two suttas named Parābhava and Mahāmaṅgala furnished in catechetic style which is, so to say, a new dimension. In addition the last section is very prosperous for rhymed slokas or gathas. The book has some sort of similarity with that of *Khuddakapāṭha* of *Khuddakanikāya*. It can be regarded as a handbook to all Buddhist families. Published in chaitra purnima Buddha Era 2508, Bengali Era 1371, Chittagong, Publishers Dharmajyoti and Bhikkhu Priyadarshi. It consists of 84 pages.

## BOOKS TRANSLITERATED : (along with translation)

### 1. DHAMMAPADĀṬṬHAKATHĀ

Dhammapada is one of the 15 books of *Khuddakānikāya* under *Suttapitaka*. It is the best known work of Buddhist literature.<sup>21</sup> It is full of valuable gāthās (stanzas) by following which everybody is able to gain peace, emancipation. It consists of 26 vaggas. Each vagga has 10 to 20 gathas. 'Aṭṭhakathās (commentaries) are the productions of later than Pitakan books. Commentators of later period wrote commentaries depending on Tipitaka books. Dhammapada Aṭṭhakathā is such a commentary book on Dhammapada. Of the 26 vaggas the first vagga is Yamaka which contains 20 gathas and in the Aṭṭhakathā there are 14 upākhyānas or stories written by reputed scholar Buddhaghosa. Ven. Sthavir Shilalankara transliterated (along with translation) original Pali into Bengali from other scripts. In the original there is prose and gathas. One remarkable feature of the translator is that he translated prose for prose and for gathas rhymed or tripod verses in Bengali. Throughout Dhammapada Aṭṭhakathā there are 214 lines forming 82 stanzas (taking together original ones) in Pali excepting prose. He very carefully presented before the readers 316 lines rhymed or unrhymed verses in Bengali scattered hither and thither. Every gāthā or verse carries religious, philosophical and moral values of Buddhism.

A few Bangalee writers have so far tried to bring out Dhammapadarthakatha. Formerly late Aggasara Mahasthvir (1862-1944) is said to have compiled<sup>22</sup> a book named like this. But details of this is unknown. It has got multifarious values. At present Dhammapada Aṭṭhakathā by late

Mahasthvir Shilalankar is fulfilling the basic necessity of the students of Pali Parivena or (Institutions of) Buddhism. Published in the then Buddhist Mission Press, Rangoon, 1934, dedicated in memory of the author's father.

## 2. VIMĀNAVATTHU

The Sixth book of Khuddakanikāya.<sup>23</sup> The text is the collection of Pali verses. It is full of the descriptions of those persons who by performing Kusala Kammās (good deeds) in this world have occupied very beautiful heavenly vimānas (palaces) after death.<sup>24</sup> By performing good deeds in this world how men can enjoy happiness, the stories of Vimānavatthu are proof of that. It is said that Thera Mahāmogallāna by virtue of perfect power, would appear at heavenly palaces so many times. The main object of the assertion of this stories is to inspire mankind.<sup>25</sup> The Vimānavatthu transliterated and translated, by Ven. Shilalankara contains 85 interesting stories having 2 or 4 lined 1500<sup>26</sup> gathas throughout the book. The difference between Dhammapada Atthakathā and Vimānavatthu is that in the former the translator composed every Pali gatha (stanza) in rhymed or unrhymed Bengali verses whereas in the later there is only prose translation in Bengali. Stories of Vimānavatthu have got wide popularity among general readers. First edition, Asari Purnima, Buddha Era 2482, A.D. 1938, published in the then Rangoon Buddhist Mission Press. Valuable preface was written by Aggamahāpandit Prajnalok Mahasthvir.

## TRANSLITERATION

Only one book falls in this category-Vinaya-Pārājika.

## VINAYA-PĀRĀJIKĀ

Transliterated into Bengali scripts from other Pali sources. It is a large book of Vinaya- Pitaka (Law text) concerning rules and regulations for Buddhist monks and nuns in their ascetic lives. Contains detailed explanations of each rule. Any type of great mistake means cancellation from the Order. The book has not yet been translated into Bengali.

## LANGUAGE AND STYLE

Ven. Sangharaj Mahasthvir Shilalankar used two sorts of Bengali languages in his literary works-elegant and colloquial. In the preliminary period he used elegant language and in the later colloquial. In *Rāhul-Charit*, *Ajāta-satru*, *Dhammapadatthakathā*, *Vimānavatthu*, *Bauddha Neetimanjari* he used elegant language and in the rest i.g, *Jibak*, *Visakha*, *Ananda and Buddhayuge Bauddha Nari* colloquial language. In the later period the writer's maturity, ability and worthiness have enhanced. Having gone through *Jibak*, *Visākhā*, *Ananda and Buddhayuge Bauddha Nari* any worthy litterateur might have commented that all these books are full of creative literature. But that does not mean that all the rest written in the former period lack in suitable qualities of literature. The writer will

be remembered for his successfully using rhymed and tripod style specially in *Dhammapadatthakathā* and *Bauddha Neetimanjari* (along with Jnanasree Mahasthvir). He is worthy of admiration, for the books written along with translation and creating exemplary contribution. In addition, Mahasthvir Shilalankar wrote hundreds of articles, prefaces full of philosophical, moral, religious and spiritual values throughout the life of about eight decades.

### **MAHASTHAVIR SHILALANKAR AS AN EDITOR**

In the then Rangoon Sthavir Shilalankar edited, 'the Sanghasakti', a quarterly magazine in Bengali which played vital role in creating worthy Buddhist writers<sup>27</sup> in the society and in the later period he with Sthavir Jnanasree formed 'Tripitak Prachar Board.' The said Board has so far played laudable contribution by publishing several books.

### **CREDIT**

During his life time Mahasthvir Shilalankar was accorded with the title of 'SAHITYARATNA' for his unparallel contribution to Buddhism, 'AGGAMAHA PANDIT' by Bangladesh Sangharaj Bhikkhu Mahasabha on 12th March 2000 and 'SADDHAMMAJOTIKADDHAJA' by the Govt. of Myanmar in 1999.

### **EVALUATION**

Formerly Gautam as an ascetic named SUMEDH prayed to BUDDHA DIPANKAR for becoming a Buddha in future. The Buddha granted his prayer. From then onwards he passed on innumerable births and deaths. At long last Sumedha's (Gautam's) desire became fulfilled and he reached his cherished goal. He attained Enlightenment and discovered the way to salvation for mankind. His Holiness the Supreme Patriarch of the Buddhist of Bangladesh late Mahasthvir Shilalankar's mission of life also was to enable men how to get over the hindrances of life and to obtain peace. By composing various types books of books he instigated and inspired devoted persons after religious, ethical, philosophical and spiritual knowledge supreme attainment-Nibbāna (Salvation). He possessed all the qualities of successful biographer of some ancient Indian personalities occupying dignified position in Buddhism. He was neither a professional writer nor a giant philosopher. In spite of holding not any professional rank he was quite fit for more than one degrees for the contribution which he left behind specially for the wonderful creative productions of later period. Books composed by Mahasthvir Shilalankar are the assets not only of Buddhist literature but also assets of Bengali literature, culture and civilization as a whole. At the critical juncture of the present societies his compiled books will undoubtedly usher in renovated hope for and light towards the way of peace, progress, friendliness and brotherhood.



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# BUDDHISM AND WOMEN'S SECURITY : POSITION AND LIBERTY

Mrs. Belu Rani Barua\*

## SOCIAL POSITION

At the dawn of civilization during the Vedic period the position of women was high. The women enjoyed the absolute freedom to move freely in the society and to take part in its public life. The spiritual equality of men and women was prevalent extending later to the lower classes also.<sup>1</sup> It continued from the Samhitās to the Upaniṣads. It is expressed in the words : "The wife and husband being the equal halves of one substance are equal in every respect."<sup>2</sup>

In the later period of Hindu Civilization the birth of daughters became Undesirable. From the time of the Brāhmins distinct traces of lowering the position of women is noticed and liberty given to them became gradually restricted.<sup>3</sup> The Brāhmanic society was built on a strict religion which rigidly divided men from men. and men from women. Hindu society was split into four castes : Brāhmin, Kshatriya, Vaishya and Sudra, which were of racial origin. The Buddha created a revolution of thought in all these matters.<sup>4</sup>

In the later days daughter was nothing but, a source of anxiety to her parents; for it was a disgrace to them if they could not marry her. If they could, they had to ruin for lavish expenditure on the wedding festivities. Nor was she of any ceremonial use to her father in his funeral rites. She was allowed little authority at home and no part in public activities. The general tendency of the people was also partial to the birth of a son. Aṅguttara Nikāya<sup>5</sup> provides the reasons as to why parents desire for the birth of a son.

There are five tendencies which make one wish for a son.

### These are:

1. A son will feed (bhato Va no bharissati),
2. He does the work (Kiccaṃ Va no Karissati),
3. He keeps the continuity of lineage (kulavaṃso ciraṃ ṭhassati),
4. He inherits wealth (dāyajjaṃ paṭipajjissati),
5. He gives alms to the departed (petānaṃ kālaṅkātanaṃ dakkhiṇaṃ anuppadassati).

Under the above reasons, the birth of a daughter was apt to be regarded as unwelcome burden. It happened owing to brāhmanical influence where these tendencies were partly initiated and recognized by the religious rules.

The Buddha raised the status of women although there were solitary cases of their showing erudition in matters of ordination for the men. In large

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heartedness and magnanimity the Buddha always treated women with consideration and civility and pointed out to them, the path to peace, purity and sanctity. Wife is the highest friend of the husband."<sup>6</sup>

During the Buddha era there was a change. The status of unmarried women was higher than it had been in India before. Women came to enjoy more equality and greater respect. Although their activities were confined within certain spheres principally the domestic, social, and religious, but their position in general began to improve.<sup>7</sup> The exclusive supremacy of man began to give way before the increasing emancipation of women. The development may be called a movement. The Buddha preached the Dhamma to both man and woman. He also gave talks to the householders and their wives.<sup>8</sup> Hearing the Dhamma the women set examples in conduct and intelligence. He taught clearly that the virtue of a woman and the virtue of a man were not different in nobility and reward. The ethical qualities are nobility. These are the basic principles of the society. It is mutual understanding that 'what is mine, is mine and what is yours is yours,' which creates security, along with truthfulness and discipline.<sup>9</sup>

The Sermon given to Sigāla by the Buddha describes the relation of husband and wife. These admonitions<sup>10</sup> are of great use to the householders, which are the Buddhist rules framed for the laities. These are as follows :

"young householder, in five ways should the wife constituting the western direction be treated by her husband :

1. He would be kind and use respectful words towards her.
2. He would refrain from using slanderous and reproachful language towards her.
3. He would be faithful to her.
4. He would entrust all his treasure to her custody.
5. He would provide her with garments and ornaments.

In these five ways would the wife, constituting the western quarter, be treated by her husband.

"young householder, in five ways should the husband be treated by his wife :

1. She should prepare and give meals to her husband at proper times.
2. She should generously and hospitably treat the friends and relatives of her husband.
3. She should be faithful to him.
4. She should carefully look after and protect the treasures entrusted to her custody by her husband.
5. She should not be lazy, but perform all her duties skillfully and diligently."

In these five ways should the husband be treated by his wife.

In addition to the fulfillment of above duties, the husband and the wife have to observe the following qualities.<sup>11</sup>

1. Perseverance, 2. Protection of wealth, 3. True friendship and 4. Frugality. The Sigalavada sutta is the best example of the relentless bonds of matrimony chained the woman faster than the man. The Dhaniya sutta throws light on the value which a husband attached to obedience in his wife.

It is clear from the above statement that the wife should have respect shown to her, not merely as the wife of a sacrificer, but as a member of a household.

The Buddha told one married couple:

“If householder, both wife and husband hope to be in one another’s sight so long as this life lasts and in the future life as well, they should have the same faith, the same virtue, the same generosity, the same wisdom.”<sup>12</sup>

There are so many instances of splendid ladies who became successful in their family lives, leaving the other hostile documents. Visākhā, the daughter of Dhanañjaya, a treasurer was such a lady who performed her duties regularly in bride groom’s house, her father enjoined upon her the observance of ten injunctions.<sup>13</sup> These injunctions are to be followed by each and every bride.

At another time, a lady called Sigāla asked the Buddha, “What kind of a wife she should be? In reply the Buddha said, She watches over her husband with loving sympathy, like a mother; she holds him in respect and quality honors him like a younger sister; she is as glad to see and be with him at any time as a best friend; she is obedient and loyal as a faithful family servant.”<sup>14</sup>

The Buddha contradicts the belief that the birth of a daughter was not as much a cause of joy as that of a son, a belief which the ritualism of the Brahmanas had contributed to strengthen. He pointed out clearly that woman had a dignified and an important part to play in society. She is a lovable member of the household, held in place by numerous relationships. She is respected above all, as the mother of worthy sons:

‘A women child, O lord of men, may prove

Even a better offspring than a male.

For she may grow up wise and virtuous,  
her husband’s mother reverencing, true wife.

The boy that she may bear may do great deeds.

And rule great realms, yea, such a son.

of noble wife becomes his country’s guide.’<sup>15</sup>

Mother-homage was merged in the improved position of women generally. Motherhood was no longer the only reason for paying deference to women. The cult of the mother may account for many passages in early Indian literature along with the Buddhist Sacred Books where the women are almost invariably mentioned first. Both the Sanskrit word ‘mata-pitri’ and Pali word ‘matapitaro’

are the combinations of the words for mother and father, in which mother precedes father. To illustrate the phrases “women and men and parents, a few quotations are to be mentioned here:

Mātāpettibhāro asim<sup>16</sup> : My mother and father I maintained.

Mātāpitu-Upaṭṭhānam<sup>17</sup> : Waiting on mother and on father.

Itthinañca Purisanañca<sup>18</sup> : By the moil and toil of women and men.

Itthiya Vā purisa<sup>19</sup> : Effort of a woman or a man.

This view, is substantiated by the custom and common to Indian literature. It seems to us that their origins are rooted in some ancient Organizations where mother's right and mother's rule were dominant features.<sup>20</sup> During the Buddhist epoch, men gave their mother's name when describing their identity, such as, Mantāni putto (son of the brāhmin lady 'Mantāni'), Sāriputto (son of the brāhmin lady 'Sāri' and so on.

### SYSTEM OF MARRIAGE

The Buddha did not at all seek to make laws or to prescribe the code of marriage. The foundation of his religious order is to cultivate the virtue and knowledge which could bring the persons to the extinction of desire which is Nibbana. We can live dependent on our sexuality in a way which generates righteous worldly pleasure and happiness. Marriage is a partnership in which happiness and lasting success are based on couple's mutual values. The life of marriage is a unique balance of enlightened self-interest and unselfish devotion.<sup>21</sup>

During the Buddha-epoch the general practice of marriage was monogamous, with certain exceptions of a stocktype. The exceptions<sup>22</sup> are to be found among the wealthy, kings, nobles and merchants. At least four references of re-marriage in the Pali texts are mentioned, but the scholars think that the opening of the order to women would have acted as a partial preventive to re-marriage.<sup>23</sup> In Buddhist culture there is no pre-arranged marriage, yet the parent's wishes are very important.

There are Various forms of marriages and unions in vague of which Avāha-Vivāha (talk of marriage and invitation) were widely prevalent in Buddhism. In that case, after marriage the girl would go to live with her husband's family.<sup>24</sup> The talk was initiated between the two families. There is no reference to the birth or caste but emphasize was given to the status and prestige in connection with this system of marriage (Avāha-Vivāha). Marriage between the members of the same caste is generally preferred, though intermarriage between castes was also current. Commenting on the question either of birth (jāti), lineage (gotta) or the prestige (māna) which says, you are held as worthy as I or you are not held worthy as I', it is in the talk of marriage that reference is made to these things.<sup>25</sup>

There are sundry evidences of unusual unions. The custom of marrying the sisters for maintenance of purity of blood was held among the sākiyans.<sup>26</sup>

## RELIGIOUS ORDER

In Buddhism women fell into two divisions: Women who remained in the world as lay votaries of the religion, are called lay women or Upāsikās. On the other hand, those who went forth from the world into homelessness and became nuns are called 'Bhikkhunis.' Mahāpajāpati Gotami, the aunt and foster mother of Gautama, is represented as the founder of the Buddhist order of Nuns (Bhikkhuni Saṅgha).

The Buddha was reluctant to admit women into the order of monkhood. But there were many devout ladies among the lay followers who had a keen desire for a life of renunciation as nuns. Urged by their Keeness, Mahāpajāpati Gotami, the foster-mother of the Buddha, in the company of many ladies of rank, approached the Buddha to grant them ordination. The Buddha still hesitated to accept them. Seeing their discomfiture, and urged by their zeal, Venerable Ānanda took up their cause and pleaded with the Buddha on their behalf: The Buddha finally yielded to this appeal, placing eight restrictions (Atṭha Garudhammā<sup>27</sup>) on the ordination of women. Thus was established in the fifth year of Buddha's Enlightenment, the order of the Nuns, the 'Bhikkhuni Sāsāna', for the first time in the Buddhist history.

The position of the Bhikkhunis is technically inferior to those, of the Bhikkhus. But it does not mean that they are inferior to Bhikkhus in acquiring moral and spiritual eminence.<sup>28</sup> They achieved progress in the field of spirit and culture. Therigāthā, the psalms of the Sisters gives a clear idea about the cultural and spiritual achievement of the nuns. Many of the laywomen became nuns out of worldly troubles, tremendous hardship, drudgery of family life. Ambapāli, a name of ill-fame, Paṭācārā, a helpless women, kisāgotami, the frail and full of tears, Dhammadinnā, a member of merchant family, Bhadda Kapilāni, the daughter of a treasurer all the women from different sides of distress and wealth took shelter in the ordination of nuns by getting away from the bondage of social tradition and afterwards, they attained the fruition of Arahatsip. Khemā and Uppalavaṇṇā were the leading authority of the nuns. All of them enjoyed complete freedom.

Therī Bhaddākapilāni often compared herself in religious attainments with therā Mahākassapa<sup>29</sup> :

“We have both seen, both he and I, the woe  
And pity of the world, and have gone forth,  
With both are Arhants with selves well tamed  
Cool are both, ours is Nibbana now.<sup>30</sup>

Atṭhagarudhammā, the eight strict rules for the women make the nuns inferior to monks. These laws had a space to be reviewed for which

Mahāpajāpati Gotami with the leading nuns approached the Buddha with honour to amend the discriminatory rules for the bhikkhunis. The Enlightened one remained firm in his decision in considering the gravity of the situation. He said that the Atthagarudhammā were the strong barrier between the monks and the nuns. These are absolutely necessary for maintaining the dignity and purity of the Saṅgha. If these strict rules were not introduced, Buddhism would have disappeared much earlier.<sup>31</sup>

Why was the Buddha unwilling to admit women into the order? Why was the order was given rise to controversy among the scholars? The Buddha thought that the recluse-life would never be harmony with womanhood. The early Buddhist want of sympathy with woman is not a unique phenomenon, but rather one that is typical of monastic sentiment all over the world. At the outset it seems that the Buddha was unsympathetic towards women. But in his intuitive knowledge he knew men's inherent nature. He knew that the formation of Bhikkhuni-Saṅgha would be a great danger for the future existence of the life of pure holiness. Because, it would be impossible for the monks and nuns to lead a religious life due to the close contact of the opposite sex. He was conscious of human weakness. Some monks and nuns would have earnest willing for spiritual life and certainly they would overcome their household habits. But some would not be able to overcome the temptations that come in the way of leading the bhikkhunihood. So he decided to establish two separate Saṅghas.

Literary contribution of the Buddhist Bhikkhunis were given the honored position to the canonical scriptures and they were recognized as equal to the best authors of their time. Therīgāthā and Therī Apadāna are the poetical excellence of literary works where most of the learned elder Bhikkhunis contributed to the composition of finding liberation in the Dhamma.

## CONCLUSION

From the above discussion we find that the Buddha has glorified the position of women, in reality they do not yet receive the full amount of respect due to the patriarchal attitude. However, the position of women in Buddhist India was more enviable and more honorable that it had been in Pre-Buddhist days. From the readings of the Pali classics, it is to be remarked that monogamy was prevailed under Buddhism. The Buddha has thought that the happiness of a whole society is the happiness of the family. Both of husband and wife should be virtuous and filled with the insight. The good and successful life of the lay woman, as much as of the layman, seems to have loomed large in the ethics of Buddhism. The achievement of the Buddhist nuns in the field of spiritual and cultural progress was in no way less than that of monks in spite of their low position in the Bhikkhusaṅgha. The other records

of disruption that occurs every now and then in the lives of men and women or husbands and wives must be removed for the secured family life as well as for the social integrity.

The observation are made, however, not as a stricture on the character of women but as a warning to the men who in seeking their company, might have error on the side of excess. It is true that at times these characteristics tend to be overstressed, but obviously with no malice to women

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16. Saṃyutta Nikāya, Vol. 5, verse 10.
17. Sutta Nipāta, Verse 262.
18. Milindapañha, Vol. 11,3,5.
19. Digha Nikāya, Vol. 1, 9.



20. Horner I.B; op. cit; p. 6.
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27. Atthagarudhammā
  - (i) If a Bhikkhu be hundred years of age, she must show respect to a monk.
  - (ii) A Bhikkhuni must not spend a rainy season in a monastery where there is no monk.
  - (iii) A Bhikkhuni must fix her dates of uposatha in consultation with the Bhikkhu.4. A Bhikkhuni must celebrate the pavāraṇā in both the Bhikkhu and the Bhikkhunisaṅgha. 5. A nun must celebrate her 'Mānatta' for the serious offence in both the saṅghas. 6. She has to introduce her disciple to both the saṅgha. 7. She under no circumstances, abuses a Bhikkhu. 8. The nun does not admonish the monk. (Cullavagga, x, 9,1-8).
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29. Mahākassapa was one of the most distinguished disciples of the Buddha. He was prominent among the monks who followed the dhutāṅgas. It is said that he possessed eight qualities which other monks did not have. He became the leader of monks after the demise of the Buddha.
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# CONCEPTION OF AVIJJĀ IN BUDDHIST THOUGHT : A COMPARATIVE STUDY

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**Pali Paṭiccasamuppāda-naya** or Sanskrit **Pratityasamutpāda-nyaya**, the method of 'Dependent Origination' is the principal doctrine of Buddhism and it constitutes, so to say, the foundation of Buddha's Enlightenment which was attained under the Bodhi-tree at Buddhagaya in connection with that. It is the process of birth and death and not a theory of the evaluation of the world from primordial matter.<sup>1</sup> It deals with the cause of rebirth and suffering, but not with the hypothesis to show the absolute origin of life.

It gives scientific reasons for Twelve Links<sup>2</sup> conceived as the Wheel of Becoming (Bhavacakka) or Five Aggregates (Pañcakkhandha). The twelve links (Nidānas<sup>2</sup>) are as follows : (i) Avijjā (ignorance); (ii) Saṅkhāra (Volitional formations); (iii) Viññāṇa (Consciousness); (iv) Phassa (contact); (vii) Vedanā (feeling); (viii) Taṇhā (Craving); (ix) Upādāna (grasping, clinging or attachment); (x) Bhava (becoming); (xi) Jāti (birth); (xii) Jarā (Old age); Maraṇa ( death); soka (Sorrow); Parideva (lamentation); dukkha (Pain); domanassa (grief) and Upāyāsa (despair).

The idea is repeatedly expressed in this form :

'When this is, that comes to be, with the arising of this, that arises; When this is not, that does not come to be; with the cessation of this, that ceases.'<sup>3</sup>

Paṭiccasamuppāda is so deep and profound knowledge (gambhira paññā<sup>3</sup>) that it is ascribed to those who possess the knowledge of high thinking with pure mind. For this, the text gives an illustration : 'From lack of understanding and penetration of it, this generation has become like a tangled ball of string, a matted bird's nest subject to a round of rebirths in a state of suffering.'<sup>4</sup>

The twelve links are practical terms, but by that they do mean only pragmatcal teachings, though they appear to be so. Further, the Dependent Origination has the characteristics of its own without which no person can be termed. It is also regarded as the Middle Doctrine (Majjhima Dhamma)<sup>5</sup> which avoids the two extremes of atthi (being) and natthi (nor-being)<sup>6</sup> or the outmost of sāssatadiṭṭhi (eternalism) and ucchedadiṭṭhi (annihilationalism)<sup>7</sup>.

The twelve factors of Paṭiccasamuppāda and the twenty four conditioning relations (paccaya) clearly demonstrate how things are multiple-caused. Thus Paṭiccasamuppāda explains the arising of the whole mass of suffering (dukkha); the result gathered from the Avijjā, one of the root causes of taking a birth.

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The first point for discussion of Paṭiccasamuppāda is Avijjā (Sk. Avidyā) in the sense of spiritual awareness. The english rendering of the word Avijjā is ignorance. Moha (delusion) and aññāṇa (non-knowledge or nescience) are synonymous for Avijjā. The Avijjā has been defined : Vijjāmāṇam avijjāpeti, Avijjāmāmaṃ, vijjāpeti-ti avijjā.

It is called ignorance when a being fails to understand the nature of existence as it truly is and he conceives in the affirmative what is not really existent. According to Sutta-Piṭaka,<sup>8</sup> it is ignorance about the cattāri Ariya-Saccāni (Four Noble Truths): viz, Dukkha (suffering), Dukkha samudaya (The origin of suffering); Dukkha-nirodha (The cessation of suffering); dukkhanirodhagāmini paṭipada (the way leading to the cessation of suffering); Tilakkhaṇa (three characteristics) : Anicca (transiency), Dukkha (sorrow) and Anatta (soullessness); Paṭiccasamuppāda (Dependent Origination); Bodhi (Supreme wisdom or Enlightenment). In fact, it clouds all the right understanding.

According to the Abhidhamma Piṭaka,<sup>9</sup> Avijjā is unknowing about the eight instances, viz, in addition to the above Four Truths, the past (anteriority) and the future (posterity); the past and the future (anteriority and posterity). Those who fail to understand the real significance of all the above important doctrines mistake it to be a mechanical law of high thinking. In the Dasaka Nipāta of the Aṅguttara Nikāya,<sup>10</sup> Avijjā is enumerated as the tenth, the last fetter (Saṃyojana) which is to be completely cut off by the Arahant. Hence, the Buddha advises his disciples to give it up and to take himself free from it. The Dhammapada<sup>11</sup> also describes : 'Misconduct is the taint of woman, niggardliness is the taint of a benefaction and indeed bad actions are devil things both in this world and in the next. A worse taint than these is ignorance, the greatest taint; abandoning this taint be taintless, 'O Bhikkhus'.

On account of his craving he seeks to obtain one and avoid the other. This leads to be continuity of his life process, a chain of struggle for living being. Man's failure to comprehend the universe is due to the principle of Nescience (avijjā) which to a greater or lesser degree governs all conditional thinking.

Therefore, Avijjā or ignorance is blindness that prevents a person from observing the reality of action and hence, it allows craving to drive him on to further action. On the other hand, Saṅkhāra (volitional formations), the other action is baseless if there is no ignorance. In the absence of action conditioned by ignorance, there will be no rebirth and as a result, the whole mass of suffering will cease.

From the above discussion we have seen that the function of ignorance is to induce the person in all unwholesome actions, all moral defilements (akusala). That is, all conceivable wrong notions are the result of ignorance.

Without this, no ill-action whether mental, verbal or physical could be performed. For the reason noted above, ignorance is regarded as the first link of the chain of the twelve-fold 'paṭiccasamuppāda.'

It has intrinsic force to impel us to the existence and to enjoy the worldly lives. Thus craving for life brings the individual ultimately to the pain, anxiety, decay and death. It takes all the things of substancelessness to be real and lasting. The force of ignorance is so great that in spite of the worst suffering one displays tenacious clinging to life<sup>12</sup>. So it creates craving for them. His craving and grasping do not end with the destruction of the physical body, but keep the struggle on in another birth. The root, source, origin, foundation of consciousness consist in the mental and physical states. By this much is one born, by this much does one grow old, die, passes from one existence and rises up again in another.

To the extent of the range of the contact of mind with ideas, of the range of language, concepts and the roaming of intelligence—all these are in work. By this much does the cycle of rebirth go round and round to the present state, namely, mental and physical states together with consciousness.<sup>13</sup>

It should be noted here that ignorance, the first factor of the series of Dependant Origination is not also the sole condition for volitional formations (Saṅkhāra) but all the factors of Paṭiccasamuppāda support one another in different ways. Each and every factor of the twelve-fold Paṭiccasamuppāda can be joined with another series and therefore, no function can be done independently from one single factor. All are the interdependent and inseparable.

The finding of support for the process of life is taken in three aspects; the support in sensual objects, in ceremonial observances and in theories of self. There must be connection between mental and physical states and contact; because without the existence of mental and physical states, contact would not be evident.

The Northern tradition (Mahāyāna) also records the same procedure: Ignorance is a power that creates experience but it cannot be held on that account to be ultimate entity. It is not wholly determinable as either existing or not existing; it shares in this respect the nature of all mundane entities, itself being in fact the root of all things as the common people conceive them.<sup>14</sup> Thus the nature and the function of the Avijjā illustrated by an example of common illusion like the illusion of snake on a rope is not a real snake, but so long as the subsequent knowledge subtleting the idea of a snake does not emerge, it is real as anything. Hence, the snake on the rope, the unreal fiction is the product of Avijjā. Speaking of the nature of ignorance it is not an entity and independent nature of its own residing inside or outside, it has neither a coming nor going, neither a birth nor an extinction, for there is not anywhere any definite entity with

an ultimate nature of its own called 'ignorance'. But all the created things are undoubtedly objects of experience and they do indeed produce various feelings of jealousy, pleasure etc. In spite of all these, the extinction of ignorance does not leave us in a blank; it is not an act separate from the arising of knowledge. The two are simultaneous, they are two different sides of the same act, two phases of one principle. The Buddha points out that if consciousness is not in existence in the pre-natal states of a child there is no stage at which it could enter and develop. Moreover, if the consciousness of a being is cut off in its early stages of growth; the mental and physical states cannot mature. As a result, if consciousness is not developed in the mental and physical states there would not be evident of the extension of birth, decay and death. We should remember here that Avijjā (ignorance) and Saṅkhāra (volitional formations) belong to the previous birth.

The Southern tradition (Theravāda or Hinayāna), as mentioned earlier is more clear. Though ignorance is put at the beginning; but here is an occasion when ignorance is said to be a primary cause. For the Blessed one (Buddha) in his discourses on the round of rebirth was accustomed to choose from the Dependent Origination the two factors of being as his starting points: either on the one hand, ignorance, or on the other hand, desire for existence. Hence, ignorance or desire for existence possesses a definite dependence.<sup>15</sup>

These factors of being starting points constitute the difference between Kamma (action) which conduces to blissful states of existence and the Kamma which misleads to unhappy states of existence.

The Origin is not merely of one's own body, but also of name and form existing outside. So it is in dependence on the two:- ignorance and desire; these arise contact (Phassa) and six Organs of senses (Salāyatana) and that the one experiences happiness and misery etc.

Respecting the Wheel of Existence (Bhavacakka), the two factors-ignorance and desire are its root. That root is twofold, the root 'ignorance' deriving from the past and ending with sensation; and the root 'desire' continuing into the future and ending with old age and death. For the ignorance of those who are inclined to heresy, and the desire of those who are inclined to desire, conduce to the round of rebirth.<sup>16</sup>

The past, the present and the future are its three times, Ignorance and Kamma (action) are the two which belong to the past time; those which belong to the present time are the eight which begin with consciousness (Viññāṇa) and end with existence; while birth and old age, and death are the two which belong to the future time. As a result, the theory to causation is the continuation of the past, present and future birth and an application of the principle of condition to the lives of the individual as in accordance with the results of action (Kamma) he possesses from birth to birth, The text<sup>17</sup> in this regard describes :

Five causes are therein the past,  
And five fruitions now at hand;  
Five causes are there now at hand,  
And five fruitions yet to come.

Every effect of a cause becomes in turn a cause and it goes for ever as long as ignorance and craving are allowed to continue. An example is given here. A coconut, suppose, is in principle the cause or near cause of a coconut tree and that very is again the cause of many a coconut tree.

It is just impossible to conceive of first beginning. None can trace the ultimate origin of anything, not even of a grain of sand, let alone of human beings. It is useless and meaningless to go in search of a beginning in a beginningless past.<sup>18</sup> It is a flux of psychological changes, a conflux of mind and body (nāmarūpa).<sup>19</sup> Ignorance has nutriment. The nutriment of it is the five hindrances. The five hindrances have their nutriment bearing the three wrong ways of practice. In this way, non-restraint of the sense faculties, lack of mindfulness and self-composure, lack of thorough work of mind, lack of faith, not listening to true dhamma, not following after the eventuality are produced simultaneously as the nutriment. Under this process counting from vice-versa make its fulfillment.

Just as when, on a mountain the rain falls in heavy drops, that water flowing onwards according to the slope fills up the mountain-clefts and rifts and in turn fills up the big pools and they in turn fill up the rivers in the same manner, large rivers and mighty ocean. Thus is the nutriment of this ignorance and thus its fulfillment.<sup>20</sup>

Human life is full of secret fears and dark corners of personality springing out from ignorance. Avijjā with taṇhā crumbles life, debases the mind. It is a pessimistic out-look and darkens the present and future, dislikes to see the true facts of life. It is sometimes called the child of selfishness.<sup>21</sup> So we may call it imperfect understanding and confusion of the bounds of individuality. Destiny is something entirely self-created, where nature is impartial, never excuses ignorance. Thirst springs from a feeling of discomfort, the feeling of something lacking. The enemy of man is lust, craving or thirst through which all evils come to living beings. Avijjā is not only greed or attachment to pleasure caused by senses, but also attachment to ideals, ideas, views, opinions and beliefs that lead to calamity and destruction and bring untold sufferings.<sup>22</sup> Thus Avijjā is the primary and formative root of all evils and sufferings, veiling man's mental eyes. It still exists, though in a refined way, until the attainment of the final emancipation.

A being born here or to be born must die. The birth of a being means the arising of the pañcaskandha,<sup>23</sup> the aggregates or psycho-physical phenomena in this present life corresponding to the death of a being in a

past time. Birth precedes death, and death, on the other hand, precedes birth. This constant birth and death in connection with each individual life-flux constitutes what is technically known as Saṃsāra or Bhavacakra.<sup>24</sup> Saṃsāra literary means recurrent wandering. Atthasālini<sup>25</sup> defines Saṃsāra as the Unbroken succession of aggregates, elements, and the sense-base. The beginning of Bhavacakra is not cognizable, where as the Buddha counted the Avijjā as the primary root of causation. Thus this life-stream flows ad infinitum with the supporting conditions (paccayas)<sup>26</sup> of avijjā and taṇhā (ignorance and craving). When the life-stream ceases to flow; rebirth ends.

The two main roots of mental faculties in the Nidānas of the theory 'Paṭiccasamuppāda' are shown to be ignorance and emotion of which Avijjā creates the wheel of life and Saṅkhāra drives it round. Avijjā is one of the three basic unhealthy mental factors and it is the first nidāna. The Theravādins mean it 'not understanding the disordered way the brain works' and the Mahāyānists interprets it 'not Understanding the nature of knowledge.' It has to do with the activity of constructing theories, hypothesis, interpretations. It makes us prone to construct wrong theories; it also blinds us to the fact that all theories are theories, not ultimate reality.<sup>27</sup> It conditions our mental activities. Consequently the second nidāna of saṅkhāra operates in a disordered way unchecked by any insight into its own working. This mental activity, now known to be an electrical activity in the brain, gives rise to the third nidāna of experience (Viññāṇa), which is sub-divided into the five sense-experiences of sight sound, smile etc. and mental experience of concepts.<sup>28</sup>

Avijjā is because of experience and the ability of the sixth experience to a name (nāma) and analyze the other five (rūpa), that a theory of psychology (Nāmarūpa), the fourth nidāna is able to arise. It blinds us to the fact that theories are merely conceptional modes based on sense experience. The disordered mental activity which arises from ignorance, gives rise instead to a muddling of the roles of sense experience and concept, which in tern leads to all sorts of wrong and fantastical theories (micchāditṭhi). These, make our mental suffering worse.

## CONCLUSION

Though avijjā produces unreal fiction, it has positive entity in the judgement. These are the inherent tendency of the mind which have a casual energy. As Vehicles of energy, these tendencies are essential part and parcel of consciousness. Avijjā, the fist factor of the Dependent Origination is not the sole condition for Saṅkhāra (Volitional formations), the second factor. A tripod, for instance, is supported by its three legs. It stands upright because of the inter-dependent of legs. If one gives away, the other two fall to the ground unsupported. When Avijjā is destroyed and turned into Knowingness (Vijjā), the causality is shattered; the process of rebirth is also terminated.

**References & Notes :**

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2. Udāna, Bodhi Sutta :  
Avijjā paccaya Saṅkhāra, Saṅkhāra Paccaya Viññāṇaṃ, Viññāṇa paccaya Nāmarūpaṃ, Nāmarūpa paccaya Salāyatanaṃ, Salāyatana paccaya phassa, phassa paccaya Vedanā, Vedanā paccaya taṇhā, taṇhā paccaya Upādānaṃ, upādāna paccaya Bhava, Bhava paccaya Jāti, Jāti paccaya Jaṅgamaṃ- sokaparideva-dukkha domanassupāyā sambhavanti.
3. Udāna, Bodhi Sutta :  
Iti imasmim sati idaṃ hoti imassuppādā idaṃ Uppajjati;  
Imasmim asati idaṃ na hoti, imassa nirodha idaṃ nirujjhati.
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6. Fear, M. L., (ed.), Saṃyutta Nikāya, Vol. II, P.T.S, London, p. 17.
7. Ibid., p. 20.
8. Saṃyutta Nikāya. Vol. II, p. 4.  
Katamaṃca bhikkhave avijjā? Yaṃ bhikkhave dukkhe aññāṇaṃ, dukkhasamudaye aññāṇaṃ dukkhanirodhe aññāṇaṃ dukkhanirodhegāmini patipadāya aññāṇaṃ. Ayam Vuccati bhikkhu avijjā.
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10. Aṅguttara Nikāya, Vol. V, p. 17.
11. Dhammapada, malavagga, Verse Nos. 8-9.  
Malittiya duccharitaṃ, maccheram, dadate malam,  
Malāve pāpaka dhammā asmim loke paramhica  
Tato malā malataraṃ, avijjā paramaṃ malaṃ;  
Etaṃ malaṃ pahatavāna nimmalā hatihikkhavo.
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15. Warren, H.C., Buddhist Discourses, Delhi, 1980, p. 171.
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17. Visuddhimagga, Ch-XVII.  
Atīte hetava pañca,  
idani phala pañcakaṃ;  
idāni hetava pañca,  
āyatim phala-pañcakam-ti.



18. Aṅguttara Nikāya, Catukkanipāta.
19. Thera, P., Dependent Origination, Ceylon, 1959, pp. 3-4.
20. Aṅguttara Nikāya, Vol. V, Ch. 6.
21. Sri Dhammananda, K; Why worry? Kulala Lampur, 1967, p. 82.
22. Ibid; p. 40.
23. **Pañcakkhandha** : The five Aggregates are matter (rūpa), sensation (Vedanā), perception (Saññā), mental formation (Saṅkhāra), and consciousness (viññāṇa). These five aggregates constitute the form of being.
24. **Bhavacakka** : 'Wheel of Existence' or of life is a name for Dependent Origination (Paṭiccasamuppāda). It is a process of birth and death, and not a philosophical theory of the evolution of the world. It deals with the cause of rebirth and suffering with a view to helping men to get rid of the ills of life.
25. **Khandānaṃ** : Paṭipati dhatuyāya tānaṃ ca abbhocinnam Vattamāna saṃsāro' ti pavuccati (**Atthasālini**).
26. **Paccaya** : 'Condition' is something on which something else, the 'Conditioned' thing is dependent, and without which the latter can not be. Paccaya comprises 24 modes of conditionality. Hetu paccaya ārammaṇa, ārammaṇa paccaya adhipati ..... etc.
27. P. Kirthisinghe, Buddhadasa ed.; Buddhism and Science, Motilal Banarsidass, Reprint : Delhi, 1996, pp. 130-131.
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# BUDDHIST BIOLOGICAL PERSPECTIVE OF LIFE

Prof. V.V.S. Saibaba

Even though Buddhism deals with matter (rupa) as well as material forces, it can not be called 'science' like Physics and Chemistry. This is because it deals with only conceptualized (nama-rupa) matter and material qualities in the sense of phenomena which constitute mentalised matter. In Buddhist biological perspective 'Life' is not identical with Vitality (jivitendriya) which is characterized as the semi-physical and semi-mental phenomenon. 'Life' as a physical phenomenon (rupa-jivitendriya) is among the twenty-four secondary phenomena which along with the four elementary qualities constitute the groups of corporeality (rupakkhandha) and as a mental phenomenon (nama-jivitendriya) it is one among the seven mental factors which are inseparably associated with all consciousness viz., Sensation (Vedana), Perception (sanna), Mental impression (phassa), Volition (cetana), Vitality (jivita), Concentration (samadhi) and advertence (manasikara).<sup>1</sup> As a whole, all these totally give rise to the identity of human individual. Consequently rational life in human beings and conscious life in animals are considered superior than the mineral and vegetable life.

In Buddhist context the purview of life is more restricted than the sphere of Biology as a modern science. Even though, the faculty of life (jivitendriya) is a physical constituent of the corporeality group of phenomena, yet it gains significance only as a 'mental factor' (cetasika) among the seven general psychical constituents which comprise any thought. The life-faculty which belongs to the nine-fold vitality-unit is considered as significant devoid of which the eight-fold unite (suddhatthaka Kalapa) which comprise Extension (pathavi), Cohesion (apo), Caloricity (tejo), Oscillation (Vayo), Colour (Vara), Odour (Gandha), Flavour (rasa) and nutriment (oja) refer to the dead matter.

According to Buddhist philosophy 'Life' and death are distinguished by jivitendriya and cessation of organics unity denotes 'biological death'. In fact, since the whole universe is governed by the law of dependent origination (paticca-samuppada) and subject to constant flux, no living organism in the world can escape death and survive for ever. For instance, the *Samyutta* and the *Anguttara Nikayas* declare the inevitability of death.

*"For the born there is no immortality"<sup>2</sup> and "Death is by nature inherent in life".<sup>3</sup> Further "To him that is born there is no immortality".<sup>4</sup>*

Buddhism holds that in the individual process of growth and decay which incessantly occurs within a living organism, the phenomena are regrouped in which 'death' gives rise to 'birth'. Both the law of

preservation of energy and matter as well as Buddhist thought commonly view that nothing is lost in the process of change and death. For Lord Buddha 'biological death' is only the end of cycle of individual life which usually passes through the successive stages of fertility, birth, puberty, growth, senility and death. According to the Buddhist law of impermanence (aniccā), involution which consists of decay and death, necessitates evolution or 'birth'. Assimilation through respiration and nutrition results in growth. From Buddhist biological point of view, this is manifested as cell-division wherein the parent cell loses the identity in its progeny.<sup>5</sup> Thus metabolism sustains by nutrition. As the *Digha Nikaya* records the Buddha's utterance :

*"All life is sustained by nutrition"*<sup>6</sup>

The growth of physical body depends on food and one's individuality is based on contact (Phassa), consciousness (Vinnana) and volition (cetana). So long as there is volition or 'will' and to reproduce the physical and mental cooperation lasts. According to Abhidhamma philosophy reproductive force of karmic activity takes place when a mental factor is combined with volition. Reproductive activity is the sine quanon of a living existence of an organic kingdom. Volitional component (karma) leads to reproduction (Vipaka) when the former is guided by the conscious effort (cetana) of the will to live. It is obvious that the Buddhist doctrine of anatta denies the principle of life (Jiva) either as an independent entity or as substance that supports all phenomena. The Buddha's teaching of non-entity (anatta) reveals that Buddha is a naturalist and realist in conceiving the principle of life which is characterized.

*"not an entity, but a process, rather than a condition, property or qualification; it is the action upon and reaction to environment".*<sup>7</sup>

The Buddhist compound term of nama-rupa (mind-body) should not be mistaken as a 'soul' or a substance. Similar is the case with the unity of 'matter' and 'energy' in the physical universe. The Buddhist doctrine of momentariness rejects both the eternalistic as well as nihilistic misconceptions of self. It emphasizes the illusory character of substantial appearance of events. . The Buddha acknowledged life and life's forces in so far as these are conscious of action and reaction. But apart from this he regarded all phenomena as conditioned co-production and all life as momentary. Life is described as a trifle "Like a bubble of water" (udakabubbulam) and like a

*"line drawn with a stick on water" (udakadandarajupamam).*

Mogharajamanavapuccha of the Suttanipata the Buddha admonished Ven. Mogharajan

*"to look upon the world as void and always being watchful after having destroyed the view of the self one can overcome death".*<sup>9</sup>

Like wise the *Vajracchedika Prajnaparamita* describes the characteristics of conditioned existence through nine similies as below :

*“As stars, a fault of vision, as a lamp,  
a mock-show, dewdrops, or a bubble, a  
dream, a lightning flash or cloud, so  
should one view what is conditioned”.*<sup>10</sup>

Thus the study of Buddhist Biological perspective of life enables us to understand that all sentient life in general and human life particular has great potential value.

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4. See. Anguttara Nikaya, IV. 137.
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6. “sabbe satta aharatthitika” see. Digha Nikaya, III. p. 211.
7. See Ency. Bsm. Vol. III, Fasc. 1, p. 119.
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