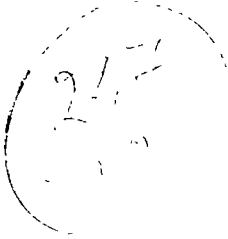
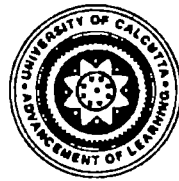


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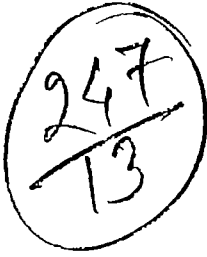
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**JOURNAL OF THE
DEPARTMENT OF PALI**

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Editor : *Bela Bhattacharya*



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CONTENTS

Nalinaksha Dutt (1893-1973)	
<i>Dr. Kshanika Saha</i>	1
Sammāsambuddhasāsanamatānusārena Anattavādo	
<i>Dr. S. Sasanananda</i>	3
Buddhist Influence on the Cult of Jagannātha	
<i>Prof. Binayendra Nath Chaudhury</i>	6
Human Rights as Assured in Asoka's Edicts and Shotoku's Constitution from the Perspective of Applied Buddhism	
<i>Prof. Dipak Kumar Barua</i>	13
Pali Manuscripts (MSS)—The Beginnings	
<i>Dr. Asha Das</i>	26
Buddha's Attitude Towards Caste-system	
<i>Prof. Sukomal Chaudhuri</i>	29
Pali—A Unique Type of Middle Indo Aryan Language	
<i>Prof. Bela Bhattacharya</i>	34
Topographical and Geographical Features of Central Asia, Afghanistan and Pakistan	
<i>Dr. Manikuntala Haldar De</i>	37
Jagjivanpur, A Newly Discovered Buddhist Site in Malda, West Bengal	
<i>Prof. Samir Kr. Mukherjee</i>	40
The Practice of Universal Love in the Light of Buddhism	
<i>Prof. Dipankar Srijnan Barua</i>	43
Buddhism for World Peace and Universal Human Rights	
<i>Dr. Jinabodhi Bhikkhu</i>	47
Introducing the Gandhavamsa	
<i>Dr. Jayanti Chattopadhyay</i>	54

Rationality of Mind in Theravada Buddhism <i>Dr. Saswati Mutsuddi</i>	56
A Brief Survey of Pāli Vocabulary and Buddhist Literature in Telugu Language <i>Prof. V.V.S. Saibaba</i>	63
An Outline Sketch of Śūnyatāsaptati <i>Dr. Aisvarya Biswas</i>	69
Factors Required for the Process of Verbal Understanding in Indian Philosophy <i>Dr. Hemlata Pandey</i>	72
The Bodhi Tree : A Cultural Bridge between India and Sri Lanka <i>Dr. Bandana Mukhopadhyay</i>	85
Buddhism as Depicted in the Mṛcchakaṭika <i>Arindam Bhattacharyya</i>	91
Short History of Buddhism in Bengal from 8th to 18th Century A.D. <i>Dr. Subhru Barua</i>	96

EDITOR'S NOTE

We, the faculty members of the Department of Pali of the University of Calcutta, are very happy to publish this thirteenth volume of the Journal of the Department of Pali in 2004. The present volume is dedicated to late professor Nalinaksha Dutt, Professor in the Department of Pali, University of Calcutta. Professor Nalinaksha Dutt, who had been the acting Head of the Department since the death of professor B.M. Barua in March 1948, was appointed University Professor of Pali with effect from the 1st of December 1949. He was a very popular and efficient teacher and profound scholar in Pali and Mahayan Buddhist studies.

A National seminar was convened on 'Buddhism in Universal Perspective' on 23rd and 24th March, 2004. Prof. Asis Kumar Banerjee, Honourable Vice-Chancellor, Calcutta University inaugurated the Seminar. Prof Biswanath Banerjee, President, the Asiatic Society, Kolkata was the president of this Seminar. In the inaugural session inaugurator prof. Asis Kumar Banerjee, President Prof. Biswanath Banerjee, guest in chief prof. Pranabananda Yash and special guests prof. Ujjwal Basu, Registrar, Calcutta University, Prof. Arun Kumar Bandyopadhyay, Dean (Arts), Calcutta University, Prof. Arjun Dasgupta, Dean, Education, Journalism and Library Science, Calcutta University, Dr. Dhurjati Prasad De, Secretary, UCAC., Calcutta University, Sri Joydeep Sil, D.P.O. Calcutta University, delivered their speeches. Prof. Dipak Kumar Barua gave his keynote address and prof. Bela Bhattacharya gave her welcome address and Dr. Jayanti Chatterjee gave her vote of thanks to all participants. In the academic sessions the following programmes were followed : First Session (2.00 p.m. – 5.00 p.m.) Chairperson : Prof. Devaprasad Guha, Speakers: Ven. Bodhipal Bhikkhu, Prof. Binayendra Nath Choudhury, Prof. Samir Kumar Mukherjee, Dr. Narendra Kumar Dash, Dr. Madhumita Chatterjee. Second Session (10 a.m. – 11.30 a.m.) Chairperson: Prof. Binayendranath Chaudhury, Speakers : Prof. Bela Bhattacharya, Prof. Sukomal Chaudhuri, Dr. Manikuntala Haldar De, Dr. Jayanti Chatterjee, Dr. Saswati Mutsuddi, Seung Ho Nam (South Korea), Sm. Saheli Das, Sm. Piyali Chakraborty. Third Session (11.30 a.m. – 1.30 p.m.) Chairperson : Prof. Sukomal Chaudhuri, Speakers : Dr. Subhra Barua, Dr. Bandana Mukherjee, U. Acinna (Myanmar), Smt. Aiswarya Biswas, Sm. Dipa Das, Sm. Atasi Mitra, Dr. Tapati Barua.

At the end cultural programme was performed by the students of our Department. In May 2004, the teachers and the students of the Department of Pali, observed of 2548th 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 was the president of the ceremony. Prof. Biswanath Banerjee, President, Asiatic Society, Kolkata inaugurated the ceremony. Swami Sarbalokananda, Secretary, Ramkrishna Mission Seva Pratisthan, Kolkata, graced the ceremony as a chief-guest. Prof. Swapan Kumar Pramanick, Honourable Vice-Chancellor, Vidyasagar University, Midnapore, graced the ceremony by his kind presence. Prof. Dipak Kumar Barua, Ex-Director, Nava Nalanda Mahavihara, Bihar, also Ex-Professor, Department of Pali, Calcutta University enriched the ceremony. Dr. Dhurjati Prasad De, Secretary, Arts and commerce, Calcutta University also graced the ceremony by his presence. A seminar also was convened on 'Swami Vivekananda dristite Bauddha Dharma, Prof. Devaprasad Guha, retired teacher of Rangoon University, Myanmar, was the President of this academic Session of the Seminar. We got Prof. Prasit Kumar Roy Choudhury, Prof. Gautam Neogi, Sri Bipradas Bhattacharya as speakers. They enriched the Seminar with their scholarly deliverance on the aspects of Vivekananda and Bauddha dharma. Prof. Binayendra Nath Choudhury, Research Professor in Pali and Buddhism, The Asiatic Society, Kolkata, Prof. Sukomal Choudhuri, Ex-Principal, Govt. Sanskrit College, Kolkata had enriched the Seminar. In this connection many dignitaries were present and the teachers of other Departments also participated. Prof. Bela Bhattacharya delivered welcome address.

A Cultural function was organised by the students and the teachers of the Department. A dance drama entitled "Chandālikā" 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 January, 2005. A picnic was organised by the Department of Pali on 6th February, 2005 in our Department.

Miss Aiswarya Biswas, lecturer in the Department of Pali, Govt. Sanskrit College, Kolkata and Seung Ho Nam, a student from South Korea, obtained the Degree of Doctor of Philosophy (Ph.D.) this year under the direct supervision of Prof. Dr. Bela Bhattacharya.

This volume contains nineteen 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.

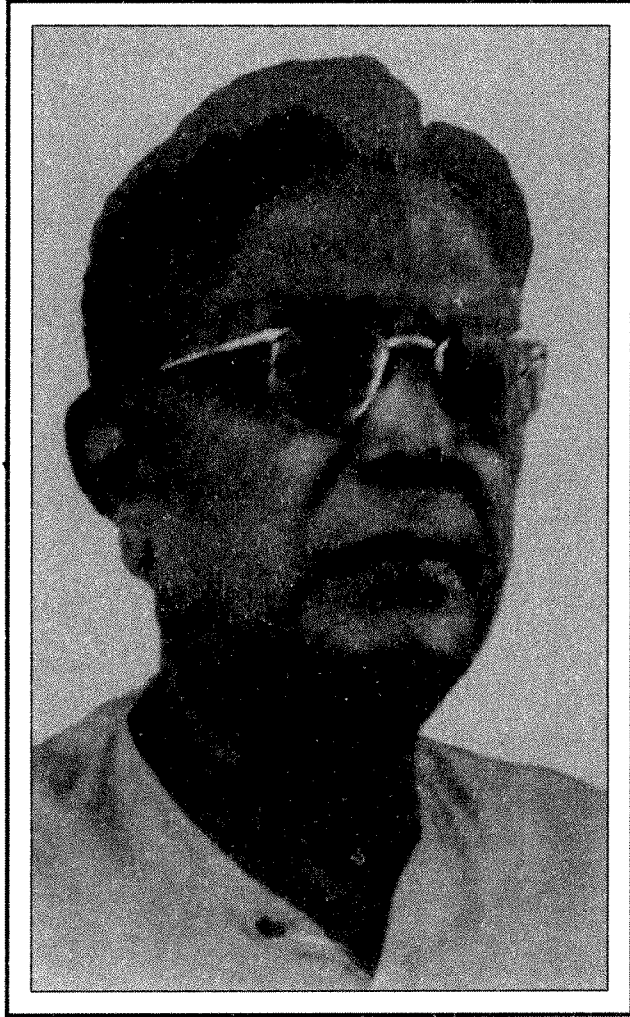
Lastly, I would like to express my heart-felt gratitude to Prof. Asis Kumar

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 hearty 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
12.03.2005

Bela Bhattacharya

DEDICATED TO
LATE NALINAKSHA DUTT
UNIVERSITY PROFESSOR
DEPARTMENT OF PALI
UNIVERSITY OF CALCUTTA



Late Nalinaksha Dutt
Professor, Department of Pali
University of Calcutta

Nalinaksha Dutt (1893-1973)

KSHANIKA SAHA

The second son of Surendranath Dutta of Purbasthali in Burdwan district, Nalinaksha was born at Waltair on December 4, 1893 and had his education upto the graduation level at Chittagong now in Bangladesh. He took honours in Pali and awarded the Jubilee Post-graduate scholarship of Calcutta University. He did his M.A. in Pali from Presidency College in Calcutta 1915, standing first in the first class. In 1916 Nalinaksha had his degree in law. His teaching career began at Judson college in Rangoon. But within two years Sir Asutosh Mookerjee asked him to join Calcutta University as a lecturer in the Pali department.

In 1920 Nalinaksha Dutt received the Mout Medal followed by the Premchand Roychand Scholarship in 1922. In 1924, Calcutta University conferred a doctorate in philosophy on him for "Early History of the spread of Buddhism and the Buddhist schools," published from London 1925. Asutosh started the Journal of the Department of letters, to which Nalinaksha contributed a paper. It was accepted for publication inspite Satischandra Vidyabhusan's adverse opinion and was published in the Journal. This was a great encouragement to Nalinaksha which draws him to researches in the field of Buddhism.

Dutt took study leave from Calcutta University to join the school of Oriental and African studies at London University. F.C. Turner and L.D. Barnett were appointed supervisors but Turner expressed his inability to guide so that he was permitted to go to continent to work under the guidance of other competent scholar. Nalinaksha completed his thesis entitled. "Aspects of Mahayana Buddhism and its Relation to Hinayana", in Belgium under the guidance of Louis de la Vallee Poussin and obtained the D. Litt degree in 1931 from London and published from London. The teacher La Vallee Poussin and the student had mutual appreciation for each other, both tending to forget mundane matters like food and bath. They would discuss intricate problems of Buddhist terminology late into the night when Mrs. Poussin would come in and ask Dutt to leave so that her husband could be persuaded to have his meal. I and Arunadi had the proud privilege of listening to Dutt's reminiscences of his great teacher.

Nalinaksha became Professor and Head of the Department of Pali in 1946 and also lecturer of Ancient Indian History and Culture.

His personal Library was one of the best libraries, I have seen. He permitted to work in his library for my research work on Buddhism in Central Asia. In 1958 he retired as a Professor and donated Rs. 20,000 towards stipends to Pali students. Nalinaksha studied the French, German and Tibetan languages. He was also Vice-President of the Institute of Tibetology, Gangtok.

He was for many years a member of the council of Asiatic Society of Calcutta and also became its president for two years. Dutt managed to obtain grants from the Union and the West Bengal Government for the construction of its new building. The society elected him an honorary fellow in 1961. Sanskrit College in Calcutta at a special convocation, had awarded him the title of "Sambuddhagamabhaskara". He took part in the 2500th Buddha Jayanti celebrations organised by Pandit Jawaharlal Nehru in Delhi and later participated in celebration in Japan. He was invited by the Academy of Sciences in the USSR to deliver lectures on Buddhism.

In the general election 1952, Dutt won a seat in the Rajya Sabha other members being Zakir Hussain, Satyendranath Bose and B.R. Ambedkar. He remained in Parliament till 1960.

Another aspect of his personality was revealed when he served as an adviser to the Director of a Bengali film Amrapali in 1957-58. Dutt believed in specification and dedication. Each of his publications should be treated as a source book. His work on Gilgit manuscripts needs special mention. They were found inside a stupa in 1931. When the news reached Shyamaprasad Mookerjee, then Vice-chancellor of Calcutta University, he decided to assign Dutt in the task of collecting the manuscripts. Dutt restored missing portions, found in fragments, by comparing them with available texts in Chinese, Tibetan, Pali and Sanskrit. He spent about 15 years in editing and publishing these manuscripts.

Dutt insisted that his students knew such foreign languages as Chinese, Tibetan, French, Japanese and Russian, apart from Pali and Sanskrit without which, he believed Buddhist texts could not be comprehended.

He represents his time in his scholarship. He opened my eyes by discussing the deeper meaning of Buddhism such as Nirvana, Tathata. He told me "Kshanika, I realized Nirvana, Tathata. All these feelings cannot be expressed but realized within one's own self." Before death Dutt finished his book "Mahayana Buddhism" in 1973, 27th November.

I bow down my head to the great soul.

Sammāsambuddhasāsanamatānusārena Anattavādo

S. SASANANANDA

Tena Sabbaññunā lokavidunā bhagavatā sammāsambuddhena bhāsitanayenevā ti ca aññatra vannitasuttānusārena yeva anattavādo'ti kathīyati.

Anattāti attā nāma natthi manussasarire na ca kho vijjati ti yathāvutte kāye cāti. Api ca pana ayaṃ attā lokavohārasamaññāti pavuccati. Manussasarire kevalaṃ 'pañcakkhandhā' hi sañcitā honti.

Tena bhagavatā sammāsambuddhena desitappakāsitalokattaradhammo'ti ca ime vuttadhamme evameva kathitañca yathā sabbe saṅkhārā aniccā, sabbe saṅkhārā dukkhā, sabbe saṅkhārā anattā c'evā'ti.

Manussasarire kevalaṃ sabbasaṅgahavasena vijjanti'ti ca yathā :
(i) Rūpakkhandho (ii) Vedanā-Khandho, (iii) Saññākkhandho
(iv) Saṅkhārakkhandho (v) Viññānakhandho cāti imā nidassita-
pañcakkhandhā vedittabbā'ti pavuccati. Ime yathāvuttakkhandhe ārabha
lokavohāro pavattati'ti imasmiṃ manussaloke yo so manusso vā manujo vā
satto vā c'evā'ti.

Tasmiṃ kirā'ti rūpe vā vedanāyaṃ vā saññāyaṃ vā saṅkhāre vā viññāṇe
vā ca na kopi attā vijjati'ti ce. Puna c' aparaṃ manussa-kāye kevalaṃ hi
pañcakkhandhā santi na ca kho attā vijjati.

Tato paraṃ paramatthato pana attā vā jīvo vā puggalo vā manujo vā
satto vā'ti kathīyati. Puna c'aparaṃ rūpaṃ ce attā bhavēyya na ca kho so
nicco bhavēyya. Tath'eva vedanā pi attā na bhavēyya yā vedanā sā bahuvīdhā
nānappakārā honti'ti kathīyati'ti ce yathā-kadācei sukhavedanā uppajjati,
kadācei dukkhavedanā uppajjati, kadācei upekkhā vedanā uppajjati cā'ti. yadā
ekā vedanā uppajjati tadā aññā vedanā nirujjhati. Imāya vedanāya aniccabhāvo
sijjhati'ti ca yo anicco na so dhuvo hoti'ti ca. Tasmā ca kho vedanāya attā
bhavituṃ na sakkoti.

Saññāpi attā na hoti'ti ca yathā : rūpasaññā, saddasaññā, gandhasaññā,
rasasaññā, phoṭṭabbasaññā'ti bhedenā saññāya bahubhedā honti'ti dissati.
Tañca yathā : yadā ekā saññā uppajjati, tadā aparā nurujjhati. Ayaṃ kira tāya
vipariṇāmasabhāvo'ti. Yo vipariṇāmo, na so nicco tasmā ca kho saññāpi
attā na hoti.

Āyaṃ saṅkhārāpi bahuvīdhā nānappakārā dissanti'ti ca yathā :
yathāvuttānusārena yā uppajjati sā hi nurujjhati evameva na so nicco. Tasmā
ca kho saṅkhārā na bhavēyya attā'ti. Seyyathidaṃ cakkhaviññānaṃ,
sotaviññānaṃ, ghāṇaviññānaṃ, jivhāviññānaṃ, kāyaviññānaṃ cā'ti. Idaṃ
yathāvuttaṃ viññānaṃ yadā idaṃ uppajjati tadā hi nirujjhati'ti ca sadā. Yo
uppajjanadhammo, so na nicco, tasmā ca kho viññānaṃ n'attā hoti'ti
dissati.

Yathākathañci Milindapañhopameyyānusārena hi anattavādo
vimaṃsitabbo'ti mañe ce yathā :

'yathā hi aṅgasambhārā
hoti saddo ratho iti,
evaṃ khandhesu santesu
hoti satto'ti sammuti'ti.

Yathā hi ekasmiṃ rathe yeva ratho nāma saccato natthi'ti ca. Yathāvutte ratheva vijjanti'ti ca yathā : rathacakkaṃ, rathapañjaraṃ, rathadaṇḍaṃ rathadhajaṃ samūhaṃ iccādi tathā ca asso vā sārathī vā'ti, yaṃ rathaṃ yo koci passitukāmapuriso yathāvuttaṃ ratha-aṅgasambhāra-samūhaṃ ekekaṃ ce gaṇhāti'ti yathāvuttaṃ rathaṃ na labhati'. Tasmā ca kho rathopi evameva lokavohārasamaññā'ti pavuccati. Imehi ratha-aṅgasambhārehi vinā na ratho vijjati'ti ca. Tath'eva pañcakkhandhehi vinā manussasarīre na attā vijjati'ti ca.

Yathākathañci, imassa rathassa daṇḍaṃ ca paṭicca, cakkaṃ ca paṭicca, rathapañjaraṃ ce paṭicca, tathā ca assaṃ ce paṭicca, sārathīṃ paṭicca c'evā'ti.

Rathassa sama lokavohāro pavattati'ti tato paraṃ paramatthato pana ratho natthi'ti kathīyati. Evameva rūpaṃ ce paṭicca, vedanaṃ ce paṭicca, saññaṃ ce paṭicca, saṅkhāraṃ ce paṭicca, viññāṇaṃ ce paṭicca, manusso'ti vā satto'ti vā manujo'ti vā ayaṃ lokavohāro pavattati'ti ca.

Rūpe attā natthi'ti ca. Rūpaṃ aniccaṃ, adhuvaṃ. Idaṃ vipariṇāmaṃ'ti kathīyati. Rūpaṃ ce attā bhavēyya so attā nicco na bhavēyyā'ti. Tath'eva vedanā pi attā na bhavēyyā'ti ca.

Vedanā bahuvīdhā nānappakārā honti'ti ce yathā : Vedanā'ti kadācī sukhā vedanā uppajjati, kadācī dukkhā vedanā, kadācī upekkhā vedanā cā'ti yadā ekā vedanā uppajjati, tadā aññā vedanā nirujjhati. Imāya vedanāya aniccabhāvo sījjhati. Yo anicco, so na dhuvo'ti tasmā ca kho vedanāya attā natthi'ti kathīyati.

Saññā pi attā na hoti. Tath'eva rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, photabbasaññā'ti vahubhedā saññā honti'ti ca yathā : yadā ekā saññā uppajjati, tadā aparā saññā nirujjhati. Ayaṃ kira vipariṇāmasabhāvo'ti kathīyati. Yo saññā vipariṇāmo so na nicco'ti tasmā ca kho saññāpi attā na hoti.

Saṅkhārā pi bahuvīdhā nānappakāra honti'ti ca. Ye punappunaṃ uppajjanti tathe'va nirujjhanti cā'ti. Tath'eva saṅkhārā nattā bhavati tathā ca viññāṇāya bhedaṃ honti'ti ca yathā : cakkhaviññāṇaṃ sotaviññāṇaṃ, ghāṇaviññāṇaṃ jivhāvinñāṇaṃ kāyaviññāṇaṃ cā'ti. Evameva yo uppajjana-dhammasabhāvo so na nicco'ti pavuccati. Tasmā ca kho viññāṇaṃ pi n'attā hoti.

Yathā vuttesu pañcakkhandhesu ekekaṃ khandhaṃ gahite dassite vimaṃsite manussasarīre attā na diṭṭho hoti.

Puna c'aparaṃ yathāvutta-dassita-vimaṃsita-abhidhammadassitamātā-nusārena tathā ca Milindapañhopameyyā nusārenā ca esādisā attā manusse sarīre na katthaci diṭṭho hoti'ti ca. Tato paraṃ lokuttaraparamatthato pana attā vā jīvo vā natthi'ti na ca kho attā vijjati'ti jīvītanussakāye tathā ca sabbesu sattesu vā'ti. Ayaṃ kevalaṃ lokavohāro vipariṇāmoti'ti kathīyati.

S. Sasanananda

Tasmā ca kho tena mahākāruṇikena lokanāthena sabbaññinunā sabbavidunā bhagavatā sammāsambuddhena lokānukampāya atthāya hitāya sukhāya kathitañcā'ti 'sabbe dhammā anattā' ti.

Puna c' aparaṃ -

Aniccā vata saṅkhārā
uppādavayadhammino,
uppajjitvā nirujjhanti
tesaṃ vūpasamo sukho'ti.

Yathākathañce, avijjāya anubhāvappabhāvito vibhūto puriso yeva yaṃ manussa-attānaṃ saddahitvā ca taṃ micchādiṭṭhi-vissāsaṃ karato'ti so puriso hoti micchādiṭṭhī'ti kathiyati. Saṅkhittena pana avijjāpaccayā manuja-dukkho uppajjati. Taṃ dukkhameva nirodhāya atthāya tena bhagavatā dassita-atthaṅgikamaggo paramatthato ācaritabbo yathāpaṇaṇcā'ti.

Buddhist Influence on the Cult of Jagannātha

BINAYENDRA NATH CHAUDHURY

The cult of Jagannātha has earned so wide-spread fame and popularity that it has become a great religious factor in the lives of the people of Eastern India and some parts of Southern India. Temples of Lord Jagannātha are found not only in every part of Orissa, the main one at Puri, which is otherwise called Śrīkṣetra or Nīlācala, but also in far places like Ahmedabad and Kathmandu. Due to existence of the Lord, this Kṣetra is considered in the Skanda Purāṇa as the Vaikuṅṭha Bhavana of Bhagavān Viṣṇu-Jagannātha (Ref. G. Mohapatra, Jagannātha in History and religious Traditions of Orissa, P. 1) and due to sanctity of the place people consider a pilgrimage to Puri the ultimate desire of their life and they believe that even a glance of the Lord Jagannātha would enable them to attain salvation and avoid rebirth, the belief is also mentioned in the Skanda Purāṇa. Prophets like Śāṅkara, Rāmānuja, Nānaka and Caitanya and others paid their visits to this holy place and established their institutes of philosophy.

But the origin of the cult of Jagannātha is so mysterious and obscure that it has engaged the minds of scholars for centuries. No explicit reference to this deity and its associates, Balarāma, Subhadrā and Sudarśana, is found in the ancient Indian texts upto the 5th or the 6th century A.D. except some implicit allusions in some Purāṇas like Viṣṇu, Agni, Nārada, Brahma and Skanda and also the Śāntiparva of the Mahābhārata. According to the Vaiṣṇava tradition, Lord Jagannātha, as incarnation of Viṣṇu, was conceived as deity having various names such as Dāru Brahma, Puruṣottama Nārāyaṇa, Nīlamādhava, etc. and various literatures have narrated the legend of origin of the deity. The most popular legend among the traditional stories is the Indradyumna legend described, with slight variations, in the Skanda Purāṇa (in most detail), Nīlādri Mahodayam, Kapila Samhitā, Sāralā Mahābhārata, Deulatola monographs and the Mādalaṅgi. The modern scholars like MM. Sadashiva Mishra, R.D. Banerji, M.M. Ganguli, Dr. H.K. Mahatab, Dr. Benimadhab Padhi, Dr. D.C. Sarkar, Dr. K.C. Mishra, Dr. Gopinath Mohapatra and many others have worked on the cult of Jagannātha and almost all hold opinion that this synthetic cult is an outcome of assimilation of different religious systems such as Brahmanism, Vaiṣṇavism, Jainism, Buddhism, Śāktism, Nāthism and even aboriginal beliefs. In the present paper attempt has been made to find out how far Buddhism, especially Tāntric Buddhism has contributed to the theological development of the cult of Jagannātha.

Though the literary and the archaeological evidences are too scanty to reconstruct the history of Buddhist activities in Orissa which, with its entire geographical unit comprising ancient Kāliṅga, Kaṅgoda, Tosali and Dakṣiṇa Kośala, was the field of development of the cult of Jagannātha, it is quite

probable that Buddhism was introduced in this country in the very early period. The Pāli literature abounds with references to Ukkalā (Utkala), and Kaliṅga which was included in the extended list of *Solaṣa Mahājanapadas* (Ref. *Culla Niddesa*, II, 37). The *Vinaya Mahāvagga* relates that the two merchants Tapussa and Bhalluka of Ukkalā offered cake and honey to Buddha and became his first lay devotees (*upāsakā*). The *Mahāparinibbāna Suttanta* and the *Buddhavaṃsa* mention that after demise of Buddha a tooth relic was enshrined in Kaliṅga where it was worshipped. According to Ceylonese tradition the tooth was brought to Ceylon during king Siri Meghavaṇṇa (Ref. *Cūḷavaṃsa*, XXXVI, 95; *Dāṭhāvaṃsa*,; *Mahāvaṃsa*, VI. I; *Dīpavaṃsa*, IX, 2). Huen Tsang mentions that the Buddha visited a large number of places in Orissa and Aśoka is said to have crected *stūpas* everywhere to commemorate the visits. One may doubt the truth in these traditions, but it is known to all that after the Kaliṅga War Aśoka turned to be Dharmāśoka and became a devotee of Buddha and himself a preacher of Dharma. The Fourteen Rock Edicts and two separate edicts of Aśoka have been found in Dhauli and Jaugada in Orissa. The *Samantapāsādikā* (1.96) records that among the retinue sent by Aśoka to accompany the branch of the sacred Bodhi tree on its way to Ceylon, were eight families of Kaliṅga. According to the *Theragāthā Commentary* (I. 506), Aśoka's brother Tissa otherwise known as *Ekavihāriya* spent his retirement in the Kaliṅga country where Aśoka constructed the *Bhojakagiri vihāra* for him.

Buddhist caves in Udayagiri and Khaṇḍagiri were probably excavated during the *Suṅgas*. The group of Buddhist establishments in Jajpur hills known as *Ratnagiri*, *Udayagiri* and *Lalitagiri*, was a flourishing centre of Buddhism which manufactured a large number of scuptures and images of *Mahāyāna* pantheon belonging to the Gupta period. An image of *Padmapāṇi* *Bodhisattva* belonging to the later Gupta period has been discovered from the *Śāntamādhava* temple at Jajpur. At life size image of four-armed *Avalokiteśvara*, many votive *stūpas* and architectural and sculptural fragments comprising heads of some colossal Buddha images have been found in *Ratnagiri*. Huen Tsang found flourishing condition of Buddhism in the 7th century A.D. In *Wu-tu* (*Udra* or *Orissa*) he saw more than 100 Buddhist monasteries with myriad brethren, all *Mahāyānists*. In the south-west of the country was the *Pusie-po-kī-li* (*Puṣpagiri*) monastery on a mountain which is identified with one of the Jajpur hills (Ref. *E.I.* Vol. XV, pp. 1-6). Archaeological finds testify to the flourishing condition of Buddhism in Orissa during the reign of the *Bhaumakaras* (circa 8th-10th century A.D.) who were devout follower of Buddhism and used the titles *Parama Saugata* and *Parama Tathāgata*, but in later period they adopted *Vaiṣṇavism*. After the *Bhaumakaras* Buddhism gradually lost its supremacy in Orissa and at last was engulfed by *Vaiṣṇavism*.

On the other hand *Vaiṣṇavism*, which played the most dominant role

in the development of the cult of Jagannātha, was patronised by the royal families in Orissa from the time of the Mātharas (circa 350-500 A.D.) who used the titles Nārāyanapādabhakta and Paramadaivata (Ref. E.I. Vol XXVI, p. 134). The Śailodbhava kings of Kaṅgoda and the early Gaṅgas of Kalinga, who ruled after the Mātharas, worshipped Svayambhū (Brahmā-Śiva) and Gokaṛṇeśvara (Śiva). It was the later Gaṅgas, who, ruled after the Bhaumakaras, and were devout followers of Vaiṣṇavism, gave proper importance to the Lord Jagannātha and his three associates. The modern concept of Jagannātha cult developed actually during the Gaṅga and the Sūryavaṃśī periods when the Buddhist Vajrayānic elements combined with Śaivite and Vaiṣṇavite ideologies, gave rise to a new theological conception of Jagannātha cult. The great philosophers like Śāṅkara, Rāmānuja, Mādhava and Naraharitirtha also made contribution to this theology. More over Sārāla Dāsa, Śrīcāitanya's five great associates, the Pañcasakhās, viz., Balarāma, Jagannātha, Yaśovanta, Ananta and Acyutadāsa and also the collective efforts of Orissan poets and writers like Divākaradāsa, Haridāsa, Govindabhaṅja, Nandadāsa, Caitanya-dāsa and many others gave the Jagannātha cult a noble exposition, popularised it and kept the flame of the cult burning brightly in Orissa.

Regarding assessment of the contribution of Buddhism to the development of the Jagannātha cult it may be pointed out that the latter contained certain concepts and tenets which were already expounded in somewhat different way by the exponents of the former in its later form, the Tantric Vajrayāna which flourished in Orissa for several centuries beginning from the 8th century A.D. Among the four Pīṭhas or sacred spots of the Vajrayāna mentioned in the Sādhanamālā (pp. 453, 455), viz., Kāmākhyā (in Assam), Śrīhatta (in Bangladesh), Pūrṇagiri (in Bangladesh) and Oḍiyāna, in identification of which, scholars widely differ, may be identified as advocated by MM. H.P. Sastri, most probably with a place located in Orissa (Ref. Sādhanamālā, II, p. 39). Oḍiyāna, according to the authority of the Pag Sam Jon Jan, is the place where the Tantric Buddhism first developed. Another fact in favour of this identification, is that the great Vajrācārya Indrabhūti (717 A.D.) who was a disciple of Anaṅgavajra, the author of the Prajñopāyavinīścayasiddhi, is described as a king of Oḍiyāna and the Guru Padmasambhava as his son who married the sister of Śāntarakṣita of Zāhor (modern Sabhor in Dhaka, Bangladesh), pays obeisance to Jagannātha in the opening verses of his famous work Jñānasiddhi with the following words :

Praṇipatyā jagannāthaṃ sarvajinavarārcitam,
Sarva buddhamayaṃ siddhivyāpinam gaganopamam,
Sarvadam sarvasatvoyaḥ sarvajña varavarājinam,
Bhaktiyāham sarvabhāvena vakṣye tat sādhanam param.

i.e. Saluting the lord of the world who is the same as all the Buddhas and

who as all pervading Siddhi is compared to the sky, is worshipped by all the highest Jinās; He is the giver of all, the omniscient of the essence of all and the best of all the Vajrayānists His great sādhanā. In four more verses of the Jñānasiddhi (pp. 34, 40, 44, 54) Indrabhūti refers to the word Jagannātha. Anaṅgavajra also declares in his Prajñopāyavinīscayasiddhi : Paryopāsyo Jagannātha guruḥ sarvārthasiddhidaḥ. Throughout the Śvayambhū Purāṇa (ed. by H.P. Sastri) also we find references to Jagannātha, the word might have been used as epithet of Buddha Sākyasiṃha or Svayambhū or of Vajrasattva as revealed in the following verses :

Śākyasiṃhaṃ jagannāthaṃ sarvajñaguṇasāgaram,
Atītānāgataiḥ bauddhaiḥ pūjitaṃ mānitaṃ gurum. (p. 3)
Sarveṣāmapī jñānīnāṃ devāsuraḍināmāpi,
Śāntikara jagannātha vajrasattvamiva sthitaḥ. (p. 407)

Probably these are the earliest Buddhist texts in which the Lord Jagannātha has been referred to, for, neither in the Pāli texts nor in the Buddhist Sanskrit works of early period we find a single occurrence of the word 'jagannātha' used even as the epithets of Buddha, the fact hints that the Vajrayānī writers were aware of the glory of the Lord Jagannātha.

Coming to the Dharma cult, which developed in Bengal and some parts of Orissa out of admixture of some relics of Vajrayāna Buddhism, popular Hindu ideas and practices, a large number of indigenous beliefs and ceremonies derived also from Islam, we find the same tendency of identifying Jagannātha with the Buddha, the ninth incarnation of Hari or Viṣṇu as revealed in the Dharma-Pūjā Vidhāna of Ramāi Paṇḍit :

Navam mūrtete Hari Jagannātha nāma dhari
jaladhira tīre kailā vasa,
Prasāda koriyā dāna nare lile sannidhāna
samanere karile nairāsa. (pp. 206-9)
Jaladhira tīre sthāna Boddarupe Bhagavāna
hayyā tumi kṛpāvalokana. (p. 208)

i.e. "In the ninth incarnation Hari was born as Jagannātha who was God in the form of Buddha and settled His residence on the seacoast where he has relieved the whole world by distributing his prasāda to all". This fact is corroborated by representation of Jagannātha in place of Buddha inscribed on the gateway of the Jagannātha temple at Puri.

On the other hand the Pañcasakhās and other poet-sages of the Jagannātha cult appear to have accepted and followed the traditions left by the Vajrayānists and looked upon Jagannātha in the form of Buddha. Sāralādāsa in the Sabhāparva of his Mahābhārata, says :

Saṃsāra jananku tarivā nimante
Baudha rūpare vije acha Jagannātha.

i.e. "Jagannātha, you are present here as the Buddha for the deliverance of

the people of the world.” Such devotional expressions and identification of Jagannātha with the Buddha, who was conceived as a form or incarnation of Hari, as already conceived in the Agni Purāṇa and the Gītagovinda, are found in some other Parvas of the same book and also in the Dāru Brahmagītā and the Deula Tolā of Jagannātha Dāsa, Śūnya Saṁhitā of Acyutadāsa, etc. (Ref. The Cult of Jagannātha, p. 169). It will not out of place to mention here that in a late Jaina work, Dvātrimśikā Stotra or Vardhamāna-Dvātrimśikā the epithet “Jagannātha” has been attributed to Mahāvīra, but the followers of “Jagannātha” did not ever recognise Mahāvīra as identical with Jagannātha as they did so in respect of Buddha, the fact indicating the influence of Buddhism on the said cult.

The most important point of similarity in the tenet of the Vajrayāna and that of the Jagannātha cult as expounded by the Pañcasakhās in the concept of śūnya which is defined by the Mādhyamikas thus : Astināstitadubhayānubhayacatuṣkoṭivinirmuktam śūnyam i.e. the absolute reality śūnya, a state about which neither existence, nor non-existence, nor a combination of the two, nor a negation of the two can be predicted and therefore it is inconceivable (nirvikalpaṃ) and unexpressable by words (anirvacanīyaṃ). As such interpretation of śūnya is not desirable to the Vajrayānists who conceive the ultimate reality as positive or concrete something, they use ‘śūnyatā’ in a special sense to represent ‘vajra’ which is explained by Advayavajra thus :

Dr̥ḍham sāram asaśīryam acchedyābhedyā-lakṣaṇam
adāhi avināśi ca śūnyatā vajram ucyate.

(Advayavajrasaṁgraha, pp. 23, 37)

i.e. Śūnyatā is designated as Vajra because it is firm, substantial, unchangeable, indivisible, impenetrable, cannot be burnt, and cannot be destroyed. This is corroborated by other vajrācāryas (Ref. S.B. Dasgupta. An Introduction to Tantric Buddhism, p. 77). In the Jvālāvali-vajramālā-tantra the vajrasattva is interpreted :

Śūnyatā vajram ityuktam ākāraḥ sattvam ucyate,
Tādātmyam anayor aikyam vajrasattva iti smṛtaḥ.

i.e. “Śūnyatā is said to be vajra, and all manifestations in form is said to be sttva, vajrasattva implies the unity and identity of the two, “This vajrasattva, as Lord Supreme of the Vajrayānists, has variously been described in the Tantra texts with all sorts of positive and negative attributes. Indrahūti quotes some verses on this point :

Sarvatra sarvadhātau tu sarvasattvāśca sarvataḥ
Sarvakāyamayaṃ vyāpya cittadhāreva saṁsthitā,
Anāśravācintā ca nirmalā nirmamā svayam,
Śūnyā gaganasamā caiva bhāvābhāvavivarjitā

(Two Vajrayāna Works, p. 84)

i.e. "He (Vajrasattva) eternally belongs to all the elements, to all the beings- he remains pervading all the bodies in the form of the flow of consciousness (cittadhārā); he is immutable, unthinkable, pure, passionless, perfect void like the sky, free from existence and non-existence". He is sometimes said to be of the nature of infinite bliss (anādi-nidhanaḥ sattva vajrasattvah paraṃ sukhaṃ).

The Vaiṣṇava philosophers of Orissa accepted the Vajrayāna concept of Śūnya after identifying it with Vedantic ideal of Nirguṇa Brahma. Balarāma Dāsa, in his Sārasvata Gītā (Ch. 1), identifies Śūnya with Brahma : Mahāsūnyaku ye Brahmaboli kahi. The Pañcasakhās, following the Vajrayānists, conceive the Śūnya as the Supreme Being-the Śūnya Puruṣa who appears to be same as Vajrasattva. Almost all the writing of the Pañcasakhās and many others like Caitanya-dāsa are abounding in descriptions of Śūnya Puruṣa, sometimes called Virāṭa Puruṣa, Nirākāra and Ādi Brahma. Such ideas are also found in the works of the Vajrayāna (Ref. The Cult of Jagannātha, pp. 158-60).

The theory of the Dhyānī Buddhas of the Vajrayānists has similarity with concept of six Viṣṇus of the Pañcasakhās. According to the Buddhist Tantras, the deities of the Buddhist pantheon are all manifestations of Śūnya:

Sphurtiśca devatākārā niḥsvabhāvaḥ savabhāvataḥ,
Yathā yathā bhavet sphurti sā tathā śūnyātmikā.

i.e. "The deities are nothing but manifestations of Śūnya and are all by nature non-existent, and whenever there is manifestation it must be Śūnya in essence." To the early concept of the five Dhyānī Buddhas, viz., Vairocana, Akṣobhya, Ratnasambhava, Amitābha and Amoghsiddhi promulgated in the Guhyasamāja for the first time, the Vajrayānists added another Dhyānī-Buddha called Vajrasattva to the list. Sometimes the five Dhyānī Buddhas are described as Tathāgatas who are embodiment of the five skandhas over each of which one Dhyānī Buddha presides : Pañcabuddhasvabhāvatvāt pañcaskandhā jinā smṛtā. Dr. Binayatosha Bhattacharya in his "An Introduction To Buddhist Esoterism (p. 130)" has furnished a table stating the colour, mudrā, vāhana and recognition symbol of the different Dhyānī Buddhas.

Similar to Vajrayāna concept of Dhyānī Buddhas, Caitanya-dāsa conceives of six Viṣṇus, one of which known as Nirākāra Viṣṇu, is characterised as the shapeless and figureless Śūnya (same as Vajrasattva) and the other five are given similar positions in the Śūnya Maṇḍala as the Dhyānī Buddhas have positions in the Maṇḍalas and mystic digrams. Even the colour scheme is similar and similar to respective Bodhisattvas of the five Tathāgatas, four of these Viṣṇus have four Brahmās of their own. In the opinion of Dr. K.C. Mishra, "The conception of five Tathāgatas is present in the yogic speculation of the Jagannātha cult where five out of the six plexuses (ṣaṭcakra) of the human body are presided over by five Devas, viz., Gaṇeśa, Kāmadeva,

Brahmā, Viṣṇu and Śiva and the sixth one by Anādi, the analogue of Ādi, Buddha” (ibid. p. 160).

Besides the facts stated above, we also find similarity in the Vajrayāna and the Jagannātha cult in respect of the theory of cosmogony regarding the creation of the visible world symbolised as the well known Triad Buddha, Dharma and Saṅgha as a result of the union between Ādi Buddha and Ādi Prajñā in the former case, whereas in the case of latter the Śūnya Puruṣa is taken as the Lord Jagannātha, Yogamāyā or Ādi Śakti who is given birth by Śūnya Puruṣa, Subhadrā and Kālarūpa (Time) as Balabhadra and the world is created as a result of the union of Yogamāyā with Kālarūpa, and also similarity in respect of Guruvāda as in the case of Tantric Buddhism the Guru or preceptor attains the highest regard and even is declared as a substitute for God and in the case of Orissan Vaiṣṇavism the Lord Jagannātha is regarded as the ultimate Guru not only of the individual but also of the whole universe (Ref. The Cult of Jagannātha, pp. 161-167).

Though the claim, as advocated by some scholars (Ref. H. K. Mahatab’s History of Orissa, pp. 519-522; R.L. Mitra’s Antiquities of Orissa, vol. II, P. 135; Hunter’s Orissa, Vol. I, pp. 131-32), or the origin of Jagannātha from Buddhism on the grounds of similarity of Buddhist Triad, Buddhist Bathing and Car festivals witnessed by Fa-hien in Buddhist shrines and the Buddhist casteless system prevalent in the Jagannātha temple at Puri, cannot be firmly established, yet the major contributions rendered by the Vajrayāna Buddhists may be admitted by all. Observation of Dr. Mayadar Mansinha, in this connection may be cited here : “Most probably it was Rāmānuja who gave the final touches to the fusion of the Buddha and Viṣṇu in the godhead of Jagannātha, for which the Vajrayānī Buddhists probably had prepared already an excellent foundation (Ref. History of Oriya Literature, p. 88).

Human Rights as Assured in Asoka's Edicts and Shotoku's Constitution from the Perspective of Applied Buddhism

DIPAK KUMAR BARUA

Prologue

At the end of the Second World War in 1945 when the United Nations Organization (UNO) was established and the *UN Charter* was drafted, it was proposed that the said *Charter* should embody a *Declaration on the Essential Rights of Man* by reaffirming a "faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small." Thus the Commission of Human Rights, an intergovernmental body, which began to serve as the UN's Central policy organ in the human rights field, not only established a working group to consider and make recommendations concerning alleged "gross violations" of human rights referred to it by its Sub-Commissions such as Prevention of Discrimination and Protection of Minorities and other such Sub-Commissions. The commission together with other UN organs, namely, International Labour Organization (ILO; UN Educational, Scientific and Cultural Organization (UNESCO), and the UN Commission on the Status of Women, had drafted human rights standards and prepared a number of international human rights instruments, among which the most important were the Universal Declaration of Human Rights (1948), International Covenant on Civil and Political Right (1976), and International Covenant on Economic, Social and Cultural Rights (1976) - collectively known as the International Bill of Rights served as the touchstones for interpreting the human rights provisions of the *UN Charter*.

Among these instruments, however, the *Universal Declaration of Human Rights* which had been adopted by the General Assembly of the UNO on December 10, 1948 for ensuring the inherent dignity and equal as well as inalienable rights of all members of the human family in consonance to the principles of freedom, justice and peace in the world, has probably obtained greater significance during the present chaotic situation.¹ Nine Articles out of 30 of this *Declaration* are mentioned below to illustrate the fact :

Article 1 : All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 3 : Everyone has the right to life, liberty and security of person.

Article 4 : No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5 : No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 7 : All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8 : Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 11 : (i) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence. (ii) No one shall be held guilty of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 18 : Everyone has the right to freedom of thought, conscience and religion, this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion with others and in public, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19 : Everyone has the right to freedom of opinion and expressions—this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.”

So also the Amnesty International, an internationally vigilance organisation for human rights, was established in 1960 in London through the efforts of a British lawyer, Peter Benenson, who intervened initially in the case of Portuguese students who were being sentenced to long internment in prison for criticizing the then dictator Salazar. With such a modest beginning it gradually became a world-wide movement. The early years of this organization was led by Seam MacBride, Nobel Peace Prize Winner for 1974, who became well-known as “the Conscience of the World.”

Thus through the establishment of various governmental and non-governmental organizations the movement for protecting human rights is gradually getting momentum and the nations at large are being conscious about it. The Commonwealth temporarily suspended on Saturday November 11, 1995 Nigeria as punishment for hanging in state prison in Port Harcourt in the southeast of that country Nigerian author and environmentalist Ken Saro-Wiwa along with eight other minority rights activists and threatened its military rulers with outright expulsion unless they would restore democracy within two years. This instantaneous reaction revealed great concern for the protection of human rights.

Indian Scenario :

The political unrest, social distrust and economic disstability have put India in a very chaotic situation. So in order to confront with fundamentalism and terrorism and to deal with the cessionist militants in Kashmir, Punjab and some other States of India the Government of India had introduced an Act called the Terrorist and Disruptive Activities (Prevention) Act known in abbreviation as TADA, under which according to the chairman of the National Human Rights commission, Justice Ranganath Misra, over 65,000 cases of ill treatment of prisoners, custodial deaths in prisons, and extended periods of detention without redress, had been registered till August 21, 1994. In order to check the antinational and militant activities as well disruptive forces in lieu of the TADA the government of India in 2000, against the misuse of which also political parties raised some objections, introduced another such act for the prevention of Terrorist Activities (POTA).

The *Human Rights Newsletter* reported that the National Human Rights Commission of India "received over five hundred and fifty complaints of alleged human rights violations during November 1994 from non-governmental organizations, human rights activists and others from different parts of the country..... The Commission completed preliminary hearing of 453 complaints in November 1994 and decided to reject 273 of them and take cognizance in respect of 141 others. The remaining 39 complaints were disposed off by the commission with directions to appropriate authorities to take necessary action."² In fact, the cases of violation of human rights in India were and are witnessed in the (i) report of police torture, (ii) police encounters with non-criminals or suspected criminals, (iii) redressal of feudal repression or protection against the landlords and upper castes, (iv) allegations of police and military rape on women belonging to the weaker sections of the community, (v) action of not sending the arrested criminal already assaulted or mauled by the hostile crowd immediately after his apprehension to the hospital which ultimately leads to his death or a fatal injury to the victims of third degree method on custodial victims, (vi) deaths in custody, (vii) extra judicial killings, mainly of political activists and of members belonging to the minority communities being categorized as special targets, (viii) depredation by army in areas where law and order situation is on low ebb, and (ix) lack of speedy trial of certain classes of cases in terrorists affected areas where the accused persons are languishing in jail for a long period of time. All such cases were and are noticed in this country, although the *Constitution of India* has provided an "elaborate procedure for safeguarding the Fundamental Rights, and redress of the grievances, which are neither costly nor time-consuming."³ Thus the Article 21 of the *Constitution of India* secures by way of a Fundamental right that no person shall be deprived of his life and personal liberty except according to the procedure established by law. This is in conformity with the Article 3 of the Universal Declaration of Human

Rights adopted by the General Assembly of the United Nations. Further, the article 23 of the *Constitution of India* prohibits traffic in human beings and beggary and other similar forms of forced labour. It may be compared with the Article 4 of the UN Universal Declaration. The Article 14 of the *Constitution of India* states that the State shall not deny any person equality before the law, whereas its Article 15 (I) informs that the State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them. Both these two Articles of the *Constitution of India* seem to be in consonance with the Article 7 of the UN Universal Declaration. The Article 32 of the *Constitution of India* ensures the rights to the citizens to move the Supreme Court by appropriate proceedings for the enforcement of the right conferred by the part, which is guaranteed. Also the Article 226 of this *Constitution* gives the right to the citizens to move the High Court for appropriate prerogative writs for enforcement of fundamental as well as legal rights. These two Articles revive the spirit of the Article 8 of the UN Universal Declaration. The Article 20(I) of the *Constitution of India* relates that no person shall be convicted of any offence except for violation of a law in force at the time of the commission of the act charged as an offence, not be subjected to a penalty greater than that which might have been inflicted under the law in force at the time of the commission of the offence, i.e. no subjection to ex-post facto laws. It reminds one of the Article II of the UN Universal Declaration. The Article 25 (I) of the *Constitution of India* provides that all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion. This also reflects the spirit of the Article 18 of the UN Universal Declaration. The Article 19 (I) of the *Constitution of India* ensures that all citizens shall have the right to freedom of speech and expression. It is in conformity with the Article 19 of the UN Universal Declaration.

Yet, the experiences in India as in other countries are otherwise. Hence the Human Rights Bill was passed in December 1993 by the Parliament of India and the National Human Rights Commission had been constituted in 1994 under the chairmanship of Justice Ranganath Misra. The Protection of Human Rights Act 1993 (No. 10, of 1994) enumerates the functions of the National Human Rights Commission of India as follows :

“The Commission shall perform all or any of the following functions, namely :

- (a) inquire, *suo motu* or on a petition presented to it by a victim or any person on his behalf, into complaint of
 - (i) violation of human rights or abatement thereof or
 - (ii) negligence in the prevention of such violation by a public servant;
- (b) intervene in any proceeding involving any allegation of violation of human rights pending before a court with the approval of such court;

- (c) visit, under intimation to the State Government, any jail or any other institution under the control of the State Government, where persons are detained or lodged for purposes of treatment, reformation or protection to study the living conditions of the inmates and make recommendations thereon;
- (d) review the safeguards provided by or under the Constitution or any law for the time being in force for the protection of human rights and recommend measures for their effective implementation.
- (e) review that factors, including acts of terrorism that inhibit the enjoyment of human rights and recommend appropriate remedial measures;
- (f) study treaties and other international instruments on human rights and make recommendations for their effective implementation;
- (g) undertake and promote research in the field of human rights.
- (h) spread human rights literacy among various sections of society and promote awareness of the safeguards available for the protection of these rights through publications, the media, seminars and other available means;
- (i) encourage the efforts of non-governmental organisations and institutions working in the field of human rights;
- (j) such other functions as it may consider necessary for the promotion of human rights.’⁴

Responding to the true spirit of this Act, on January 30, 1995 the Government of the State of West Bengal formally declared the establishment of the Human Rights Commission, West Bengal, under the Chairmanship of Hon’ble Sri Chittatosh Mukherjee, Former Chief Justice of Kolkata and Mumbai High Courts. At a Seminar on Human Rights organised by the Intelligence Branch of West Bengal, on 30.01.1995 at the Conference Hall of the Intelligence Branch in Kolkata, in the presence of Justice Ranganath Mishra, Chairman of the National Human Rights Commission. Sri Jyoti Basu, Honorable chief Minister of West Bengal made this announcement on behalf of his Government. On this occasion a monograph entitled *On Human Rights* with eleven learned papers and the illustrated cover-page bearing a painting on ‘Woman Weeping’ by Pablo Picasso was published. Earlier, however, the Department of Information and Culture of the Government of West Bengal had arranged at the Sisir Mancha in Kolkata a Seminar on Human Rights, which was also attended by the Chief Minister and the Minister-in-Charge of Information and Culture of the Government of West Bengal. But the admission to that Seminar was restricted only to a few, while the participation in the later Seminar held two years after was much wider comprising cross-sections of the society.⁵ So also the International Institute. For Non-Aligned Studies, New Delhi, convened on July 20 and 21, 1995 in New Delhi an international seminar on Human Rights and the Role of Mass Media on the occasion of the 50th anniversary of the United Nations.

Emperor Asoka's Edicts

Although the concept of Human Rights appears to be a modern one, individual rights and privileges had been respected and protected in the east as well as in the west even during the ancient periods. But to be precise, an attempt has been made in this paper to highlight the cause of the protection of human rights through the edicts by Emperor Asoka of India during the 3rd century B.C. and through the Constitution by Prince Shōtōku of Japan in the 7th century A.C. from the perspective of Applied Buddhism.

It is strange to note that a great emperor like Asoka who was himself shocked at the utter 'violation of human rights' caused by him in the Kalinga War consequently introduced some provisions for the protection of those rights through his R.E. (Rock Edicts) and P.E. (Pillar Edicts) as remedial measures. As for example, in the R.E.V. (Shahbazgarhi Text) Emperor Asoka proclaimed : "Formerly, in the ages gone by, there were, of course, no functionaries called *Dharmamahāmātras*. They, however, have been appointed by me anointed thirteen years. They are occupied with all denominations for the establishment of the Law of Piety and for effecting an increase in conformation to the norm of conduct, as well as for the good and happiness of the virtuous. They are occupied for the unfettering of the virtuous among the Yaunas, the Kāmbojas, the Gandhāras, the Rāshtrikas and hereditary Rāshtrikas, or even those who are other western peoples, (and) for the good and happiness of those who live on wages, Brāhmins and ascetics (who live by begging), the destitute and the aged. They are occupied for providing a person kept in prison with ransom, for his unfettering, and for his release, particularly if he has a (large) family to maintain, or has acquired the right by good conduct, or is grown very old. Here and in outer towns, in all (my) households and (those) of my brothers and sisters, or even (those) of other kith and kin, - everywhere they are occupied."⁶ Similarly, his R.E. (Girnar Text) recorded : "Formerly, in the ages gone by, there was no transaction of (state) business or reporting at all hours. But thus have I ordained (the thing): at all times, while I am taking my meal, am in the (inner circle of) the household, in the bed-chamber, in the promenade, or in the carriage and the pleasance,- everywhere the Reporters are stationed so that they may report to me the people's business. And everywhere I transact the people's business. And whatever orders I myself verbally give to the *Dāpaka* (concerning something to be given) or to the *Srāvapaka* (concerning something to be proclaimed), or that again is entrusted to the *Mahāmātras* as an urgent matter, if in that connection any difference or agreement exists in the Council of Ministers, that is to be reported immediately to me in all places, at all times."⁷ Also in the R.E. XI (Girnar Text) Emperor Asoka said: "-good is seemly behaviour to slaves and servants (and also) respectful attention to mother and father, good in liberality to friends, associates and relatives (and) to the *Brāhmanas* and the *Sramanas*, non-slaughter of life is good. This should be pronounced by a father or a

son or a brother or a friend, associate or relative, or even by neighbours - 'this is good, this should be done. In so doing, this world is secured and hereafter unbounded merit accrues by that gift of doctrine.'⁸

Regarding the observance of the religious practices Emperor Asoka expressed his opinion in clear terms in his R.E. XII (Kalsi Text) as follows: "King Priyadarsin, Beloved of the gods, honours all sects of recluses or householders with gifts and by various modes of honouring so much as that there should be growth of all sects in the essence of things. The growth in the essence of things is, of course, of various kinds. The root of it, however, is this, namely, the control of speech, intending that there may be no honouring of one's own sect or condemnation of other sects without point, or that condemnation on this or that point may be light, or even that other sects should be honoured in this or that form. In so doing, one greatly increases (the fame of) one's own sect, and also renders service to other sects. In acting otherwise, one digs the grave for one's own sect, and also does harm to other sects... And those who are sincere believers in this or that sect should be told : 'The Beloved of the gods does not mind either offering of gifts or honouring so much as that there should be growth of all sects in the essence of things.' Any many are occupied for that purpose, the *Dharmamahāmātras*, the Superintendents of Women, the *Vracabhumikas*, or other classes of officials."⁹ In his R.E. XIII (Kalsi Text) Emperor Asoka vividly described as follows how he 'violated the human rights': "Kalinga was conquered by King Priyadarsin, Beloved of the gods, anointed eight years. One hundred thousand and a half in number were the men carried away thence (as captives), One hundred thousand in number were killed in action, (and) as many as that died. Thereafter, in connection with the recently annexed country of the Kalingas, (arose) a strong pious tendency, a longing for piety, (and) an (idea of) inculcating the Law of Piety in the Beloved of the gods. The Beloved of the gods has this repentance on account of having conquered the country of the Kalingas. In conquering indeed an unconquered country, the slaying or dying or deporting which occurs there is considered an extremely painful and serious matter by the Beloved of the gods. Even more serious than that is this, that those who dwell there, the *Brāhmanas* or the *Sramanas* or others the sects of householders, in whom are established this respectful attention to high personages, respectful attention to mother and father, respectful attention to seniors, seemly behaviour and firm devotion to friends, associates, companions and relatives, to slaves and servants, there is hurt or death or deportation to their adherents; or that even (as regards) those well-established ones whose affection has not diminished, if those who are their friends, associates, comrades and relatives encounter disaster, on that account that, too, becomes a cause of hurt right to them... Now, as many men were then killed and died and were carried away as captives, a hundredth or thousandth part thereof is considered today a serious matter by the Beloved of the

gods....Verily the Beloved of the gods wishes all living beings non-injury, self-control, practice of serenity (and) mildness. This, of course, is considered the chief conquest by the Beloved of the gods, namely, the conquest of piety. That, however, has been achieved by the beloved of the gods here as well as among all the borderers, even over a distance of six hundred leagues, (where the rulers are) the Greek king named Antiochus, and four (other Greek) kings beyond the said Antiochus, namely, Ptolemy, Antigonas, Magas (and) Alexander, (and) constantly (the ruling peoples are) the Codas and Pāndyas, even the Tāmraparnikas. So also here, in the king's territory, among the Yaunas and Kāambojas, the Nābhakas and Nābhapamktis, the Bhojas and hereditary Bhojas, the Andhras and (Pālin) das, every-where (the people) follow the moral instruction of the Beloved of the gods. Even where the envoys of the beloved of the gods do not go, even (there) they hearing of the system of piety and moral instruction of the Beloved of the gods abide by; will abide by the Law of Piety. The conquest which is achieved everywhere by this means, that conquest functions in all manner for joy... That is good for this world and the world beyond....”¹⁰

Considering the issues relating to the ‘protection of human rights’ Emperor Asoka in the S.R.E.I. (Dhauili Text) reminded the royal officers as follows : “By the word (of command) of the Beloved of the gods, the Mahāmātras (who are) City-judiciaries at Tosali are to be told : Whatsoever I perceive (as good), that I wish, intending-‘I would fulfill (it) by action and achieve by (some definite) means. And this is considered by me to be the chief means, (namely), that which in this matter is the instruction to you. You are verily placed over many thousands of beings, (desiring) - we will for a certainty gain the affection of men. (To me) all men are (like) my progeny. Just as I wish in the case of the progeny that they should be connected with all good and happiness pertaining to this world and to the world beyond, so also I wish in the case of all men. And you do not get as far as this matter goes; some one gets indeed at this, (but) he, too, does a part, not the whole of it. You better see to this: Although well established, to be sure, is this maxim of conduct, (there) is even a single man who suffers either arrest or torture. There occurs on that account a sudden culmination in imprisonment, and others, the blood-relations (and) many people distantly related feel grieved. Therein you are to desire, intending, ‘We will fulfil the Mean.’ By these propensities, however, it does not succeed: by irascibility, by cruelty, by oppressiveness, by non-application, by indolence, by weariness (for exertion). This is to be desired, intending, ‘These propensities may not be mine.’ At the root of all these are non-irascibility and non-oppressiveness. This is the maxim of conduct-Those who are weary of exertion, they, after getting up, are not fit to move about, or for the matter of that, to walk or proceed. He of you who sees the thing in this very way, by him should be told: ‘Keep in view the acquitting yourselves of the debt-such and such is

the instruction of the Beloved of the gods; that which is a fulfillment of this is of great bearing, the non-fulfillment is of terrible consequence...And acting thus, you are able to fulfil (it). For this purpose this writ is written here, whereby the City-judiciaries may work eternally, whereby there may not be either sudden restriction of freedom or sudden state of torture. And for this purpose I myself shall send forth on tours of inspection every five years the *Mahāmātras* who will be (found) not harsh, not furious, (and) possessed of winsome cordiality, (intending), they knowing (and) being aware of this matter (will) act as my instruction is. Even from Ujjayini the Kumāra Viceroy shall for that very purpose send forth officials of the selfsame rank, and shall not exceed three years. Even is so from Takshasilā Whenever these *Mahāmātras* will go forth on tours of inspection, then without abandoning their own duties, they shall know even this, (and will) also execute this as the king's instruction is."¹¹

The S.R.E.I (Jaugada Text) Asoka also recorded the same sentiment: "The *Mahāmātras* (who are) the City-judiciaries at Samapā are thus to be told: (*All practically as in the Dhauli Text*). Although well-established is (this rule of conduct), (there) is many a man who undergoes arrest, (and) also suffers torture. There occurs on that account a sudden culmination in imprisonment, and many other people feel (aggrieved by it). (*All practically as in the Dhauli Text*). This is the rule of conduct: who of you sees (the thing), (by him) the (mode) of discharge of the debt is to be impressed: Such and such is the instruction of the Beloved of the gods. (*All practically as in the Dhauli Text*). When the Commissioners will go out on tours of inspection, without abandoning their own duties, they (will) execute also this as the king's instruction is."¹²

The S.R.E. II Dhauli Text Asoka noted: "By the word (of command) of the Beloved of the gods the *Kumāra* (Viceroy and the *Mahāmātras* at Tosali are to be told...(To me all men are like) my (progency). Just as in the case of the progeny I wish, that they should be connected with all good and happiness, just (so is my wish in the case of all men). It may occur to the unconquered borderers-What does the king really intend for us? This indeed is my wish, which, I desire, should reach the borderers: The Beloved of the gods desirers. 'May they on my account be unworried and consoled, may they obtain happiness only from me, (and) no misery.' Thus should it reach (them): The Beloved of the gods will forgive us, whom he can forgive.' They should indeed practise party for my sake and Secure this world and the world beyond. I myself am instructing you. I will be free from debt (I owe you) by this, instructing you and making my wishes known until indeed my fortitude and resolve remain firm... I myself, instructing you and making (my) wishes known, will be a server of the land. For this purpose you are capable indeed of bringing assurance and good and happiness to them concerning this world and the world beyond: and thus acting, you will attain heaven and will (also)

acquit yourselves of your debt to me. And for this purpose this writ is written here, whereby the *Mahāmātras* (concerned) shall be employed eternally for bringing assurance to and stimulating the practice of piety among those borderers.....”¹³

The M.R.E. (Yerragudi Text) Emperor Asoka recorded: “....the *Rajjukas* (concerned) is to be instructed. He will then instruct the populace of the *janapada* (under him), and (also) the *Rāstrikas*: Respectful attention is to be paid to mother and father, likewise respectful attention is to be paid to superiors, love is to be cherished towards people, truth is to be spoken, these attributes of piety are to be propounded. You instruct thus by the word (of command) of the Beloved of the gods. Thus instruct the elephant riders, - the *Kārunakas*, the chariot-trainers, and the Brāhmins. You set thus (your pupils just as the ancient usage is)- This is to be respectfully attended to indeed for the sake of honour of the teacher. Or, again, if (there be) relatives of the teacher, this should likewise be fittingly propounded to (his) relatives, so also among the citizens should (it) be fittingly propounded, so that it may be excessively bright.....”¹⁴

In the P.E. IV Asoka said : “This Edict of the Law of Piety is caused to be written by me anointed twenty-six years. My *Rajjukas* are placed over many hundred thousands of beings among men; the hearing of case or the passing of sentence which is their (charge) is made by me a matter for (their) own concern, so that the *Rajjukas*, confident and fearless, may initiate proceedings, may bring good and happiness to the people of towns and countrysides, and do favour (to them), will know what causes happiness and distress, and will exhort the people of towns and countrysides consistently with the principle of piety, intending that they may attain the objects here and hereafter. The *Rajjukas*, moreover, will love to serve me, (and) will respond also to my *Purusas* aware of my wishes. They, too, will faithfully intimate to them (the means) whereby the *Rajjukas* will be able to please me. Just as, to be sure, (a person) feels confident after making over his offsprings to an expert nurse..... This indeed is to be wished, that (there) may be uniformity in procedure and uniformity in punishment. And any application of safeguard goes so far till the present day it is my practice even (that) to men who are put in prison, on whom the sentence is passed (and) who are condemned to death are given three days’ scope (respite), so that either (their) relatives will persuade them (the *Rajjukas*) to revise decision for sparing life, or should there be none to persuade, they will offer gifts or observe fasts for good hereafter.”¹⁵

In the P.E. VI Emperor Asoka proclaimed : “...All sects, too, have been honoured by me in various ways of honouring....”¹⁶

Emperor Asoka’s P.E. VII noted further : “....This occurred to me- ‘I will cause the proclamations of the Law of Piety to be proclaimed, I will cause instructions in the Law of Piety to be imparted. The people hearing

these, will fall in with, elevate themselves, and greatly grow with the growth in piety.' For this purpose have the proclamations of the Law of Piety been caused to be ordered, so that even the *Purusas* who are placed over many people will inculcate as well as promulgate these. The *Rajjukas*, too, are placed over many hundred thousands of beings; even they are commanded: 'Thus pious people instruct the people devoted to piety'...With this very end in view, the monumental acts of piety have been done, the *Dharmamahāmāstras* have been appointed, (and) the proclamations of the Law of Piety have been made by me... Those my *Dharmamahāmāstras*, too, are employed in various matters, in matters of royal favour; and they are employed also among all sects of recluses as well as householders. In respect of those of the Sangha, too, has it been ordained by me that these will be occupied; likewise in matters concerning the Brāhmanas (and) the Ājivikas, too, has it been ordained by me that these will be occupied. In matters concerning various (other) sects, too, has it been ordained by me that these will be occupied. Specifically are employed these and those Mahāmāstras among these and those (sects), but my *Dharmamahāmāstras* are employed among these as well as all other sects...'17

Prince Shotoku's Constitution

Turning to Japan, the Land of Rising Sun, it may be noted that Buddhism was introduced there from Korea in AC 552. However, it was not till the reign of the 'Female Emperor' Suiko that the *Dhamma* of Buddha obtained the imperial recognition through Prince Shotoku (AC 574-621) who was the real founder of Buddhism in Japan and issued in AC 604 primarily based on the spirit of Buddhism the *Seventeen-Article-Constitution*. Japan's first piece of legislation regarded as the *Magna Carta* of the nation, included also in consonance with the Articles of the UN Universal Declaration of Human Rights (UDHR), some basic principles of the modern concept of human rights as revealed in the following Articles :

- “4. All ministers and officials should make respectful propriety the basis of their behavior. The fundamental principle of ruling the people consists in respectful propriety.....
- “5. In hearing judicial cases of common people judges should banish avaricious desires and give up their own interests. Deal impartially with the suits brought by the people.....
- “6. Punish the vicious and reward the virtuous. This is the excellent rule of antiquity.....
- “10. Let us cease from wrath, and refrain from any angry looks. Let us not be resentful just because others oppose us. Every person has a mind of his own; each heart has its own learning.....
- “12. District officials should not levy taxes arbitrarily...
- “16. People should be employed in forced labour in suitable seasons. This

is a good rule of antiquity. People should be employed in winter months when they are free, and they should not be employed from spring till autumn when they engage in agriculture and sericulture....”¹⁸

The Articles of the aforesaid Constitution of Japan had provided some provisions for the protection of human rights.

Epilogue :

Thus the modern definition and concern for human rights throughout the world and especially in India present a bright picture of the humanity. The dignity of mankind is considered to be upheld primarily as it was in the ancient times. To illustrate the fact the Rock Edicts, Separate Rock Edicts (S.R.E.), Minor Rock Edicts (M.R.E.) and Pillar Edicts of Emperor Asoka, and the *Seventeen-Article Constitution* introduced by Prince Shotoku of Japan have been discussed herein to point out the royal endeavour for protecting human rights from the perspective of Applied Buddhism. This paper is concluded with the following remarks from Mr. Ramphal, Former Commonwealth Secretary-General :

“We have come a long way since 1948; but we have a long way to go before we translate the commitments implicit in the Universal Declaration into performance. In reality it is the people who represent our best hope for truly furthering human development and advancing the goal of the Universal Declaration.....we all have a duty to hope....”¹⁹

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7. *Ibid.*, p. 7.
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10. *Ibid.*, pp. 13-15.

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Pali Manuscripts (MSS)—The Beginnings

ASHA DAS

Buddhism is not merely a religion, it is itself a whole civilisation, with its historical background, art and philosophy and also its writings. Its record in literature is unique. Its canonical scripture is accepted as authoritative throughout the world.

However, since when writing has also been used in India for the MS is a much debated question, which is hard to answer. Certain proofs of the existence of MS or even authentic reports on the writing down of texts do not exist from old times. In the Buddhist canon, which was probably composed about 4th Century B.C., there is no mention of MS., although in it there are numerous proofs of an acquaintance with the art of writing and its extensive use at that time. Writing is there spoken of as a distinguished branch of learning. It is known even in the life time of the Buddha. The oldest reference is a tract called the *Sīlas* embodied in each of the thirteen Dialogues of the *Dīghanikāya*. This tract contains lists of things which a member of the Buddhist Order would not do. And among these is a list of games, one of which called 'Akkharika' or Lettering, explained as 'Guessing at letters traced in the air or on a playfellow's back'. The game of Lettering shows that the knowledge of an alphabet was fairly prevalent at the time in question.

The Vinaya or Discipline has several suggestive references for writing. For instance, writing or *Lekhā* is praised at Vinaya as a distinguished sort of art, and whereas the sisters of the Order are, as a rule, to abstain from worldly arts, there are exceptions, and one of these is learning to write. (Vin IV, p. 305). A criminal who had been written up in the king's porch was not to be received into the Order (Vin I, p. 75). In a discussion as to what a career a lad should adopt, his parents say that if he adopt the profession of a 'writer' he will dwell at ease and in comfort, but then on the other hand his fingers will ache (Vin. I, pp. 77, 128).

If a member of the Order writes to a man setting out the advantage of suicide, then for each letter in the writing, he commits an offence (Vin. III, p. 76). It is evident, therefore that, writing was in vogue at the time when these passages were composed.

But it is a long step from the use of writing for such notification to the use of it for the purpose of writing down any MS. For if MS had been known and used in India at the period in question, than MSS. themselves and the whole industry connected with them must have played an important part in the daily life of the members of the Buddhist Order. In the sacred book of Buddhism there is no indication of the fact that MSS. themselves were copied and read. Nowhere do we hear that the *Bhikkhus* read or copied their sacred texts. This is really decisive.

Whenever the preservation of the teachings of the Master is spoken of, there is nowhere any mention of writing and reading, but always only of hearing and memorizing them. From these facts we can assume that at the time, that is in the 5th Century B.C. the idea of the possibility of writing MS had not as yet occurred at all.

There is no satisfactory record of writing till we came to the time of the great Buddhist emperor Asoka who was crowned about 3rd Century B.C. and engraved his edicts partly on rocks, partly on pillars. These edicts are the oldest evidences of Indian scripts. From these scripts the Nāgri script and all other numerous scripts used in Indian MSS are derived.

But this is not all. Asoka, in his Bhabru Edict, addressed to the Buddhist Order, recommends to the Brethern and Sisters of the Order and to the lay disciples of either sex, frequently to read and to meditate upon, certain selected passages. And of these he, most fortunately gives the names. They are as follows :-

Ariya-vasāni-now found in the Dīgha-Nikāya, in the portion called the Saṅgīti Suttanta.

Anāgata-bhayāni-Now found in the Aṅguttara Nikāya, Vol. III, pp. 105-108.

Muni Gāthā-now found in the Suttanipāta, verses 206-220.

Moneyya Sutta-now found in the Iti-vuttaka, p. 67 and also in the Aṅguttara Nikāya, Vol. I, p 272.

Upatissa Pasina-the question put by Upatissa more commonly known as Sāriputta.

However this may be, this Edict of Asoka's gives the actual titles of some of the shorter passages which may be in vogue (as MS. form) at that time.

Mahinda, the son of King Asoka, went to Ceylon as the messenger of the teachings of the Buddha. He brought to Ceylon the canon in its Theravāda form. His arrival in Ceylon also can be regarded as the beginning of Sinhalese culture. Buddhaghose says that Mahinda brought to the Island the Tipiṭaka with its commentaries for the benefit of the people of the Island. It is also probable that Mahinda introduced the Asokan alphabet in Ceylon. (Hist. of Buddhism in Ceylon, W. Rahul, p. 59).

Among European scholars Professor Fausboll was the pioneer in the task of editing the Pali works in Roman Characters. His edition of the Pali Dhammapada was published in 1855 in the Roman script. Since then this script has been widely accepted and employed for the writing of Pali all over the world. All the publications of the Pali Text Society of London are in Roman characters.

From the above list we may conclude that (1) to have knowledge in various scripts i.e. in Sinhalese, Burmese, Thai or Siamese etc. are essential for the editors of the Pali texts. The task is more laborious.

It is also remarkable that the greater part of MSS. of the Pali texts are Sinhalese. The services done by these MSS in this respect were invaluable. They are systematized and arranged more accurately, so that the study of it became easier and simpler. And this writing down of the MSS helped its advance in great measure. They also marked an epoch in the history of the scholarship of the world.

In addition it is also worthy to mention that there is a very close agreement between the Sinhalese and Burmese versions of the texts and where they essentially differ the editors of the texts gave the preference to the Sinhalese reading.

In this connection, there is one more fact worthy of notice. The Sinhalese MSS often retain older forms and expressions which the Burmese replace by more modern, more common and more regular one.

The famous Bower MS. (The Facsimile leaves, Romanised Transliteration and English Translation with notes, Edited by A.F.R. Hoernle, Part 1, 2, Archaeological Survey of India, New Imperial Series, Vol. 22, Calcutta, 1893-1912) found in a Buddhist stūpa in Kashgar. It is written in Indian Gupta script, probably by a travelling Hindu scholar - physician about 450 A. D.

It will be noticed from the above survey that in the scribing and writing of letters the Indian people always had delight in deriving knowledge. Therefore, Indian culture during the early part of the human civilization the art of writing can now be regarded as the oldest of Indian educational system. It has been also proved to be the science in which the Indians specialized.

Buddha's Attitude Towards Caste-system

SUKOMAL CHAUDHURI

Tradition goes that the advent of the Gautama Buddha was held during the sixth century B.C. At that time the people of India were divided into four distinct classes, viz. Brahmana, Kshatriya, Vaisya and Sudra. Many discourses of the Buddha as well as many commentaries of his discourses give evidence of the fact. Whether the Buddha was adverse to this social division or not, it matters little. The actual point of discussion should be as to how the Buddha gave his own interpretation to this social division.

The major disputable points as the Brahmanas had discussed with the Buddha and the Buddha could not agree with them so far as their interpretation was concerned, had their origin in the Purusha Sukta of the Rgveda which is as follows :

ब्राह्मणोऽस्य मुखमासीत्, बाहुः राजन्यः कृतः ।
उरु तदस्य यद्वैश्य, पद्भ्यां शूद्रोऽजायत ॥¹

“The Brahmana was his mouth (i.e. mouth of the Supreme Purusha, the Brahman); his arms formed the Rājanya (i.e. Kshatriya); the Vaishyas came out of his thighs; and the Śūdras sprang from his feet.”

On the basis of this Sūkta, the Brāhmaṇas like Ambaṭṭha, Pokkharasāti, Vāsetṭha, Assalāyana, etc. argued with the Buddha as follows :

“Only Brahmanas form the best caste, all other castes are low; only Brahmanas are pure, not the non-Brahmanas; Brahmanas are born of Brahma's own mouth, born of Brahma, formed by Brahma, hiered to Brahma.”²

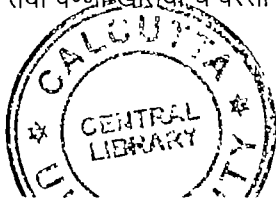
Also : “There are four Varnas, O Gautama, Brahmanas, Kshatriyas, Vaishyas and Sudras. Among the four castes the three i.e. Kshatriyas, Vaishyas and Sudras were verily but waiting on the Brahmanas.”³

The Buddha's simple argument was that if it was taken for granted that the people of all castes were born of mother's womb, the birth of the

1. Rg-Veda, X. 90.12.

2 “ब्राह्मणो'व सेट्ठो वण्णो, हीनो अज्जो वण्णो, ब्राह्मणोव सुक्को वण्णो कफ्हो अज्जो वण्णो, ब्राह्मणा व सुज्झन्ति नो अब्राह्मणो, ब्राह्मणा'व ब्रह्मणो पुत्ता ओरसा मुखतो जाता, ब्रह्मजा, ब्रह्मनिम्बिता, ब्रह्मदायादा”-
दीघनिकाय, ३य खण्ड, पृ. ८९
मज्झिमनिकाय, २य खण्ड, पृ. ८४

3. “चत्तारो'मे भो गोतम वण्णाः खत्तिया, ब्राह्मणा, वेस्सा, सुद्धा। हमेस हि भो, गोतम, चतुत्र वण्णानं तयो वण्णा खत्तिया च वेस्सा च सुद्धा च अज्जदत्थु ब्राह्मणस्सेव परिचारका सम्पज्जन्ति”-
दीघनिकाय, १म खण्ड, पृ: ९९



Brahmanas could not be an exception. How could they claim their birth superior to those of others?⁴

The Buddha's second argument : This is a known fact that through the concurrence of three circumstances arises the embryo in a mother's womb. What are the three? When father and mother have united, the mother has her time and the spirit (= gandhabba in Pali) is ready. But nobody can tell whether the third factor of birth i.e. the spirit or Gandhabba is of a Brahmana or a Kshatriya or a Vaishya or a Sudra. Then how could the Brahmana-parents claim that they gave birth to a Brahmana son or daughter?⁵

The Buddha's third argument : Suppose a Brahmana, a Kshatriya, a Vaishya or a Sudra committed sins like killing, theft, adultery etc. Do you think due to committing sins, a Brahmana will not go to hell, while other three will go to hell? - On the contrary, suppose a Brahmana, a Kshatriya, a Vaishya or a Sudra *abstain* from committing any sin as above, but perform some meritorious deeds. Do you think due to non-commitment of any sin, but performance of merits, only a Brahmana will go to heaven, while other three will not go to heaven?⁶

The Buddha's fourth argument : Suppose a Kshatriya commits some theft, or dacoity or robbery or adultery, and the like, and he has been caught red-handed. He is placed before the king. The king gives him punishment as he gives punishment to other such offenders. If similar offences are committed by a Brahmana, or a Vaishya or a Sudra, the king gives him similar punishment. To the king an offender is an offender. It does not matter whether he is a Brahmana or a Kshatriya or a Vaishya or a Sudra.

The Buddha's fifth argument : Suppose a Kshatriya shaves his head and beard, wear saffron-ropes and goes from home to homelessness. He becomes a recluse. He abstains himself from committing any sin and engages himself in doing good to others. How he will be dealt with by others? Even the king shows him respect and honour and provide him with essential requisites. Similarly if a Brahmana or a Vaishya or a Sudra does the same thing, he will also be honoured by the king in similar manner. The king will not ask a recluse whether he has come from a Brahmana family, or a Kshatriya family

4. “दिस्सन्ते खो, अस्सलायन, ब्राह्मणानं ब्राह्मणियो उतुनियो पि गम्भिनियो पि विजायमाना पि पायमाना पि, ते च ब्राह्मणा योनिजा'व समाना एव आहसु - ब्राह्मणा'व सेट्ठो वण्णो .. ब्रह्मदायादा ति ?”
-गज्झिमनिकाय, २य खण्ड, पृ १४८

5. “जानाम मय, भो, यथा गम्भस्स अवक्कन्ति होति। हघ मातापितरो वा सन्निपतिता होन्ति, माता च उतुनी होति, गन्धव्वो च पच्चुपट्ठितो होति, एव तिण्णं सन्निपाता गम्भस्स अवक्कन्ति होति।”
“जानन्ति पन भोन्तो यग्घे सो गन्धव्वो खत्तियो वा ब्राह्मणो वा वेस्सो वा सुद्धो वा”
ति- मज्झिमनिकाय, २य खण्ड, पृ. १५७

6. Ibid. p. 86-88.

or a Vaishya family or a Sudra family. To him a recluse is a recluse. He should get his due respect.⁷

So, from the above it is to some extent clear of the Buddha's attitude about the four divisions of people in the society. According to him, man is man, in whichever family he may be born. While coming out of the mother's womb he is just a human-child. But after that a *label* of a Brahmana or a Kshatriya or a Vaishya or a Sudra is given according to the family in which it is born.

In the Vāsetṭha Sutta of the Suttanipata, the Buddha very clearly explains in proper order and in accordance with the fact the different kinds of living things, since there are diverse species. For example, in trees and grass there are divergent species. There are insects, large ones like moths and small ones like ants. They are of different kinds and species. In four-footed animals there are different kinds and species. The creatures that crawl on their bellies, the reptiles and the snakes, are of different kinds and species. Fish and water life, birds, and the breeds that fly are of different kinds and species. ...But there is not among men different kinds and species in the manner that they are found among other species. Unlike in other species, there is not among men differences in kinds and species with regard to their eyes, ears, mouths, noses, lips, eyebrows and even their hair – all are of the same type. From the neck to the groin, from the shoulder to the hip, from the back to the chest – it is all of one kind with men or women. Hands, feet, fingers, nails, calves and thighs are all standard. Unlike other creatures men do not have characteristics which distinguish them at birth.⁸ Men do not have variety of inherited features that others creatures have.

In fact in the case of humans, differences are differences only by convention. For example, one who keeps cows and lives off their produce, he is called a farmer. One who lives by a particular craft, he is called a craftsman. One who supports himself by trading, he is called a merchant. One who serves other people he is called a servant. One who lives by theft he is called a thief. One who supports himself by weapons he is called a soldier. One who performs rites and ceremonies, he is called a priest. One who lives off the produce of countries and village he is called a landlord or a king. ...Then who is called a Brahmana, a Kshatriya, a Vaishya and a Sudra ? The Buddha says: "I do not call a man a Brahmana or a Kshatriya or a Vaishya or a Sudra because of his parents or because of his breeding."

The Buddha gave a long list of qualities and characteristics of a Brahmana which are found in the Brahmana Vagga of the Dhammapada (the Buddhist Bible) and the Vasettha Sutta of the Suttanipata (one of the early poems included in the Pali Canon). These qualities concern a perfect human

7 Ibid. p. 89.

8. This is to be noted here that when describing the physical characteristics of human beings, the Buddha, most probably, referred to his fellow Indians.

being, a *Mahamanava*, a Buddha, an Arhant and a Saint who has been liberated from the bonds of repeated births and deaths, and not a Brahmana by birth.

The characteristics and qualities of Brahmana as have been prescribed by the Buddha are found to some extent, but with the same spirit, in the Mahabharata (III, 313) and the Bhagavadgita (Chap. XVIII, Sloka 42). In the Mahabharata Yaksha asked Yudhishthira : “Tell me, O King, of what does Brahmanahood really consist - of descent, of conduct, of the study of the Vedas, or of learning?”

Yudhishthira replies : “Listen, dear Yaksha. Brahmanahood is not based on descent, the study of the Veda, or on learning. Character no doubt is the basis of Brahmanahood. The Brahmana should maintain above all *his character* by all means. One who has no character, though he may have learnt all the four Veda is not better than a Sudra.”

The Bhagavadgita gives the duties of a true Brahmana as follows :

“शमो दमस्तथा शौच क्षान्तिरार्जवम एव च।
ज्ञान विज्ञानं आस्तिक्यं ब्रह्मकर्म स्वभावजम्॥”

अध्याय १३, श्लोक ६२

- “Serenity, self-restraint, austerity, purity, forgiveness, knowledge, realization, belief in a hereafter - these are the duties of the Brahmanas, born of their own nature.”

Of course, what the Mahabharata spoke is nothing but a traditional Brahmanahood. But the Bhagavadgita gives the characteristics of a Brahmana who is not a Brahmana by birth, but a Brahmana by Karma. In the spirit of the Bhagavadgita, any person of any of the four castes (including a Brahmana) may attain this spiritual Brahmanahood by his special qualities which are generally not found among others, the worldlings. The Brahmana of the Gītā is imbued with qualities all conducive to a spiritual life. Self-control and self-discipline are as natural and agreeable to him as water is to a duckling. His mind being turned to supramundane concerns, serenity is the norm with him. Sublimation of the body, mind and speech finds its full expression in this spiritual man. He holds himself as a pilgrim on earth and not as one belonging to it. A simple living with a bare earthly possession distinguishes him from the others. The life of renunciation and self-dedication that Sri Ramakrishna Paramahansa lived is the model of and an ideal for a Brahmana. In the Vasettha Sutta and the Brahmanavagga the Buddha spoke of the same Brahmana.

From the above it is clear to some extent about the Buddha's attitude towards caste system prevalent in his time. And his attitude finds corroboration in the Bhagavadgita.

“चातुर्वर्ण्यं मया सृष्टं गुण-कर्म-विभागसः।”

-अध्याय ४, श्लोक १३

The spirit of the Bhagavadgita lies in the fact that the fourfold caste was created by the different distribution of Guna and Karma and not by birth. The worldly man's classification of himself into the four castes based on birth and parentage is merely a convention hardly ever tallying with his attainments. The real classification is based on the degree of ethical and spiritual perfection. The four Varnas of grades are all based on the quality of the mind. In all societies and countries these natural classifications can be found. Among four brothers of the same parents, it is possible to find these four Varnas. Just as there are the lower classes and the higher classes in a school, the existence of the four Varnas in a society is but natural. The plan is for the lower class man to evolve into the higher class. A Sudra is as much competent for the practice of *Yoga* as the others are. Almost all the Acharyas have had among their disciples, men who were of mere Sudra-calibre to begin with, but who through their devotion rose to the pinnacle of realization of the Ultimate Truth. The Buddha as an Acharya did the same thing. He established the Orders of monks and nuns (Bhikkhu-Samgha and Bhikkhuni-Samgha) which were open to all classes of people alike. In the words of H. Oldenberg : "It cannot be denied that the Buddha's disciples were recruited from all the four castes and no social distinction operated in the Samgha. Furthermore even previous slaves and servants who joined the Samgha were accepted and respected by monarchs."⁹ Many distinguished members of the Buddha's Samgha came from low castes and established their human rights and were liberated. They became saints by attaining Arahantship. For example, Upali, the barber of the Sakya princes, was elevated to the position of chief disciple in matters relating to the Vinaya rules. Sunita, a son of a scavenger was respected by kings and nobles as an Arahant. Ambapali, a courtesan, attained Arahantship. Rajjumālā, a slave girl, attained Sotāpatti. Subhā, daughter of a smith, and Cāpā, daughter of a trapper, both attained Arahantship. There are so many such instances.

The Buddha did not go against the existing Varna Dharma in the society of his time. Rather he tried to bring a reformation to that for good and welfare of the people in general. As a result India has evolved the Varna Dharma system to its perfection. It offers, instead, an attitude of self-dedication crowned with renunciation. Buddha said, "As all the rivers meet in the ocean, lose their own identity and become one, in like manner I have allowed people from all classes to enter the Samgha, lose their individual identity, become one, a perfect human being."

Every time India was faithful to this philosophical basis of her social order, she emerged as a heaven on earth. But every time she deviated from this benign principle, she met with a deplorable set back. What will happen to her in this 21st Century?

9. H. Oldenberg, Buddha etc. trans. by William Hogy, 1882, pp. 152f.

Pali—A Unique Type of Middle Indo Aryan Language

BELA BHATTACHARYA

The Pali bhāsā i.e. Pali language is comparatively a modern coinage. It is doubtful whether term Pali as a language is coined by the European Orientalists or the theas of Ceylone. But it is certain that it is not before sixth or seventh century A.D. the nomenclature Pali came into use as a language of the texts of the canon of the theravāda Buddhists. In no texts of Tipiṭaka the term Pali occurred. It was first used by Buddhaghosa in his Visuddhimagga and Pali commentaries and also the Ceylonese chronicle Cūlavamsa mention the term Pali in the sense of the original texts of the Tipiṭaka synonymous with Buddha-vacana, Tanti and Pariyatti.

Buddha preached his religion, doctrine and discipline for long forty-five years in different janapadas-kāsī, kosala, Aṅga, Magadha, Kuru, Pāñcāla, Gāndhāra etc. where Buddha delivered discourses to the people. After Buddha's Parinibbāna, his disciples collected Buddha's sayings which was collectively called Buddha-vacana i.e. words of Buddha. In an early period the entire Buddha-vacana were classified into nine types, 9 Aṅgas or limbs, (Navaṅga Satthusāsana) viz., 1. Sutta, prose sermons, 2. Geyya, sermons in a mixture of prose and verse, 3. Veyyākaraṇa (Vyākaraṇa), explanations, commentaries, 4. Gāthā, stanzas, 5. Udāna, pithy sayings, 6. Itivuttaka, short speeches beginning with the words : "Thus spoke the Buddha", 7. Jātaka, stories of former births of Buddha, 8. Abbhutadhamma, reports of miracles, 9. Vedalla, teachings in the form of questions and answers. This division does not allude to a canon complete in itself, or to definite books, but it is only meant to classify the various types of Buddhist texts according to their form and contents.

"The list of the Angas is an evidence of the fact that, at the time when the Canon was compiled in its present form, all these diverse forms of Buddhist literature were already in existence. Moreover, there are other passages of the Canon which show us that there was at that time a great mass of short texts, rules of the order, speeches, dialogues, aphorisms in verse, and even minor collections of texts, which passed as "the word of Buddha" (Buddhavacanam), and were memorised and recited by the monks. They were recited as a kind of recitative, as all sorts of sacred texts are still recited to this day in India and Ceylon. Among the monks there were Suttantikas, reciters of the Suttantas, Dhammakathikas, preachers of the doctrine and Vinayadharas, experts in the discipline." History of Indian Literature, M. Winternitz, vol.-II p. 11.

The Buddha-vacana was also classified into two i.e. Dhamma and Vinaya (doctrine and discipline) which was later on again classified into three i.e. Tipiṭaka namely, Vinaya, Sutta and Abhidhamma.

Now the question may arise what is the language of Buddhavacana or the medium of instruction through which Buddha delivered his discourses to the people of different localities. Here a passage in the Vinaya Cullavagga (Chapter - V) enlightens us somewhat. It is stated in the Vinaya Cullavagga that two bhikkhus Yamelu and Tekula approached Buddha and reported that the bhikkhus of the Saṅgha consisting of members coming from different culture groups families, gotta and country were polluting the Buddha's doctrine and discipline by promulgating through the Sakāya Nirutti i.e. their local dialect. The requested Buddha to allow them to translate the Buddha-vacana into Chandasa. Buddha rebuked them and ordered that the bhikkhus instead of translating Buddha-vacana into Chandasa should learn and promulgate through sakāya nirutti (Sakāya Niruttiyā Buddha vacanaṃāropetabbaṃ). Now Buddhaghosa meant the term Chandasa as Sanskrit (Sakkata). As the term Sanskrita was later than Buddha the term Chandasa should mean Vedic diction or language. Again Buddhaghosa explained the term sakā nirutti as the language of the Magadha (Māgadha Vohāra).

Theras of Ceylone also held that the medium of instruction of Buddha-vacana was called Māgadhi Nirutti i.e. language of Magadha, but such a view was quite misleading and wrong. So rational and wise man like Buddha could not consider that no other dialect except Māgadhi could be the medium of Buddha-vacana. He deliberately spoke that his disciples should learn Buddhavacana sakā nirutti i.e. dialect of their own locality. The local dialect in the 6th cent. B.C. onwards was called Prakrit by the modern scholars or grammarians.

The disciples of Buddha used to discuss who developed the Buddha-vacana and kept in memory were called Dhamma-kathika, Mātikādhara, Vinayadhara, Suttadhara etc. thus was compiled the text of the Tipiṭaka. Which is also called Pali i.e. original texts of the Canon by Buddhaghosa and Ceylonese monks distinguished from commentaries. (Pāli mattam idha ānitam na aṭṭhakathā eva). The transition of the nomenclature Pali as original texts to Pali as language is a natural process. The name Pali occupied the place of Buddha-vacana and its general characteristics proved that it belonged to the Middle Indo-Aryan language.

In the history of Indo Aryan languages Pali and Prakrit belonged to the middle stage. Pali and Prakrit were still a synthetic languages. The ancient grammar had been somewhat simplified. The number of case-forms and verbal forms tends to dwindle. The Ṛgveda possessed a greater variety of forms than the later Vedas.

Pāṇini's Sanskrit has discarded a number of forms used in the Brāhmaṇas. Pali and Ardhmāgadhi retained old forms a good deal that disappeared from Māhārāṣṭrī and Ś of lyrics and plays.

Though simplified, yet the remaining Pali and Prakrit grammar are of the same types as Sanskrit grammar. There is a strong tendency to reduce

all declensions to one type, that of 'a' - stems and to conjugate all verbs according to one scheme, that of bhvāḍiḡaṇa, parasmaipada. The dual number in declension and conjugation are completely lost. The Dative disappears and is replaced by genitive. Nominative and accusative plurals tend to coincide. The pronominal endings - smin and smat in locative singular are extended to the noun. Analogy plays an important part in the declension. The Imperfect, perfect and numerous aorists fall together and there is no difference in use. With the exception of a few surviving forms in old Pali the Ātmanepada is entirely unknown even in the passive voice. Of the various moods only Indicative, Optative and Imperative remain.

Apart from the simplification in grammar the main changes arising in Pali and Prakrit are phonetic. The old vowels are more or less retained excepting ṛ, ȳ, ḷ, ai and au. But a long vowel becomes short in a closed syllable and a short vowel becomes long when closed syllable - becomes open, e.g. taḷa > tēlla, siṃha > sīha. R is replaced either by a or i or u. Diphthongs ai and au replaced by e and o respectively. Aya and ava become e and o. There is a tendency of an unstressed vowel being lost.

But Pali is not identical with any kind of Prakrit. Though it is based on common dialect i.e. linguā francā of middle period as Asokan inscriptions which were divided into five types which were written in Prākṛit certainly intelligible to the local people where the inscriptions were found. But not identical with any kind of Prākṛit of the grammarians. So Pali is a unique type of Middle Indo Aryan Languages modified by Sanskrit vocabularies developed in the Buddhist Saṅgha for compiling Tipiṭaka and large quantities of commentaries and other writings such as manuals, poems, grammars etc.

Topographical and Geographical Features of Central Asia, Afghanistan and Pakistan

MANIKUNTALA HALDAR DE

Buddhism, the teachings of Lord Buddha occupied an unique position for over a thousand years in India—its land of birth. During that period, the triumphant march of Buddhism could be seen from Kashmir to Kerala, from Kandahar (Afghanistan) to Bengal. Later on, it is a paradox that the Great Religion passing through decades of changes gradually lost its ground in India. But in outside India in North and North-Western countries like *Central Asia, Afghanistan and Pakistan* Buddhism emerged victorious as a mass religion. Herein, the topographic and geographic location of above-mentioned countries are given where Buddhism flourished.

i) Topographical and geographical features of Central Asia:

Central Asia stretches from the eastern end of the *Silk Road* (whose two branches, embracing the *Takla Makan desert* and following the old oasis, met at an Fisi), through the *Kara-Korum* and *Hindukush* regions, Kashmir, parts of present day Pakistan and northern Afghanistan, upto the oasis and as far West as Meru. The region consists roughly from 32° to 42° North and 60° to 93° East.¹ In one word, Central Asia is an extensive region extending from the eastern shores of the Caspian Sea to the great wall of China. The *Pamirs* divide it into two regions - The western region, now belongs to Russia or USSR and the Eastern region belongs to China. At present, *Turkmenistan* or Chinese *Turkistan*, *Uzbekistan*, *Tajikistan* or *Tadjikistan* (Sodgiana) and *Kyrgyzstan* - these four Republics declared Independence in 1991, were created in the early years of the Soviet Union, promoting ethnic divisions in a region whose common focus, since the 8th century, has been Islam. Many ethnic minority groups are scattered among the four Republics with isolated communities in the mountains of *Kyrgyzstan*.²

The great *Tien Shan* and *Pamir* ranges meet in a succession of high mountain chains. These mountains encircle the fertile *Fergana Valley* and reach west into the desert of the *Kyzyl Kum*, dividing the *Syr Darya* and *Amu Darya* rivers. Sandy steppe land extends to the shores of the Caspian Sea, with the desert of the *Karakum* (Garagumy) in the South. The *Amu Darya* drains into the Arab Sea in the north. It is the only river in Central Asia. Here is *Tien Shan* mountain extends from China in the east, reaching heights over 24,000 ft (7439m) and branching into many parallel ranges in the West.

1. The World of Buddhism. p. 99.

2. World Atlas Millennium Edition, Editor-in-Chief: Andrew Heritage (London, New York, Sydney 1st pub.; in Great Britain, 1999). p. 2.

However, the present name of *Turkistan* is *Turkmenistan*. Its total area is 188,455 sq. miles (488,100 sq. km) with the capital *Ashgabat*. The population of Turkmenistan is very thinly populated like eight people per sq. kilometer. The total area of other Section i.e. *Uzbekistan* is 439,733 sq. miles (1,138,910 sq. km). Its population is 22.8 million (132 people per sq. mile otherwise 51 people per sq. km). The name of its capital is Tashkent. The other section is *Tajikistan* or *Tadjikistan* (Sodgiana) with total area of 55,251 sq. miles (143,100 sq. km.) of whose capital is *Dushanbe*. Its population is 6.1 million/111 people per sq. mile (43 people per sq. km). Another section *Kyrgyzstan* with its capital at *Bishkek* covers 76,640 sq. miles (198,500 sq. km) with the population of 4.7 million/62 people per sq. mile (24 people per sq. km).

Presently, *Kazakhstan*, another section of Central Asia with the capital *Astana* is also very thinly populated with 16 people per sq. mile (6 people per sq. km.). But its total area is 1,049,150 sq. miles (2,717,300 sq. km.).³

Central Asia is a leading global producer of cotton and traditional silk-farming. A wide range of fruits, vegetables and grains are grown and livestock raised includes horses, goats and Karakul sheep.

ii) Afghanistan :

Afghanistan is a mountainous landlocked republic country, bordered by the USSR in the north, Iran in the West and Pakistan in the South and East with a narrow corridor to China and Kashmir. This typical landlocked is watered by *Amu Dariya* (Oxus). Its topography is dominated by the mountains of the *Hindukush* which spread South and West into numerous mountain spurs. The dry plateau of South-Western Afghanistan extends into Pakistan and the hills which overlook the great Indus basin. In north, the *Hindukush Himalayan* and *Karakoram* ranges meet to form one of the world's highest mountain regions. The high mountains of the *Hindukush* make much of Afghanistan and northern Pakistan inaccessible. The mountains are glacier-topped in the East, lowever and dried in the West. Cropland in Afghanistan is limited to the plains and valleys on the north-side of the *Hindukush*, the broad valley around the capital Kabul and irrigated land along the *Helmand* and *Arghestan* rivers in the south. Shallow salt lakes and marshes occupy depressions along Afghanistan's border with Iran.⁴

Afghanistan has the world's largest deposits of the semi-precious stone 'lapis lazuli.' Some coal, chromite and salt are mined but resources of oil, sulphure, gold, silver, lead, copper and zinc are unexploited.

However, surrounding the *Hindukush*, the rest of the regions consists of desert and plain. Actually desert consists of one fifth of the total area of Afghanistan. The level above the sea is below three thousand.

3. Ibid

4. Pictorial Atlas of the World ed. John Woodward, London, New York, 1986.

The arid *Hindukush* makes much of Afghanistan uninhabitable with over 50% of the land lying above 6500 ft (2000 m). No part of the country is less than 609m (2000 ft) above the sea level and a large area above 2500 (8000 ft) has long, severe winters. There are sharp extremes of climate elsewhere and the mountains cut Afghanistan off from the rain-bearing Indian monsoons. Average rainfall is on 30 cm (12 inch) a year.

Afghanistan is a land of striking beauty but scanty resources. As about three quarters of the population live by farming, the storage of cultivated land means that the economy is previous. Industry is concentrated mainly on textiles although natural gas from *Shorbaghan* is sent to the USSR.

iii) Pakistan :

The Islamic Republic of Pakistan was established as a home for India's large Muslem minority in 1947 when British rule ended. Pakistan consists originally of two sections, viz. The Western and the Eastern. But after Civil War in 1971, the Eastern section gained Independence as Bangladesh. Pakistan faces formidable problems for its high birth-rate. Most of the population form a herd livestock in the eastern and central region of the Punjab, where the Indus and six other rivers irrigate a wide alluvial plain. North of the temperature of Upper Indus region of the land rises to the towering wall of the *Hindukush*. Mountain ranges extend southward to the arid plateau of *Baluchistan* to the West.

The monsoon climate is characterised by hot, dry summers with temperatures above 40°C on the plain, ending in a rainy season. From October to March, a cold dry wind blows from the northeast.

The Indus is the longest of the rivers which rise in this region. The sophisticated Indus Valley Civilisation flourished along its banks from 4000 B.C., formed one of the world's earliest civilisations. Karachi, Pakistan's major sea-port and former capital city, lies just on the western edge of the mouths of the Indus. Its total area is 796,095 km. Islamabad is its capital city although Karachi is its largest city. *Nanga Parbat* (26,660 ft) is the highest peak of Pakistan.

Wheat is the staple crop of Pakistan with cotton, sugarcane, rice etc. Tobacco is also grown.

The Islamic faith followed by nearly 90% of the population is the main cohesive forces in a nation of diverse culture and languages.

Jagjivanpur, A Newly Discovered Buddhist Site in Malda, West Bengal

SAMIR KR. MUKHERJEE

The discovery of a monastic complex in recent years at the site of Jagjivanpur, District Malda, West Bengal has raised a considerable interest among archaeologists and historians of the country. The site has been excavated by the Directorate of Archaeology, Government of West Bengal, Kolkata. Discovery of a monastic complex with rich crop of antiquities including inscriptional evidences have created a new chapter in the history of Bengal archaeology.

The site of Jagjivanpur (Latitude 25° 02' 24" N and Longitude 88° 24' 24" E) is located at a distance of 41 Km. east of the present Malda Town, adjacent to Rajshahi District of Bangladesh.

The place can be easily approached through motorable road via Aiho, Bulbulchandi, Hiabipur and Bahadurpur. The clue to the discovery of the site was due to chance discovery of a copper plate inscription of King Mahendrapala (C. 9th Century A. D.) of the famous Pala Dynasty by a local gentleman in 1987. The copper plate, measuring 52X37 sq.cm. contains epigraphic accounts on both sides with characteristic scripts of the 9th Century A. D. in Sanskrit. The copper plate bears a royal seal, on top of which contains within a lotus a *Dharmachakra* (wheel) symbol at the centre flanked by deers on either side. The above emblem symbolizes the famous incident of preaching the First Sermon by Buddha at Mrigadava (Deer Park) at Sarnath near Varanashi (modern Kasi), U. P. Similar emblem on seals and sealings is quite common in any monastic site present in different parts of the country. The discovery of a small bronze Buddha and an image of Buddha in *Bhumisparsa mudrā* (the earth touching pose) in black basalt stone assignable to the 10th Century A. D. from the site are significant.

The discovery of the copper plate grant of King Mahendrapala is significant for some reasons. Firstly, the name of Mahendrapala as a Pala monarch unknown till recently is revealed to us through this copper plate inscription for the first time. Secondly, the copper plate grant informs us that King Mahendrapala announced before the body of officers and other persons assembled on the occasion of a land grant that the General Vajradeva of his royal army desired to dedicate the land adjacent to the *Nanda-Dīrghiktā-Udranga* for the worship of the Buddhist deities as well as maintenance and performance of religious merits for his parents, for himself and for all living beings on earth. Thirdly, further from this copper plate grant we come to know the name of Vishaya Kuddalkhataka (Subdivision) within the bhukti (province) of Pundravardhana-bhukti.

The construction of the monastery is further attested to by the discovery of terracotta sealing that bears the legend Śri *Vajradeva-Kārita Nadadīrghikā-Vihāriya-ārya-bhikṣu-sam* (ghasya), which means that for the benefit of the Buddhist monks, Sri Vajradeva constructed a monastery named as “Nandadīrghikā” monastery. The seal bears a *Dharmachakra* Symbol, flanked by two seated deers on either side. On paleographical ground this sealing is ascribable to the 10th Century A. D. From a careful study of the above copper plate grant as well as ora terracotta sealing, it is clear that the Vihara (monastery) was located on the bank of a tank known as “Nandadighi”. It is interesting to note that there still exists a dighi (tank), which is still called as “Nandadighi”.

The site and its environment offer enough indication of its rich archaeological potentiality because of the existence of several mounds here. One of the mounds, named as Tulabhita was excavated by the Directorate of Archaeology, Government of West Bengal with an aim to ascertain the nature and character of the monastic complex that survived during the Pala rule in Bengal.

An “area-excavation was undertaken at this monastic complex that laid bare a considerable part of a huge brick built monastery with its components like Sanctum (Garva-griha) with circumbulatory passage (pradakshinapath), entrance complex with massive staircases, cells for the monks, running Verandah around, besides four bastion-cum-cells. The last mentioned feature is quite unusual in a monastic complex. The plan of the monastery at this site bears striking parallel with that of Vikramsila monastery, District Bhagalpur, Bihar, as it has circular bastions attached to the outer wall. Further, the plan of the Jagjivapur monastery in general has many things in common with the monastery complex of Ratnagiri, Lalitgiri, Udaigiri in Orissa, Monastery No. 8 at Nalanda, Bihar.

The rich crop of antiquities recovered from the site consist of seals and sealings, a bronze image of Mārīchi (counterpart of the Hindu God Surya), terracotta plaques, beads, ironobjects, terracotta lamps etc. etc.

Most interesting finds here are the 179 terracotta plaques, the average sizes being 29 X 25 X 7 cu. cm., which were used to ornate the outer wall surface of the monastery. These plaques remind us about the similar plaques from Paharpur monastery (now in Bangladesh). Representation of both Buddhist and Brahmanical pantheons point out to the fact that although the Pala rulers advocated Buddhism, there was perfect harmony among different religions sects, during their time.

The discovery of the huge monastery during the time of King Mahendrapala and the copper plate grant of the above King as well as sealing bearing the name of the monastery have added new information to our knowledge.

The Buddhist site at Jagjivanpur is important for some reasons. The

accidental discovery of the copper plate grant of King Mahendrapala of the imperial dynasty has totally changed the historical scenario of Bengal. As discussed earlier, we for the first time came to know the name of Mahendrapala as a Pala ruler. The earlier theory of victory of the Pratihara ruler Mahendrapala over the Palas and consequently the imposition of the Pratihara rule in the conquered territory of the Palas for sometime is totally refuted, evidently with the discovery of this valuable document.

Unlike other monasteries the Nandadirghika monastery with its circular bastions at the four corners and the wide enclosure walls presuppose that the plan of the monastery was possibly designed under the direction of the army Chief Vajradeva. It is better to designate the monastery as “fort monastery”. It goes without saying that the kind of monastery is one of its kinds in Bengal and no parallel has yet been located.

The Practice of Universal Love in the Light of Buddhism

DIPANKAR SRIJNAN BARUA

Humanity is the most favourable theme of Buddhism. A man can not perfect without humanity. The Lord Buddha advised his disciples to manifest one's humanity. A human being can practice universal Love towards others. It is stated that there are two kinds of human beings. Specially one is human in feelings and other is animal in nature. The beast has no speciality of human, because the animality of the beast is inherent. It cannot give up or try to give up the beastliness and it is quite impossible too. The beast is always beast. But the man can attain the humanity or can acquire the good qualities by virtue of application.

Greed (Lobha), enmity (Dvesa) and ignorance (Moha) are instincts of the living beings. When a man can be able to control these instincts, then he is man and when he is able to attainment of victory, he is a superman. It is very difficult to control or win these. So the wisemen compared these three-fold tendency with the burning fire.¹

We find in the gradual development of history, the powerful person are generally influenced by avidity, hatred and mental obsession and then attached, strained and distressed the weak, then absorbed ones all. This persecution would never be stopped, sometimes directly and sometimes indirectly it is going on. In the development of civilization, we observed that a good number of wars were happened and thousands of human beings were lost. It is very regretting to state that at the dying moment of civility two world-wars happened and a countless human lives were lost forever. The atomic heinous in Nagasaki and Hiroshima and the sad consequences of the human beings still incite hatred to the pensive mind. Even after this, the power broker persons have no cessation of their blood-thirstiness. As a result, mutual fighting, cruelty, hard-niggling etc. are always happened among the two nations, community, caste or castes, class or classes and persons. The developed countries spent billions of dollars to produce the weapons for destructions. These atomic arms would be able to destroy the entire human civilization in any moment. If they spend the half percent money for the welfare of the poor, the earth would be a heaven in a short time.

Generally common man always desire peace. They wish to live in healthy world with peaceful mind. So the peace-loving people of the world made a good number of organizations in different countries and they conversed how the world-peace would be permanent among the human beings by seminars, conferences, meetings etc. It is very shocked to mention that the extensive states of the world although invite for peace, on the other hand, their production of the weapon of destructions are not stopped. If that so, how the world-peace would be possible! That's why, the Buddha prohibited the

arm-trade.² He visualized the harassment of humanity. So the Buddha cordially summoned to perceive the all worldly beasts as self-like. He says: All tremble before the wand or punishment. All are afraid of death and life is dear to all. By comparison of oneself with other one should neither kill nor be the cause to killings'.³ In fact, the peace will be investigated in one's ownself and would be understood by one's ownself. It is called Self-consciousness. A man could not practice non-violence, who has no self-consciousness. That is, he shall must realize all the worldly beings are as his ownself. Then he would be able to control greed, enmity and illusion by dint of practice. Avidity and ignorance give birth to enmity and from the enmity come out cruelty. From the cruelty arises conflict and then they engage each other in war. As a result, a countless number of human beings are lost, humanities are trampled. To release from this horrible catenating Buddhism cordially summoned to abandon the cruelty and to follow the non-violence by practising the universal love. It is mentionable that Buddha's Universal love is not limited, it is pervaded all over the universe. Buddhism says, 'Just as a mother would protect her only child at the risk of her own life, even so let him cultivate a boundless heart towards all beings, whatsoever living beings there be, feable or strong, long stout or medium, short, far or near, those who are born and those who are to be born -may all beings, without exception - be happy minded'.⁴ This self conciousness is called universal love or universal friendship. At first, the man heard the celestial message. Once, India was able for application of friendship all over the world by dint of Buddha's invitation and the universal banner of victory of Buddhism was flown in the whole world. It is easy to conquer a kingdom but more than hard to bring under control in one heart. So, it is stated that the Buddha conquered the world but Alexander did not.⁵ Because, Alexander won the kingdom by physical strength but Buddha conquered the world without any bloodshed or arms, only by non-violence, universal love and amity. So, we find the victory of Alexander had been destroyed in course of time and the empire of friendship of Lord Buddha still is being brightly flaming the human mind.⁶

The Maurya Emperor Asoka was very cruel in one time in early life. He killed thousands of human beings in Kalinga war. Later on, he became attached to Buddhism, then gave up the cruelty and embraced Buddhism; followed non-violence, universal love and friendship. He loved his citizens as his own child. Even today, his good-deeds inspire us and we deeply feel proud of him.⁷ Because he was able to build up a great relationship all over the world. So he is still honoured as a greatest emperor in the history.

The present world is encumbered with moderate weapon of destruction, any time it would be trembled and the human civilisation would be destroyed in a moment. As we find today, humanity is defeated by animality. There

are cruelty, jealousy, communal feelings etc. existing in world-wide. On account of this, there are many battles, wars and communal riots whereby a countless human beings are lost.

Now, many peace organizations are formed in the world and many peace-conferences are held in different countries with different religious faiths. But actual result is Zero. The peace will not be established until the self-consciousness would be revealed in the human mind. So, Buddhism says to practise the non-violence and to perform the world alliance or universal brotherhood. In Pali term it is called 'Metta'. It means that which softens one's heart, or the state of a true friend. It is defined as the sincere wish for the welfare and genuine happiness of all living beings without exception. It is also explained as the friendly disposition, for a genuine friend sincerely wishes for the welfare of his friend.⁸

It is sure that only by practising of universal love or world alliance the world-peace would be permanent : A few indications are given below to practise the meditation on world alliance or loving kindness.

Firstly, Metta should be practised towards oneself and should be wished his own happiness and peacefulness.⁹ He would practise: May I be happy, free from sufferings, danger and enemy.¹⁰ He should always practise it in his daily life. In course of time, gradually his mind and body would be filled with loving-kindness. When he is full of peace and is free from hateful thoughts it is easy for him to disseminate joy towards all his near and dear ones individually and collectively, wishing them peace and happiness and freedom from all kinds of sufferings, disease, dangers and enemies.¹¹ At first, he should understand what is universal friendship and then he can practise it towards others. He would practise: My teachers, parents, relatives, friends, efficacious persons, neutrals be happy, live in happiness and free-from suffering, disease, danger and enemy;¹² just as he wishes for the peace and happiness of himself and of relatives, even so he sincerely wishes for the peace and happiness of those who are neutral to him. Then he should radiate his universal love in the same way towards those who are hostile to him.

Thereafter, he should gradually stretch out his universal love towards all living beings, irrespective of caste, race, colour, sex, animals, until he has identified himself with making no distinction whatever. He merges himself in the whole universal is one with all. He is no more dominated by egoistic feelings. He transcends all forms or separation.¹³ His universal love would not be great success until he loved all the living beings in the world. The Buddha cited an example about the nature of universal-love. He stated, O monks ! if some thieves or barbarians would be seen piercing limbs of a man with a both sided teeth of a sharp saw and if he is actuated by malicious, actually he is not follower of my precept, because he has got detached from the model of non-violence and universal-love.¹⁴

Therefore, at first we should develop self-consciousness, peace and harmony in our individual mind, then world-peace or universal brotherhood would be established.

References :

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 2. Five kinds of trades are forbidden in Buddhism; such as, arms, beast, meat, poison and drug.
 3. Dhammapada; 10/1, 2.
 4. Khuddaka Nikaya., Metta Sutta.
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 6. Tagore, Rabindranath; Racanavali Vol. IX, P 501.
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 10. Metta Bhavana; Aham avero homi, abyapajjo homi, añgho homi, sukhi attanam pariharami.
 11. Mahathera, Narada, The Buddha and His teachings, P. 371.
 12. Metta Bhavana.
 13. Mahathera, Narada; Ibid, P. 372.
 14. Mahasthavir, Dharmadhar, Buddher Dharma O Darsan, P. 144.
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Buddhism for World Peace and Universal Human Rights

JINABODHI BHIKKHU

At the threshold of the Third Millennium with all its immense possibilities of scientific invention and discoveries and tremendous advancement in technology men are so helpless in the face of all - devastating rage of warfares perpetrated by greedy warmongers. Never before in the history of the world, has the human race been in such great need for freedom from conflict, ill-feeling, selfishness, deceit and strife. We are in dire need of peace not only in our homes, offices and in our personal lives, but also at global level. Moreover, human rights in all its phases for all men are not ensured yet.

Pragmatic value of the Buddha's message is evinced in the Five Precepts, Brahmavihar and above all in his universal brotherhood. The principles ensure universal peace and rights.

The Buddha is the champion of peace and human rights. He proclaimed potentialities of all men irrespective of caste, creed, race etc. and showed the veritable path to achieve peace and right. The whole world is gradually veering round to the beliefs embodied in the message of the Buddha.

To some up : The compassionate Buddha's classical path of peace and the correlative human rights is the only solution if earnestly followed.

At the very outset I like to utter a word of applause that throughout the Buddhist world, Thailand is conspicuous for cherishing and nourishing Buddhism in all its splendor. I am rather amazed during my short stay and participation in the historically most important celebration of Vesak Puja which is now being observed here magnificently as ever because of the fact that the day is glorified with the birth of a truly great man, Siddhartha by name, a potential Buddha, attainment of His Enlightenment and His passing away after finishing 45 years ministry of preaching the noble Dhamma at the age of eighty on the very same fullmoon day of Vesak. This is a very unique incident in human history. This historic fullmoon day of Vesak opened up a new chapter in the history of mankind. The renowned scholar Dr. B.M. Barua of Bangladesh, first Asian D. Litt. Degree holder from London University, states superbly how the advent of the Buddha greatly influenced human civilization.

'Buddha's *abhisambodhi* proved itself to be of far-reaching effects on man's civilization. India gained through it a dynamic view of reality in lieu of the static as in the *Upanishads*. The world got a religion without the belief in a personal God, but which fully functioned to create the ideals of character and conduct and to awaken and establish faith in their reality, and also a

vigorous missionary religion, which was destined to become a living force in Asiatic and world civilization. A sound system of ethics was built upon psychological foundations, defining and raising the standards of human conduct and heightening the values of human life, efforts and experiences. It gave rise to a system of philosophy, critical in its spirit, dialectical in its mode of argument, analytical in its method, synthetic in its purpose, positivistic in its conclusions, mystical in its practice but rational in its structure.¹

At the threshold of the Third Millennium with all its immense possibilities of scientific inventions and discoveries men are so helpless in the face of all-devastating rage of warfares perpetrated by greedy warmongers. Never before in the history of the world, has the human race been in such great need for freedom from conflict, ill-feeling, selfishness, deceit and strife. We are in dire need of peace not only in our homes, offices and in our personal lives, but also at global level. The tension, anxiety and fear arising from conflicts are not only disruptive but constitute a constant drain on our being mentally and physically. Human beings have become the most violent beings.²

The compassionate Buddha's classical path of peace is the only solution. Pragmatic value of the Buddha's message is evinced in the Five Precepts.* We need not go deep into philosophical and metaphysical speculations on niceties of Buddhism. The Buddha himself did not encourage such useless speculations. He laid special importance only on the moral implications of any act incurred by body, mind and speech. As such the wise persons of the world find cosmic significances in the Five Precepts. All of us should abide by the excellent moral precepts. Only in this way we can save all sentient beings from total destruction and can ensure universal peace which entails human rights also.

'.....these precepts are not commandments imposed on us, but are, on the other hand, the moral codes that we willingly undertake to observe out

* The Five Precepts (Pañca Sīla) :

- i) *Pānātipātā veramaṇi sikkhāpadam samādiyāmi*
(I undertake the rule of training to refrain from killing or injury to living things).
 - ii) *Ādinnādānā veramaṇi sikkhāpadam samādiyāmi.*
(I undertake the rule of training to refrain from taking that which is not given).
 - iii) *Kāmesu micchāchāra veramaṇi sikkhāpadam samādiyāmi.*
(I undertake the rule of training to refrain from excessive sensuality).
 - iv) *Musāvādā veramaṇi sikkhāpadam samādiyāmi.*
(I undertake the rule of training to refrain from false and harmful speech).
 - v) *Surā-mereyā-majjā Pamādaṭṭnā veramaṇi sikkhāpadam samādiyāmi.*
(I undertake the rule of training to refrain from drinks and drugs which fuddle the mind and reduce mindfulness).
1. Cylon Lectures : Tripitakācārya, Beni Madhab Barua, M.A., D. Lit. (Lond.), Bhārati Mahāvīdyalays, Calcutta 1945, Pages : 132-133.
 2. How to Live Without Fear and Worry : Dr. K. Sri Dhāmmānanda, M.A., D. Lit /Buddhist Missionary Society, Malaysia, 1993, p. 145.

of clear understanding and firm conviction that they are good for ourselves as well as for our society. Our life would be a truly happy one and our society would become a much safer and more peaceful place to live in if these precepts are observed in earnest. When we examine the social implications of the Five Precepts, we find that :

The first precept implies the rights of all living beings to protect and preserve their life. It also implies the importance of love and compassion for all.

The second precept signifies an individual's rights for the possession as well as the protection of wealth rightly acquired. It also stresses the importance of right livelihood.

The third precept, not to indulge in sexual misconduct, teaches one to respect one's own spouse as well as those and dear to them. It is, moreover, intended to inculcate in man self-restraint and a sense of social propriety.

The fourth aims at preserving man's credibility, upon which rests his honor, dignity, and trustworthiness. It makes man honest and truthful.

The last precept intends to keep man healthy physically, mentally, and morally. It helps him to maintain his sense of responsibility in thought and action - something not possible when one is under the spell of drinks or drugs.

We can see, therefore, that the Five Precepts are not only something good, but something absolutely necessary for a truly happy and peaceful society.³

We can refer to the Buddh's much talked of Brahmavihar too which is nothing but upliftment of men to sublime states comprising of four component factors, namely, *Mettā*, (Loving-kindness), *Karunā* (Compassion), *Muditā* (Appreciative joy), *Upekkhā* (Equanimity).

Mettā is not political brotherhood or racial brotherhood, or national brotherhood or even religious brotherhood.....Sweet *Mettā* transcends all these kinds of narrow brotherhood. It is limitless in scope and range. Barriers it has none. Discrimination it makes not. *Mettā* enables one to regard the whole world as one's motherland and all as fellow-beings..... This chaotic, war-weary, restless world of today, where the nations are arming themselves to their teeth, frightened of one another, where human life is endangered by nuclear weapons which may be released at any moment (even more sophisticated weapons have been used in recent times) is surely in need of this universal loving-kindness so that all may live in one world in perfect peace and harmony like brothers and sisters....If all warlike nations could be prevailed upon to substitute this spiritual *Mettā* for destructive weapons of materialism and rule the world not with might and force but with right and love, then only would there be genuine peace and happiness in this world.

3. Basic Buddhism Course : Phra Punthorn Plamintr, Ph. D./Buddhadhamma Meditation centre, U.S.A. 1991, p. 113.

Leaving the almost practical major issues aside, it is advisable to be concerned with oneself and the rest of mankind in cultivating this sweet virtue of *Mettā* to the best of one's ability.⁴

The ethico-philosophical verses of *The Dhammapada*, a compendium of the whole scripture Tripitaka give stress on the importance of mind (*Citta*) because of the fact that an ill-directed mind can do one much greater harm than that done by a foe or an hater. An undeveloped mind cannot be a protection against lust, anger, craving, grief, fear etc. just as an ill-thatched house cannot prevent the penetration of rain.⁵ We should not forget that mind is the spring of all actions good or bad. The invisible and powerful mind can be diverted to the weal of mankind, instead of its woe.⁶

The verses dealing with hatred and its appeasement are of special significance in this atomic age. Force certainly be met with force, bombs will be met with bombs, vengeance will be met with vengeance. Retaliation never leads to peace. The Buddha's advice to His non-violent followers is : hatreds never cease through hatred, but through love alone they cease. *Mettā* or loving kindness is the only answer to modern bombs.⁷

In one sense all Buddhists are courageous warriors. They do fight, but not with weapons and bombs. They do kill, but not innocent men, women and children.

With whom and with what do they fight? Whom do they mercilessly kill?

They fight with themselves, for man is the worst enemy of man. Mind is his worst foe and best friend.

Ruthlessly they kill the passions of lust, hatred and ignorance that reside in this mind by morality concentration and wisdom.⁸

It is to be noted here that, Buddhism as a moral system deals with good conduct and bad conduct that conduce to happiness or unhappiness of an individual or of society as a whole; it prescribes duties of people in society towards one another.⁹

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4. *The Way to Nibbāna* : Ven. Narada Thera/Buddhist missionary Society, Malaysia, 1997, Pages. 4,5,11,12.
 5. *Contribution of Buddhism to World Civilization and culture* : Edited by P.N. Chopra 1983 / S. Chand & Company Ltd., New Delhi, Article 35, Need for development of Buddhistic Spirit in the present day world : A.K. Bandyopadhyaya, p. 266.
 6. Same as no. 2, p. 148.
 7. *The Dhammapada* : Edited by Ven. Narada Thera / Buddhist missionary Society, Malaysia 1993, P. Preface ix.
 8. *The Buddha and His Teachings* : Narada / Buddhist Missionary Society, Malaysia 1988, p. x.
 9. *Buddhism and Thai People* : His Majesty King Bhumipon Adulyadej as a Buddhist Monk in BE 2499 (A.D. 1956) / Mahamakut Buddhist University, Thailand, p.6.

'Do no evil', that is be not a curse to oneself and others, was the Buddha's first advice. This was followed by His second admonition 'Do good', that is, be a blessing to oneself and others. His final exhortation was "Purify one's mind" which was the most important and the most essential.

Since it is in the minds of men that wars are created, it is in the minds of men that the fortresses of peace must be created. This preamble to the UNESCO CHARTER reminds us that war begins in the minds of men. The Buddha made the same remark, many centuries earlier which is enshrined, in the first verse of *The Dhammapada*. In fact, he went much further than that; and declared that all things good and bad have their origin in the mind.¹⁰

The Buddha's message of non-violence and peace, of love and compassion, of tolerance and understanding, of truth and wisdom, of respect and regard for all life, of freedom from selfishness, hatred and violence, delivered over two thousand five hundred years ago, stands good for today and will stand forever as the Truth. It is an eternal message.¹¹

Both materials and spiritual progress are essential for the development of a nation.....It is the duty of respective government and philanthropic bodies to cater for the material development of the people and provide congenial conditions, which religions like Buddhism, in particular cater for the moral advancement to make people ideal citizens.¹²

In the search for peace and harmony, world leaders have attempted to formulate international treaties and agreements to prevent or settle disputes among nations and The United Nations as a World Body was established after the second world war to this end. But it is a matter of great regret that despite the endless hours of negotiation and rhetoric at the United Nations, countries are still fighting one another and ceasefire agreements are broken with impunity and predictable regularity.¹³

The message of Buddhism and the principle on which it rests have assumed new significance in the world of today and the peace of which the U.N.O. speaks is but an indication that the whole world is gradually veering round to the beliefs embodied in the religion (message) of the Buddha.¹⁴

10. Food for the Thinking Mind : Dr. K. Sri Dhammananda M.A. D. Lit./Buddhist Missionary Society, Malaysia 1999, pages 368-369.

11. What Buddhist Believe : Dr. K. Sri Dhammananda M.A. D. Lit./foreword by Teh Thean Choo A.M.N., President, Buddhist Missionary Society, Malaysia 1993 p. xi.

12. Same as no. 8, p. xii.

13. Sama as no. 2, p. 147.

14. 2500 years of Buddhism : General Editor : Prof. P.V. Bapat/Ministry of Information and Broadcasting, Government of India, May 1956, 4th reprint 1974, p. 414.

There is a growing interest in Buddhism the world over because many informed people have grown rather weary of religious dogmatism and superstitions, on one hand, and greed and selfishness arising from materialism, on the other. Buddhism can teach humanity to work the middle path of moderation and have a better understanding on how to lead a richer life of peace and happiness.¹⁵

So far I have assimilated the experts' opinion rather at length to elucidate the topic of peace from the Buddha's point of view. Now I am going to touch upon the correlative topic of universal human rights.

The Buddha is the champion of universal human rights as well. He denounced the centuries-old caste-system of ancient India and proclaimed the dignity of all men. He embraced within the fold of Sangha initiated by Him all classes of men irrespective of caste, creed, race, high and low, rich and poor and of any denomination. He denied the divinity of this institution which harbour Brahmanism as the highest ideal. The caste-system is undoubtedly an human creation rather than of divine origin. The Buddha recognized the potentialities and raised the status of so-called Sudras and women alike.

Having observed these (various) divisions among mankind, the Buddha repeatedly pointed out the only criteria for high or low social status, was one's behaviour rather than colour, race etc.¹⁶ (*Kammanā vāsalo hoti, Kammanā hoti Brāhmano*).

On many occasions the Buddha pointed out that all human beings belong to one species and therefore any attempt to create different divisions among mankind on the basis of color, race, language, religion and so on, is surely unreal and artificial. If any particular dominant group should try to gain superiority over a weaker group and prevent them from enjoying equality and freedom, this is a violation of human rights.

The Buddha pointed out, presenting historical, ethical, professional, legal and biological arguments, that these divisions among mankind are unacceptable and without any basis.¹⁷

Nature contradicts the assumption of any specific inequality among mankind.¹⁸

The Buddha never cared to disseminate spiritual wisdom to the common men. The spiritual liberty of the masses including women is writ large in His gospel. In His brotherhood, they have free access.¹⁹

15. Same as no. 11, Author's Note p. xiii, 1987.

16. An Exposition of Buddhism : Ven. Pidiville Piyatissa / Buddha Vihara, Wolverhampton, May 1974, p. 44.

17. Same as no. 16, p. 42.

18. The Essence of Buddhism : P Lakshmi Narasu / Asian Educational Services, New Delhi 1993, p. 71.

19. Buddha, The Humanist : Dr. G. C. Dev / Bangla Academy, 1969, p. 48.

To sum up, the Buddha preached the equility of all mankind.

May we not hope for the day when its (The Buddh's Teaching) humanizing influence will be so farreaching and deep that the prejudices of class and colour which still persist in various quaters will be forced into the limbo of forgotten things?²⁰

I would like to conclude my paper prepared for this international seminar with an apt quotation consisting of the last sentences of an important book on Buddha, the Humanist : "Man's future lies in amity and understanding, in adjustment and compassion, and, for this, he must have a comprehensive philosophy of life adequate to his needs. Buddha is a great transparent glass through which he can look at it and also look for it."²¹

20. Same as no. 18, p. 88.

21. Same as no. 19, p. 128.

Introducing the Gandhavaṃsa

JAYANTI CHATTOPADHYAY

The Gandhavaṃsa was first edited by Professor Minayeff of St. Petersburg and was published in the Journal of the Pali Text Society, London in 1886. This is a late Pali work written in Myanmar (date is not mentioned anywhere). It relates, in brief, the history of the Pali Canon and gives accounts of post-canonical Pali books written by the Acaryas of India, Sri Lanka and Myanmar. The colophon states that the Gandhavaṃsa was composed by a forest-dwelling Thera named Nandapañña of Haṃsaratt̥ha. The work consists of five chapters and at the end of each chapter the work is referred to as *Cullagandhavaṃsa*. From this Dr. Malalasekera assumes that most probably this is an abridged edition of a larger work.¹ But this is not the fact. Because in the colophon the author clearly mentions that he has just composed a small but very interesting text called “Gandhavaṃsa” or “Book History” (“*Gandhavaṃsaṃ imaṃ khuddaṃ nissāya jaṅghadāsakaṃ*”).² Had the assumption of Dr. Malalasekera been correct, what then resisted Prof. Minayeff, the editor, from making such comment, whether the book was an original one or an abridged edition of a larger work of the same name?

The text Gandhavaṃsa is a compound word formed of two words - ‘Gandha’ (=gantha, meaning book) and ‘vaṃsa’ (meaning history). We are not sure what prompted the author Nandapañña to title his book as ‘Gandhavaṃsa’ instead of ‘Ganthavaṃsa’. The author was undoubtedly a veteran Pali scholar and it was known to him that nowhere in the Pali literature the word ‘Gandha’ has been used in the sense of ‘book’. In Pali the word ‘Gandha’ means smell, odour.

So the title ‘Gandhavaṃsa’ (=Book History) is to some extent peculiar to us. In south India, of course, there is a tendency of pronouncing ‘ta’ (dental) as ‘tha’ and ‘tha’ (dental) as ‘dha’. But the author does not hail from South India. According to the Colophon of the text Nandapañña was born at Haṃsaratt̥ha (= Haṃsāvattī?), if it is so it is nothing but Pegu in Myanmar. Whatever might be the case, we have no other alternative but to accept the title, as it has been given by the author himself. As the text is very small in size the author names it as “Cullagandhavaṃsa”.

The text Gandhavaṃsa consists of five chapters. The first chapter narrates the history of the Pali canonical literature (= Piṭakattayadīpako).

The second chapter is the biggest one which deals with the authors of the Pali non-canonical literature, including aṭṭhakathās, ṭīkās, anuṭīkās and other later Pali books (including the Pali Vaṃsa literature).

The third chapter is interesting no doubt, as it categorically mentions the placenames where the Pali authors, including the commentators were born

(ācariyānaṃ saṃjātattḥāṇḍīpako). This shows that most of the authors were born in India and Sri Lanka and some in Myanmar. But for the reason unknown to us Dr. Malalasekera omits the name 'India' while he writes: "(The Gandhavaṃsa) gives accounts of post-canonical Pali books written in Burma and Ceylon."³

The fourth chapter is also comparatively a big chapter. This is a peculiar chapter, unique in character, which deals with all the non-canonical Pali authors. But the speciality lies in the fact that the author categorically mentions as to which book was written by the author's own intention (attano matiyā) and which was written being inspired by or at the request of others.

The fifth chapter deals with the miscellaneous subjects like the history that the books of the Pali Tipiṭaka were compiled by five hundred Arhants during the first Buddhist Council after the Mahāparinibbāna of the Buddha at the Vebhāra hill of Rājagaha. The titles like 'Piṭaka', 'Nikāya', 'Aṅga', 'Vagga', 'Nidāna' etc. were also given by them.

The 'Buddhavaṃsa' was put to book-form in Sri-Lanka during the reign of the king Vaṭṭagāmaṇī, son of the king Saddhātissa.

This is followed by 'Dānāniṣaṃsa' (merits). The person who himself writes or who causes others to write or also provides money and other requisites to write the religious books accumulates endless merits which are equivalent to building eightyfour thousand Cetiya, or eightyfour thousand Vihāras, or making eightyfour thousand images of the Buddha or planting eightyfour thousand Bodhi-trees.

Professor Minayeff has utilised two Mss. one is written in the Burmese character and contains besides the Pali text a translation into Burmese. It belongs to the author of the translation - the work U. Khyen (= Muninda), at Schwedog near Prome. The second is written in the same character and contains only the Pali text without translation. But, according to Minayeff the second one is full of errors. So he has utilised only the 1st Ms. and has given some notes (various readings) from the 2nd Ms.

The importance of the Gandhavaṃsa, apart from other things, lies in the fact that it contains in it a sketch of the history of the more modern Pali works, far more detailed than that in the Sāsanavaṃsa-dīpo (Colombo) or in Sāsanavaṃso (Myanmar).

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 2. Journal of the Pali Text Society, 1886, p. 80.
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Rationality of Mind in Theravada Buddhism

SASWATI MUTSUDDY

Concept of Rationality in World Philosophy

The word *Rational* derived from Latin *ratio*, reason; German *Vernunftig*, rational; France *rationnel*; Italic *razionale*¹ and the term *Rationality* derived from the Latin *rationalitas*, i.e. "reasonableness" which is used in descriptive and normative senses.²

It is based on a Reason i.e., logic: Thus a conclusion is called rational. It is connected with the exercise or having the power, of Reasoning. Thus man is said to be a rational animal. In Mathematics: expressible in the form of fraction, i.e., equal to the exact quotient of the division of one whole number by another. In this sense, the word rational translate the Greek *Prmos*.³

The principle that reason is to be granted the primary role in explanation. The application of the principle has had many diverse consequences⁴-

(1) Parmenides (q.v.1-3) found it possible on the basis of this principle to identify the rational and the real, describing reality in terms quite foreign to sense experience. *Plato* (q.v.1), envisioning dialectic as beginning, continuing, and ending in ideas, was likewise basically a Rationalist.

(2) The term is commonly used in the phrase, continental Rationalist, to refer to the 17th century philosophers Descartes (q.v.10), Spinoza (q.v. 5b), and Leibniz (q.v.112) whose philosophical method especially in the cases of Descartes and Spinoza-consisted of making a geometry of philosophy.

(3) In the 18th century the philosophers of the Enlightenment both in France and Germany were thought of as Rationalists. In this usage, however, the sense of the term has altered to some extent. Here Rationalism means following the new knowledge rather than traditional ways.

(4) In the 19th century, largely due to the influence of Hegel (q.v. 1-3) Rationalism came to be associated with philosophical Idealism. Hegel identified that rational and the real in a manner reminiscent of Parmenides. It was largely among the 19th century Idealists who succeeded Hegel that the coherence *Theory of Truth* prospered. In this theory the marks of systematic unity, rather than mere correspondence to fact, became the test of truth.

(5) In theology the application of the principle has provided additional senses of the term : (a) It has sometimes meant that approach to religious belief where reason replace faith. (b) At other times it has been equated with Modernism in either its Protestant or Catholic forms, the former

standing for a critical study of Biblical texts, and the latter a reliance on reason which is excessive and leads to "false doctrine."

In its primary sense, rationality is a normative concept that philosophers have generally tried to characterize in such a way that, for any action, belief, or desire if it is rational we ought to choose it. No such positive characterization has achieved anything close to universal assent because, often, several competing actions, beliefs, desires count as rational. Equating what is rational with that is rationally required eliminates the category of what is rationally allowed. Irrationality seems to be the more fundamental normative category; for although there are conflicting substantive accounts of irrationality, all agree that to say of an action, belief, or desire that it is irrational is to claim that it should always be avoided.⁵

In descriptive sense, Rationality refers to those intellectual capacities, usually involving the ability to use language, that distinguish persons from plants and most other animals. There is some confusion about *whether* some non-human animals, e.g., dolphins and chimpanzees, are rational in this sense.

According to *Theoretical rationality*, it applies to beliefs. An irrational belief is indeed one that conflicts with what one should know and characteristics of an irrational belief is identical with the psychiatric characterization of a delusion. It is a person-relative concept, because what obviously clash with what should be known by another. On this account, any belief that is not irrational counts as rational. Various positive characterizations of rational beliefs have been proposed, e.g., (1) belief that are either self-evident beliefs by a reliable procedure and (2) beliefs that are consistent with the overwhelming majority of one's beliefs, but entire of these positive characterizations have encountered serious objections. *Practical rationality* applies to actions. For some philosophers it is symbolic to *Instrumental rationality* on this view generally called instrumentalism, acting rationally simply means acting in a way that is maximally efficient in achieving one's goals.

The topic is conjoined with Mind which means the subject of Psychology *Rational Psychology* is the priori study of the mind. This was a large component of eighteenth and nineteenth century psychology, and was contrasted by its exponents with empirical psychology, which is rooted in contingent experience. This item 'Rational Psychology' may also designate a mind, or from of mind, having the property of rationality. Current Philosophy of mind includes much discussion of rational psychologies, but the notion is apparently ambiguous. On one hand, there is rationality as intelligibility. This is a minimal coherence, say of desires or influences, that a mind must possess to be a mind. For instance, Donald Davidson, many functionalists, and some decision theorists believe there are principles of rationality of this sort that constrain the appropriate attribution of beliefs and desires to a person,

so that a mind must meet such constraints if it is to have beliefs and desires. On another pole, there is rationality as justification. For someone's psychology to have this property is for the psychology to be as reason requires it to be, say for that person's inferences and desires to be supported by proper reasons given their proper weight, and hence to be justified. Rationality as justification is a normative property, which it would seem some minds lack. But despite the apparent differences between these two sorts of rationality, some important work in philosophy of mind implies either that these two senses in fact collapse, or at least that there are intervening and significant senses, so that things at least a lot like normative principles constrain what our psychologies are.⁶

Rationality of Mind in Theravada Buddhism

According to Pali-English Dictionary of the Pali Text Society, London, Pali Mind or Citta refers⁷ "Sanskrit Citta, pp. of Cinteti, cit op. Yutta>yuñjati, mutta>muñcati. It means the heart (Psychologically), i.e. the centre and focus of man's emotional nature as well as that intellectual element which inheres in accompanies its manifestations; i.e. thought. In this wise *citta* denotes both the agent and that which is enacted....., for in Indian psychology *Citta* is the seat and organ of that (Cetasā Cinteti). As in the verb (cint ti) there are two steps closely allied and almost inseparable in meaning, viz. cit and cet (citta and cetas); op. Ye. Should restrain, curb, subdue citta by ceto. In their general use there is no difference to be made between the two.....the meaning of Citta is best understood when explaining it by expressions familiar to as :

With all my heart; heart and soul; I have no heart to do it; blessed are the pure in heart; singleness of heart (cp. ekāgga); all of which emphasize the emotional and conative side of 'thought' more than its mental and rational side. It is only in later scholastic language we are justifying the term 'thought' more than its mental and rational side." Hence the Pali term *citta* signifies, in this context, "mind", "thought".⁸

There are some focuses in the Pali Canonical and Non-Canonical text about the rationality of Mind in Buddhism which are as follows -

At first, in Dhammapada of Suttapiṭaka of Saṃyutta Nikāya begin with the Twin Verses (Yamaka Vagga) which reveals the important of Mind-

Manopubbaṅgamā dhammā
manoseṭṭhā manomayā;
manasā ce paduṭṭhena
bhāsati vā karoti vā
tato naṃ dukkhamanveti
cakkaraṃ va vahato padaṃ
Manopubbaṅgamā dhammā;

Saswati Mutsuddy

manosetthā manomayā
Manasā ce pasannena
bhāsati vā karoti vā
Tato naṃ sukhamanveti
chāyā'va anapāyini.

i.e.

Mind is the forerunner of (all evil) states. Mind is chief; mind-made are they. If one speaks or acts with wicked mind, because of that, suffering follows one, even as the wheel follows the hoof of the draughtox. Again Mind is the forerunner of (all good) states. Mind is chief; mind-made are they. If one speaks or acts with pure mind, because of that, happiness follows one, even as ones shadow that never leaves.⁹ In the same text, in *Citta vagga* the Mind

reveals thus “Na taṃ mātā pitā kayirā -
aññe vā pi ca nātakā
sammā paṇihitaṃ cittaṃ
seyyaso naṃ tato kare.”

Which means what neither mother, nor father, nor any other relative can do, a well-directed mind does and thereby elevates one.¹⁰ From the name of this vagga, it has been clear that the entire vagga has been explained about the various characteristics of mind. In the Twin verses, it has been found that all results are the fruit of our thoughts, it is founded on our thoughts, made up of our thoughts. In the ten pairs of parallel verses of the present vagga the term ‘conditions’ or dhamma is, in fact, a multisignificant word. Here “it is used in the sense of kamma or karma which stands for volition (cetanā) and other mental states found in any particular moral or immoral type of consciousness. In the first verse the term dhamma refers to mental states (Cetasikas); in the second, it is good mental states arise. Indeed mind is the forerunner of all good and bad mental states. Cetana or volition is the most important of all mental states. Cetana or volition is the most important of all mental states and that’s why deeds become good and bad evil according to the pure and impure states of mind.”

Again when it is said in citta vagga about the controlled mind or well-directed mind, it signifies that mind is directed towards the ten kinds of meritorious deeds (kusala), viz-

1. Generosity, 2. Morality, 3. Meditation, 4. Reverence, 5. Service, 6. Transference of merit, 7. Rejoicing in (other’s) merit, 8. Hearing the Doctrine, and 9. Teaching the Doctrine and 10. Straightening one’s right view. Entire these ten types these can be said - *Sammāpaṇihitaṃ Cittaṃ* the opposite of which is *micchāpaṇihitaṃ cittaṃ* or ill - directed mind “that is directed towards the ten kinds of evil (Akusala), Viz-

1. Killing, 2. Stealing, 3. Unchastity, 4. Lying, 5. Slandering, 6. Harsh

speech, 7. Vain talk, 8. Covetousness, 9. Ill-will and 10. False beliefs.¹² So, with all of these type of similes Dhammapada explains a clear picture of mind.

Then, in *Dhammasaṅgaṇi* of Abhidhammapiṭaka Mind describes as “The thought which on that occasion is ideation, mind, heart, that which is clear, ideation as the sphere of mind, the faculty of mind, int̄lection, the skandha of intellection the appropriate element of representative intellection-this is the thought that there then is.”¹³ According to *Dhammasaṅgaṇi* *citta* is defined as that thing which thinks of an object. The verbal root \sqrt{cinta} is used in the most comprehensive sense and, therefore, the terms like *Citta* and *viññāna* are almost synonymous.¹⁴ *Samyutta Nikāya* also supports the same statement-cittaṃ iti pi mano iti pi viññānaṃ.¹⁵ In the commentary of *Dhammasaṅgaṇi* (*Atthasālinī*) Rhys Davids comments : “By *citta* is meant that which thinks of its object, is aware variously. In as much as the word is common to all states or classes of consciousness, that which is known worldly, moral or immoral or the great inoperative, is termed ‘consciousness’ because it arranges itself in a series by way of appreciation in a process of thought. And the resultant is also termed ‘consciousness’, because it is accumulated (*cita*) by *kamma* and the corruptions.”¹⁶ In the *Abhidhamma*, *citta* refers exact meaning of consciousness as one of the four *Paramatthas* or *Realities* in the ultimate sense-Tattha vutt’ bhidhammatthā catudhā paramatthato / cittaṃ cetasikaṃ rūpaṃ Nibbānaṃ’ iti sabbathā.¹⁷ It has been observed that *citta*, *cita*, *cittuppāda*, *Nāma*, *Mana*, *Viññāna* are used in the same meaning and there are no difference between mind and consciousness. In *Abhidhammattha Saṅgaha*, *citta* has been described as 89 or 121 types of consciousness, which are classified under-kāmāvacara (54), Rūpāvacara (15) Arūpāvacara (12), Lokuttara (8/40). But in *Rūpārūpavibhāgo* of Buddhadatta thera explain the same matter as kusala (21/37), Akusala (12), Vipāka (36/52) and kriyā (20). But both of the text describe the position or mental condition or different stages of *cittas* or consciousness. These stages of *cittas* in narrow on worldly condition and Higher or Supramundane condition, the way of *jhana* also has been described here.¹⁸

Conclusion

In fine, it may be said that though the complexities of mind in worldly life, Buddhism is indeed rational and optimist to overcome all of the nudity and dirtiness of mind. By exact investigation our immediate situation, we can learn how an integrated patterning of mind can totally free us from our Self-imposed restrictions. The *Abhidhamma* systematizes Buddha’s teachings and is one of the best ways we have of knowing ourselves. As a science of mind, the *Abhidhamma* is such a vast subject that one could spend a life time studying the tradition of just one school.¹⁹ So, the original doctrine of the Buddha is in fact as optimistic as any optimism of the west. To call it

“Pessimism” is merely to apply to it a characteristically western Principle according to which happiness is impossible without personality. The true Buddhist Looks forward with enthusiasm to absorption into eternal Bliss.²⁰

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A Brief Survey of Pāli Vocabulary and Buddhist Literature in Telugu Language

V.V.S. SAIBABA

I

Pāli Vocabulary & Its Impact on Telugu Language

There are a number of Prākritis including Pāli which belong to the middle Indo-Aryan group. These Prakrits form a connecting link between Sanskrit and modern Indian languages. Prakrit Literature, especially the Jaina Sauraseni has a pretty long history in South India. The vocabulary of South Indian languages such as Tamil, Kannada and Telugu is largely influenced by Prākrit and Pāli and the latter in turn are also indebted to these languages. For instance the 'Tadbhava' element found in Kannada is the main feature of Prākrit. The original ideas of Jainism and Buddhism are found first in Prākrit and Pāli and later they entered into the regional languages. For example we come across many words of Telugu origin in Hala's *Gāthāsaptasati*. (I. c. A.D.).

In ancient Āndhra Prākrit languages flourished for about eight centuries during 4c. B.C. - 4c. A.D. As Pāli was the language of the Buddhist authentic works, it was used in both secular and religious spheres whose impact can be seen on Telugu language. Based on the numismatic evidence of a Coin which belongs to the reign of Vāsistiputra Pulamāvi a Śātavahana ruler, we can infer that in Andhradesa there existed a non-Aryan language as the mother tongue of Āndhras. For instance 'Ku' a case ending, words like 'Māka', 'Arhana' in Deśi script etc., reveal the fact that the language of Āndhras was influenced by Pāli and other Prākritis. This regional language was known as 'Andhaka' language and its existence is testified by Acarya Buddhaghosa's *Papañcasūdanī* commentary according to which there were some imperfect translations of Pāli Tripitaka in Andhaka and Tamil Languages. The word 'Andhaka' is widely known in Buddhist literature. According to Buddhist works. 'Andhaka' Buddhist sect was prevalent in Godavari river bed. The Āndhra race which was referred to *Aaitreya Brāhamana* was none other than the Andhakas referred above. The word 'Āndhra' was transformed as 'Andhaka' in Prākrit. Hence by 4c. A.D. it appears that Andhaka had flourished as a literary language. While discussing this theme Dr. Nalinaksha Dutt a renowned Buddhist scholar asserts that 'Andhaka' can be regarded as the ancient form of 'Āndhra' (i.e., Telugu). It is probable that the literature of Andhaka language was intended for religious propagation as evident by the royal inscriptions in Prākrit languages before the Christian era. That is why perhaps many kings of those times got their inscriptions written in Prākrit languages only. After 2c. A.D. some kings had begun to patronize Sanskrit. It is evident from the inscriptions of Renāti Chololu, East Chalukyas,

Jinagangadhara and works like the *Kavijanāsraya* (10c. A.D.) that since 7c. A.D. there existed a literature in Andhra based on Andhaka language. Due to the religious revolution in Āndhradeśa in the end of 6c. A.D. and the beginning of 7c. A.D. Buddhism was displaced by Śaiva and Jaina religions. Consequently Andhaka literature which was meant for propagation of Buddhism was disappeared. Also due to the keen interest and preference of great Āndhra poets like Nannaya who rendered the early portion of *Mahābhārata* into Telugu, Prākṛit and Pāli words could not earn place in their writings. Whereas some of them were retained in the layman's language, others took shelter in royal edicts and inscriptions.

In course of time Andhaka Language was transformed into 'Āndhra' language. Even by 11c A.D. the two terms 'Āndhra' and 'Telugu' were used as synonyms. Except the stray attempts of poets like Ketana (14c. A.D.) and some 20th century compilers of Telugu Lexicons who made attempts to study the influence of Prākṛits on Telugu, it seems that the Andhra linguists very much neglected to study the impact of Prākṛits on 'Telugu'. A number of works in history on Andhra language which clinged only to Dravida language did not notice the influence of Prākṛits on Telugu. The impact of Prākṛits on Indian languages which were in use for about eight centuries in India in general and Āndhradeśa in particular had been neglected by language experts.

The term 'Piṭaka Pāli' was a collective name for Buddhist religious literature. Consequently its language was called as 'Pāli' in South India. Due to the arrival of Jain Ardhamāgadhi, Paisāchi and Maharāshtri, many Prākṛit words unrelated to 'Pāli' entered into 'Telugu'. For instance Telugu words 'Divi' 'Dīvi' are synonymous to Sanskrit 'Dvīpa' and Pāli 'Dīpa'. Therefore, in order to have a comprehensive understanding of Telugu language, a study of Prākṛit languages like Pāli is very essential.

Except the letters 'Ṛu', 'Rū', 'Lu', 'Lū', 'Sa', 'Sha' contained in the Tatsamās of Telugu, the rest are in 'Pāli'. Even before Sanskrit entered in Āndhradesa the Tatsama vocabulary of eight hundred years might have entered in Telugu. There are over a two hundred Telugu words derived for Pāli. For instance, the words 'Amma' 'Ayya' which indicate blood relation; Telugu pronouns like 'Thanu', 'Athanu', 'Thana', 'Thānu'; numerals like 'Udda', 'duga', 'chakka'; agricultural terms like 'anke' 'acchukattu' 'ode', 'kanche', 'kallamu', 'nageli', 'kādi', 'kāvadi', 'pallamu' vaṅka; words related to food such as 'Kancamu' 'Thatta', 'Ambali', 'Ganji', 'Kāramu' 'Kajjakāya', 'Thāmbūlamu', 'Poka'; words which denote dress material such as 'Batta', 'Cheera', 'Dhovati', 'Payyada', 'Cheragu'; words that indicate profession Viz., Vadrāṅgi, Kammari, instruments like 'Kattera', 'Kodavali', 'Palugu', 'Guddali'; the words related to economics, i.e. 'Lanchmu', 'Vaddi', 'Sunkamu', Verb-forms like arikattu, ādhukonu, edugu, oddu, parimārchu, bujjaginchu, vedhinchu and many others played a vital role by contributing to the foundation of the castle of Telugu languages of Āndhras.

Many of the Pāli words entered in the same form into Telugu whereas some of them entered in transformed forms. According to the *Peta vatthu* Commentary 'Amma' in Pāli denotes 'Mother'; besides it was used as a word of reverential address of any women. Although in other South Indian languages 'Talli' is called by such words as 'Thāyi', Telugu retained the Pāli word 'Amma' which indicates its close relation with Telugu. Whereas according to Pāli *Jātakamālā*, 'Ayya' is only a word of reverence, in Telugu, besides the reverential connotation it denotes 'father' (Thandri). According to the Pāli *Mahāvamsa* the word 'Uddha' refers to Number 'Four'. Rhys Davids explained that from 'Chaturdha', the end form 'Uttha' became 'Uddha' due to varnalopa. More probably the contemporary Andhra scholars of those times interpreted it in the sense of uddar of a cow or she-buffalo (which consists of four udders). A 'oodha' might have become 'uddha'. For instance to communicate 3½ or half less than four in Pāli "addha uddha" is used.

According to Pāli work *Milindapañha* 'Kamsa' denotes a special mineral. According to the *Jātakamālā* that utensil which is made of Bell-metal is also called as 'Kamsa'. The Telugu 'Kanchu' is derived from Pali 'Kamsa'. In Andhradesa by 1c. A.D. Bell metal was known and hence from Pāli only the word must have been derived. In Pāli 'Kattari' was used in the sense of scissors which is shifted to Telugu 'Kattera'. According to the *Dīgha Nikāya* the worker who deals with metals was known as Kammāra (which is vikriti of Sanskrit form Karmara). The Telugu form 'Kammari' (which was transformed from Pāli Kammāra) denotes one who shapes articles with Iron.

According to the *Vinaya Piṭaka* Pāli 'Kūra' indicates "a prepared dish of food". In Telugu this word is restricted only to dishes prepared with vegetables and leaf-vegetables. According to Pali *Samyutta Nikāya* the word 'Khāra' denotes a dual meaning of being 'saltish' and "burning flavour". But Telugu word Kāramu retained only the later sense of the word.

II

Telugu Buddhist Literature in Nineteenth and Twentieth Centuries

Telugu Buddhist Literature in Nineteenth and Twentieth Centuries deals with a brief sketch of the Telugu and English Literary contributions of Āndhras to Buddhism can be seen in various forms Viz., Histories on Āndhra Buddhist era; words on Buddha's life and mission; Buddhist poetical works, plays and dramas; translations of Buddhist texts from Pāli and Sanskrit and Scholarly expositions on Buddhist Philosophical doctrines in Telugu and English both in published and unpublished form within and outside Andhra Pradesh.

Coming to modern times, Andhra Pradesh produced scholars of great eminence in different facts of Buddhist thought, History, Art and Architecture, Philosophy and Literature. In this connection special mention may be made of Dr. K.R. Subrahmanyam's *Buddhist Remains in Andhra* (Pub. 1932)

Prof. R. Subramanyam's *Archaeological Report on Salihundam*. During the later half of 1940 and first half of 1950 Pandit K. Somasekara Sastri, an Andhra Scholar of Andhra University, Visakhapatnam in collaboration with Prof. Saileswar Sen of the Faculty of Philosophy, Andhra University attempted to restore Nāgārjuna's auto-commentary on his *Madhyamika Śāstra*, from Wallesser's German Translation of the Tibetan recension of the Text. Later Pandit Somasekara Sastri composed *Subodhini Vyākhyā* on the *Madhyamika Kārikās*. Prof. K. Satchindenanda Murthy wrote a critical biography of Nagarjuna. Prof. Murthy, the recipient of Padmavibhushan and B.C. Roy National Awards, has also delivered a number of lectures on Buddhism such as *The Āndhras' Contribution to Buddhism* and *Naihsreyasa Dharma*. An Āndhra Lady Rayadurgam Vijayalakshmi has been awarded M. Phil., and Ph. D. for her dissertations in Telugu Buddhist Literature by the Madras University.

Literary history of Āndhras in Telugu also shows their significant contribution since as early as 1926 till contemporary times. Quite a large number of translations of Buddhist works and expositions on Lord Buddha's life, discipline, doctrine and history of Buddhism prose and poetical works and plays on different life events of Buddha have been published. Of the translations on Buddhist works the *Dhammapada* occupies the first and foremost place. It is translated into Telugu by scholars like Shri Raja Vasireddy Durga Sadasivesvara Prasad and Shri Kilambi Rangacharyulu (1926), Brahmachari Anandamohan (1949), Cherla Ganapati Sastri (1953) besides others. Prof. P. Sreeramachandrudu rendered it from Pali into Sanskrit and English. Noted scholars like Sri Tirumala Ramachandra has rendered into Telugu Ksemendra's *Bodhisattvavādāna Kalpalata* (1963) and with Shri B. Venkataramanayya the *Lalitavistara*. Late Shri Sivasankara Swamy translated all Jataka Tales into Telugu. Late Shri G.V. Krishna Rao translated the *Vigraha Vyāvartani* (1958). His other translations of Nagarjuna's namely the *Mūlamadhyamika Kārikā*, *Bhavasankrānti Sūtru Vrtti*, *Mahāyāna Viṃśaka*, the *Ratnāvali* are said to have been lost. Of the recent works mention may be made of Vadrevu Patanjali's *Vajracchedika* (1958), Shri P.V. Ramanareddy's the *Mahāyāna Viṃśikamu* (1956), Sri Kodali Lakshmi Narayana's *Nāgārjuna Charitra* and *Aryadeva Charitra* (1962). Prof. P.S. Sastri translated a number of short Mahayana Treatises into Telugu such as *Prajñāpāramita Hṛdaya Sūtram*, Dignaga's *Ālambana Parīksha* (1955), Nāgārjuna's *Mahāyāna Viṃśika* which are published in Ramakrishna Prabha, Madras during 1953-60. A contemporary devoted propagator of the Buddhadharma Sri B. Veerabhadra Rao has translated into Telugu about twenty booklets, many of which are originally published by Kandy, Srilanka. Viz., *Buddha Dharma Sangrahamu* (1973) of Bhikshu Narada Thera, *Bauddham Kevalam Bhikshuvulakenā* (1974) *Bauddhamu Propaṅca Sānti*.

Of the Telugu works on Life of the Buddha, Tirupati Venkatakavulu's

Buddha Charitra, Sri Puttaparti Narayana Charyulu's *Buddha Bhagavānudu* (1952), Shri Chilakamarti Lakshmi Narasimham's *Siddhārtha Charitramu* (1920) Shri Ramakrishna Brahmachari's *Buddha Carya* (1951). Shri Divakarla Venkatavadhani's *Buddha Charitramu* (1976) Shri Cherla Ganapati Sastri's *Buddha Bhagavānudu Jīvita Sanghatanalu* (1959) and Buddha Bhagavānuni Charitra (1977) and Shri Duggirala Balaramakrishnayya's Sri Gautama Buddha Charitram (1963) and *Buddhapurāṇam*, Bevara Veerabhadra Rao's *Buddhuni Jeevitam* (1973) rendered into Telugu from English originally by A. Christafore Albutts and *Buddhudu Āyana Jeevitamu Bodhalu* (1975) translated by Ven. Piyadassi Thera are well known.

Of the Telugu expositions on Buddhist Doctrine : Sri Ratnakara Balaraju's *Buddha Darsanamu* (1962) Sri Potukuchi Subrahmanya Sastri's *Avaidika Darsanamulu*, Shri Kappagantula Lakshmana Sastry's *Bauddha Darsanamu* (1969) and the unpublished manuscript of Late Shri Anubhavananda Swamy's the *Sarva Siddhānta Sāra Saurabhamu* (Bauddha Khandamu) published by Anubhavananda Granthamala, Bhimunipatnam are worthy to mention.

The Telugu social and political Historical accounts of Buddhism include (i) Shri Veluru Satyanarayana's *Bauddha Mahāvanmayamu* (1925) Shri Ratnakara Balaraju's *Bauddhayugamu*, 2 Vols, (1960) are note worthy works. Of the many poetical works connected with Buddhist themes, special mention may be made of Shri Jandhyāla Pāpayya Sastry's *Prema Murthy* (Buddha Charitramu) (1963) Dr. S.T. Jnanananda Kavi's *Āmrāpālī* (1974), Pingali Lakshmi Kantam and Katuri Venkateswara Rao's *Punrāgamamu* (1981) B. Veerabhadra Rao and Shri V. Srinivasa Rao's *Bauddha Geyalu* (1981). Shri Dasaradhi's *Mahābodhi* (1963) and Dr. C. Narayana Reddy's *Nāgārjuna Sāgaram* (1955) are popular.

As regards the influences of Buddhist literature on Telugu writings, the Andhra *Mahābhāratamu* of the poet-Triad, a master-piece of Telugu prose-poetry of 11c. A.D. was influenced by the Buddhist literary form of Champu. The play writing of Andhras which earned to them great reputation was influenced by Buddhist literature. The compositions of saint-poets like Tyāgaraja, Kshetrāyā and Annamācharya echo the Buddhist canonical works like *Thera-Therigatha*. Telugu spiritual works like the *Ādhyātma Rāmayanamu* was written in the Buddhist literary pattern.

During the 19c. A.D. veterans like Paravastu Chinnayasuri and Kandukuri Veeresalingam had produced most effective prose works in Telugu under the influence of Buddhist Gadya Sahitya. Telugu linguists like Gidugu Ramamūrthi and famous Andhra play writers like Gurajāda Appa Rao might have been inspired from the Buddhist literature and language.

This brief survey of *Pāli vocabulary and Buddhist Literature in Telugu language* reveals the profound influence it exercised not only on the socio-political life of the people, but also on its education, language, and literature, religion and philosophy. As Prof. Kamalanathan rightly observes :

“Whether pure or perverted, Buddhism had always left a deep impact on the Telugu society, on account of its emotional sentimental appeal to the hearts of millions of Āndhras whose attachment to the personality as well as the preachings of Buddha transcended the fate of Buddhism as such, in a strictly sectarian sense.”

Sources :

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3. Prof. K. Kamalanathan, *The Impact of Buddhism on Telugu Society*, S.V. University, Tirupati, 1981.
4. Prof. K. Satchidananda Murty, *The Andhra's Contribution to Buddhist Thought*, pub. International Telugu Institute, Hyderabad, 1980.
5. Prof. P.S. Sastri, *Avaidika Darsanamulu*, Sadhana Grandhamāla, Tenali, (A.P.), 1968.

An Outline Sketch of Śūnyatāsaptati

AIŠWARYA BISWAS

Śūnyatāsaptati¹ is one of the six dialectical treatises of Nāgarjuna, the study of which is required for a proper comprehension of the Madhyamaka philosophy, an indispensable part of the Mahāyāna. Śūnyatāsaptati contains 73 verses in āryā metre² accompanied by a 'Svavṛtti'. Bhavya, Candrakīrti, Śāntarākṣita take for Nāgarjuna's authorship granted. But there is some confusion about the auto-commentary (Svavṛtti). Lindtner opines "I have seen no references or allusions to the Svavṛtti, but as its prose-style (i.e., to be sure, in Tibetan) is quite similar to that of the commentaries on VV* and VP*, there is no good reason to impeach its authenticity".³ It is significant that there is no salutary verse (Mangalācarana) in the beginning of the work. Ācārya Candrakīrti in his 'Yuktiṣaṣṭikāvṛtti' suggests that Śūnyatāsaptati should not be considered as an independent treatise. It must be treated as an appendix of Mūlamadhyamaka-Kārikā.⁴ Besides that autocommentary (Svaprajñāvṛtti), there are also two commentaries on the Śūnyatāsaptati, one by Candrakīrti and another by Parahita, lost in the original but preserved in Tibetan.⁵

As its name indicates, the Śūnyatāsaptati is devoted to an exposition of emptiness by means of the refutation of independent reality of factors. Like Mūlamadhyamaka-Kārikā, it treats a number of concepts from the Mādhyamika standpoint but it mainly concentrates on the true import of the saṃskṛta dharmas. In the introductory verse it is very aptly presented by the author as follows :-

1. The work is available only in Tibetan in translations made in the 9th-11th centuries A.D. - (i) *Śūnyatāsaptati - kārikā*, trans. by Gzon nu mchog, Gnan Dhar ma grags and Khu-lo (TP, No. 5227, Tsa fol. 27a-30b; TN, No. 3218, Tsa, fol. 24A-26A). (ii) *Śūnyatāsaptati - vṛtti*, trans. Jinamitra and Ye-ses-sde. TP, No. 5231, Tsa fol. 126a - 138a; TN, No. 3222, Tsa fol. 116b-128b, (iii) *Śūnyatāsaptati - vṛtti*, trans. Abhayakara and Dharma grags. TP, No. 5268, Ya fol. 305-381b; TN No. 3259, Ya fol. 295a-375b, (iv) *Śūnyatāsaptati - vṛtti*, trans. Parahita and Gzon nu mchog. TP, No. 5269, Ya fol. 381b-425a, TN, No. 3260, Ya fol. 357a-420b. for details, Lindtner's Nagarjuniana, p. 32.
 2. T.R.V. Murti says . "Śūnyatāsaptati expounding the theory of the unreality of things in 66 anuṣṭub stanzas;" The Central Philosophy of Buddhism p. 89, Lindtner differs from that, Ibid. p. 31 (Specially, f n-94):
 3. Lindtner, Ibid. p. 31.
 4. Dorje, Sempa, ed. Śūnyatāsaptatiḥ of Ārya Nāgarjuna, p. 1. f.n. 2.
 5. Lindtner, Ibid. p. 31.
- * Vighraharyāvartanī.
* Vaidalyaprakaraṇa

Utpādashthitibhaṅgāstināstihīnasamottamam/
laukikavyāvahārāttu Buddhenoktaṃ na tattvataḥ//

Origination, duration, cessation, existence, non-existence, bad or good etc. are declared by Buddha from empirical point of view, not from the absolute standpoint.

In the Seventh Chapter of Mūlamadhyamakakārika-‘Saṃskṛta Parīkṣā’ (The Examination of the Conditioned), Ācārya Nāgārjuna initiated to reject the Sarvāstivāda and Sautrāntika interpretations of saṃskṛta dharma. In the first line of the first verse of this chapter Nāgārjuna indicates that the saṃskṛta is characterized by the three characteristics⁶- origination, duration and cessation.⁷ This indeed is a statement attributed to Buddha. In the early discourses of Buddha, it is said : “Monks, there are these three characteristics of the saṃskṛta dharma. The origination of that saṃskṛta dharma is evident. Its cessation is also evident. Change of what has come to endure is also evident.” The equation of saṃskṛta dharma and pratītya-samutpanna occurs for the first time in interpretation of the Abhidharma. It was this latter tradition that Vasubandhu was recording when he said - “saṃetya sambhūya pratyayaīḥ kṛta iti saṃskṛtaḥ” - “those that are made by the conditions having come together are called saṃskṛtas”. The Sarvāstivādins seem to have understood the concepts of saṃskṛta as mere refutation of the belief in the production of an event by a single cause- ‘eka pratyaya janitaṃ’. Yaśomitra, also, commenting upon this statement, goes on to say that saṃskṛta and pratītya samutpanna are, therefore, synonymous, thereby, obliterating the semantic difference between “made” (kṛta) and ‘origination’ (utpanna). This erroneous equation was to lead to further complications. For early Buddhism, both saṃskṛta and asaṃskṛta are pratītyasamutpanna. Yet if, as explained by the Sarvāstivādins, saṃskṛta is identical with pratītyasamutpanna, then one cannot speak of these three characteristics in the context of the asaṃskṛta.⁹ Nāgārjuna points out this departure of the realists from the original teaching of the Master and says-

6. Yadi saṃskṛta utpādatatra yukta tri-lakṣaṇī / MMK, Ch-VII, kā-1, MKV (P) pp. 145-46, MKV p. 59.

7. Utpāda-sthiti-bhaṅgānāṃ anyat saṃskṛta-lakṣaṇa/
asti ced anavasthaivaṃ nāsti cet te na saṃskṛtaḥ//
Ibid. Verse-3.

Here it also indicates that ‘if there are to be no such (characteristics), these would not be conditioned. MKV (P) p. 147 and MKV (V), p. 60.

8. ‘tūnimāni bhikkhave, saṅkhatassa saṅkhata lakkhaṇāni katamāni tīṇi? Utpādo paññāyati, vayo paññāyati, ṭhitassa aññathattaṃ paññāyati/imāni kho bhikkhave, tīṇi saṅkhatassa saṅkhatalakkhaṇānī’ - Saṅkhatalakkhaṇa-Suttaṃ, Aṅguttara - Nikāya, P.T.S., p. 136-40.

9. Kalupahana, D.J. (ed.) Mūlamadhyamakakārikā of Nāgārjuna, pp. 159ff.

Yathā māyā yathā svapno gandharvanagaraṃ yathā/
tathotpādistathā sthānaṃ tathā bhaṅga udāhṛtam//

Ch. - VII kā. - 34.

i.e. as an illusion, a dream, a city of gandharvas, so have origination, duration and cessation been exemplified. Ācārya Candrakīrti, in his commentary on Yuktiṣaṣṭikā indicates very clearly that the Śūnyatāsaptati was written by Nāgārjuna to solve those problems in connection with 'yathā māyā yathā svapno'etc.¹⁰ That is why Śūnyatāsaptati could not be considered as a separate text. However, the method of argument employed by Nāgārjuna in this very work is the same as to be found in the Mūlamadhyamaka-kārikā and other fundamental works of the Mādhyamika school. It may briefly be described as a method of argument which employs the tenets of the opponent of the system in order to demonstrate the ultimate inconsistency of the doctrine advocated by the opponent. Therefore, with few exceptions, it is the doctrine advocated by Ābhidharmika schools of Buddhism, or in other words, the Buddhist realists, that are refuted in the Śūnyatāsaptati. In the Śūnyatāsaptati, the reality of factor (dharma), aggregate (skandha), sense (āyatana) as well as that of causality (Pratītyasamutpāda), Karma and impermanence (anityatā) is systematically refuted. On the basis of the facts of the reality which is accepted by the opponent Nāgārjuna establishes the impossibility and relativity of the concepts which make up his universe of discourse, thereby revealing the nature of the ultimate real which is empty and devoid of conceptualization. It may be said that the very interdependently originated nature of phenomena constitutes their ultimate lack of independent existence and therefore their emptiness. Thus, interdependent origination and emptiness, far from being contradictory, are in reality identical in import. Rightly avers Peter Della Santina, "Like the Mūlamadhyamaka - Kārikās, the Śūnyatāsaptati treats a number of concepts from the Madhyamaka standpoint. However, because of its brevity, consisting of only seventy stanzas along with their autocommentary, the ideas presented in the Śūnyatāsaptati are more easily assimilated than those found in the Mūlamadhyamaka-kārikā".¹¹

10. Vide. Dorje Sempa, Ibid

11. 'Encyclopedia of Indian Philosophies, Vol-VIII, p. 133.

Factors Required for the Process of Verbal Understanding in Indian Philosophy

HEMLATA PANDEY

Once a literary piece of art is produced, it is read by the reader and thereon begins the process of his understanding of that piece of literature. How does he arrive at an understanding of the discourse, what are the necessary equipments that he should possess for such an understanding are some of the interesting questions which have been dealt with, in the Indian tradition, quite elaborately. Mainly, the systems of Nyāya, Mīmāṃsā and Alāṅkāraśāstra along with the later grammarians have discussed these issues in their respective systems. Let us see, what are the factors that are required of the process of verbal understanding, how they are understood and viewed by various systems of Indian Philosophy in general and by Mīmāṃsā and Nyāya in particular. The factors may be listed as : (1) *śabda* or *pada*, (2) *artha*, (3) relation between *śabda* and *artha* (4) *āsati* (5) *yogyatā* (6) *ākāṅkṣā* and (7) *tātparya* or intention of the speaker.

If one wants to know the meaning of the sentence obviously he must know these factors. We in this paper, first of all, discuss regarding these conditions, then show how these factors help of the process of verbal understanding.

Here, the first factor is *śabda*. Etymologically, *śabda* means *dhvani* or sound. Literally it stands for 'word' (*pada*) and epistemologically it refers to a source of valid cognition., viz. verbal testimony. Sound is an attribute which is grasped by the sense of hearing and exists in ether. It is of two kinds. One is meaningful or articulate or word and another is meaningless or inarticulate or noise. For instance, (1) 'Bring a book', it is meaningful because from this expression one can understand its meaning easily. (2) But if a sound is produced from 'Tearing a paper' this is called meaningless one. In short, we may say that sound which is produced by contact and division, of two substances e.g. by the contact of stick or hand with the drum etc., or sound produced by division; such as the sound produced by dividing a bamboo-stick, or tearing a paper etc., does not refer to any referent in the external world and hence may be called meaningless. Whereas, the other category namely, 'language' or sounds produced in the form of collection of words are the meaningful ones as we have above. In the philosophical content however, '*śabda*' is a means of valid knowledge and it is defined as the statement of a trustworthy person.¹ Now, we should know what is *vākya* or sentence? Annambhaṭṭa has defined *vākya* as '*padasamūho vākyaṃ*' (*Tar. Sam. Sect. 58, p. 50*), which means 'a collection of (*padas*) words is a sentence'.

But it is only a formal definition, as the collection of words such as 'gauḥ-
aśvaḥ puruṣaḥ hastī' cannot be called a sentence. It is simply a list of four
items.

Thus, this definition needs some clarification and that is given by him
in the following : Sentence is the collection of *padas* or words possessing
ākāṅkṣā, *yogyatā* and *saṁnidhi*. This given more clear idea of what a sentence
is. Now, we have seen that a sentence of a reliable person (*āpta*) is called
śabdapramāṇa. So, let us now see who is an *āpta*? Annambhaṭṭa states :
āptastu yathārthavaktā (*Tar, Saṁ* p. 50), this means 'āpta' is that person who
speaks the truth. Vātsyāyana is his N.B. has made the point more clear. He
mentions the qualities or qualifications of an *āpta* as follow² :

- (1) Possession of relevant knowledge
- (2) Integrity of motivation &
- (3) Ability for adequate communication

Thus, that person is called or should be considered an *āpta*, who
possesses the direct and exact knowledge of things, who is moved by a desire
to make know to others things as he knows them, and who has an inexhaustive
ability to speak of it. Now, further, let us consider the above conditions in
brief : with regard to (i) it does not inform that a person is an expert because
the knowledge conveys only ordinary knowledge; it is not specialised or expert
knowledge. With regard to issue (ii) a man of integrity need not be an expert.
With reference to (iii) the ability to communicate adequately; when one can
see an object with his eyes (direct understanding of an object), for
communication; specialized or expert knowledge is not essential. As per the
Naiyāyikas the term *āpta* is not used only for an ordinary speaker but it
comprises God also. There are two kinds of *śabda* namely³ :

- (1) *Laukika* (*mandane*) and
- (2) *Vaidika* or *alaukika* ('scriptural')

Laukika is the *śabda* of human being and *Vaidika* is the *śabda* of God
according to the Nyāya system. Now, let us discuss the concept of *pada*.
Annambhaṭṭa in the *Tar, Saṁ* has defined *pada* as '*śaktaṁ padam*'⁴ this means
that which possess a relation with its meaning is called a *pada*. *Śakta* can
be paraphrased as *śaktiviśiṣṭa*. That which has śakti. *Śakti* is the relation
between a word and its meaning. Though this *śakti* the meaning of a word
is understood while the word is used.⁵ And this is the reason why a word
is called *śaktiviśiṣṭa*, e.g., *ghaṭa* is a word because it conveys its own
meaning. Thus, a *pada* is called *śaktaṁ*. So, whatever has a meaning is called
a *pada*.

According to Mīmāṃsā system of Indian Philosophy, *śabda* is eternal
(*nitya*). All Mīmāṃsā schools accept this eternality of *śabda*. This point is
discussed in the Mīmāṃsā system at length. This system holds that the relation

between the word and its meaning is natural i.e., eternal and therefore words and objects denoted by them are also eternal.⁶

According to Mīmāṃsakas, the expressed meaning of a word is a universal. They argue that there are reasons which point this fact. Why they hold such a view can be seen briefly as follows : The first cause for holding this view is, if we do not accept this then individual will be the meaning of a word and as they are different, the meaning of a word also would differ; also the individuals are innumerable, the meanings also will be so. To quote from *NSM* : 'tatra jātau eva śaktir na tu vyaktau vyabhicārād ānantyāc ca'.⁷

Let us take an example to make the point clear : if one utters the word 'ghaṭa' and it signifies an individual pot or a particular 'ghaṭa' then only that 'ghaṭa' is introduced by that word. And hence, if another 'ghaṭa' is presented to the hearer, he will not be able to know it is an individual is the meaning of a word and this another individual is different from the previous one. Thus, the result is *vyabhicāra* or to be precise, *anvayavyabhicāra* because the cause (i.e. the utterance of a word) is present but the effect (namely knowledge of the meaning) does not occur. But if the universal is accepted as the expressed meaning of a word then this difficulty is over, because all the individuals belonging to that class are known from one utterance of a word. Second ground that the Mīmāṃsakas have put forth is : 'śaktyānanta' which means : innumerable *śakrit* (would be necessary). To explain, if an individual is expressed by a word then as there are innumerable individuals so innumerable *śaktis* to express them will have to be accepted. This difficulty is also not there when universal is accepted to be the expressed meaning of a word.

Thus, Mīmāṃsakas hold that *śakya* or *śakyārtha* of the word 'ghaṭa' is *ghaṭatva* (*jāti*), and it stands for a 'ghaṭa' through *lakṣaṇā* i.e., it is a *lakṣyārtha*. Here, *ghaṭatva* exists in *ghaṭa* by *samavāya* relation. *Samavāya* is *nityasambandha* which exists between two things which are inseparable. Thus, here, the relation between the *śakyārtha* and the *lakṣyārtha* i.e., between *ghaṭatva* and *ghaṭa* is *samavāya* or inherence. And, hence, *ghaṭa* can be easily remembered when *ghaṭatva* is known. This is the contention of the Mīmāṃsakas.

With regard Mīmāṃsakas, the relation of word and its meaning is natural. The grammarians also agree with the view of Mīmāṃsakas that the permanent nature of the relationship between word and its meaning is understood from popular usage itself.⁸

As per the Naityāyikas the relationship between words and their meaning is conventional. Gautama in his *Nyāyasūtra* states that the meaning of a word is understood by the conventional usage.⁹

The Vaiśeṣikas also convey the same notion¹⁰; they specify that there

is no direct natural relation between word and its meaning but the same depends upon the convention. They argue that if there were any natural relationship between a word and its meaning, as between fire and burning, then the word should have already co-existed with the object signified, but we do not perceive any such relationship. A word does not co-exist with the object it denotes. The word 'fire' does not burn the mouth, and the word 'razor' does not cut it; nor does the word 'honey' sweeten the mouth.¹¹

Further they have asserted that if there is a natural relation word and its meaning there will not be different words standing for one and the same referent i.e., there will not be different languages. But this is not a fact. Therefore, the use of distinct words for the same object by different people is also against the theory of natural usage between words and their meanings.¹²

Naiyāyikas do not accept this stand of the Mīmāṃsakas. They point out that if *jāti* is the expressed meaning of a word then how can an individual enter into the structure of verbal understanding? Answer by stating that an individual can enter the content of verbal understanding through *lakṣaṇā*. Verbal understanding must be caused by *vṛtti*, so if the understanding generated by *lakṣaṇā* functions well, we should accept the explanation of verbal understanding by means of *lakṣaṇā* as it also is a *vṛtti* like *śakti* only.¹³ But such is not the case in the case of a sentence like 'ghaṭaṃ ānya'. When one hears this sentence, immediately he can understand that 'ghaṭatvaviśiṣṭaghaṭavyakti' or a particular individual pot which is qualified by potness should be brought. So, there is no problem to bring an individual into the verbal understanding, because *ghaṭatvājāti* and *ghaṭavyakti* are connected by the relation of *samavāya*. Hence, we have no difficulty of *anupapatti*, and so there is no necessity of *lakṣaṇā*.

Another point of the Mīmāṃsakas was that if a word stands for an individual then there would be endless number of meanings for the same word.

But this is answered by the Naiyāyikas by saying that for all members of one class only one *śakti* is accepted. This *śakti* is God's desire by which we are able to understand all members of one class; and that is permanent desire. Desire means *icchā* which is single or *eka*. Therefore, *śakti* is nothing but *īśvareccā*. Thus, Naiyāyikas reject the proposal of the Mīmāṃsakas that *jāti* is the primary meaning of a word and maintain their stand that *jātivīśiṣṭavyakti* is the primary meaning of a word. So far, we have discussed, the main factors that are involved in the process of verbal understanding namely, 'śabda, artha and the relation between them. In addition to these three, there are some more factors those are involved in the effect namely verbal understanding. They can be stated as follows : Viśvanātha states in the *NSM*: *āsattiyogyatākāṅṣātātparya-jñānam isyate kāraṇam* (*NSM, kārikā, 82*). This

means the knowledge of proximity, consistency, expectancy and intention (of the speaker) cause the verbal understanding.

Let us see how he defines *āsatti* or proximity.

Āsatti or *sannidhi* is the fourth important factor for understanding the sentencemening. It is nothing but the juxtaposition of words (in space and in time), because of which they signify one complete meaning. To understand the concept *āsati* better manner, let us see how Viśvanātha explains it : *vastutas tu avyavadhānājñānasyānapekṣitatvāt yatpadārthena yatpadārthasyānvayo' pekṣitastayor avyavadhānenopasthitiḥ śābdabodhe kāraṇam.*¹⁴ Here, we may take an example, '*girik bhukṭam agnimān devadattena*'. From this sentence, one may properly understand '*girik agnimān*' and '*bhukṭam devadattena*'. He is able to get this *śābdabodha* while he relates the word '*girik*' with '*agimān*' and '*bhukṭam*' with '*devadatten*'. So, one can have *śābdabodha* remembering the two meanings of the two *padas* with non-intervention of the two *padas*.

In the view of Bhaṭṭa school, there are two kinds of deficiency of *sannidhi* i.e., which is not uttered together and which is not signified by words.¹⁵ It will be difficult to understand for grammatical relation if one utters the words like 'Bring.....cow' at different times. And if one knows how to 'tie up the cow' but he does not know how to 'tie up the horse' even though the horse is seen in fornt as requiring to be tied up. Because the cow is not able to have the syntatic affinity with the word horse. So, the syntactic relation is possible only through the words.

But the Prābhākara school refutes this view and hold that *sarinidhi* means only the contact of the knowledge of the sence of what words are not essential.

As per the old Naiyāyikas, the remembrance of the meanings of words occur at a time. Viśvanātha also accepts this theory. But for making clear conception in this purpose he states another theory : *paraṃ tu tāvat padārthānām smarāṇād ekadaiva khale kapotanyāyenu tāvatpadārthānām kriyākārahāvenānvayarūpaḥ śābdabodho bhavātī kecit.*¹⁶ Here, *khala* means thrashingfloor and *kapota* means a pigeon. While erops are separated in that place naturally pigeons come down to eat the crops in that place simultaneously. Such as perception, the remembrance is also momentary, so it is not possible to have all the meaning of individual words one by one. So far, that *śābdabodha* is understood through the connection of the meanings of all the words in the sentence. Therefore 'the pigeons one the thrashing-floor' is the analogy of the method of simulataneous understanding of word-meanings *khalekapotanyāya* can be stated in the following verse :

Yrddhā yuvānaḥ śiśavaḥ kapotāḥ khale yathāmī yugapat pālanti tathaiva sarve yugapat padārthaḥ paraspāreṇānvayino bhavanti. (NSM, p. 353); just as small pigeons, young and old ones come down together to pick up grains, so the meanings of words of a sentence become corelated with each other simultaneously and not in an order.

Āssatti means words must be uttered at a particular time i.e. without any unnecessary time-gap. The proper order of the word is understood from the *ākāṅkṣā* but not from *āsatti*. For understanding this matter we can take the word 'ghaṭam'. Now, if we put 'am' before 'ghaṭa', we cannot get the proper knowledge of the meaning of 'ghaṭam'. To understand an exact meaning of the 'ghaṭam' we have to put 'ghaṭa' before 'am'. So, *ākāṅkṣā* helps arrange the words in the sentence in particular order and manner.¹⁷ But *saṁnidhi* is as essential as *ākāṅkṣā* without which verbal understanding is impossible.

Yogyatā or compatibility is the fifth important factor for understanding the sentence-meaning. Viśvanātha defines it as : *padārthe tatra tadvattā yogyatā parikīrtitā*.¹⁸ Here, 'tadvattā' should be paraphrased as 'padārthavattā'. In this case we may consider an example, 'ghaṭam ānaya'. From 'ghaṭam' we understand a 'ghaṭa' and its *karmatva* and from 'ānaya' *ānayana* and *kṛti* are understood.

According to Mīmāṃsakas, *yogyatā* is not the cause of verbal cognition. They opine that one can understand *yogyatā* after understanding the meaning of a sentence. One is unable to understand the relation between two *padārthas* before understanding the meaning of the sentence comprising two *padas*. *Śābdabodha* is nothing but the knowledge of the relation among the *padārthas* referred to by a sentence including these *padas*, and that relation is nothing but *yogyatā*. It *yogyatājñāna* is the cause of *śābdabodha*, *śābdabodha* which is *pramā* according to the Mīmāṃsakas has something new as its own content.¹⁹ *Pramā* is valid itself, so we cannot have *yogyatājñāna* before *śābdabodha*.

But the Naiyāyikas assert that *yogyatājñāna* is the cause of *śābdabodha* which can be of the nature of *saṁśaya* (doubt) or *niścaya* (definite) and from both of these *śābdabodha* arises.

The Navya-Naiyāyikas also do not admit the sentence 'Vahninā siñcati' because 'śābdabodha' does not occur from this sentence. They have explained as : *vahninā siñcatityādau seke vahnikaraṇakatvabhāva-rūpayogyatāniścayena pratibandhān na śābdabodhaḥ*.²⁰ Here, due to 'ayogyatāniścaya' verbal knowledge does not occur. We know very well that 'seka' cannot take *vahni* for its instrument. If there is any kind of hindrance, result cannot occur. This is the general rule.

But, there are two exceptional cases. One case is *laukikasannikarṣajanyajñāna*, and other is *doṣaviśeṣajanyajñāna*. An example of the first case is 'pītaḥśaṅkhaḥ'. Someone who suffers from jaundice recognizes a white conch-shell as yellowish. He knows that the *śaṅkha* has *Pītābhāva*. *Pītābhāvuvatt ābudhi* does not hinder the arising of *pītavattābudhi*. This case is excluded from the application of the general rule.²¹ The second case occurs such as : 'rajjuḥ sarpah'. One may introduce a rope as a snake, because

he does not perceive this object properly due to his absent mindedness. It occurs owing to be second case.

Ākāṅkṣā or expectancy is the sixth essential cause for understanding the sentencemeaning. It is a property of *pada*. It depends on the listener's desire to know other words to complete the sense. Śālikanātha defines it as :

*anvitasā' bhidhānārthamuktārthaghaṭanāya vā,
pratiyogini jijñāsā yā sā'' kāṅkṣeti gīyate.*²²

“The enquirey into the counter-correlative (meaning) which is for the sake of expression of the co-related or for the consistency of the already stated meaning is called expectancy.”²³ For example, word like cow, pot etc., require a verb to convey a complete meaning and also verbs require various *kāraṅkas* to express a complete sense.

Further, the idea would be more clear if we look at what Viśvanātha says on *ākāṅkṣā* : *yena padena vinā yatpadasyānvaṇānanubhāvavaktvam tena padena saha tasyākāṅkṣety artha.*²⁴ In this case we consider tow words like x and y. Here, if y is removed and x does not cause the understanding of the relation between these two meaning, than x cannot produce any meaning that means it has expectancy of y. To take an example, '*ghaṭam ānaya*'. From this sentence, the word *kriyāpada*, '*ānaya*' has an expectancy of the *kāraṅkapada*, '*ghaṭam*'. So, without the help of the verb a sentence cannot occur. Hence, *kriyāpadam vinā kāraṅkapadam nānvayabodham janayatī tena tasyākāṅkṣā.*²⁵

Annambhaṭṭa defines *ākāṅkṣā* in his '*Tarkasaṃgraha*' : *padasya padāntaravyatirekaprayuktānvayanānanubhāvavaktvam ākāṅkṣā*, (*Tar. Saṃ.* p. 52) which says : one word cannot convey a complet meaning in the absence of another word. It is clear that Annambhaṭṭa does not differ any from the other definitions discussed above.

Further, Viśvanātha in his *NSM* says : *ayam eti putro rājñāḥ puruṣo* “*pasāryatām ityādau tu putreṇa saha rājapadasya tātparyagrahasattvāt tenaivanvāyabodhaḥ puruṣeṇa saha tātparyagrahe tu tena sahānvayabodhaḥ syād eva*; here, we may consider an example, '*ayam eti putraḥ rājñāḥ puruṣaḥ apasāryatām*'. Here, the word '*rājñāḥ*', is derived from '*rājan*' and the genitive case-ending 'as'. This '*rājñāḥ*' is related with '*putraḥ*' or '*puruṣaḥ*'? In other words, '*ayam rājñāḥ putraḥ eti, puruṣaḥ apasāryatām*' or '*ayam putraḥ eti, rājñāḥ puruṣaḥ apasāryatām*'. Here, the word, “*rājā*” is not related only with the word “*putra*” but also with the word “*puruṣaḥ*”. Hence, one cannot understand the word '*rājāḥ*' should be related to which word. *Ākāṅkṣā* helps us understand the sentence meaning but it cannot give decisive understanding.²⁶

The last principle for producing *sābdabodha* is *tātparya*. Viśvanātha defines *tātparya* as : *vaktur icchā tu tātparyam parikīrtitam.*²⁷ *Tātparya* is defined as *vakturicchā* i.e., intention of the speaker. For producing

śābdabodha, there are two sides i.e., speaker and listener. Here, the hearer has to understand the speaker's intention to know the sentence meaning. The speaker always desires to convey a definite meaning through his utterance. If the desire or intention of the speaker is not known by the hearer then in some case the meaning of a sentence would be unintelligible.

Viśvanātha has explained it in his *NSM* such as : *tātparyam nirvakti—vaktur iccheti, yadi tātparyajñānam kāraṇam na syāt tadā saindhavam ānāyetyādau kaacit aśvasya kvacit lavaṇasya bodha iti na syāt.*²⁸ If *tātparya* is not the cause of verbal cognition, one is not unable to get the proper understanding of the sentence. For this purpose we may take an example, i.e. '*saindhavam ānaya*', it is very difficult to understand either a horse or salt from the same word '*saindhava*', which will not generate the proper '*śābdabodha*'. When a speaker utters a sentence, '*saindhavam ānaya*', the hearer immediately gets two meanings in his mind from the word '*saindhava*' namely 'horse' and 'salt'. The intension of the speaker helps decide one meaning out of these two. If one utters the sentence '*saindhavam ānaya*' at the dining table, it means 'Bring salt' and if he utters the sentence at the time of going for hunting it means 'Bring the horse'. Hence, from the same sentence two different meanings can be obtained, *tātparya* is known. So, the Naiyāyikas comprise, the role of *tātparya* is very important in the process of verbal understanding.

Mīmāṃsakas do not agree with the Naiyāyikas (i.e. *tātparya* is an essential factor) on this issue. That is way, there is a basic difference between these two systems of Indian Philosophy. As there is no speaker in case of Vedic sentences, they have made certain rules of interpretation for interpreting the Vedic sentences such as *prakaraṇa*, *abhyāsa*, *upakrama*, *upasaṃhāra* etc., *Prakarāṇa* means topic, 'Topic' means the main theme of a principal sentence.

The word *prakaraṇa* is applicable for the content or circumstances of particular verbal utterance. That is way, the Mīmāṃsakas do not accept that the *tātparya* is an essential factor for verbal understanding. We may take an example whatever discussed previously, i.e. '*saindhava*' in the example of '*saindhavam ānaya*' conveys the two meanings to the listener, but on the ground of the circumstances where the sentence is uttered the appropriate meaning is selected by him. If the word '*saindhava*' is uttered at the time of lunch or dinner the listener understands 'salt' and the same word in the another appropriate content above sentence conveys 'horse' without any difficulty. Thus, the necessity of *tātparya* can be satisfied through the *prakaraṇa* or context.

For having *śābdabodha* one must know the context in which the sentence is uttered. Of course context is not the direct cause of the *śābdabodha*. *Na ca tātparyagrāhaka prakaraṇādīnām śābdabodhe karaṇatvam asti ity vācyaṃ.*²⁹ Because context means *tātparyagrāhaka* i.e., that which makes us know the *tātparya*. Technically it is called *prakaraṇa*. There are so many

prakaraṇas but it is difficult to list all of them. e.g. *yoga*, *viyoga* etc., to understand the sentence. “There is no common character or *anugamakadharmā* of these factors excepting *tātparyajñānajanā katva* or the state of generating the knowledge of speaker’s intention. If *prakaraṇas* such as *yoga*, *viyoga* and so forth are the cause of *sābdabodha*, *tātparyajñānajanakatva* will be the *kāraṇatā-vacchedaka* of *sābdabodha*. Such *janakatva* is not a *jāti* and it is innumerable. To establish *kāryakaraṇabhāva*, it is preferable to regard as simple an entity as possible to be the *kāraṇatāvachchedaka*. *Tātparyajñānatva* is simpler than *prakaraṇādi* or *tātparyajñānajanaktva*, so *tātparyajñānatva* is selected as the *karaṇatāvachchedaka*. It means that *tātparyajñāna* is the *kāraṇa* of *sābdabodha*.³⁰

Itthaṅ ca vedasthale’pi tātparyajñānārtham īśvaraḥ kalpyate.³¹ Moreover, for understanding *Vedic* sentence, speaker’s intention is there. And that speaker is God (*Īśvara*). We are unable to understand the intention without the help of the author of the *Vedas*. However, verbal cognition cannot occur with *tātparyajñāna*.

One can say that the intention of the teacher of the *Vedic* sentence may cause the verbal understanding from the *Vedic* sentence. But *Viśvanātha* refutes this view and states : *na ca tātrādhyāpakatātparyaj-ñānam kāraṇam iti vācyam*.²³ There was no teacher in the beginning of the creation.

There is one more case which is difficult to explain. If a parrot utters a sentence then where is the intention to convey the meaning of the sentence? This may be answered in two ways : (1) either God’s intention is the cause of verbal understanding from a sentence of a parrot or (2) the intention of the teacher of the parrot is the cause of verbal understanding from a sentence of a parrot.

There are controversy in this issue i.e., intention of the speaker of these schools like *Nyāya* and *Mīmāṃsā* systems of Indian Philosophy. Here, we are not move interested to go in details on this purpose. This paper only attempts to highlight how to factors help for the process of verbal understanding in the various schools of Indian Philosophy.

Now, we look into the idea of *tātparyā* whatever *Ānandavardhana* has drawn. He has not used the term *tātparyā* but he uses the phrase ‘words and sentence meaning’ ‘*padārthavākyaṛtha-nyāyo*’³³ to signify the idea of *tātparyā*.

There is a more important point; that is, where we find to the field of *Alankāraśāstra*, we are no more in the ordinary world or to be precise in the real external world but we step into the world created by a poet. Here, the poet creates the world of art and artistic experience and just as God creates the real world. Therefore, his (the poet’s) language also is own language employed by him to make the reader derive pleasure from the poetic creation.

It is clear from this that the language which the poet uses is the fruit of his own desire or intention. When we are in this field we must remember that so far as the poetic language is concerned, there are two distinct powers of language viz. denotative power of language and suggestive power of language. Through the suggestive power of language, the poet is able to create more aesthetic relish to the readers, while through the other one, the result is less powerful.³⁴ To have a clear idea we may consider an example as below:

“When it is night for all creatures.
The saint doth keep vigil;
When the creatures are awake,
It will be night for the wise seer;

Here the sentence does not intend as its purport either the idea of night or the idea of waking state. What else is it then? The idea intended is being alive to the knowledge of reality and averse to unreality on the part of a sage. Hence, the expressed sense of the sentence is completely given up and the suggestive sentence is accepted which is very much charming and pregnant.³⁵

Ānandavardhana cites that suggestion is a special type of intention of the speaker. While stating what the special type of intention of the speaker means, he specifies that speech where suggestive elements are prominent and denotative ones subordinate is the special type of intention or suggestional that is the speciality of the poetic language. Thus, it is clear that any ordinary intention cannot be suggestion that leads to the aesthetic experience.³⁶

He then turns to the discussion that special intension alone is not the cause of the (beautiful) suggestive meaning which has unlimited scope and also points out further that this theory is quite in keeping with the line of thought of the Mīmāṃsakas.³⁷ Not only this but he also points out that the theory of suggestion has no clash whatsoever even with the logicians like of thinking. As they accept that the relationship between word and its meaning is coverntional, it is not contradictory to the theory of suggestion.³⁸

Thus, it can be said that the views of various schools regarding the nature of *tātparya* are not every different from each other. *Tātparya* is nothing else than the intentions of the speaker. It can be extended to the import of a sentence which is intended to be conveyed by the speaker. After all, we find that it plays a significant role in the understanding of the sentence-meaning then it must be known before the sentence meaning is known.

Ānandavardhana says that the intention of the speaker is also revealed by the parts of a sentence i.e., letters, words i.e., stems and suffixes and prefixes.

For Mīmāṃsakas the intension is known by the whole and not by the parts of a sentence whereas, Naiyāyikas stand is that it is inferred on the basis of the marks like content etc.

Thus, we have seen what is *tātparya* according to Mīmāṃsā, Nyāya and also according to the dhanikāra and have also seen briefly how it is known by the hearer.

The process of *śābdabodha* begins when one listens to a sentence or one reads a sentence. When a sentence is heard, the hearer obtains *padajñāna* i.e., knowledge of words, as the sentence is nothing but the collection of words. It is defined in the system as '*padasamūhaḥ vākyaṃ*'.³⁹ Once the sentence is heard, the hearer remembers the meanings of the word. Thus, the second step in the process of verbal understanding is *padārthasmarana* i.e., remembrance of word-meanings. Here, that the hearer knows the language of the speaker is taken for granted as mentioned before. Unless he knows the language he cannot remember the meanings of words. For example, when one hears the word *ghaṭa*, he has the knowledge of *ghaṭa-pada* or the word *ghaṭa*. After that he remembers the meaning of the word *ghaṭa* i.e., '*kambuḡrīvādimān*' - one which possesses neck like conch-shell, then the meaning of the word *ghaṭa* is understood. Thus, knowledge of words is the instrument and the relation between a word and its meaning is the auxiliary cause for *śābdabodha*.

So, in this paper, we already have seen what are factors and how they are able to get the process of verbal understanding in the various systems of Indian Philosophy.

References and Note :

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2. *āptah khalu sākṣākr̥tadharmāyathādr̥ṣṭasyārthasya cikhyāpayiṣyā prayukta upadeṣṭā*. *Nyā-Bhā*. 1.1.7.
3. *vākyaṃ dvividham. vaidikam laukikam ca. vaidikamīśvaroktatvātsurvameva pramāṇam, laukikam tvāptoktam pramāṇam*. Annambhaṭṭa, *Tarkasamgraha*, *ibid.*, p. 53.
4. *Tar. Sam* *ibid.*, p. 50; Viśvanātha-Pañcānan Bhaṭṭacārya, *Nyāya-siddhānta-Muktavati* : Ed. by Sri Nrisinha-Dev-Sastri, with '*Prabha*' Commentary, *Vyas Prakashan*, Varanasi, 1990, p. 332; *te vibhaktiyantāḥ padam*. *Nya-su*, II.
5. *śaktiśca padena saha padārthasya sambandhaḥ*. *NSM*, *ibid.*, p. 268; Also see, *padapadārthayoḥ sambandhāntaram eva śaktiḥ, vācyavācakabhāvaparaparyāyā*. Nāgeśabhaṭṭ, *Laghumañjusā*, Kashi Sanskrit Series, 44, Benares, 1925, p. 28.
6. *autpattikas tu śabdasyārthena sambandhastasya jñānamūpadeśo avyatiṛekāścā arhte anūpalabdhe tatpramāṇam bādarāyaṇasya anapeksatvāt*. *Mīmāṃsā-Sūtra*, 1.1.5.

7. NSM, *ibid.*, p. 326.
8. Kātyāyana's *Vārttika begins :siddhe śabdārthasambandhe lokataḥ.....*; Vide also Patanjali's *bhāṣya* on that. Bhartṛhari also says (VP. 1.23); *nityās śabdārthasambandhāḥ*.
9. *na sāmāyikatvācchabdārthasampratyayasya. Nyā-Sū. II. 1.5*
10. *sāmāyikas śabdād orthapratyayaḥ, Vaiśeṣikusūtra V. II. 2.20.*
11. K. Kunjunni Raja, *Indian Theories of Meaning. The Adyar Library Series*, Vol. Ninety-one, Adyar, Madras, 1963, p. 22. See also *Nyaya-Bha. On Sutras II. 1.54 and 55.*
12. *jātiviseṣe cānīyamāt, Nyā-Sū II. 1. 56.* See also the *bhāṣya : sāmāyikas' śabdāt arthasampratyayo na svābhavikah; ṛṣyāryumlecchānām yatthākāmaṃ śabdaviṇīyog-o'rthapratyāyanāya pravartate.* Also K.K. Raja, *ibid.*, p. 22.
13. V.N. Jha, "*Śabdakhaṇḍa of the Nyāyasidhānta muktāvalī,*" *Sambhāṣā*, Vol. 13, Dept. of India Philosophy, University of Nagoya, Japan, 1992, p. 16.
14. NSM, *ibid.*, p. 352, also *Sambhāṣā*, p. 33.
15. *samānīhitatvābhāvāt śabdabodhitatvābhāvāc ca dvedhā sarṇnidhyabhāvo bhavati.* Nārāyaṇabhaṭṭa, *Mānameyodaya*, Theosophical Publishing House, Madras, 1933, p. 99.
16. NSM, *ibid.*, p. 353.
17. *Vasttas tu kriyākārapadānaṃ sannidhāna, āsattiyā caritārthṃ paraṃ tu ghaṭakarmatābodhaṃ prati ghaṭapadottaradvitīyārūpākāṅkṣājñānaṃ karaṇam, tena ghaṭaḥ karmatvam ānyanaṃ kṛtir ityādau na śūbdabodha.* NSM, p. 357, Also see, *Sambhāṣā*, *ibid.*, p. 39.
18. NSM, *ibid.*, p. 357.
19. *Sambhāṣā*, *ibid.*, p. 37.
20. NSM, *ibid.*, p. 358.
21. *Sambhāṣā*, *ibid.*, p. 38.
22. *Śālikanātha* Miśra, *Prakaraṇapañcikā*, Ed. by A. Subrahmanya Shastri, Banaras Hindu University Darasana Series No. 4, Benaras, 1961, p. 388, 4-5.
23. R.N. Sarma, *Mīmamsa Theroy of Meaning*, Sri Garib Das Oriental Series No. 75, Sri Satguru Publications, Delhi, 1988, p. 10.
24. NSM, *ibid.*, p. 359.
25. NSM, *ibid.*, p. 359, Also *Sambhāṣā*, *ibid.*, p. 39.
26. NSM, *ibid.*, p. 359, Also *Sambhāṣā*, *ibid.*, p. 39.
27. NSM, *ibid.*, p. 359.
28. NSM, *ibid.*, p. 359.
29. NSM, *ibid.*, p. 360, *Sambhāṣā*, p. 40.
30. *Sambhāṣā*, *ibid.*, p. 40.
31. NSM, *ibid.*, p. 360.
32. NSM, *ibid.*, p. 360.

33. Ānandavardhana, *Dhvanyāloka*, Ed. by Dr. K. Krishnamoorthy, with a foreword by Dr. K.R. Śhrinivasa Iyengar, Motilal Banarsidad, Delhi, 1974, p. 200.
 34. *Dhvanyāloka*, ibid, p. 248.
 35. *Dhvanyāloka*, III. I. p. 109.
 36. *Dhvanyāloka*, ibid, p. 214.
 37. *Dhvanyāloka*, ibid, p. 214.
 38. *Dhvanyāloka*, ibid, p. 216.
 39. *Tar. Saṃ*, ibid., p. 19.
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The Bodhi Tree : A Cultural Bridge between India and Sri Lanka

BANDANA MUKHOPADHYAY

India is the holy land where Lord Buddha was born. Sri Lanka, as well as certain other countries accepted the great religion founded by the Lord Buddha from India. In order to investigate these cultural interactions one should have an idea of India and her ancient civilization, specially from the 3rd cent B.C. Onwards, from which period Buddhism was introduced in Sri Lanka. It is noted that when the Indian missionaries brought Buddhism to this island they carried here (in Sri Lanka) with them not only the teachings of the Buddha but also the culture and civilization of Buddhist India. Almost all buddhist rites, festivals of Sri Lanka were, with slight local modifications, are the continuation of Indian practice which early buddhist missionaries introduced into this country. In this regard not only the cultural aspect but even its geographical, political, racial, religious, artistic and academic aspect are to taken into account. According to G.C. Mendis : "every great change in Indian political, religious, social, or econmic - had its repercuSSION in this island and every wave of Indian civilization upto the end of the 15th century made its way to this island and left its mark on the life and thought of its people."¹

If we study the attitude, behaviour and everyday life of Sinhalese we can easily mark some sort of similarities with the Indians. There are a lot of similarities in the pattern of religious, cultural and social behaviour of Sinhalese and Indian people too.

In this paper an attempt has been made to show the religio-cultural link between India and Sri Lanka with special reference to Bodhi-Tree.

As in our country, in Sri Lanka too tree worship was in vogue since time immemorial. So it was a pre-buddhist culture. In Mahāvāṁsa it is recorded that Paṇḍukabhaya have fixed a Banyan tree as an abode of Vyādhadeva, 'the god of huntsmen'.² It is to note that Banyan and such other fig trees like the Peepal (*Ficus religiosa*) were also worshipped in different ways in Harappan and Mohenjodaro Civilization.

Similarly, the system of paying homage to stupa and building of cetiya (or caitya in Sanskrit) is also pre-buddhistic. In the Veda, epics and in earliest Brahmaṇa literature a lot of evidences of building cetiya or stupa etc. are available.³

These were integrated into Buddhist beliefs and rites among the inhabitants of both Sri Lanka and India and Buddhist communities of the world. In fact both of these two pre-existing objects are now symbol of Buddhism and represented as acculturation and integration.

The Ceylonese chronicle *Dvīpavaṃsa*, *Mahāvamsa* and several others chronicles and literary works refer to transportation of a sapling from the southern branch of a Bodhi tree at Gaya by Emperor Asoka through Theri Saṃghamitrā to Sri Lanka during the reign of Devanāmpiya Tissa (250-210B.C.).⁴

According to the events narrated in the texts *Anula*, the consort of Devanāmpiya Tissa's younger brother Mahānāga alongwith 500 women expressed a desire to be admitted to the order. But Thera Mahinda, who had introduced Buddhism to Sri Lanka, pointed out that it was not permissible for him to admit women to the order. Thus he requested king to send a message to emperor Asoka to invite Theri Saṃghamittā to Sri Lanka for that purpose as well for obtaining the southern branch of the Bodhi Tree to be planted at Anurādhapura. Ariṭṭha, the King's nephew who was the envoy to the court of Pataliputra, earlier was once again sent by Devanāmpiya Tissa to accomplish the mission. In response, Asoka having performed several rituals at Bodh-Gaya, sent the sapling of the southern branch of the Bodhi Tree planted in a golden vase through the Theri Saṃghamittā and eleven other bhikkhunis accompanied by several groups of artisans alongwith the envoy Ariṭṭha in Sri Lanka.⁵

This event is portrayed in two bas-reliefs on the Eastern Gateway at Sanchi carved not long after the event. "In the Eastern gateway above the pillars there are three architraves. In the middle of one of the architraves is the Bodhi Tree at Bodh Gaya with a large and solemn procession winding round it. To the right on the relief, a man in royal dress is getting down from his elephant, supported by a dwarf, surrounded and attended by women, chariots with warriors, elephants with mahuts, archers and musicians, fill up the background. On the left, a great procession approaches with flower vessels containing perfumed water, flages etc., a large band of musicians, with drums of different kinds, fifes and conch shells as trumpets, fill up the rest of the relief. It is therefore a procession to the Bodhi tree at Gaya, perhaps on the occasion of Mahinda's embassy to ceylon. The winged lion in the inlaid panels may possibly be intended to suggest this. Lions are the armorial bearings of Ceylon; 'the lion island'- *Simhaladvīpa* (Pali *Sihaladīpa*). The end of the architraves, in the corners under the volutes, have a pair of peacocks of unusual size in their relief on both sides. On the right a pair of lovers is represented behind the peacocks. In Pali peacock is called *Morā* (Sanskrit *Mayūra*) and as peacocks are the symbols of Maurya dynasty, their representation on the first architrave might indicate the central incident, which refers to Ceylon, takes place in India." In the middle of another architrave we see a Bodhi Tree, again with another procession, the right side of the relief shows a king kneeling before the foot marks -presumably representing the Buddha surrounded by servants with sacrificial vessels, umbrellas etc. - evidently

represents the worship of the Buddhapāda, which is said to have left on the *Sumanakūta* (Adam's peak) on the occasions of his mythical visit to Ceylon. The decorations on either are peacocks and lions, the symbols of the Murayas and Sinhalese respectively.⁶

In this context it may be mentioned that probably A. Grunwedel was the first scholar to identify the above mentioned sculptures on the east gateway of the Great Stupa at Sanchi with two great events, namely, worship of the Bodhi Tree in India, and its transportation to Sri Lanka. T.W. Rhys Davids and W. Geiger have more or less agreed to his interpretation with a slight variation in details only. But John Marshall and Debala Mitra have interpreted only the first event i.e. the worship of Bodhi Tree and they remained silent about the second, i.e. the great event of its transportation. Under these circumstances Dr. Dipak K. Barua in one of his articles⁷ supported the opinion of the former group i.e. Grunwedel, Rhys Davids and Geiger. He comments "the sculptural representation on the Eastern Gateway of the Great stupa and Sanchi as to the transportation of the sapling of the Bodhi Tree from Buddha Gaya to Anurādhapura have some strong grounds, especially considering the dates of planting and actual execution of these sculptures which must fall less than 100 years later when the memories of this great event were still green in the minds of the Sanchi sculptors. It may be inferred that the literary descriptions available in the Buddhist texts should be corroborated by the sculptures of the Sanchi stupa which were constructed not long after the historic event. An emotional episode of respectfully carrying the Bodhi Tree sapling to a foreign country-nay, a close neighbouring country like Sri Lanka may have been depicted in sculptures. The slab inscription of Mahinda IV (AD 954-970)⁸ at Mihintale in Sri Lanka mentions a festival called *somanas mahabo magula* (merry festival of the great Bodhi tree) which was held at the monastery on that sacred hill (*Samanakūta*) but we don't know how it was celebrated.

The sacred Bodhi Tree has tremendously influenced the people of Sri Lanka. It plays a prominent role in religious beliefs, rituals, festivals and ceremonies of that country. The Ceylonese chronicles provide ample information about the constructions and restoration at the Bodhi shrine by different Kings of Ceylon starting from Devanāmapiya Tissa (AD 67-111) upto Dappula II (AD 815-831).⁹ According to these literary works from the very day of planting Bodhi Tree at Sri Lanka, Sri Lankan rulers arranged every twelfth year of their reign a festival in honour of the Bo-Tree with pomp and gaiety. In Sri Lanka there are two highly venerated Buddhist relics in Ceylon, around which the Buddhists of the island have placed a railing in veneration and historical significance. The first is the Bodhi Tree at Anurādhapura and the second is the Tooth Relic temple at Kandy. Even today the tree is in existence. It has attracted millions of people (mainly Buddhists)

at Anurādhapura who paid regular visit there and offered homage and worship. During annual chief festival on the full moon day of June Govt. of Sri Lanka made arrangement of special railway and bus services which attracts nearly a lakh of pilgrims flock to Anurādhapura.

In this context the comments of Mr. Leisching, the Agent of Ceylon Govt. in 1970 may be quoted. According to him even at that time there were no modern facilities for travelling. Buddhists of all parts of Sri Lanka gathered at that sacred spot at Anurādhapura. "I suppose more than 20,000 people come here, remain for a few days and then leave As the height of the festival approaches, the place becomes instinct with life. These 20,000 people from various parts of the world come and go without a single policeman being here and as the Magistrate of the District, I can only say that anything to surpass their decorum and sobriety of conduct it is impossible to conceive The planting of the sacred Bo-Tree invested the city of Anurādhapura with a sacred character, without which its site would probably have now become forgotten."¹⁰

Since olden days upto now the custom of offering *Kiri bath* or milk-rice, bathing it with milk, hanging of flags on its branches and taking oath of *pañca-sīla* is going on. As a part of taking vows, miniature Bodhi Tree made of either Silver or Gold are presented. In Anurādhapura there is a custom of hanging ornaments on the Bodhi Tree annually. Sri Lankans believe that worshipping every Bodhi Tree, means paying homage and reverence to Buddha Himself. They believe that the festival of bathing Bodhi Tree (*Bodhi Sināna-pūjā*) is significant for honouring Buddha and causing rainfall. Till now, during drought, which usually lasts from July to October in North Sri Lanka, the unsophisticated villagers, mostly women March in procession carrying pots of water on their heads, uttering '*Śadhu Śadhu*' marched towards the sacred Tree and pour water there. They believe by such action they would bring the desired rainfall and also could gain merit for happy rebirth.

Another interesting point regarding the Bodhi Tree of Sri Lanka is that it not only acts as a religio-cultural link between Indian and Sri Lanka. But it is observed that even today, there exists a special group of people who were regarded as the 'guards of the Bodhi Tree' at Anurādhapura. They think it is their hereditary duty to look after the Mahā Bodhi Tree at Anurādhapura as they were originally Indian by birth. So they "very passionately maintain that old tradition of Theri coming over to Sri Lanka alongwith Theri Saṅghamitta to nurse the sapling of the sacred Bodhi Tree in that old metropolis of Modern Sri Lanka" This fact had been observed by Prof. Barua during his pilgrimage on October 4, 1988.¹¹ Accordingly to his experience "at the foot of the Tree about five persons- one wearing a coloured dress and a band with a badge (*bapana*), who is called *Kavalikāra* or watchman and other four persons in white clothes, known as *Thevakāra* (*Sevakāra*?) or

persons who serve the monks and lay-devotees who come to worship the Tree from outside the enclosure and assist the *Kavalakāra* in religious activities.’¹² They believe that their forefathers had come to Sri Lanka from India with the sapling of the Bodhi Tree and remain there generation after generation inspite of the vicissitudes of Anurādhapura. They settled in nine villages (*‘Nindagāma’*) granted to them by the royal decree of Devanāmapiya Tissa during the 3rd century B.C.

The official designation of the Protectors of the Bodhi Tree is *‘Mahaya’* which means Mahā-ādipada or ‘Maha’ ādipatī or viceroy. Prof. Barua explains it as : ‘‘Maha’’-means Big or Great, Ya-means Man; i.e. Mahā Ārya or Great Āryan.¹²

Previously a *Mahāya* was elected by the elders of the above mentioned nine villages who held the office till his death or resignation. But presently the Head of *Ātmasthāna* nominates an elderly person from the Bodhi Arakṣhaka family. That Mahāya in turn nominates nine village- leaders to assist him in the Temple. These groups of people maintain their livelihood mainly by cultivating land of those villages mentioned above. There is no legal papers regarding this grant but they were never challenged by the rulers of Sri Lanka. They devote themselves completely to looking after and guarding the Bodhi Tree round the clock in groups by turn.

Sri Lankans still believe as do Indians that the Bodhi Tree has some miraculous powers, especially for those pilgrims who come there with special puja alongwith a special desire of begetting a child. Thus, we see that the Bodhi Tree succeeded in building a bridge between the two countries of Sri Lanka and India, which lasts till now.

Notes & References :

1. Mendias, G.C. The Early history of Ceylon, Calcutta, 1932, p. 1.
2. Geiger, w.ed Mahāvamsa (PTS) Ch. x. 89.
3. Mukhopadhyay Bandana, concept of cetiyas in the Dhammapada Aṭṭhakathā, published in the Journal of Historical Research Vol. XXVII. No. II. 1989, pp. 50f.
4. Law, B.C. ed Text trans Dipavamsa (Ceylon 1959) Ch. XV, XVI, XVIII ; Mahāvamsa Tr. by W. Geiger PTS, Ch. XVII, XVIII, XIX : Samantapasādikā, ed.by Takakusu, J. & Nagai N. PTS (London, 1924) pp. 90-101.
5. Dipv. Chs : XV, XVI; Mhv. Chs, XVII, XVIII, Samantapasādikā op.- cit.
6. Grunwedel, Albert, Buddhist Art in India, tr. by Gibson, A.C. and revised and enlarged by Burgess; J.S. Chand & Co Ltd. New Delhi, 1990) pp. 70-72.
7. The Bodhi Tree : A cultural legacy India to Sri Lanka pp. 32-33.

8. Epigraphia Zeylanica Vol. I, p. 108, cf. Barua, ibid p. 33.
9. Mahāvārṇsa XXXVI, pp. 25-26, 55-56ff : Culavārṇsa XXVII, 74-95.
10. Law, B.C. ed *Buddhistic Studies*, Indological Book House, Delhi, 1983, pp. 486-87 (De Silva, W.A. History of Buddhism in Ceylon, Chapter XVI).
11. Prof. Barua, Dīpak, K. The Bodhi Tree : A cultural Legacy from India to Sri Lanka, pub. in *Mahabodhi Tree in Anuradhāpura*, Sri Lanka, Delhi 1994, pp. 39-40.
12. ibid, p. 40.

Appendix

Chs. - Chapters

Dīpv. - Dīpavāimsa

Mhv. - Mahāvārṇsa.

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Buddhism as Depicted in the Mṛcchakaṭika

ARINDAM BHATTACHARYYA

In the long and varied history of the Sanskrit drama the *Mṛcchakaṭika* of Śudraka occupies a unique place. Most of the Ancient Indian Dramas have drawn their plots from *Classical Fables and Tradition*. However, *Mṛcchakaṭika* "without altogether losing touch with the historical, takes us straight to the heart of Indian life and sounds some of its shallows as well as the depths of Indian Society, at a time not far from the beginning of the Christian era."¹

The *Mṛcchakaṭika* is probably founded on the *Cārudatta* of Bhāsu of which four Acts survived.² It is divided into *Ten Acts* and belongs to the dramatic class called 'Prakarāṇa' (*Samkirna Prakarāṇa*).³

The *Sūtradhara* or the stage manager of the play ascribes the authorship to king Śudraka, who is panegyricized in the prologue. He is depicted as expert in the Vedas, in Mathematics, in the Science of Love and in the Management Of Elephants. He was a *Śaiva*, performed *Aśvamedha* Sacrifice and died at the ripe age of a hundred years, leaving his kingdom to his son. "This *Prastāvanā*, however, is on the face of it a later interpolation in the play, though of not far distant date, and it is doubtful how far its statements are historically true. But it seems pretty safe to assume that either Śudraka wrote the play or some one wrote it for him and that this Śudraka was a King."⁴

According to A.A. Macdonell, "The author of the *Mṛcchakaṭika* is pre-eminent among Indian playwrights for the distinctively dramatic qualities of vigor, life and action, no less than sharpness of characterization, being thus allied in genius to *Shakespeare*."⁵

"It is a drama of social and artistic challenges, and the dramatist is perfectly aware of his strength in putting them forth....Its author never sacrifices real life for a stereotyped manipulation of the threadbare sentiment and action. If he really works up the fragmentary '*Cārudatta*' or some previous

1. Gowen, Herbert H., A History of Indian Literature, p. 363.

2. In *Cārudatta* the total number of verses in the Four Acts is 55 of which 13 are not found in the *Mṛcchakaṭika*, the remaining 42 being identical, but the total number of verses in the first Four Acts of Śudraka's play is 129.

3. The presence of shady characters is, obviously, not entirely legitimate for this makes the author of the *Duśarūpaka* call it a *Samkirna Prakarāṇa* (cf. *Nāṭyadarpaṇa*, p. 119).

4. Kale, M.R., *Introduction*, The *Mṛcchakaṭika* of Śudraka, p. 15.

5. Macdonell, A.A., A History Of Sanskrit Literature, p. 305.

original, as *Shakespeare* is said to have reworked old pieces, he succeeds in producing a masterpiece, which stands by itself in its entire conception and execution.’’⁶

‘‘It is certainly a good play, too long, indeed, but marked by variety, firm characterisation, humor, pathos and fine descriptive power. The plot is complicated but moves with great liveliness and the characters represent all strata of Indian society from princes to gamblers and thieves. Only five speak *Sanskrit*, namely, the hero Cārudatta, the Courtier, Āryaka, Sarvilaka and the Judge. There are twenty-seven minor characters, some of them use the *Śaurasenī* dialect, some *Avantī*, some *Māgadhī*, some *Apabhraṃśa* and one *Prāchiya*.’’⁷

The drama has not only a curious title but an equally curious theme and treatment. The title is derived from an *unimportant episode* of the *Sixth Act*, which leads to the leaving of the heroine’s jewels in the toy clay-cart of the hero’s little son and gives rise to complications of the plot which are finally resolved in the denouncement, and *the episode also have psychological significance in the turn of the heroine’s life.* According to *Sukumari Bhattacharji*,⁸ ‘‘And when a toy clay-cart is filled with gold ornaments on the stage, then this cart becomes the symbol of the good (Honest) characters of the play, who are extremely poor and fragile but has pure-gold like moral integrity.’’

In this drama for the first time, we turn from the stories of kings and queens to a more plebian atmosphere from the dramatization of time-work legends to a more refreshing plot of everyday life, the scene of which is laid in a cosmopolitan city like Ujjayini.

‘‘The love that it depicts is not the sad and romantic love of *Dusyanta* and his woodland beloved, nor yet the fond and deep conjugal affection idealised in *Bhavabhuti*’s story of *Rāma* and *Sītā*, but simply and curiously, the love of a *man about town* for a *courtesan*, which is nevertheless as pure strong and tender. The strange world supplies a fitting background to the strange love; and *an inventive originality is displayed by linking the private affairs of the lovers with a political intrigue which involves the city and the kingdom.* Into the ingenious plot are also freely thrown a comedy of errors leading to happiness, a murder and a court scene; and considerable fertility of dramatic imagination is displayed in working out the details of the plot, its only serious defect being its great length.’’⁹

6. Dasgupta, S.N. ed, A History Of Sanskrit Literature, Classical Period, p. 248.

7. Gowen, op. cit., p. 364.

8. Bhattacharj, S. Mrichhakatika, Bengali Translation, p 16. translated in English by the author of this Article.

9. Dasgupta, S.N., op. cit. p. 245.

Buddhism in the Play

It is evident from the play that *while Hinduism as a religion practised worship of deities to influence the contemporary society there was also the existence of Buddhism of which account is available. The Mṛcchakaṭika is as yet the only work where the 'Bauddhas' appear undisguised. The terms like 'bhikṣu', 'śramaṇaka' and 'parivrājya' are mentioned in the play. These terms are associated with Buddhism at its roots. "Mṛcchakaṭika is said to have been written at a time when Buddhism was popular in India. People who got disgusted with the world became Buddhist mendicants. It is also said that utter frustration also turned person into Buddhist monks."*¹⁰

As in the case of *Samvāhaka* who turned out to be a Buddhist monk. He was a native of *Pāṭaliputra* who wonderingly came to *Ujjayini* and became a *shampooer* or masseuse of *Cārudatta*. But when the latter became poor he lost his job and took to *gambling*. He lost everything in gambling, when he was protected by *Vasantasenā*, who pays off his debt and gets him released from the clutches of *Māthura*, the keeper of the gambling den. Having got disgusted with worldly life due to fickleness of fortune alongwith the sufferings he has to endure in the hands of *Māthura*, he turns into a Buddhist monk. He has observed the moral and spiritual codes of Lord Buddha in his thought, speech and action. He, however, remains ever grateful to *Vasantasenā* for her act of kindness. In the Act VIII he happens to see *Vasantasenā* in the old *Puṣpakaraṇḍaka* garden lying in a very critical condition. He revives her from unconscious state, escorts her to a nearby *Vihāra*, nurses her there very carefully with the help of a nun. Later on, the monk becomes able to unite her with *Cārudatta* at the nick of time, in the denoucement. Buddha's doctrine of peace, self-sacrifice, kindness and charity have been revealed in his activities. Even when he was tortured by *Śākāra* he utters in reverence the name of Lord Buddha whom he prays for *śaraṇa* (protection or shelter).

The reference of a nunnery and the service of the nun proves the fact that women too were allowed to lead the life of a nun. The monks and the nuns renounced mundane life and preferred to live like hermits in their attires and external outlook. It is seen that the monk does not lend his hand to *Vasantasenā* when the latter is exerting with great effort to get up and stand on the ground, it proves that the monk considered female contact a sin. They held the ideal that, "*that man surely enters heaven by whom are killed the five men i.e. sense organs, is saved the town i.e. the body, after killing the woman (avidyā i.e. nescience) where is then to be killed the helpless caṇḍāla (ahaṃkāra i.e. egotism).*"¹¹

10. Chakraborti, Prakas Chandra, A Treatise on Sudraka's Mṛcchakaṭika, p. 168.

11. "pancajana yena marita striyam marayitva gramō raksitah/abalaśca caṇḍālo marito vasyam sa narah svargam gahate/" - VIII 2 p. 252 (M.R. Kale).

It may be mentioned that the monk calls Vasantasena a follower of Buddha (*Buddhospasikā*). There is also reference to a big monastery near the *Puṣpakaraṇḍaka garden* and as such ever city or town had its own Vihara where the monks and the nuns dwelt. In the end of the play, it is noticed that *Samvāhaka* with the favour of *Cārudatta* was bestowed with the highest rank of all the monasteries in the country, which reveals that the kings enjoyed much influence over these monasteries.

Patronised by kings Buddhism was in a flourishing condition though a strong prejudice against the Buddhist monks was still prevalent as evident from the manner in which Śakāra tortures the monk. Also though “the bhikṣus were generally respected but instances of their sight being considered inauspicious are available especially from people of upper classes. The Fifth Act depicts *Maitreya* (the vidūṣaka) consolidating the belief that even the rascals maintain a loathsome distance from the Buddhist monks. *Cārudatta*, however brushes the accusation aside at that very moment but utters that the sight of a *sramaṇaka* is very bad. That is, the sight of a Buddhist monk was considered an evil sign and a foreboding of ill omen.”¹²

Conclusion

It can be observed in the whole drama that the basic tenets of Buddhism has played an important role in the gradual development of the play and Buddhists and Buddhism exert a subliminal impact on the mind of the viewers.

Among the ten principal points in the development of the plot, three are directly involved with *Samvāhaka*, the Buddhist monk. *Samvāhaka* was previously a gambler and led a low life but since he became a Buddhist monk he was shown in good light. It was evident from the way he wears his robe that he became a monk very recently and was still a novice. But the way in which he withstood the penance caused by Śakāra with patience and forbearance deserves kudos. This marks the mental strength of the character unlike a typical gambler. This action surely makes him gain popularity among the audience. Also he was the savior of the whole drama as he saved *Vasantasenā* and also prevented the be-heading of *Cārudatta*, ultimately bringing in a happy ending to the play.

The precepts preached by the monks are important and interesting for knowledge about the religious tenets of the time. The monk is seen advising all the people to control gluttony, to become meditative, to consider all things transitory and take to religious acts only for protection from corporal desire and all these to be done only to have divine bliss. He also opines that shaving of the head and mowing of the face carry no value unless one purifies one's own heart.

12. Chakraborti, Prakas Chandra, op. cit., p. 168.

Last but not the least, in the final act *Cārudatta* and the monk forgave Śākāra and rescued him from Capital Punishment despite the latter's wrongdoings towards both of them. This is entirely in tune with the Buddhist concept on crime and punishment. Being a practical religion embracing all aspects of life, its approach is always pragmatic, empiricist and humanitarian leading to enlightenment. On this premise, Buddhism advocates a new orientation based on education which awakens one to realize the stark realities of life. Punishment in this context should never be compensatory or retaliatory but rather it should be corrective and instructive as suggested by the *Abhayarūjakumāra Sutta* of the *Majjhima nikāya* [MN. 1.391f.]. Hence, it is obvious, that Buddhism would never sanction capital punishment or the death penalty which deprives one of life. This view is reflected by the dramatist when he avoided unnecessary killing or punishment in the play and any gory scene on the stage.

Hence we can safely conclude that the author of the play is a follower of Buddhism if not a monk or nun himself/herself. As in the words of H.H. Wilson,¹³ "Many centuries have elapsed since Hindu writers were acquainted with the Bauddhas in their genuine characters. Their tenets are preserved in philosophical treatises with something like accuracy but any attempt to describe their persons and practices invariable confounds them with the Jainas." Sukumari Bhattacharji¹⁴ also remarked that the metaphors used to depict sense organs, avidyā and ahaṃkāra are typical of the Buddhists as also found in the *Caryāpada*. But the simplicity of the doctrine mostly based on ethics and morality points out towards the earlier form of Buddhism, i.e. *Theravāda Buddhism*. Hence, *the author is certainly a Theravāda Buddhist*.

13. Wilson, H.H., *Sanskrit Dramas*, The Theatre of the Hindus, p. 55.

14. Bhattacharji, S., op. cit. Notes on Act-VIII.

Short History of Buddhism in Bengal from 8th to 18th Century A.D.

SUBHRA BARUA

Theravāda Buddhism maintained its existence in India upto the 3rd Century A.D., as testified by the itinerary of the Chinese Traveller Hiuen Tsang. No trace of presence of Theravāda Buddhism in India thereafter could so far as discovered.

From the 8th to 12th century A.D. with the advent of the Pala dynasty, Mahāyāna tenet grew and developed in the name of different sects such as Tantrayāna, Vajrayāna, Mantrayāna, Sahajayāna, Kālacakra-yāna etc. in India especially in Bengal. The religion which was current and followed there was far from Buddhism. It was a mixed cult of Tantrayāna, Mantrayāna etc. It however, lost its peculiarity and drifted far away from the original Buddhism.

Historically it has been decided that although Buddhism was preached in East Bengal in the pre-Christian era, it could not spread far and wide. It is traditionally known that such religious beliefs and practices might have been preached by the missionaries despatched by Emperor Asoka in the course of their journey to Burma on land and sea-routes.

It may also be said that in the early Christian era Buddhist missionaries from Magadha preached the religion in the eastern territories. Probably during the sixth-seventh centuries, Buddhism established itself in Bengal including Chittagong. Pandit Vihar, a Buddhist educational centre was located here and the scholars of this institution were all followers of Tantric doctrine, During the reign of Palas, Senas, Chandras, Devas in Bengal, Tantricism was in vogue. Hence it may be empharically asserted that Buddhism had its deep roots in this area heretofore. This doctrine used to be cultivated and taught in the monasteries of those days. Books written by the religious teachers were mainly on Tantric Buddhism. The renowned female Tantric saint Mainabati or Mainamati flourished in this period. This Mainamati later on became famous as Magadheshwari- Goddess of Magadha.

Even during Arakanese dominion, Bengali Buddhists were followers of Tantric Buddhism. The set back of Buddhism in India started from the 13th century A.D. and lasted upto the later half of the 17th century A.D. and it ended in Chittagong. Pandit Vihar, Chakrashala, Devagram and Ramkot Vihar - these monastic educational centres of learning were destroyed during this period. Religious teachers were either put to death or fled for life. At this time Rakhain and Marma Buddhists fled to Arakan along with their light, portable and precise books and scriptures. Bengali speaking Buddhists stayed

back in their motherland. But they had to take shelter in hilly areas and jungles for fear of being taxed by the Nawabs. Lack of royal favour made their plight deplorable and many of them embraced Islam at that time. On the other hand many other Buddhists followed the disciples of Sri Chaitanya, like Nityananda, Birabhadra, Pundarik, Vidyanidhi and others were drawn into the fold of Gaudiya Vaishnavism and merged with the Hindu Community. Tantricism submerged both Hinduism and Buddhism.

During this period, Manuscript versions of 'Gorkha Vijay', 'Manik Chandra' and 'Mainamatir Gan' used to be read in some Buddhist families. Supernatural accounts of Tantric Buddhist priests were found recorded in those days. Pandit Abdul Karim Sahitya Visharad, the Muslim scholar, procured a copy of the 'Gorkha Vijay' and edited the same. At that time a manuscript religious hand-book, entitled 'Maghakhanmauja' was current amongst the Buddhists of Bengal. It was a scripture of the Magadhan Buddhists. Another important book entitled 'Baudha Bibāha Mantra' has come to light. It was printed under the auspices and efforts of Suru Pandit of Pahartali. From the preamble of the book reading 'Oong Nammate Siddhi Karyang', the noted scholar Dr. Benimadhab Barua came to the conclusion that Bengali Buddhists were all followers of Tantric Buddhism. They had close affinity with the Shaktas. Religious rites and observances of Tantric Buddhists were conducted and performed in accordance with the above named books.

When the Burmese king invaded Arakan, many Arakanese monks and householders, being the victims of tortures and atrocities took shelter in Chittagong Hill Tracts and Barishal and began to stay there. Bengali Buddhists were attracted to Theravāda Buddhism during this period. Sangharaj Samedha Mahasthvir took the lead in this religious reformation. Under his influence Bengali Buddhists gave up Mahayanik creeds and tenets. Simultaneously they freed themselves from untouchability and grew up as a distinct Buddhist Community. Sangharaj Samedha Mahasthvir introduced and founded Theravāda Ordination system in Chittagong in 1864.

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