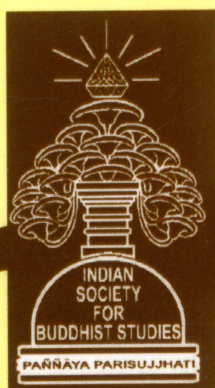


Indian Society For Buddhist Studies

Abstracts of Papers

19th Annual Conference (October 11-13, 2019)

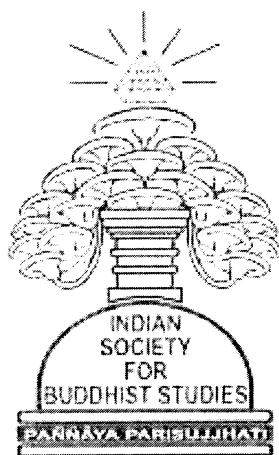


Organized By :
Prachya Vidyapeeth, Shajapur,
Madhya Pradesh

Indian Society for Buddhist Studies

Abstracts of Papers

19th Annual Conference
(October 11-13, 2019)



Organized by :
Prachya Vidya Peeth, Shajapur, M.P.

Dr. Lalit Gupta

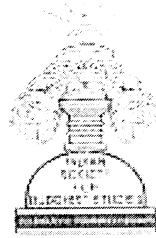
Secretary

Indian Society for Buddhist Studies

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From the Desk of Editor

The present book of Abstracts is reflective of our program of deliberations that have been set for the 19th Annual Conference of the Indian Society of Buddhist Studies (ISBS) hosted by Prachya Vidyapeeth, Shajapur (M.P.) during October 11-13, 2109 at its campus.

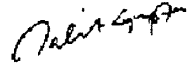
ISBS, was envisioned and established in 2000 by our beloved founer Secretary Prof. Baidyanath Labh, who is presently the worthy Vice Chancellor of Nava Nalanda Mahavihara (Deemed University), Nalanda, Bihar. Since its inception in the year 2000, ISBS has emerged as only of its kind academic association providing a common platform to academicians and researchers working in different fields of Buddhist Studies in Bharat and neighboring countries. During the last 19 years established and reputed scholars/luminaries and as well as budding researchers engaged in teaching and research in the field of Buddhist Studies have shared their researches in the ISBS's annual conferences.

The Abstracts in this book reveal the participating member scholars' active interest in Buddhist Studies which in modern times has emerged as a multidisciplinary academic discipline with focus on Buddhist history, culture, archaeology, art, philology, anthropology, sociology, theology, philosophy, ritual studies, inter religious comparative studies and other

(iv)

subjects related to Buddhism. With the result the topics of research papers range from literature (Pali, Sanskrit, Prakrit, Chinese, Tibetan etc.) to philosophy; history (art, architecture, archaeology and so on) to culture; conventional Buddhism to modern Buddhism (like Applied or Engaged Buddhism, Environmental awareness, role of woman and youth etc. in making and propagating Buddhism), Buddhist doctrines and their practicality and so on so forth.

I hope the participants will deliberate on various aspects of Buddhism and contribute meaningfully to promote open discussions on new scholarly findings in the field of Buddhist Studies.



(Lalit Gupta)



नव नालन्दा महाविहार, नालन्दा
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प्रो० वैद्यनाथ लाभ
कुलपति

Prof. Baidyanath Labh
Vice - Chancellor



Message

It is a matter of privilege for me to write few lines about the aims and objectives as well as functioning of the Indian Society for Buddhist Studies (henceforth ISBS)—an all India forum dedicated to the cause of promoting Buddhist Studies in Bharat and abroad.

Right since its inception in 2000, ISBS has been striving for enlightening the scholars—elderly as well as budding ones to come to one common platform and share their research problems, functions as well as their outcome with one another, and by taking inspiration, work further for solidarity of scholars of Buddhism in our country.

ISBS has travelled for the last 19 years and come up with new academic findings covering various aspects of Buddhism. It has created new waves of thought among the scholars and made Buddhist Studies a vibrant academic discipline.

It is heartening to note that ISBS is going to publish the Book of Abstracts on the occasion of its 19th Annual conference scheduled for October 11-13, 2019. I hope articles will open a new vista before the participating scholars.

I wish all the scholars to have successful deliberations in the conference.

Bhavatu Sabba Maṅgalaṃ.


(Baidyanath Labh)



भारतीय इतिहास अनुसंधान परिषद्

INDIAN COUNCIL OF HISTORICAL RESEARCH

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Message

Indian religious tradition has been unique in various ways when one takes a review of the development of religious thoughts of man in general from the archaeological point of view. The conviction of the archaeologists is that the religious thought also underwent distinct and significant change when man became urban. With lot of discussion as to what exactly the nature of religious thought was during the Harappan civilization, some have concluded that it was primitive Śaiva or Rudra cult, while some others hold with reasons to support that the mother Goddess cult was predominant factor in the religion of urban civilization, and prospered in present regions of Sindh, Punjab and Haryana.

Archaeologists have emphatically pointed out that R̥g-vedic Āryans represent the late Harappan period which is estimated to be from 1800 to 1600 BCE. It is very difficult to decide the date of the Vedic literature especially, the R̥g-veda which is supposed to be the earliest text of that tradition.

Unfortunately, for the Indians a massive de-urbanization took place around 1600 BCE, and it is only around 1000 BCE that the second urbanization emerged in India. Archaeologists and Historians associate this period with the later Vedic literature that soon reaches its fulfillment in the form of Upaniṣads.

Some centuries after the commencement of second urbanization there was a wave of non-conformist sophists and thinkers that challenged the early Vedic religious tradition, at the core of which were the concept of ṛta and sacrificial religious practices. The Buddhist tradition records 63 religious thinkers who have turned their back from traditional philosophical thoughts and practices. Two or three main streams of this new wave are represented by Jainism, Buddhism and Ājīvika philosophy that left a deep impress on Indian mind and conduct for a long time to come.

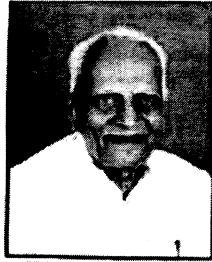
Buddhism and Jainism were revolutionary in the sense that they neglected and set aside the monotheistic religious thought that dominated the urban society all over India, and the world. Buddha doubted whether one should seriously discuss if there is one single creator God who was responsible for sustenance and development of the world. Jainism outrightly neglected the existence of such an authority, whereas the Upaniṣadic thinkers believed in a principle that was the root cause of the world. All the three, however preached the path of renunciation for ultimate liberation from suffering in human life.

I am very glad that this year the Indian Society for Buddhist Studies is deliberating seriously on the philosophical, ethical and cultural contributions of the two important religious traditions of India namely, Buddhism and Jainism. I wish all the success to the organizers, their endeavor in bringing together serious minds and researchers to evaluate the contribution made by the two thinkers, Buddha and Mahavira who have contributed a lot to the world at large and especially moulded the Asian way of life.


(Arvind P. Jamkhedkar)



प्राच्य विद्यापीठ शाजापुर (मध्य प्रदेश)



पालि और प्राकृत ऐसी भाषा रही हैं, जो आज उपेक्षित हैं। पालि और प्राकृत का साहित्य मानवीय मूल्यों से भरा हुआ है। ISBS द्वारा उन्हें प्रकाश में लाने का प्रयास सतत चलता रहता है। साथ ही अन्य दर्शनों के साथ एक समन्वय भी स्थापित होता है। पालि में बौद्धों का पूरा त्रिपिटक साहित्य है, जबकि प्राकृत में जैन आगम के ग्रन्थ और जैन आचार्यों द्वारा 19 वीं सदी तक रचित साहित्य समाहित है। आज इन ग्रन्थों का अध्ययन एवं इनमें निहित मानवीय मूल्यों का अध्ययन अपेक्षित है। बौद्ध ग्रन्थ में जो विभज्यवाद की अवधारणा है, वह अनेकान्तवाद एवं धार्मिक सहिष्णुता का आधार है। पालि और प्राकृत भाषा में लिखित एवं जैन बौद्ध ग्रन्थों का उनमें लिखित व्याहारिक मूल्यों का अध्ययन आवश्यक और अपेक्षित है। अतः ऐसे विषयों पर संगोष्ठी आयोजित होना अति आवश्यक है। ISBS के अध्यक्ष श्रीमान् सत्य प्रकाश शर्मा एवं समस्त समिति के लिए मंगल कामना करता हूँ एवं धन्यवाद ज्ञापित करता हूँ कि जैन दर्शन व बौद्ध दर्शन का तुलनात्मक अध्ययन की दृष्टि से प्राच्य विद्यापीठ, शाजापुर (म०प्र०) में संगोष्ठी रखने का मेरा निवेदन स्वीकार किया।

(प्रो० सागरमल जैन)

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भारत में नारी-स्वातन्त्र्य एवं बौद्ध धर्म में स्त्री- प्रव्रज्या

रामनक्षत्र प्रसाद, नालंदा

मानवसभ्यता के इतिहास पर यदि दृष्टिपात करें तो हमें ज्ञात होता है कि प्राग्बुद्धकालीन भारतीय समाज में स्त्री के तीन रूप मिलते हैं— कन्या, पत्नी और माँ। परिवार में पत्नी एवं माँ के रूप में स्त्री को बहुत प्रतिष्ठा थी। सैन्धव सभ्यता का समाज समुन्नत एवं समृद्ध नागरिक समाज था। वहाँ नारियों की पूजा होती थी। मातृप्रधान सामाजिक व्यवस्था थी, तभी तो मनु के द्वारा तत्कालीन समाज का चित्रण इन शब्दों में किया गया है—

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः।

यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः॥

कालक्रम से इस भावना का हास हुआ और स्मृतिकाल के आते-आते नारी के महत्व का अवमूल्यन होता चला गया। काल में स्त्री को पुरुष के अधीन बनाने का उपक्रम आरम्भ हुआ तथा यहाँ तक कहा गया कि नारी को जीवनपर्यन्त एक अभिरक्षण अपेक्षित है। इसीलिये धर्मशास्त्रों में व्यवस्था दी गयी कि पिता, भर्ता और पुत्र स्त्रियों को प्रत्येक अवस्था में संरक्षण प्रदान करेंगे।

पिता रक्षति कौमारे भर्ता रक्षति यौवने।

रक्षन्ति स्थविरे पुत्राः न स्त्री स्वातन्त्र्यमर्हति॥

इन्हीं रक्ष्य-रक्षक सम्बन्धों के चलते स्त्री पुरुष के आश्रित होती चली गयी और अपने अधिकारों एवं स्वातन्त्र्य की चिन्ता करना भूल गयी, किन्तु समय के साथ परिवर्तन आया और जब नारी चेतना जागृत हुई तब उसे अपने को सामाजिक, धार्मिक, विधिक, शैक्षणिक, आर्थिक एवं सांस्कृतिक हर क्षेत्र में उपेक्षित होने का भान हुआ और उसको यह पीड़ा संवेदित करने लगी कि उसे पुरुष के अधीन ही परतन्त्र, पराधीन एवं पराश्रयी जीवन क्यों जीना पड़ता है? यहीं से नारी के अधिकार एवं उसके स्वातन्त्र्य को लेकर चर्चा का आरम्भ हुआ

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और कालक्रम से यह एक आन्दोलन का रूप लेता गया। तब से स्त्रियों को पुरुषों के समतुल्य स्थापित करने के प्रयास निरन्तर हो रहे हैं।

इसी क्रम में जब हम तथागत बुद्ध की विचारसरणी का अध्ययन करते हैं तो ज्ञात होता है कि मानवसभ्यता के इतिहास में कुछ संकोच के साथ ही सही, पर बुद्ध द्वारा नारियों को प्रदत्त अधिकार एवं आदर उनके लिए किसी वरदान से कम नहीं थे। तत्कालीन स्त्रीसमाज की बहुत सारी महिलाओं ने इस अवसर का पूरा लाभ उठाया तथा संघ में प्रवेश लेकर अपने जीवन को धन्य बनाया एवं साधना-मार्ग पर आरूढ़ हो जीवनमुक्त तक की स्थिति को प्राप्त किया, जिनमें प्रजापति गौतमी, कृशागौतमी, आम्रपाली, पटाचारा, क्षेमा, विमला आदि के नाम प्रमुख हैं।

इन बिन्दुओं पर पूर्ण लेख में विस्कृत चर्चा की जाएगी।

कलचुरि काल में बौद्ध धर्म (त्रिपुरी के कलचुरियों के विशेष संदर्भ में

रंजना जैन, जबलपुर

भारत के इतिहास के पूर्व मध्यकालीन प्रांतीय राजवंशों में कलचुरि वंश की अपनी अलग महत्ता है। कलचुरियों का अभ्युदय गुप्तों के पतन के उपरान्त हुआ। उन्होंने छठवीं शताब्दी के मध्य से सत्रहवीं शताब्दी के मध्य तक लगभग बारह सौ वर्षों तक भारत के उत्तर एवं दक्षिण में स्थित किसी न किसी प्रदेश पर शासन किया है। प्रस्तुत शोधपत्र त्रिपुरी के कलचुरि शासकों से संबंधित है। मध्य युगीन भारत के सांस्कृतिक जीवन में त्रिपुरी का एक विशिष्ट स्थान है। प्राचीन त्रिपुरी नगरी जबलपुर के निकट वर्तमान तेवर गांव एवं इसके आस-पास के क्षेत्र में स्थित थी। इसमें पुण्य-सलिला नर्मदा के तट पर स्थित आज का भेड़ाघाट भी सम्मिलित था। तेवर गांव, जबलपुर-भोपाल राष्ट्रीय राजमार्ग क्रमांक 12 पर जबलपुर नगर के पश्चिम में 12.8 किलोमीटर की दूरी पर स्थित है।

त्रिपुरी के उत्खननकर्ता श्री एम०जी०दीक्षित के अनुसार ईसा पूर्व प्रथम

सदी से लेकर द्वितीय सदी ईस्वी तक बौद्ध धर्म यहाँ लोकप्रिय रहा। 1952 के त्रिपुरी उत्खनन में सातवाहन कालीन स्तरों में दो ईंट निर्मित भवन संरचनायें प्राप्त हुई थीं जिनको श्री दीक्षित ने बौद्ध विहार माना था। ठप्पांकित मृदभांड इसी स्तर से प्राप्त हुये थे जिन पर स्वस्तिक, पूर्णघट और त्रिरत्न चिह्न अंकित है। इस काल में नर्मदा घाटी एवं मालवा व निमाड़ क्षेत्र में भी बौद्ध धर्म के प्रचार-प्रसार के पर्याप्त प्रमाण मिले हैं।

सातवाहन काल के बाद त्रिपुरी में बौद्ध धर्म का प्रचार बोधिवंश के शासकों द्वारा किया गया। ये संभवतः बौद्ध थे। इस वंश का नाम बोधि, गौतम के बुद्धत्व की प्राप्ति को सूचित करता है। उनके सिक्कों पर अंकित वृक्ष भी संभवतः बोधिवृक्ष ही है।

उत्तर गुप्तकाल में त्रिपुरी क्षेत्र में बौद्ध धर्म के प्रचलित हो जाने के निश्चित साक्ष्य प्राप्त हुये हैं। तेवर (प्राचीन त्रिपुरी) से एक मृणमुद्रा प्राप्त हुई है जिस पर उत्तरगुप्त कालीन ब्राह्मी लिपि में 'श्रीनालंदामहाविहाराचार्यभिक्षुसंघस्य' लेख उत्कीर्ण है। गोलाकार पक्की मिट्टी की इस मुद्रा पर एक चौड़ी परिधि के बीच उल्टे क्रम में यह लेख अंकित है, जिसका अर्थ है 'श्री नालंदा महाविहार के आर्य (सम्माननीय) भिक्षु संघ की मुद्रा'। नालंदा से त्रिपुरी आये किसी भिक्षु या अधिकारी द्वारा यह मुद्रा (मुहर) अपने साथ स्मृति चिह्न के रूप में लायी गई होगी। इसका प्रथम प्रकाशन 1968 में हुआ। यह त्रिपुरी में बौद्ध धर्म की उपस्थिति का ठोस प्रमाण है।

कलचुरि काल में त्रिपुरी तथा आसपास के क्षेत्र से बौद्ध प्रतिमाओं की प्राप्ति से इस राज्य में बौद्धधर्म की लोकप्रियता का ज्ञान होता है। बुद्ध, बोधिसत्व, तारा, हारिति, कुबेर एवं मारिचि देवी की प्रतिमाओं की प्राप्ति इसके परिचायक हैं। त्रिपुरी के कलचुरि नरेश कर्ण के समय का सारनाथ शिलालेख जो कलचुरि सम्वत् 810 (सन् 1061 ईस्वी) का है, में एक बौद्ध धर्मावलम्बीधमेश्वर की पत्नी मामका का उल्लेख है जो महायान सम्प्रदाय में दीक्षित थी। मामका ने 'अष्टसाहस्रिका प्रज्ञापारमिता' नामक ग्रंथ की एक प्रति तैयार करवाकर श्री षड्धर्मचक्रप्रवर्तनमहाबोधि महाविहार के भिक्षुओं को इस निवेदन के साथ दी थी कि बिहार में प्रतिदिन उसका पाठ किया जाये। त्रिपुरी

के एक अन्य कलचुरि शासक विजयसिंह के कलचुरि सम्वत् 944 (सन् 1193 ईस्वी) के रीवा प्रस्तर अभिलेख में बौद्ध धर्म के ज्ञान के देवता मंजू घोष की प्रशंसा की गई हैं।

कलचुरि साम्राज्य के विभिन्न स्थानों पर अत्यंत सुंदर बौद्ध प्रतिमायें प्राप्त हुई हैं, जो उस युग की शिल्पकला का प्रतिनिधित्व करती हैं। बौद्धों का त्रिरत्न चिह्न ईंटों और सिक्कों पर भी मिलता है।

त्रिपुरी, गोपालपुर, बिलहरी, कारीतलाई तथा राजाराम डुंगरिया से बौद्ध प्रतिमायें प्राप्त हुयी हैं। निश्चय ही यह यहाँ बौद्ध धर्म के विकसित होने की कहानी कहती हैं। कलचुरिकाल में ध्यानी बुद्धों से बोधिसत्व की प्रतिमाओं का विकास दिखायी देता है। पाँच ध्यानी बुद्धों से विकसित (वैरोचन, अक्षोम्य, रत्नसंभव, अभिताभ, अमोघसिद्धि, बद्धासत्व) पाँच बोधिसत्व पाँच तत्वों (रूप, वेदना, संज्ञा, संस्कार, विज्ञान) के सूचक हैं जो निरंतर गतिशील और रचना कार्यों में लगे रहते हैं। इनमें प्रमुख रूप से अवलोकितेश्वर (पद्मपाणि) की प्रतिमा महत्वपूर्ण है। बौद्ध ग्रंथ महावस्तु अवदान में इन्हें भगवान कहा गया।

कलचुरि कालीन त्रिपुरी साम्राज्य के शासक कला के महान उन्नायक थे। कलाकारों ने बौद्ध प्रतिमाओं के निर्माण में शास्त्र सम्मत परम्पराओं के अनुसरण के साथ ही स्थानीय मान्यताओं का भी रूपायन किया। त्रिपुरी साम्राज्य से प्राप्त बौद्ध प्रतिमाओं का मुखमंडल प्रशांत, कोहनी नुकीली, मस्तक पर अलंकृत मुकुट, राजसी परिधान, सुंदर अलंकरणों की बहुलता, प्रलम्बकर्ण, आजानुबाहु, विस्तृत वक्षस्थल, सुकुमार एवं कमनीय काया, आदि विशेषताओं सहित अंकन किया गया है। प्रतिमाओं के परिकर में विद्याधर, चँवरधारिणी, उपासक-उपासिकाओं, सिंह आदि का अंकन किया गया है। प्रतिमायें विभिन्न प्रकार की मुद्राओं एवं आसन में दर्शायी गयी हैं। यथा- भूमि स्पर्श मुद्रा, व्याख्यान मुद्रा, धर्मचक्र प्रवर्तन मुद्रा, अभय मुद्रा, वरद मुद्रा, ललितासन, पद्मासन इत्यादि। कतिपय प्रतिमाओं की पाद-पीठ पर लेखों का अंकन भी किया गया है।

यद्यपि कलचुरि शासक मुख्यतः शैव थे तथापि वैष्णव, जैन व बौद्ध धर्म को समान रूप से संरक्षण प्राप्त था। कलचुरि शासक विजयसिंह का कलचुरि सम्वत् 944 का रीवा प्रस्तर अभिलेख बौद्ध ज्ञान देवता मंजूघोष की वंदना से

प्रारम्भ होता है जबकि विजयसिंह बौद्ध नहीं थे। वैवाहिक संबंधों में भी हमें कलचुरियों की धार्मिक सहिष्णुता के प्रमाण प्राप्त होते हैं। कलचुरि नरेश कर्ण ने अपनी पुत्री यौवनश्री का विवाह बंगाल के शासक विग्रहपाल से कर दिया था जो बौद्ध धर्म का अनुयायी था।

उपरोक्त पुरातात्विक एवं अभिलेखीय साक्ष्य, इस तथ्य को अभिप्रमाणित करते हैं कि कलचुरिकाल में बौद्ध धर्म को पर्याप्त राजकीय संरक्षण प्राप्त था।

जातक अट्ठकथा में वर्णित स्त्रियों की स्थिति का समीक्षात्मक अध्ययन

अरुण कुमार यादव, नालंदा

प्राचीन काल से लेकर वर्तमान काल तक स्त्रियों की स्थिति का वर्णन, उस स्थिति की प्रशंसा एवं आलोचना तथा उनके सशक्तिकरण की बात वर्तमान अकादमिक परिचर्चा के केंद्र में रहता है। जब हम भारत में स्त्रियों के स्थिति ऊपर ध्यान देते हैं तो हमें दो प्रकार की धारणाएँ प्राप्त होती हैं, एक धारणा स्त्रियों के स्थिति को महिमामंडित करती है वहीं दूसरी भर्त्सना करती है। वस्तुतः जब हम इस विषय पर अध्ययन करते हैं तो एक लंबे काल खण्ड को केंद्र में रख कर उस पूरे कालखण्ड को उस विषय के लिए सामान्यीकृत कर देते हैं, जिससे कभी-कभी स्थितियाँ पूर्ण रूप से स्पष्ट नहीं हो पाती हैं। प्रस्तुत शोध-पत्र के माध्यम से इस विषय का विवेचन किया जाएगा कि जातक अट्ठकथाओं में स्त्रियों की स्थिति क्या था?

वस्तुतः जातक अट्ठकथा को आचार्य बुद्धघोष द्वारा रचित माना जाता है जिनका काल ईसा की पाँचवी शताब्दी के आस-पास का माना जाता है, यद्यपि सिंधली परम्परा इसे महिन्द थेर से भी जोड़ती है जिनका काल तृतीय शताब्दी ईसा पूर्व है। इस शोधपत्र के माध्यम से इस तथ्य पर प्रकाश डालने की कोशिश होगी कि उस कालखण्ड के इस ग्रंथ में किस प्रकार स्त्रियों को नकारात्मक या सकारात्मक रूप से चित्रित किया गया है जिससे कि उनके स्थिति पर पूर्ण प्रकाश पड़ सकता है।

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वैदिक-बौद्धयुगे च नार्यः स्थानमेकं तुलनात्मकम् समीक्षणम्

असरफ अली, कोलकता

पृथिव्यां सर्वेः सृष्टेः मूलं नारी-पुरुषयोः समपरिश्रमयोः पलश्रुतिः। तयोः सम्मिलितप्रचेष्टयोः वहवः विवर्तनेभ्यः अधुनातन आधुनिक समाजस्य उत्पत्तिः भवति। वर्तमान समाजे नारी-पुरुषोःकम्मोः अधिकारः गुरुत्वं वा अधितरः, यद् विषये प्रतिनियतम् आलोचनां पर्यालोचनां प्रतियोगीञ्च प्रचलति वयं आत्मभ्यः आधुनिकाः इति वदामः। परन्तु अधुनापि नार्यः पुरुषसमानः अधिकारः सर्वादा च न दत्तवान्। अद्यापि नारीं भोग्य-पन्य रूपेण पश्यामि। घातकरूपेण च प्रतिदिनं कन्याभ्रूनां कन्याशिंशुं च हत्या वीरपुरुषस्य संख्या वृद्धिं करोमि। नारीं कन्यासन्तानोत्पादाननिमित्तं दायः प्रयच्छामि। नारीजातीं गृहस्य वन्दिदशात् पर्दाप्रथात् च किं मुक्तिः प्रदानं शक्नोमि?

अथच् वयं उत्तरितानि वैदिक-बौद्ध युगौ। उभयोः युगयोः नार्याः कथमासन् तयोः समाजे, तसैव तुलनात्मकं समीक्षणम् आलोच्य सन्दर्भे वर्णीतम्।

वर्तमान समाज की मानसिक समस्याओं के समाधान में धम्मपद की भूमिका

ज्योति तावडे, उज्जैन

धम्मपद देश कालादि निरपेक्ष होकर जीवन की कला सिखाने वाला ग्रंथ है। इसमें प्रतिपादित सत्य सार्जनिक, सार्वदेशिक व सार्वकालिक है। मनुष्य के जीवन में किन कारणों से सुख और दुख आते हैं अथवा आ सकते हैं उनका विश्लेषण यह ग्रंथ करता है। दुख से किस प्रकार मुक्ति पाकर सुख प्राप्त किया जा सकता है इसका मार्ग यह ग्रंथ बताता है यही इसका धर्म है। कुशल कर्मों

के अभ्यास से मानसिक क्लेशों जैसे घृणा, प्रमाद, आसक्ति, मिथ्यादृष्टि आदि से बचा जा सकता है।

मनुष्य के जन्म के साथ ही मन का भी जन्म है, मन के साथ समस्याओं का भी जन्म होता है। प्रत्येक देशकाल, समाज में और व्यक्ति भेद के अनुसार मन की समस्याओं में भेद है, समस्याएँ बदलती रहती है फिर भी धम्मपद सभी मनुष्यों की समस्याओं का ऐसा समाधान प्रस्तुत करता है जो सभी के लिए उपयोगी है।

वर्तमान समाज की मानसिक समस्याएँ व्यक्ति व परिवेश के अनुसार भिन्न भिन्न हैं जहाँ हम अतिभौतिकता की ओर बढ़ते जा रहे हैं समस्याएँ भी बढ़ती जा रही है। व्यक्ति की समस्याएँ, परिवार की समस्याएँ और समाज की समस्याओं के तीन आधार हैं। समस्याएँ एक मन की है धम्मपद के यमक वर्ग में कहा गया है कि सभी धम्म मनः प्रधान मनोयोग हैं। हम सभी मन से बंधे हैं क्योंकि मन ही मनुष्य के बंधन और मुक्ति का कारण है और जिस दिन मन के बंधन से मनुष्य मुक्त होगा वही उसकी असली मुक्ति होगी। इसलिए यह आवश्यक है कि हम अपने मन पर नियंत्रण रखें और धम्मपद यह कहता है कि जीवन को निर्मल, प्रसन्न रखना, मन को शांत रखना चाहिए, तृष्णाओं पर नियंत्रण रखना चाहिए। दुख का अंत असम्भव नहीं है चाहे कठिन हो। मनुष्य अपने को विशेष प्रकार से शिक्षित करें इसके लिए विषयना साधना अति उत्तम है। इस विधि से मनुष्य अपने भीतर संवेदनाओं को देखकर अपने बारे में सच्चाई जानने की अन्तर्दृष्टि का क्रमिक विकास कर सकता है इस प्रकार बौद्धमत आशावादी प्रतीत होता है इस आचरण को प्रतिदिन के व्यवहार में ढालने पर वह एक दिनचर्या फिर आदत और अन्ततः आपका स्वभाव बन जाएगा इसके लिये स्वयं का प्रयत्न अति आवश्यक है। प्रज्ञावान व्यक्ति तुच्छ चिजों को नहीं देखता वह समग्रता से देखता है। इस लिए कितनी भी कठिन परिस्थिति क्यों न हो कुछ पल बिना तनाव के विचार करें क्या यह सही है ?

संस्कृत बौद्ध कवियों की दृष्टि में लोकोपकार

शान्ति लाल सालवी, वाराणसी

यह सर्वविदित है कि समस्तध शास्त्रों, सम्प्रदायों एवं सिद्धान्तों के मूल में लोकोपकार निहित होता है। 'लोकोपकार' दो शब्दों से मिलकर बना है लोक तथा उपकार लोक से तात्पर्य होता है- मनुष्य समाज के साथ-साथ अन्यप्राणिवर्ग तथा भौतिक जगत्। उपकार से आशय हित है। यह उपकार सामान्यातया तीन भागों में विभक्त किया जा सकता है-स्वोगपकार, परोपकार एवं लोकोपकार। परोपकार एवं लोकोपकार में प्रवृत्त होने से पूर्व मनुष्य को सर्वप्रथम स्वोगपकार करना चाहिए क्यों कि स्वलयं को स्वस्थत एवं सुदृढ बनाना चाहिए तभी हम परोपकार एवं लोकोपकार कर सकते हैं। कहा भी गया है कि "शरीरमाद्यं खलु धर्मसाधनम्" अर्थात् व्यक्तिको का प्रथम धर्म है - सबसे पहले अपने आप को स्वस्थ रखे। स्वस्थ मय' व्यक्ति ही परोपकार करके पुण्य अर्जन कर सकता है- "परोपकारः पूण्याय"। बौद्ध कवियों के काव्यों में उपकार के बीज सर्वत्र व्याप्त है यथा-अध्वघोष ने अपने बुद्धचरितम् में यह स्पष्ट निर्देश दिया है कि भगवान् बुद्ध के जन्म का कारण लोककल्याण था। बौद्ध मत के प्रादुर्भाव, विकास और उसके चरम स्वरूप का एक मात्र घटक लोकोपकार रहा है उसकी लोकोपकारक दृष्टि निःसन्देह हम सभी के लिए अभिनन्दनीय है।

बुद्ध काल में पशुपालन

दीपक कुमार, दिल्ली

बुद्ध काल में कृषि का पर्याप्त विकास एवं विस्तार होने के बावजूद पशुपालन महत्वपूर्ण व्यवसाय बना रहा। कुछ लोगों का यह प्रमुख पेशा था और कुछ का सहायक। बुद्ध काल में पशुपालन एवं कृषि के बारे में जानकारी बौद्ध

एवं जैन ग्रंथों से प्राप्त होती है। अनेक जातक कथाओं में बुद्ध को पशु पालक एवं कृषक के रूप में बतलाया गया है, कुछ में बुद्ध को हस्तिपालक, सारथि आदि रूपों में वर्णित किया गया है। इन जातक कथाओं में प्राचीन भारतीय पशुपालकों द्वारा पशुओं को पालने की विधि: भार ढोने वाले पशु: युद्ध में प्रयुक्त होने वाले पशु: भेड़-बकरी आदि पशुओं के ऊन एवं उनका मांस भक्षण: कुत्तों की स्वामिभक्ति तथा प्राचीन भारतीय कृषकों के जीवन की अनेक अनुभूतियों यथा हर्ष, विषाद, रीतिरिवाज तथा उनकी मायताओं आदि के विषय में प्रसंग वश उल्लेख मिलता है।

भगवान बुद्ध ने तो यहाँ तक कहा है कि माता-पिता तथा रिश्तेदारों की भाँति पशु भी हमारे मित्र है। सुत्तनिपात में कहा गया है कि पशुओं का संरक्षण आवश्यक है, क्योंकि वे लोगों को अन्न, बल, सौन्दर्य और सुख देते हैं। दीद्य निकाय में पशुपालकों, कृष को, एवं व्यापारियों कि सहायता करने पर बल दिया गया है।

दुग्ध उद्योग कृषि का एक महत्वपूर्ण अंग था, जिससे एक खास वर्ग के लोग अपना जीवन यापन करते थे। अंगुत्तर निकाय तथा मज्झिम निकाय में गोपालक के ग्यारह गुणों का वर्णन दिया गया है। विनय पिटक, महावग्ग, चुल्लवग्ग, मज्झिम निकाय, संयुक्त निकाय, अंगुत्तर निकाय एवं खुद्दक निकाय आदि ग्रंथों में भी पशु पालन से सम्बंधित प्रसंग व शविवरण मिलता है।

प्रस्तुत शोध पत्र में उर्पयुक्त विषय का विस्तारपूर्वक उल्लेख करने का प्रयास किया जाएगा।

बुद्धकालीन समाज में वस्त्राभूषण

हिमाद्रि, वाराणसी

नगर के उत्कर्ष के इस युग में नागरिकों के पहनने ओढ़ने के शौक में पर्याप्त वृद्धि हुई जिसमें व्यवसाय जैसे कताई, बुनाई, रंगाई, सिलाई, इत्यादि को पनपने के काफी अवसर मिले। पालि-पिटक तथा पाणिनीय अष्टाध्यायी में

इसके उल्लेख मिलते हैं कि कपास, रेशम, क्षौम, ऊन, तथा सन के धागों से अनेक प्रकार के वस्त्र बनाए जाते थे इन वस्त्रों को चीवर कहा जाता था। बौद्ध भिक्षु अपने चिवरों की सिलाई खुद करते थे। इसके लिए उन्हें सुई और कैंची रखनी पड़ती थी। जातकों में सुई बनाने के वर्णन मिलते हैं। चुल्लवग्ग में दर्जी द्वारा कपड़ों की सिलाई का काम करने तथा उसकी दुकान का वर्णन किया गया है। महावग्ग में कपड़ा काटने सीने और रफ्फू करने के शब्दों के उल्लेख किए गए हैं। कौटिल्य ने इस बात का उल्लेख किया कि तत्कालीन समाज में कुशल कारीगर सूत्र वर्म वस्त्र और रज्जू का निर्माण करते थे। अतः इन प्रमाणों से स्पष्ट हो जाता है कि भारत में सिले कपड़े पहनने का प्रचालन अत्यंत प्राचीनकाल से चला आ रहा है।

बुद्धकालीन समाज में भिन्न-भिन्न प्रकार के धागों से वस्त्र बनते थे और कपड़ों की सिलाई भी होती थी। पालि पिटक में स्त्री-पुरुष, राजा-रानी, धनी-मानी नागरिक, साधारण गृहस्थ ब्राह्मण-भ्रमण भिक्षु-भिक्षुणीया आदि के वस्त्राभूषणों के वर्णन मिलते हैं सुत्त-ग्रंथो, पाणिनी तथा कौटिल्य के अर्थशास्त्र में भी इस विषय कि प्रचुर प्रमुख सामाग्री उपलब्ध होती है, परंतु तत्कालीन समाज में प्रचलित पहनावे के वास्तविक नमूनों के लिए परखंभ तथा बड़ोड़ा से प्राप्त यक्ष-मूर्तियों, दीदारगंज और बेसनगर कि यक्षिणी मूर्तियों, साँची तथा भरहुत कि वेदिकाओं एवं तोरण में उत्कीर्ण चित्रों तथा मिट्टी कि मूर्तियाँ को देखना अत्यंत महत्वपूर्ण है। इनके यह तथ्य स्पष्ट होगा कि इस विशाल देश के जन-जीवन में विविधता है वह न्यूनाधिक रूप में यहाँ की वेशभूषा में भी दृष्टिगत होती है।

वस्त्र के विषय में उपलब्ध प्रमाणों से यह बात स्पष्ट हो जाती है कि इस युग के समाज में कपास रेशम क्षौम तथा ऊन के विभिन्न आकार प्रकार के रंग-बिरंगे परिधान धारण करने का काफी प्रचलन हुआ। अब कपड़ों परकाशीदारी भी होने लगी और लोग सोने-चाँदी के रत्न जड़ित आभूषण भी पहनने लगे। महापरिनिर्वाण सूत्र में वर्णन मिलता है कि जब भगवान बुद्ध वैशाली गए तो रंग बिरंगी पोशाक पहनकर वहाँ के नागरिकों ने उनका स्वागत किया।

बौद्ध पिटक तथा जैन एवं ब्राह्मण सूत्र-ग्रन्थों से ज्ञात होता है कि तत्कालीन समाज के स्त्री-पुरुष आभूषण प्रिय थे वे अपने शरीरावयवों को कलात्मक आभूषणों से अलंकृत करते थे दक्ष स्वर्णकार और मणिकार स्वर्ण और रजत के

मुक्तामणि-जड़ित अलंकारों का निर्माण कर कलाप्रिय नागरिकों कि शौक कि पूर्ति करते थे। वे अंगूठी, कुंडल, गले का हार, सुवर्णमाला या कंचनमाला, कर्णफूल, कंगन, चूड़ी, मेखला इत्यादि अनेक प्रकार के आभूषण बनाते थे जिनका तत्कालीन समाज में प्रचलन था। सोने तथा चाँदी के अतिरिक्त मुक्ता, मणि, वैदूर्य, भद्रक, शंख, शिला, प्रवाल, लोहितक तथा मसारगल्ल का भी उपयोग आभूषण निर्माण के लिए किया जाता था। मणियों को प्रायः सोने चाँदी के आभूषणों से जड़ा जाता था।

पैगोडा: इतिहास व बौद्ध धर्म में महत्व

हौशला प्रसाद, दिल्ली

बौद्धधर्म में पैगोडा का विशेष महत्व है। पैगोडा को संस्कृत में चैत्य भी कहा जाता है। विभिन्न देशों के राजाओं ने अपने शासनकाल में पैगोडा का प्रयोग बौद्धधर्म की विकास के लिए किया। इसका उत्तम उदहारण सम्राट अशोक थे जिन्होंने 84,000 स्तूप का निर्माण करवाया था। मेरा यह लघु शोध पत्र पैगोडा व उसके द्वारा बौद्ध धर्म में हुये विकास और विस्तार पर आधारित है।

सामान्य शब्दों में कहा जाए तो पैगोडा एक मंजिलाकर मीनार, जिसमे कई ओरी होती है। पैगोडा आमतौर पर चीनी, जापान, नेपाल, वियतनाम, म्यांमार, श्रीलंका, कोरिया और एशिया के अन्य हिस्सों में देखने को मिलते है। कुछ पैगोडा ताओ समाज के पूजा पाठ के प्रयोग में लिए जाते है पर अधिकतर पैगोडा बौद्ध धर्म के अनुयायियों द्वारा स्थापित किये गए है।

पैगोडा का धार्मिक रूप से बहुत महत्व है जिसका कारण इसके इतिहास में छुपा है। आधुनिक पैगोडा का इतिहास प्राचीन भारत के स्तूप से उत्पन्न हुआ था। स्तूप एक गुम्बदनुमा आकर की स्मारक है जिसमे पवित्र अवशेषों को सुरक्षित रूप से संग्रहीत किया जाता है तथा उसकी पूजा की जाती है। इसकी शुरुआत 5 वीं शताब्दी ईसा पूर्व में बुद्ध की मृत्यु के साथ शुरू हुई थी।

महापरिनिर्वाण सुत्त के अनुसार भगवान बुद्ध की मृत्यु की पश्चात उनके अवशेष (धातु) को द्रोण नामक ब्राह्मण द्वारा आठ हिस्सों में विभाजित करवाया गया, जिसे स्तूपों का निर्माण करवाके उसमे संग्रहीत किया गया था, परन्तु 200 वर्ष पश्चात तीसरी शताब्दी में जब अशोक बौद्ध धर्म का अनुयायी बना तब उसने उन अवशेषों को निकलवा कर उन्हें 84,000 भागों में विभाजित कर विभिन्न देशों में नए स्तूपों का निर्माण करवाया, साँची स्तूप इसका उत्तम उदाहरण है।

भारत मे दो प्रकार के पैगोडा वर्णन प्राप्त होता है, प्रथम वह जिसमे अवशेषों को संग्रहित किया जाता है, दूसरा वह जिसे मंदिर के रूप में स्थापित किया गया है।

शायद स्तूप से प्रभावित हो कर आरनिको जो कि नेपाल का एक मशहूर शिल्पकार था जिन्होंने काठमांडू की घाटी में पैगोडा का निर्माण किया। उनकी शिल्पकला से प्रभावित होकर चीन में पैगोडा बनाने के लिए बुलवाया। चीनी पैगोडा की शिल्पकला चीन के मीनार तथा चीन के गुम्बददार इमारत का मिश्रण है।

चीन तथा उसके आस-पास के देशों में बौद्धधर्म के विस्तार का कारण केवल उसके सिद्धान्त ही नहीं बल्कि उसकी शिल्प कला और पैगोडा भी है।

रायपसेणीय सुत्तं व पायासि सुत्तं एक तुलनात्मक अध्ययन

सागरमल जैन, शाजापुर

प्राकृत व पालि में न केवल शब्दों की एक रूपता है, अपितु दोनों में व्याकरणगत और विषयगत भी समरूपता मिलती है। प्राकृत का एक ग्रंथ रायपसेणी पालि में पायासि सुत्तं के नाम से यथावत् आंशिक समरूपता के साथ मिलता है। प्रसेनिय सूत्र की जो विषय वस्तु है, वह राजप्रसेनिय से यथावत् मिलती

है। ज्ञातव्य है कि 'रायपसेणिय'- इस प्राकृत शब्द का संस्कृत रूप राजप्रसेनकीय या राजप्रसेनजित चाहे सम्भव भी हो, फिर भी यह अधिक समीचीन नहीं है, क्योंकि इसमें जिस राजा के साथ संवाद हुआ है, उसे अर्द्धमागधी आगम साहित्य में 'पएसी' और पालि त्रिपिटक में 'पयासी' कहा गया है। पएसी या पायासी को प्रसेनजित का संक्षिप्त रूप नहीं माना जा सकता है।

मैं राजा प्रसेनजित नाम का पक्षधर हो सकता था, यदि दीघनिकाय के पायासिसुत्त में प्रसेनजित और कुमार श्रमण के मध्य संवाद होने का उल्लेख होता, किंतु सर्वत्र कुमार श्रमण और 'पएसी' या 'पयासी' के मध्य हुए संवाद का ही उल्लेख है, न कि कुमार श्रमण और प्रसेनजित के मध्य हुए किसी संवाद का। दूसरे, प्राकृत 'पीएसी' और पालि 'पायासि' नाम वस्तुतः प्रसेनजित का वाचक नहीं है, क्योंकि न तो प्राकृत के किसी भी नियम से प्रसेनजित का 'पएसी' रूप बनता है और न पालि में ही प्रसेनजित का 'पायासि' रूप बनता है। दूसरे, दोनों परम्पराओं में प्रसेनजित को कोशल का राजा कहा गया है और उसकी राजधानी श्रावस्ती बताई गई है, जबकि 'पएसी' या 'पायासि' को अर्थ केकय देश का राजा कहा गया है और उसकी राजधानी सेयंविया (श्वेताम्बर) कही गई है, यद्यपि श्वेताम्बर श्रावस्ती के समीप ही थी, अधिक दूर नहीं थी। दीघनिकाय के अनुसार 'पएसी' या 'पायासि' प्रसेनजित के अधीनस्थ एक राजा था, तभी उसे प्रसेनजित का भय बताकर यह कहा गया था कि जब प्रसेन यह सुनेगा कि 'पएसी' नास्तिकवादी है, तो क्या कहेगा?

राजा प्रसेनजित एक ऐतिहासिक व्यक्तित्व अवश्य हैं और उनका उल्लेख जैन एवं बौद्ध साहित्य में भी पाया जाता है। बौद्ध त्रिपिटक साहित्य का एक महत्वपूर्ण ग्रंथ दीघनिकाय है। उसके द्वितीय विभाग में पायासिसुत्त उपलब्ध होता है, किंतु उसका सम्बंध भी प्रसेनजित के प्रश्नोत्तर से नहीं है, अपितु 'पायासि' से हुए प्रश्नोत्तर से है। उसमें भी पुनर्जन्म, परलोक की सिद्धि के लिए प्रायः वे ही तर्क दिए गए हैं, जो हमें राजप्रश्नीयसूत्र में मिलते हैं, अतः इसका संस्कृत 'राजप्रश्नीयसूत्र' नाम ही समुचित माना जा सकता है, क्योंकि इसमें राजा के प्रश्नों का समाधान किया गया है। राजप्रसन्निय की विषय वस्तु पसेनीय सूत्र में निम्न रूप में यथावत् उपस्थित है। रायसेन के सूत्र में यह

कहानी थोड़ी भिन्नता से वर्णीत है। पायासिय सूत्र में भी आत्मा के अस्तित्व को विभिन्न उदाहरणों से खण्डित करने व सिद्ध करने का प्रयत्न किया गया है। पायासि सूत्र में भाषा के किञ्चित् अन्तर के साथ चोर, कुभि आदि की उपमाएं समान ही मिलती हैं। शब्दों का कुछ हेर-फेर भले ही है, किन्तु दोनों में जीव व शरीर की भिन्नता को उदाहरण द्वारा समझाया गया है।

राजप्रश्नीयसूत्र का रचनाकाल

राजप्रश्नीयसूत्र के नामकरण के पश्चात् यदि हम इसके काल के सम्बंध में विचार करें, तो राजप्रश्नीयसूत्र का सबसे प्रथम उल्लेख हमें 'नंदी सूत्र' में कालिक सूत्रों की जो सूची दी गई है, उसमें उपलब्ध होता है। नन्दीसूत्र का रचनाकाल ईसा की पांचवीं शताब्दी प्रायः सुनिश्चित है, किंतु इसे राजप्रश्नीयसूत्र के वर्तमान संस्करण की उत्तर-तिथि ही माना जा सकता है। राजप्रश्नीयसूत्र का अंतिम भाग, जो केशी कुमार श्रमण और पएसी के संवादरूप है, का अस्तित्व उसके पूर्व भी होना चाहिए, क्योंकि राजप्रश्नीयसूत्र के इस अंतिम भाग की समरूपता बौद्ध त्रिपिटक साहित्य के दीघनिकाय के पायासिसुत्त से है और पायासिसुत्त ईस्वी पूर्व की रचना है। 'पएसी' या 'पायासि' का यह कथानक ई० पू० छठवीं शती का होगा, जिसे दोनों परम्पराओं ने अपने अनुसार थोड़ा-बहुत परिवर्तित करके अपने ग्रंथों का अंग बना दिया है, क्योंकि पायासिमुत्त और राजप्रश्नीयसूत्र का वह अंतिम भाग, जो जीव के पुनर्जन्म, परलोक आदि को सिद्ध करता है, पर्याप्त रूप में समानता रखता है, जो इस बात का प्रमाण है कि राजप्रश्नीयसूत्र का यह अंतिम विभाग निश्चित ही ईस्वी पूर्व की रचना है।

पालि व प्राकृत भाषा : समरूपता व विभेद

तृप्ति जैन, शाजापुर

बौद्ध और जैन, श्रमण संस्कृति की दो प्रमुख धाराएं हैं। इन दोनों धाराओं के वाहक भगवान बुद्ध तथा भगवान महावीर रहे। भगवान बुद्ध ने जो कुछ

भारतीय संस्कृति को प्रदान किया वह सब पालि में है, तथा भगवान महावीर ने प्राकृत के माध्यम से भारतीय जनमानस को आप्लावित किया। पालि और प्राकृत भाषाएँ एक ही क्षेत्र और काल की रचना हैं। भगवान बुद्ध के उपदेश पालि भाषा में उपलब्ध हैं, तो भगवान महावीर के प्राकृत भाषा में। दोनों ही महापुरुषों के उपदेश मौखिक ही रहे। कालान्तर में लिपिबद्ध हुए। बुद्ध पालि। साहित्य को त्रिपिटक के नाम से जाना जाता है, तो जैन आगम साहित्य प्राकृत में रचे गए हैं। दोनों भाषाओं में कौन सी ऐसी विशेषताएँ थी जिसके कारण दोनों महापुरुषों ने इनको अपने उपदेश एवं विचार का माध्यम बनाया। वस्तु दोनों भाषाएँ जनसाधारण की बोल-चाल की भाषा थी जो उस समय प्रचलित थी। क्षेत्र व काल एक होने के कारण दोनों भाषाओं में विभेद की अपेक्षा समरूपता अधिक है। कभी-कभी तो प्राकृत की भाषा को पढ़ते समय हमें पालि का बोध होने लगता है और पालि के अध्ययन में प्राकृत भाषा से समरूपता दिखाई देती है। समरूपता होने के साथ-साथ कहीं-कहीं स्थानों पर व्याकरण की दृष्टि से अनेक विभेद भी मिलते हैं। स्वर और व्यंजन भी दोनों में समान नहीं हैं, फिर भी पालि में प्रकृति की अपेक्षा कुछ स्वर व व्यंजन अधिक होने से दोनों की समरूपता को भुलाया नहीं जा सकता है। दोनों में विषम वर्ग के व्यंजन संधि प्रायः स्ववर्गीय व्यंजन हो जाता है, जैसे - धर्म का धम्म, कर्म का कर्म और आत्म का अत्त। किन्तु इसका अपवाद भी पाया जाता है, जैसे पालि में अनित्य का अनित्य ही रहता है। किन्तु प्राकृत में अनित्य बनता है। दोनों भाषाओं में श, ष के स्थान पर दन्त 'स' ही होता है, जैसे कषाय का कसाय, आश्रव का आसव। चित्त आदि शब्द दोनों भाषाओं में समान रूप ही प्रयुक्त होते हैं, किन्तु कुछ स्थानों पर पालि की प्राकृत से भिन्नता भी है, जैसे प्राकृत में पाप शब्द का रूप पाव बनता है, जबकि पालि में पाप ही रहता है। मार्ग शब्द पालि में यथावत रहता है जबकि प्रकृति में उसका मग्न हो जाता है, किन्तु संग्रह शब्द का पालि और प्राकृत दोनों में संग्रह रूप मिलता है। इसी तरह प्रकृति में ब्राह्मण शब्द का बणमन जबकि पालि में ब्राह्मण रूप यथावत मिलता है। जहाँ प्राकृत मुख्यतः मुख शुदा के आधार पर चलती है, वहाँ पालि में मुख सुविधा प्रधान तो है, किन्तु सर्वत्र मुखळसुदा का प्रयोग नहीं किया जाता है।

अकारान्त आदि शब्दों में भी पालि व प्राकृत भाषा में विभेद मिलते हैं, किन्तु कुछ विभक्तियों के प्रत्यय सामान भी हैं। ठीक इसी प्रकार क्रिया काल के प्रत्ययों में कही कही समरूपता के साथ विषमता देखने को भी मिलती है एक विशेष विभेद यह है कि पालि में 'ळ' वर्ण मिलता है, जो मराठी भाषा में प्रयोग किया जाता है यह शब्द न संस्कृत और न ही प्राकृत में है। उपर्युक्त विषय की विस्तार से चर्चा पूर्ण लेख की जावेगी।

वर्तमान जीवन में ब्रह्मविहार का महत्त्व

अजय कुमार मौर्य, वाराणसी

मानव को अपने जीवन में ज्यादातर व्यक्तिगत समस्याओं के कारण जूझना पड़ता है। इसी व्यक्तिगत समस्याओं के कारण मानव जीवन में सामाजिक, आर्थिक, धार्मिक, राजनीतिक, सांस्कृतिक, शैक्षणिक, साहित्य और पर्यावरणीय समस्याएँ उत्पन्न होती हैं। ये समस्याएँ इतनी विकराल होती हैं कि जिसके कारण प्रत्यक्ष एवं अप्रत्यक्ष रूप से सभी लोग प्रभावित हो जाते हैं। इन्हीं सभी समस्याओं के कारण मानव सुख का अनुभव नहीं कर पाता है। समस्याओं की बहुलता के कारण व्यक्ति का जीवन निरर्थक हो जाता है। मानव जीवन को इन समस्याओं से मुक्ति हेतु विभिन्न प्रकार के प्रयास किये जाते हैं, परन्तु ये समस्याएँ स्थायी रूप से समाप्त नहीं होती हैं। यदि मानव जीवन को इन समस्याओं से मुक्ति पाना है तो इसके लिए शास्ता द्वारा प्रतिपादित ब्रह्मविहार के अनुशीलन से श्रेष्ठ कोई स्थायी उपाय अन्यत्र कहीं नहीं है।

ब्रह्मविहार के अनुशीलन से मनुष्य की तृष्णा (इच्छा) का नाश जाता है और जब तृष्णा का नाश हो जाता है तो मनुष्य के अन्दर कुशल कर्म का आविर्भाव हो जाता है। तब व्यक्ति कुशल कर्मों को करते हुए सुखपूर्वक अपना जीवन व्यतीत करता है और दूसरों को भी कुशल कर्म करने के लिए प्रेरित करता है ताकि वे लोग भी सुखपूर्वक जीवन यापन कर सकें। इसके अनुशीलन से व्यक्ति के चित्त में

निर्मलता बढ़ने लगती है। जिसके अनुभव से वह सारे पापकर्मों को न करके पुण्य कर्मों का संचय करता हुआ अपने चित्त को परिशुद्ध करता है। यथा—

सब्ब पापस्स अकरणं कुशलस्स उपसम्पदा।

सच्चित्तपरियोदपनं एतं बुद्धान सासनं॥

अर्थात् किसी भी प्रकार के पाप कर्मों का न करना, अच्छे कर्मों का संचयन करना, अपने चित्त को हमेशा निर्मल बनाये रखना यही बुद्ध का नियम है।

इस प्रकार व्यक्ति अपने अच्छे कर्मों के अनुभव से हमेशा सुखपूर्वक जीवन व्यतीत कर सकता है। जिसके परिणामस्वरूप वह अपनी मानसिक बिमारियों से दूर रहता है। यथा—

इध मोदीति पेच्च मोदति कतपुला उभयत्र मोदीति।

सो मोदति सो पमोदति दिस्वा कम्मविसुद्धिमत्तनो॥

अर्थात् इस लोक में मोद करता है और परलोक में जाकर भी पुण्यात्मा दोनों जगह मोद करता है। वह अपने कर्मों की विशुद्धि को देखकर मोद करता है, प्रमोद करता है।

इस शोध लेख में आज के सामाजिक परिवेश को देखते हुए ब्रह्मविहार के महत्त्व पर प्रकाश डाला जायेगा।

बौद्ध एवं हिन्दू धर्म में तप एवं संन्यास का महत्त्व आधुनिक परिप्रेक्ष्य में प्रासंगिकता

चन्द्रशेखर पासवान, ग्रेटर नोएडा

भारतीय समाज में सदियों से अनेक सांस्कृतिक परम्परा विद्यमान रहे हैं उनके अनुरूप धार्मिक निष्ठा एवं विश्वास भी विविधि रही है। प्राचीनकाल से ही एक ओर बौद्धधर्म एवं जैन धर्म या दूसरी ओर सनातन धर्म या भागवत धर्म का विकास हुआ है। छठी शताब्दी ई०पू० में सामाजिक

लौकिक जीवन का नेतृत्व राजाओं, ऋषियों, उपाध्यायों, आचार्यों के अनुरूप चलती थी जो शक्ति और धन से अथवा देवताओं की कृपा से अपने और दूसरों के लिये योग और सुविधाएं जुटाने में सत्य चित्त थे तथा उनके प्रयत्न से साम्राज्य विस्तृत एवं समृद्ध हो रहे थे। दूसरी ओर समाज के इस प्रवृत्ति पक्ष की सर्वथा अवहेलना करते हुए अनेक श्रवण, ब्रह्म, मुण्डक (अथवा भिक्षु) जटिल आदि जीवन के दुख से तप्त समाज के समक्ष निवृत्ति एवं शांति का आदर्श उपस्थित कर रहे थे जो उस युग के धार्मिक जीवन का संभवतः सबसे महत्वपूर्ण तथ्य था। भिक्षु जीवन में विशुद्धि को जीवन का लक्ष्य निर्धारित किया गया है इसी प्राप्ति का उपाय भी बताया गया है अल्पाहार, संसारत्याग, यज्ञ, अग्नि परिचर्या, निष्कर्म, तपश्चर्या ध्यान आदि। तप का अर्थ होता है अपना या प्रदीप्ति होना अर्थात् शरीर को तपा कर तेजस्वी बन जाना। आरम्भ में तपका रूप होता था आत्मसंयम, तापमान आत्मोत्कर्ष के लिये शरीर को आत्म संयम एवं आत्मपीड़न के द्वारा शरीर और मन पर दृढ़ता स्थापित करने लगे। इस चर्या के लिये लोग अरण्यवासी बनने लगे तो वह स्थान अरण्यभूमि से तपोभूमि में बदल गयी। तप वह साधन है जिससे व्यक्ति आत्म संयम के द्वारा अपने लक्ष्य के मार्ग को सुगम बनाता है। मुण्डक उपनिषद में तप को ब्रह्म ज्ञान प्राप्ति का साधन बताया गया है और कहा गया है कि ब्रह्मज्ञानी का शिक्षा प्राप्त कर शिक्षा पर निर्भर रहना चाहिये। तपश्चर्या में योगाभ्यास का प्रमुख स्थान रहा है या योग की अनंत शक्ति पर लोगों का दृढ़ विश्वास भी रहा है। जावाली उपनिषद में कहा गया है कि जिस समय मन में वैराग्य की भावना उत्पन्न हो जाए उसी क्षण प्रवज्या ग्रहण कर लेनी चाहिए। इस समय सांसारिक सुख-भोगों की क्षणभंगुरता के कारण ही मनुष्य के हृदय में वैराग्य उपन्न की भावना जागृति हुई तब वे अरण्यवासी बनने लगे। बौद्ध जातक कथाओं में इस बात पर बल दिया गया है कि सांसारिक विषय-वासनाएँ मनुष्य को अद्योगति के मार्ग में ले चलती हैं, अतः वैराग्य ही आत्मोत्कर्ष का श्रेष्ठ मार्ग है। वैराग्य के मूल में प्रेम शक्ति आत्म जिज्ञासा ही थी। दीर्घनिकाय, मज्झिमनिकाय, संयुक्त निकाय, येरगाथा, थेरीगाथा, सुत्त निपात

आदि पालि गायों में सांसारिक जीवन की निःसारता बतलाती हुई वैराग्य जीवन की महत्ता के गीत एवं वर्णन किये गये हैं। उपनिषद् की दार्शनिक विचारधारा में वर्णन किया गया है कि मोक्ष की प्राप्ति ही जीवन का परम लक्ष्य है जिसके फलस्वरूप वृद्ध-युवा, स्त्री-पुरुष राजा और रंक सभी बड़ी संख्या में प्रभावित होकर प्रवर्जित होने लगे और अरण्य में तापस अपने आचार्यों के साथ बड़े बड़े समूह में रहने लगे। ब्राह्मण, बौद्ध, जैन, आजीवक, अचेल, जटिल आदि मतं समानरूप से सांसारिक जीवन से वैराग्य के महत्व को स्वीकार किया है। पालि पिटक में तापसों के लिये परिव्राजक, भिक्षु, श्रवण, यति, सन्यासी आदि शब्द मिलते हैं निकायों में प्रायः परिव्राजक शब्द प्रयुक्त हुआ है।

ब्राह्मणधर्मांबली में तापस को दो वर्ग में बाटा गया है। प्रथम वर्ग वानप्रस्थियों तथा सन्यासियों का तथा दूसरा परिव्राजक का था। वे जीवन के प्रति अपने दार्शनिक दृष्टिकोण के अनुरूप तप को अपनाते थे। इस प्रकार बौद्ध ब्राह्मण -धर्म की सामान्य व्यवस्था में लगभग आधे से अधिक समाज के लिये संसार से विरत होकर सत्य की जिज्ञासा में ज्ञानियों के पथ-प्रदर्शन में, भी या तपस्वी का जीवन व्यतीत करना विधिवत् थे।

व्यक्तित्व निर्माण में पंचशील एवं पंच महाव्रत की महत्ता: एक अवलोकन

सुरेश कुमार, दिल्ली

भारतीय जीवन शैली एवं शिष्टाचारिक परम्परा में व्यक्तित्व निर्माण पर अधिक बल दिया गया, सिर्फ अध्यात्मिक या धार्मिक स्तर पर ही नहीं अपितु समाज अथवा देश की प्रगति में भी व्यक्तित्व निर्माण पर बल दिया गया है क्योंकि यह सर्व विदित है कि जिस भी वंश, सम्प्रदाय, समूह, समाज, अथवा देश के नागरिक जितने अधिक सदाचारी, एक-दूसरे के प्रति मैत्री भाव रखने

वाले, सत्य-निष्ठा का पालन करने वाले, गुरु-जन का सम्मान करने वाले, प्राणिमात्र के प्रति प्रेम एवं करुणा का भाव रखने वाले होंगे वे कुल, समाज, देश इत्यादि उतनी ही उन्नति करेगा, भारतीय दर्शन की दो धार्मिक परम्पराओं—बौद्ध एवं जैन ने व्यक्तित्व निर्माण के लिए मार्ग सुझाया है जिसका अगर किसी भी व्यक्ति द्वारा सच्चे व साफ मन से अनुसरण किया जाए तो सम्वतः एक सदाचारी व्यक्तित्व के उद्देश्य को प्राप्त किया जा सकता है।

बौद्ध धर्म में जहां पंचशील का मार्ग सुझाया गया है वहीं जैन धर्म में पंच महाव्रत के अनुपालन की बात कही गई है। पंचशील के पांच सार्वभौम नियम इस प्रकार हैं—पाणातिपाता वेरमणी, अदिन्नादाना वेरमणी, अब्रह्मचरिया वेरमणी (गृहस्थों के लिए कामेसुमिच्छाचारा वेरमणी), मुसावादा वेरमणी तथा सुरामेरेय्यमज्जप्पमादाद्वाना वेरमणी। इन्हीं पंचशील के समकक्ष जैन धर्म के पंच महाव्रत अहिंसा, सत्य, अस्तेय, त्याग व ब्रह्मचर्य हैं।

जो व्यक्ति इनका पालन करता है, उसका आचरण पवित्र माना जाता है प्रस्तुत शोध पत्र में बुद्ध एवं महावीर द्वारा सुझाए गए इन दोनों मार्गों की तुलनात्मक विवेचना की जाएगी।

बौद्ध धर्म की विशेषता : मनुष्य जीवन की यथार्थता

अशोक पांडुरंग सरोदे, औरंगाबाद

बौद्ध धर्म एक वैज्ञानिक धर्म है। मनुष्य जीवन के यथार्थ के साक्षात्कार में बौद्ध धर्म एवं दर्शन का अमूल्य योगदान रहा है। भगवान बुद्ध स्वयं संसार की दुःखमयता का अनुभव कर शान्ति की खोज में घर से परिव्रजित हुए थे। सिद्धार्थ गौतम को सात साल के दीर्घ तपस्या के पश्चात् उन्हें संबोधि उपलब्ध हुई। तथागत बुद्ध ने शोकाकुल लोक के अवलोकन से द्रवित होकर संबोधि से प्राप्त धर्म की देशना से लोकप्रसार का दायित्व बताया था। उनके धर्म की देशना मात्र बौद्धिक संक्रमण का

परिणाम नहीं थी अपितु उनका धर्म दुःखमय संसार के तट से निर्वाण रूपी तट तक ले जाने वाला एक सेतु था, जिसका आधार जीवन के अपरिहार्य दुःख की अनन्तता है। इस रूप में तथागत बुद्ध की धमचर्या दुःख की प्रवृत्ति का अनुभव कर उसकी निवृत्ति के लिये किया गया अनवरत प्रयास है, जो संबोधित की चरमता को प्राप्त कराकर मानव को निर्वाण के परमपद तक पहुँचाता है। बुद्ध की धर्मदेशना सर्व साधारण जन के लिए थी, इसलिये उन्होंने धर्म उपदेश के लिए लोकभाषा का आश्रय लिया, जो बौद्ध धर्म प्रसार में अत्यधिक सहायक एवं सफल रहा।

तथागत बुद्ध की लोकप्रियता दिन-व-दिन बढ़ती ही रही क्योंकि बुद्ध के समय में और धर्म प्रवर्तक मौजूद थे, लेकिन कोई भी धर्म या उनके विचार सामान्य लोगों के जीवन के बारे में सोचता नजर नहीं आता है। लेकिन तथागत बुद्ध ने आम तौर पर समाज के पिछड़े वर्ग से लेकर राजा महाराजाओं तक सभी को एक समान मानकर मानवीय क्रांति की शुरुआत की थी। बुद्ध के धर्म का आधार ही मानवीय दुःख रहा है। मनुष्य के जीवन में दुःख तो है—लेकिन उस दुःख की निवृत्ति भी हो सकती है। उसका भी मार्ग तथागत बुद्ध ने बताया है। तथागत बुद्ध ने सभी को निर्वाण प्राप्त करने में जो मार्ग है वह सभी के लिए खुला कर दिया है। बुद्ध के धर्म का पालन करने से मनुष्य जीवन में दुःख का सर्वनाश हो सकता है। सभी संसार सुख और चैन से अपना जीवन व्यतित कर सकते हैं।

बुद्ध के धर्म उपदेश में तत्त्वज्ञान एवं उसे प्राप्त करने के साधन दोनों का ही उल्लेख प्राप्त होता है उन्होंने मनुष्य जीवन को विश्लेषित करते हुए चार आर्य सत्य की स्थापना की। व्यावहारिक दृष्टिकोण बौद्ध धर्म की उच्चतम विशेषता रही है बुद्ध ने अपने धर्म उपदेश में सृष्टि के उद्भव और विकास के बारे में गम्भीर विवेचन कभी नहीं किया बल्कि एक कुशल वैद्य की भाँति भवरोग से पीड़ित प्राणियों को उनके योग का स्वरूप, उसका कारण एवं उसके निवारण के उपाय का विस्तार से विवेचन किया। तथागत बुद्ध की लोकप्रियता दिन - व- दिन बढ़ती ही रही क्योंकि बुद्ध के समय में और धर्म प्रवर्तक मौजूद

थे, लेकिन कोई भी धर्म या उनके विचार सामान्य लोगों के जीवन के बारे में सोचता नजर नहीं आता है।

जीवन की जो यथार्थता है उसे बौद्ध धर्म ने विश्लेषित किया है। मनुष्य जीवन की यथार्थता ही बौद्ध धर्म की विशेषता है। इस शोधालेख में इसका विस्तृत वर्णन किया जाएगा।

श्रीलंका में बौद्ध धर्म का इतिहास एवं विकास राजा देवात्मिय तिस्स, राजा दुट्टगामनि एवं राजा वट्टगामणी की भूमिका

सोनू, दिल्ली

श्रीलंका वर्तमान समय में आधिकारिक रूप से श्रीलंका समाजवादी जनतांत्रिक गणराज्य के नाम से जाना जाता है। भौगोलिक दृष्टि से यह दक्षिण में हिंद महासागर के उत्तरी भाग में स्थित एक द्वीपीय देश है।

श्रीलंका का पिछले 3000 वर्ष का लिखित इतिहास उपलब्ध है। इतिहास के विभिन्न स्रोतों के माध्यम से 125000 वर्ष पूर्व यहां मानव बस्तियों होने के साक्ष्य मिले हैं प्राचीन काल से ही श्रीलंका पर शाही सिंहल वंश का शासन रहा है। समय-समय पर श्रीलंका में दक्षिण भारतीय राजवंशों का भी आक्रमण होता रहा है। श्रीलंका की संस्कृति अत्यंत सम्पन्न है। एवं यहां से 29 ईसा पूर्व में चतुर्थ बौद्ध संगीति के समय रचित बौद्ध ग्रंथ प्राप्त हुए हैं। तीसरी सदी ईसा पूर्व में मौर्य सम्राट अशोक के पुत्र महिंद के यहां आने पर श्रीलंका में बौद्ध धर्म का आगमन हुआ। भिक्षु महिंद अनुराधापुर के राजा देवात्मिय तिस्स के शासन काल में श्रीलंका में आगमन हुए थे। प्रस्तुत शोध पत्र का उद्देश्य श्रीलंका में बौद्ध धर्म का इतिहास एवं तीन प्रमुख राजाओं देवात्मिय तिस्स, दूगामणी, एवं वट्टगामणि के योगदान एवं बौद्ध धर्म के विकास में उनकी भूमिका को दर्शाता है। राजा देवात्मिय तिस्स के शासन काल में ही श्रीलंका में बौद्ध धर्म का उद्भव हुआ।

इन्हीं के शासन काल में श्रीलंका में प्रथम चैत्य का निर्माण करवाया गया। राजा देवनामपिय तिस्स ने अपने शासनकाल में श्रीलंका में स्थापत्य एवं मूर्ति कला का विकास किया। उदाहरणस्वरूप चैत्य गिरि विहार, जम्बूल विहार, थूपराम, पठामक, वेस्सागिरी आदि। इसके अतिरिक्त श्रीलंका में राजा दुट्टगामणि एवं राजा वट्टगमणि का भी अतुल्यनीय योगदान रहा है। राजा दुट्टगामणि ने अपने शासनकाल के प्रारंभिक चरण में 'ऐलारा' नामक शासक को हराकर श्रीलंका पर अपना आधिपत्य स्थापित किया एवं अनुराधापुर को अपनी राजधानी घोषित किया। अपने 24 वर्षों के शासनकाल के दौरान इन्होंने बौद्ध धर्म को राष्ट्रीय धर्म घोषित कर दिया। तथा भव्य 'लौहापासाद' एवं 'रूवनवेल्ली' सया नामक स्तूप का निर्माण करवाया। राजा वट्टगामणि ने अपने शासनकाल में सम्पूर्ण त्रिपिटक को लिखित रूप में प्रदान किया। तथा अभयगिरि नामक विहार का निर्माण करवाया।

सम्राट अशोक की धम्म नीति एवं धर्मनिरपेक्ष भारत की कल्पना: एक समीक्षात्मक अवलोकन

रचना, दिल्ली

अशोक का धम्म सभी धर्मों का सार था उस पर सभी धर्मों का प्रभाव था संसार को वह अमर मानता था उसकी उदारता इतनी सार्वभौम थी कि उसने कभी अपना व्यक्तिगत धार्मिक विचार जनता पर लादने का प्रयत्न नहीं किया। जिस धम्म का रूप इस संसार के सामने रखा, वह प्रमाणतः सारे धर्मों का सार हैं कर्तव्य की नितांत असंकुचित व्याख्या तथा सार्वभौम धर्म के सर्वप्रथम निरूपण का श्रेय अशोक को ही देना होगा। अशोक अपने विचारों में अपने समय से बहुत आगे था उसका धम्म' अनेक सुधारवादी आंदोलनों की पृष्ठभूमि प्रस्तुत करता है। अशोक का धम्म मानवोचित या समाजोचित था उसके दो पहलू थे व्यावहारिक और सैद्धांतिक व्यावहारिक। अशोक की नीति के मूल पृष्ठहार थे-क्षमानीति, अहिंसा, अनुशासन, धर्मयात्रा, दौरा, समदृष्टि, धम्म

प्रसार और धम्म विजय। विभिन्न पंथों के लोगों में परस्पर सहिष्णुता की भावना अशोक द्वारा प्रतिपादित धर्म महाभारत के (राजधर्म) से बहुत-कुछ मिलता-जुलता है उसका धम्म सांप्रदायिक रूढ़िवादिता से बहुत दूर था। अशोक ने अपनी प्रजा के विशाल समूह को ध्यान में रखकर ही एक ऐसे व्यावहारिक धम्म का प्रतिपादन किया, जिसका पालन आसानी से सब कर सके। उसका का धम्म सदाचार का धर्म था यह एक ऐसा नैतिक नियम था, जिसका संप्रदाय विशेष से कोई संबंध नहीं था और जो मानवता के कल्याण के लिए घोषित किया गया था। सम्राट अशोक का विचार एवं उसकी व्याख्या वास्तविक जीवन के अनुभवों से की जा सकती हैं।

धर्मनिरपेक्षतावाद जीवन के कल्याण और मनुष्य के आचरण तथा व्यवहार के लिए निरपेक्षता को सिद्धांत अपनाता है यह एक विज्ञान की तरह है जो प्रतिफल में नई चीज देता है धर्मनिरपेक्षता भी मानव कल्याण के संदर्भ में न धर्म के पक्ष और न विपक्ष में कार्य करता है सम्राट अशोक द्वारा राज्य, राष्ट्र और मानव हित के लिए धर्मनिरपेक्षता में पाये जाने वाले गुण जैसे सहिष्णुता, मनुष्य की लौकिक सुख-सुविधा की प्राप्ति पर बल दिया रूढ़िवादी धर्मों की यह एक तरह से धर्मों के प्रति उपेक्षा-जो सहिष्णुता का रूप ले लेती है ऐसा कहा जा सकता है जब हम इसे आधुनिक भारत से जोड़ते हैं तो हमारे राजनेताओं विचारको, धर्मगुरुओं की बात का आकलन करते हुए हम यह जानते हैं भारतीय धर्मों के प्रति सहिष्णुता और सदभाव यही धर्मनिरपेक्षता है गांधीजी का 'सर्वधर्म समभाव' जिसे भारतीय धर्म निरपेक्षतावाद का रूप कह सकते हैं आध्यात्म एवं पारलौकिक जगत में भारत हमेशा से 'वसुदैव कुटुम्बकम्' की भावना से ओत-प्रोत नैसर्गिक कल्याण और मातृभाव पर कार्य करती रही है हम कह सकते हैं भारत में धर्मनिरपेक्ष की व्याख्या धर्म के प्रति 'तटस्थता' के भाव के रूप में नहीं दी जाती बल्कि 'धर्म समन्वय' के रूप में दी जाती है भारत में धर्मनिरपेक्षता के शासन का सिद्धांत ही नहीं बल्कि यह राष्ट्रीय एकता का मूलमंत्र भी है यही विचार सम्राट अशोक को विश्व में भारतीय संस्कृति के रूप में सर्वमान्य ग्रहण किया।

तमिल प्रदेश में बौद्ध धर्म

दिलीप धींग, चेन्नई

भारतवर्ष की गौरवशाली श्रमण परम्परा के जैन धर्म और बौद्ध धर्म का तमिलप्रदेश के लिए ऐतिहासिक योगदान है। इस निबंध के जरिये तमिलप्रदेश में बौद्ध धर्म के अस्तित्व और योगदान के बारे में बताया जा रहा है।

ईसा पूर्व तीसरी शताब्दी में बौद्ध धर्म का तमिलनाडु में आगमन माना जाता है लेकिन कुछ विद्वानों के मतानुसार तीसरे संगम काल के बाद अर्थात् ईस्वी सन् तीसरी शताब्दी के बाद ही बौद्ध धर्म का तमिल प्रदेश में आगमन हुआ होगा। उनके इस मत का कारण यह है कि तीसरे संगमकाल के काव्यों में बौद्ध धर्म का उल्लेख नहीं हुआ है। कुछ विद्वान इस मत से भिन्नता रखते हुए कहते हैं कि तीसरे संगम कालीन काव्य कृतियों में भले ही बौद्ध धर्म के सन्दर्भ अनुपस्थित हैं, लेकिन उस युग में रचित मणिमेखलै, शिलप्पदिकारम् और मदुरैकांची जैसे काव्यों में इस धर्म के बारे में पर्याप्त उल्लेख मिलते हैं। इसके अलावा बौद्ध धर्मावलम्बियों द्वारा रचित कविताएँ इस तीसरे संगमकालीन संकलनों में मिलती हैं। इससे यह अनुमान लगता है कि तीसरे संगम काल अर्थात् ई० सन प्रथम या द्वितीय शताब्दी से पूर्व बौद्ध धर्म का तमिलप्रदेश में आगमन हो चुका था।

मौर्य शासक अशोक के शिलालेखों से भी यह स्पष्ट होता है कि ई० पूर्व तीसरी सदी में बौद्ध धर्म का तमिल प्रदेश में आगमन हो गया था। यह तथ्य अशोक के दो शिलालेखों से स्पष्ट होता है। गिरनार के द्वितीय अभिलेख के अनुसार सम्राट अशोक मानव और पशुओं के लिए दो प्रकार के चिकित्सालय बनवाते हैं। उनके इस अहिंसक सेवाकार्य का विस्तार चोल, पाण्ड्य, सूर्यपुत्र, केरल पुत्र और ताम्रपर्णी (श्रीलंका) तक भी था। अहिंसा और सेवा के द्वारा जनता का दिल जीत लेने को ही अशोक ने सच्ची विजय माना है इस बात को पेशावर के निकट प्राप्त ई० पूर्व 258 के शिलालेख में इंगित किया गया है सेवा से लोगों का दिल जीतकर धर्मप्रचार को इस शिलालेख में सच्ची विजय कहा गया है। यह 'विजय' तमिलप्रदेश तक भी विस्तारित थे। बौद्ध ग्रंथ

महावंश और दीपवंश से यह अनुमान होता है कि अशोक के समय में बौद्ध धर्म श्रीलंका में पहुँच चुका था। इससे यह स्पष्ट होता है कि जब बौद्ध धर्म श्रीलंका तक पहुँचा तो वह तमिल प्रदेश होकर पहुँचा होगा।

बर्मा में उपलब्ध टैलिंग रिकॉर्ड के अनुसार कांचीपुरम के निकट अशोक द्वारा बनवाए विहार में पाँचवीं सदी में बौद्ध भिक्षु धम्मपाल (धर्मपाल) निवास करते थे चीनी बौद्ध यात्री हयूवानसांग (1 वीं सदी) ने भारत यात्रा की और उनकी यात्रा वृत्तांत लिखा। उस वृत्तांत में उन्होंने कांचीपुरम् में अशोक द्वारा बनाए गए सौ फीट ऊँचे जीर्ण बौद्ध स्तूप देखने का जिक्र किया। उन्होंने चोल प्रदेश में भी अशोक द्वारा बनवाए एक बौद्ध विहार का उल्लेख किया है इसके अलावा पांड्य प्रदेश में अशोक के छोटे भाई महेन्द्र द्वारा निर्मित संग्राम (बौद्ध विहार) और स्तूप भी थे कुछ गुफा लेख भी बौद्ध धर्म के ई० पू० तीसरी सदी में तमिलप्रदेश में आगमन की सूचना देते हैं इन गुफाओं में बौद्ध भिक्षुओं के लिए बनी प्रस्तर शय्याओं के नीचे अभिलेख उत्कीर्ण है।

इन सब साक्ष्यों से यह पता चलता है कि तीसरी सदी में तमिलप्रदेश में बौद्ध धर्म का प्रवेश हो चुका था। प्रवेश के बाद यहाँ बौद्ध भिक्षुओं और प्रचारकों ने राजाओं, वणिकों और धनाढ्य लोगों से प्राप्त आर्थिक सहयोग से बिहार, पाठशालाएँ आदि बनवाए। उन्होंने शिक्षा, चिकित्सा और सेवा के कार्यों से लोगों का मन जीता।

विभिन्न सेवाकार्यों के अलावा बौद्धों ने तमिल साहित्य के विकास में भी अपना योगदान किया। तमिल में पाँच महाकाव्य माने जाते हैं- शिल्पादिकारम, मणिमेखलै, जीवक चितामणि, वळ्यापति और कुण्डलकेशी। इनमें मणिमेखलै और कुण्डलकेशी बौद्ध धर्मावलम्बियों द्वारा रचित हैं और शेष तीन जैन धर्मावलम्बियों द्वारा रचित हैं। मदुरै कूलवाणिकन चीत्तले चात्तनार द्वारा रचित मणिमेखलै बौद्ध धर्म बोधक तमिल का श्रेष्ठ कथात्मक प्रबंध काव्य है कुण्डलकेशी वर्तमान में उपलब्ध नहीं है। बौद्ध धर्मावलम्बियों द्वारा रचित और भी साहित्य मिलता है काफी साहित्य काल के प्रवाह और आपसी संघर्ष में खो भी हो गया।

‘मणिमेखलै’ काव्य के अनुसार दूसरी शताब्दी में कोवलन की पुत्री मणिमेखलै ने बौद्ध धर्म में दीक्षा ली थी। वह चक्रवाळकोट्टम से सम्बन्धित

‘लोक अरवी नामक मन्दिर में पीड़ितों, बुजुर्गों और असहाय लोगों की सेवा करती थी उनकी सेवाओं से प्रसन्न होकर, उनकी भावनाओं का सम्मान करके हुए चोल राजा ने कारागारों को धर्मशालाओं में परिवर्तित कर दिया था। इसके अलावा जैन धर्म की तरह बौद्ध परम्परा में भी जातिगत भेदों की उपेक्षा की गई है। जैन और बौद्ध धर्मावलम्बी सबके प्रति सदभाव रखते थे। वे जनपदों में भ्रमण करके लोकभाषा के माध्यम से लोकजीवन में सांस्कृतिक और आध्यात्मिक चेतना जगाते थे इससे जैन धर्म के साथ ही बौद्ध धर्म भी तमिल प्रदेश में लोकप्रिय हुआ जिसकी जानकारी अनेक साहित्यिक और पुरातात्विक साक्ष्यों से मिलती है।

ई० पूर्व तीसरी शताब्दी में तमिल प्रदेश में आए बौद्ध धर्म का प्रभाव इस प्रदेश में पाँचवीं-छठी शताब्दी में कम होने लगा था। इसका कारण आपसी धार्मिक झगड़े और बौद्ध धर्म में आंतरिक कलह माना जाता है कुछ विद्वानों के मतानुसार बौद्ध धर्म के प्रभाव के कम होने में एक कारण बौद्ध भिक्षुओं का सुविधाभोगी हो जाना भी माना जाता है। भले ही आज तमिलनाडु में बौद्ध धर्म नहीं के बराबर है, लेकिन इस दक्षिणी प्रदेश के लिए बौद्ध धर्म का साहित्यिक, सांस्कृतिक और सामाजिक योगदान इतिहास का एक उल्लेखनीय अध्याय है।

भारतीय हिमालयी बुद्ध धर्म

कारभारी वाघमारे, औरंगाबाद

भारतीय हिमालयी बुद्ध धर्म हिमालय पर्वत श्रृंखला के आर-पार विस्तृत पर्वततीय क्षेत्र में सम्राट अशोक के शासनकाल में ही प्रचार-प्रसार प्रारम्भ हो चुका था। भू-संरचना के आधार पर समस्त हिमालयी क्षेत्र को मोटे तौर पर तीन हिस्सों में बांटा गया है, - (1) आठ हजार फूट से उपर स्थित सबसे अधिक ऊंचाई वाला महाहिमालय क्षेत्र, (2) एक हजार फूट से लेकर आठ हजार फूट तक की ऊंचाई वाला क्षेत्र एवं (3) लघु हिमालय क्षेत्र की जड़ से करीब एक सौ किलोमीटर तक मैदानी भू-भाग की ओर बढ़ा हुआ तराई क्षेत्र। इन

हिमालयी क्षेत्रों का धार्मिक परिवेश तीन प्रमुख परम्पराओं में निर्मित हुआ है।

- (1) आदिम या जनजातिय, (2) हिन्दू, और (3) बौद्ध।

जम्मू-काश्मीर के क्षेत्र में हिन्दू-धर्म तथा काश्मीर घाटी एवं उसके लद्दाख क्षेत्र कारगिल अंचल में इस्लाम धर्म तथा पश्चिम में लद्दाख से लेकर पूर्व में (लगभग 3 हजार किलोमीटर) अरुणांचल तक बुद्ध धर्म लगभग 22 सौ वर्षों से प्रवाहमान है। आदिम धारा की जड़े बहुत बहुत गहरी है। हिन्दू और बौद्ध संस्कृतियां बौद्धिक तथा व्याख्यात्मक दृष्टि से व्यापक है, लिपिबद्ध है और उनका साहित्य राशि विपुल है। काश्मीर से कारगिल तक इस्लाम धर्म लगभग ईसा के सातवीं शताब्दी से प्रवाहमान हुआ है। हिन्दू और बौद्ध धर्म का इन्हीं क्षेत्र में अस्तित्व है तो कहीं उनमें एकक्षेत्र राज्य है। आम-तौर पर हिमालयी प्रदेशों में बुद्ध धर्म और हिन्दू धर्म की संस्कृतियों के प्रसार क्षेत्र अलग-अलग है। हिमालयी प्रदेशों में सातवीं शदी के पूर्व थेरवादी बुद्ध धर्म सातवीं शदी के बाद महायानी संप्रदाय का प्रचलन हुआ था।

दक्षिण पार्श्व के महाहिमालय के प्रदेशों में बुद्ध धर्म तथा लघु हिमालय के प्रदेशों में हिन्दु धर्म का प्रचलन है। नेपाल के महाहिमालय क्षेत्र में बुद्ध धर्म प्रवाहमान है। उनके लघु हिमालय क्षेत्र काठमांडू घाटी में हिन्दु और बुद्ध धर्म दोनों प्रवाहमान है। लघु हिमालयी प्रदेश तथा तराई क्षेत्र में लुम्बिनी को छोड़कर हिन्दु धर्म प्रवाहमान है। भूटान में महायानी बुद्ध धर्म प्रचलित है। सिक्किम, पश्चिम बंगाल का दार्जिलिंग, अरुणाचल प्रदेश तथा लद्दाख, तथा हिमालयी प्रदेश के लाहुल स्पीति, किन्नोर, मनाली आदि में बुद्ध धर्म प्रचलित है। बौद्धों के इन क्षेत्रों को प्रधान केन्द्र लद्दाख है। प्रस्तुत शोध पत्र में इस विषय पर विस्तारपूर्वक चर्चा की जायेगी।

बौद्ध धर्म में धर्म

मेघा जैन, मध्य प्रदेश

आज के समय में जब धर्म जैसे पवित्र शब्द को कई कट्टर बाने पहनाये जा रहे हैं तब तो इस लेख का प्रकाशित होना और भी प्रासंगिक है। धर्म जीवन

जीने की कला है। स्वयं सुख से जीने की तथा औरों को सुख से जीने देने की। सभी सुखपूर्वक जीना चाहते हैं, दुखों से मुक्त रहना चाहते हैं। परंतु जब हम यह नहीं जानते कि वास्तविक सुख क्या है और यह भी नहीं जानते कि उसे कैसे प्राप्त किया जाए तो झूठे सुख के पीछे बावले होकर दौड़ लगाते हैं। वास्तविक सुख से दूर रह कर अधिकाधिक दुखी होते हैं। स्वयं को ही नहीं औरों को भी दुखी बनाते हैं। वास्तविक सुख आंतरिक शांति में है और आंतरिक शांति चित्त की विकार-विहीनता में है, चित्त की निर्मलता में है। चित्त की विकार-विहीन अवस्था ही वास्तविक सुख-शांति की अवस्था है।

बौद्ध धर्म इस आत्मचिन्तन का धर्म है इस धर्म का सारांश एक प्रकार की आत्मोन्नति और आत्म-निरोध है। इस मत में सिद्धान्त और विश्वास गोण है। मोक्ष और कामनाओं से रहित पवित्र-जीवन निर्वाह करने से मनुष्यों के दुखों के दूर होने की संभावना है। यह दुखवाद ही बौद्ध सिद्धान्त है। बौद्ध दर्शन में श्रमण धर्म व गृहस्थ धर्म के अलग-अलग सिद्धान्त मिलते हैं। इतना ही नहीं सामाजिक, राजनैतिक धर्म की व्याख्या भी हमें बौद्ध त्रिपिटकों में देखने को मिलती है। जिसकी विस्तार से चर्चा लेख में की जावेगी।

सारनाथ में स्थित बौद्ध स्तूपों का बौद्ध धर्म में महत्व

सूरज प्रसाद यादव, दिल्ली

सारनाथ को बौद्ध धर्म में अत्यंत विशेष स्थान प्राप्त है, यही वह पवित्र स्थान है जहाँ तथागत बुद्ध ने बुद्धत्व प्राप्ति के पश्चात पहली बार पंचवर्गीय भिक्षुओं को प्रथम उपदेश दिया जिसमें चार आर्य सत्य और आर्य अष्टांगिक मार्ग सम्मिलित है इसी को धम्म चक्क पवत्तन के नाम से जाना जाता है इसी घटना के परिणामस्वरूप सारनाथ को बौद्ध धर्म के पवित्र तीर्थ स्थल के रूप में जाना जाता है।

बौद्ध धर्म के क्रमिक विकास में सारनाथ ऋषि पतन मृगदाव का एक प्रमुख स्थान रहा है तथागत बुद्ध ने बोधगया में निरंजना नदी के किनारे बोधि प्राप्ति

के पश्चात धम्मचक्क पवत्तन के लिए वाराणसी (काशी के निकट वनाच्छादित तपोभूमि इस पत्तन मृगदाय (सारनाथ) को चुना।

प्रस्तुत लघु शोध पत्र में सारनाथ में स्थित प्रमुख बौद्ध स्तूपों को ऐतिहासिक स्रोतों एवं साक्ष्यों के आधार पर सारनाथ में बौद्ध धर्म के विकास का उल्लेख किया है।

प्राचीन काल में सारनाथ बौद्ध धर्म का प्रमुख केंद्र था जिसका बौद्ध धर्म के इतिहास में विशेष महत्व है तथागत बुद्ध के अस्थि अवशेषों पर निर्मित 8 प्रारंभिक बौद्ध स्तूपों का वर्णन हर्म बौद्ध साहित्य से प्राप्त होता है बौद्ध ग्रंथ महावंश में अशोक के द्वारा निर्मित 84000 स्तूपों का उल्लेख मिलता है। जिसमें से तीन प्रमुख स्तूप सारनाथ में स्थित हैं। धर्मराजिका स्तूप धमेख स्तूप चौखंडी स्तूप सारनाथ में स्थित प्रमुख तीनों स्तूपों बौद्ध धर्म में विशेष महत्व है

अशोक द्वारा धर्मराजिका स्तूप का निर्माण उस स्थल पर किया गया जहां तथागत निवास किया करते थे धर्मराजिक के समीप धमेख स्तूप स्थित है। तथागत के द्वारा पंचवर्गीय भिक्षुओं को दिए गए उपदेश के लिए धमेख स्तूप विख्यात है।

प्राकृत एवं पालि गाथाओं में अद्भुत साम्य

धर्मचंद जैन, जोधपुर

बौद्ध त्रिपिटकों एवं जैन आगमों की अनेक गाथाएँ समान हैं अथवा कहीं उनमें तात्पर्य का साम्य है। धम्मपद एवं संयुत्तनिकाय की गाथाओं की उत्तराध्ययन एवं दशवैकालिक सूत्र की गाथाओं से समानता इसका एक निदर्शन है। यहाँ पर दो गाथा उदाहरणार्थ अंकित हैं—

जो सहस्सं सहस्साणं, संगामे दुज्जए जिणे।

एगं जिणेज्ज अप्पाणं, एस से परमो जओ॥

जो लाखों दुर्जेय युद्धों को जीत ले, उससे भी एक अपने को जीत लेना श्रेष्ठ जय है। इसी प्रकार का भाव धम्मपद की निम्नांकित गाथा में परिलक्षित होता है—

जो सहस्सं सहस्सेन संगामे मानुसे जिने।

एकं च जेय्यमत्तानं स चे संगामजुत्तमो॥

जो युद्ध में हजारों-हजार मनुष्यों को जीत ले, उसकी अपेक्षा तो अपने को जीत लेना वाला ही उत्तम युद्ध विजेता है।

इस प्रकार उपर्युक्त दोनों गाथाओं में भाषागत एवं तात्पर्य की दृष्टि से पर्याप्त साम्य है। इसी प्रकार दशवैकालिक सूत्र की एक गाथा है—

कहं नु कुज्जा सामणं, जो कामे न निवारए।

पए पए विसीयंतो, संकप्पस्स वसं गओ॥

जो काम का निवारण नहीं करता तथा संकल्प के वशीभूत होकर पद-पद पर विषाद को प्राप्त होता है, वह कैसे श्रमण धर्म का पालन करेगा?

इसकी तुलना संयुक्त निकाय की निम्नलिखित गाथा से की जा सकती है—

कतिहं चरेय्य सामनं चित्तं चे न निवारये।

पदे पदे विसीदेय्य संकप्पानं वसानुगो ति॥

कितने दिनों तक श्रामण्य का पालन करेगा, यदि अपने चित्त को वश में नहीं कर सकता है। संकल्पों के वश में रहता साधन पद-पद पर विषाद को प्राप्त होता रहेगा।

दशवैकालिक एवं संयुक्तनिकाय की इन गाथाओं में शब्दावली एवं कथ्य भाव की दृष्टि से पर्याप्त साम्य है।

ये गाथा श्रमण परम्परा के उपदेश में साम्य का संकेत करती हैं। प्रस्तुत शोधपत्र में ऐसी समान एवं आंशिक साम्य रखने वाली गाथाओं की चर्चा की जाएगी। कहीं गायानांश या गद्यांशों के साम्य की भी चर्चा प्रस्तुत आलेख में की जाएगी। इन गाथाओं में पालि एवं प्राकृत भाषाओं की निकटता एवं बुद्ध तथा महावीर के उपदेशों में एकसूत्रता का भी अन्वेषण सम्भव हो सकेगा। शोध पत्र में प्राकृत एवं पालि गाथाओं में निम्नाहिकत साम्य की विशेष चर्चा की जाएगी।

(1) अभिप्राय गत समस्या

(2) भाषागत समस्या

ललितविस्तर का सांस्कृतिक मूल्यांकन

राघवेन्द्र प्रताप सिंह, मध्य प्रदेश

बौद्ध संस्कृत के प्रारंभिक ग्रन्थों में ललितविस्तर का महत्वपूर्ण स्थान है। इसका नाम ही इसकी विशेषता को प्रकट करता है। महात्मा गौतम बुद्ध के महापरिनिर्वाण के पहले के सम्पूर्ण जीवन को ललित के नाम से अभिहित किया गया है और उसी को विस्तार प्रदान किया गया है पालि ग्रन्थों में यणित मानवीय बुद्ध के जीवन को यहाँ अलौकिक बनाकर अतिमानवीय स्वरूप प्रदान करने की चेष्टा की गई है। प्रायः सभी विद्वानों ने इस प्रकार की लेखन शैली को बौद्ध आचार्यों का पहला प्रयास माना है। महामान्य का तो प्रादुर्भाव हो ही चुका था और भक्त बौद्ध आचार्यों को बुद्ध का कठोर संघर्षमय जीवन रास नहीं आ रहा था। यह बौद्ध आचार्यों की ऐतिहासिक विवशता भी थी भारतीय वातावरण में अपने आराध्य के प्रति भक्ति का भाव काफी जड़ जमा चुका था।

ललितविस्तर का महत्व अपनी भाषा शैली तथा भाव के लिए तो है ही साथ ही इसमें सम्पूर्ण समाज की झलक भी दिखाई देती है। कहा जाता है कि साहित्य समाज का दर्पण होता है। ललितविस्तर इसे चरितार्थ करता है। ललितविस्तर का ऐतिहासिक एवं सांस्कृतिक संदर्भ अपनी पूर्ण विशिष्टता के साथ उपस्थित है जो तत्कालीन भारत के परिज्ञान के लिए अत्यन्त महत्वपूर्ण है।

Destroying Developing Foetus Interrupts the Journey towards *Nibbāna*

Abhinav Anand, Delhi

किच्छो मनुस्सपटिलाभो, किच्छं मच्चाछन जीवितं।

किच्छं सद्धम्मस्सवनं, किच्छो बुद्धानमुप्पादो॥

Buddhists rely on getting rebirth in human beings is difficult

and rare because the realms below the human are too miserable and above are too happy: moreover, the attainment of *nibbāna* is only possible during a human birth; more specifically, it is impossible to attain *nibbāna* being in any other spheres than human. In addition, early Buddhist Pāli texts state that a human rebirth is considered superlatively valuable because the human circle in the domain motivates one to look for approaches to be freed from all suffering. Each human birth affords a great opportunity both for the expression of the effects of previously performed actions, and for the attainment of the *nibbāna*.

Moreover, one can accumulate merits towards attainment of the *nibbāna* through ethical behaviors and practices such as to abstain from taking life, to abstain from taking what is not given, to abstain from sensuous misconduct, to abstain from false speech, and to abstain from intoxicants as tending to cloud the mind. Refrain from killing, stealing, sensuous misconduct, false speech, and intoxicants are the most basic Buddhist paths that are undertaken by all who enter into the *saṅgha* for honest living by rooting out vices and cultivating virtues by practicing *dhamma*. More specifically, those who only observe these five ethical precepts will live the life of householder with self-possession (*visārado*), and reborn in the heavenly world, or can generate merit towards the attainment of spiritual perfection, *nibbāna*. Thus, abortion or intentionally depriving of life of developing foetus thwarts the unfolding of *kamma* and consequently interrupts the journey towards *nibbāna*.

Nuns within Modern Indian Society: A Study on Buddhist and Hindu Tradition

Debapriya Ghosh, Santiniketan

Indian society has a great impact towards the concept of modernity which originated in the West. The society of India

deals with various phenomena among which religion has always dominated its culture. The term 'Religion' itself deals with multidimensional aspects, in which the issue of Asceticism and Women are important and continues to add flavour in the Indian religions and society. The major ancient religions of India had a strong existence of women ascetics, generally can be termed as Nuns (*Sramaneri*, *Bhikkhuni*, *Brahmacharini*, *Sannyasini*). This paper will be an attempt to study two religions of India, Buddhism and the one in modern term Hinduism. Though Buddhism has the patent for introducing the ascetic community for women, Hinduism in modern times also followed the same with Thakur Sri Ramakrishna and Swami Vivekananda. The study here developed with these two Indian religions and some of their major schools which has a strong existence of the community of Nuns in the modern era. From the ancient time, the lifestyle not only changed for the common people but also a huge change has taken place within the ascetic fraternity.

On the other side the idea of liberation seems to have in the same place as it was before. Although the liberated souls are few in number, the female ascetics within these two religions are not less. Living as a nun is not a ordinary decision women makes, there can be various issues behind this path. The renunciation with religious practice has the theoretical and practical significance for contemporary India. However, this study is an attempt to understand the lives of Nuns within Buddhist and Hindu tradition in modern Indian context, considering some major institutions of female ascetics through a comparative approach.

Murals in the Holy Land: Aesthetic Perspective

Ambalicka Sood Jacob, Patiala

The aim of the paper is to understand the first hand impression of how history had a deep impact upon the present

situation in the region which had seen the maximum number of wars, battles, turmoil. The land of Syria, Israel, Palestine and the Gulf Region can in no way be called the land of Peace but emphatically how peace amidst all adversity still can be seen. The Near East without borders becomes the symbol of new reality of Peace. The artworks adoring the Holy Land have three streams (Christian, Moslems and Jews) flowing in the region thereby making them a congruous place for the Divine. The event that marks the start of Christian Era: The Annunciation of Mary of Nazareth. In the 6th Century, an artist created a mosaic map marking sites mentioned in The Holy Bible. This map is *Madaba* in Jordan that shows the Holy Land: Jordan, Lebanon, Syria and the Sinai Desert leading to the Nile Delta in Egypt. In the descriptive terms the Figurative Peak is supposedly Jerusalem: Considered as the Centre of the World. It has the confluence of all the major cultures and religions of the time.

The second part of the paper would include Buddhism in comparative light. The *Kalkacharya Tantra* literature reveals both external and internal levels of battles that could easily be called 'Holy Wars.' In the *Laitavistara*, *Sakhyamuni* is described as a self-born reposed with power of appearing anywhere and in any form with *Adhisthaniki Riddhi*. The mention of great observance *Mahavilokotani* of *Sakhyamuni* before his advent into the human world makes the biographical perspective confused with the super-mundane attitude (*lokottara*). In Buddhist Art, the plurality of *Boddhisattava* has been remarkably established. *Mañjuśrī*, *Avalokitesvara*, *Vajrapani*, *Vimalakirti*, etc. are ethereal. The alms bowl and the yellow robe becomes synonymous as associations. *Manusi* Buddha has been in acceptance to a person when a devotee feels his or her own semblance.

A close similarity is found in the mythology associated to Christianity and Buddhism. Conception Myths of both The Buddha and Jesus were closely similar. The values and precepts advocated by the two faiths are also seen to resemble in their essence. The emphasis is on the similarities and correspondence between human beings and the Cosmos. The Path shown in both the streams seen in a comparative light brings forth how

one mindfully conducts self. And by deduction, the Art associated with the faiths is seen to resemble in visualization and iconography. The artistic/aesthetic perspectives help one focus upon and further the understanding of Humanity.

A few slides will be projected at the time of Presentation.

Devadatta: The First Crusader in Buddhist Saṅgha

Arvind Kumar Singh, Greater Noida

Devadatta is usually presented as the archetypical earthly enemy of the Buddha, in much the same fashion that Mārā is portrayed as the Buddha's heavenly opponent. Devadatta became a disciple shortly after the Buddha's enlightenment and eventually became one of the Buddha's foremost disciples, possessing great spiritual powers. Devadatta, the Buddha's cousin appears prominently in Pali literature. In most of the references, he is shown in bad light. In fact, some references go as far as declaring him as the worst enemy of the Buddha. He is an evildoer who tries, at various times, to overthrow the Buddha, to ruin the *Saṅgha*, and even to kill the Master.

All of these are driven by his hateful and ambitious intention to replace the Buddha at the head of the *Saṅgha*. Some adversaries of the Buddha not only showed their concern about the friction between the Buddha and Devadatta but some also appear to have taken advantage of the differences between the two. But, there are some references in which he does not stand condemned but he is also acknowledging as an impeccable saint. For instant, Śāriputra is known to have gone about cities like Rājagṛha praising Devadatta. He is also included amongst the elected-eleven, who were found by the Buddha as particularly praiseworthy. There appears to be an undercurrent of appreciation for some

aspects of his character. Some found in him a ready friend who was at their service both in prosperity and adversity.

Here, in this paper, I am going to deal with all these issue in the light of the Buddhist teachings and scriptures and also try to put emphasis on the other face of Devadatta.

Relevance of Buddha's Philosophy and Conflict Resolution in Asia

Ashwani Kumar, Jammu

Buddhism is named after the teachings (dharma) taught by the Buddha to the disciples. The basic principles of Buddha's teachings consist of mainly two connecting methods. These are Four Noble Truths and Noble Eightfold Path aiming to establish peace and harmony in the society and even in the whole world.

Buddhist Saṅgha is an ideal example of peace harmony and unity. It is one of the most fundamental institution of Buddhism founded by the Buddha. Monks and Nuns are considered to responsible for preservation and propagation of Buddha's teachings. They are still preaching and guiding actively to the lay people. Adhikaranasamatha is a tool of conflict resolution in Buddhist Monastic Saṅgha in which settling the quarrel, conflicts, misunderstanding as well as duties of the monks and nuns. It is an ideal example for the management of Buddhist Saṅgha which help for development of peace and unity.

Asia is a vast continent with different religions and ethnic groups of people such as Islam, Christianity, Hinduism, Jainism etc. Conflicts are a regular and common phenomenon in West and South Asia including Srilanka where Buddha is a living faith. Conflicts can be resolve though negotiation, meditation, diplomacy and creative peace building etc.

In the proposed research paper an attempt will be been made how can Buddhism provide a way to handle the war like situation and present a viable resolution? How the Buddha's teaching can be fruitful for the entire world particularly asian countries which are suffering from great loss in various forms.

Tsoñ-Khapa: Revival of Buddhism in Tibet

Dipankar Salui, Kolkata

During the reigns of twenty six generations of kings, counted from Ūathi-tsanpo the first of the Tibetan kings to Namri-sroñ-tsan, Buddhism was unknown in Tibet. During the reign of Sroñ-tsan-gampo, the minister Thon-mi sambhoṭa visited India to study the various sciences and Buddhism. He engaged Thon-mi sambhoṭa and his colleagues to translate Sanskrit Buddhist work into Tibetan, writing them in the newly formed alphabet.

During the reign of Thi-sroñ-de-tsan, the great sage Śānta Rakṣita and Paṇḍit Padma Sambhava and other Indian Buddhists and Philosophers were invited to Tibet, who translated the Sktra-s Tantra-s and meditative sciences from Sanskrit into the Tibetan language. After that Buddhism started to decline in Tibet in theory and practice in both form. Various corruptions took place in Buddhism.

The greatest Buddhist reformer of Tibet Tsoñ-khapa, the young novice is said to have been miraculously visited by Vajrapāṇi and the Indian saint Dīpaṅkara Śrījñāna. He visited Tibet proper and studied the sacred literature of the Buddhists under such eminent scholar. After finishing his studies he devoted himself to writing various commentaries and works. His works are faultless in the qualities called aṅga, pratyāṅga and mkla, in consequence of which they are easy and intelligible to the general reader. In Grammar and Dialectics his reputation stands unrivalled in High Asia. These were the causes which led

to the wide diffusion of his reforms. Prior to his advent, Buddhism, though widely spread in Tibet, had greatly degenerated through having assimilated much of the Bon heresy, and especially on account of the clergy shown some disregard for moral discipline and the teaching of Buddha.

Tsoñ-khapa introduced reforms in every direction. In his reformed school was to be found the essence of the Sktra-s, Tantra-s and Dhāraṇī-s of the Mahāyāna and Hīnayāna schools. After Śākya Siṃha, no teacher of Buddhism was as eminent as Tsoñ-khapa. Even in the Āryadeśa, no such refined school as that of Gelugpa was known to exist. In Tibet, Tsoñ-khapa is called the second Buddha, a title which Nāgārjuna the founder of the Mādhyamika philosophy, enjoyed in ancient India. I will try to focus in my paper how Tsoñ-khapa revived Buddhism and gave a new shape after decline of Buddhism in Tibet.

Doctrine of Kammavāda as Depicted in the Vimānavatthu

Gaur Debnath, Kolkata

It will become clear to explain *kamma* in Buddhism with an example taught by the Buddha. Once a young man went to the lord Buddha and asked on inequality of being. Then, the Buddha explained to the young man it is nothing but due to *kamma*, a person is poor, rich, healthy, and beautiful and long life recorded in the teaching of the Buddha. It is one of the Buddha's discoveries into full-fledged doctrine, which He himself has seen through his own wisdom. Indeed, the Buddha got this universal governing law of *kamma* under the Bodhi tree, thus, He saw with divine power of sight (*Dibba-cakkhu*), which is extremely clear and surpassing the sight of human beings in the process of taking birth and passing away. Moreover, having the inferior or superior appearance of beings, beautiful or ugly beings, beings with good

or bad destinations are all due to the result of *kamma*. He knows beings arising according to their own *kamma* action through his own wisdom.

Kamma literally means an action or performance but from Buddhist doctrine, it has more than the action. Perhaps, it should not be understood whatever kind of actions when the action done without voluntarily. Thus, the Buddha's *kamma* doctrine is unique due to intentional performance of action it constitutes as *kamma*. It is only when the action is performed deliberately, constitutes either wholesome or unwholesome action.

The text *Vimānavatthu*, comprises of 'the stories of the Divine Places' is a catechetical treatise which explains the splendor of the various celestial abodes belonging to the Devas who became their fortunate owners in accordance with the degree of merit they had each performed. The text distinctly conveys the *Saddhā* (belief) and good deeds of one's who even sacrifices their life to do the deeds, he or she firmly belief to be meritorious act. There are many *Vatthus* which clearly shows that good intention and deeds can have limitless beneficial effects of *kamma* and they are fertile ground in which the seeds of good merit grow into trees of happiness. I find, the whole story ultimately leads us to the doctrine of *Kammavāda* which also say, only the good actions lead us to the shore of good resulting. But the stories are doubtless intended for laymen, to induce them to live a good life by promising rebirth as a Deva or Devī as a reward. The text is probably a late addition to the Canon and represent a period when the Doctrine of *Kamma* had come to be represented as a simple deed and reward mechanism.

In this paper, I will aim to blazon the doctrine of *Kammavāda* on the frame of reference reflected in the pāli text viz. *Vimānavatthu* and its commentarial interpretation of *kamma* and its function with the citation of competent Theravada Buddhist authors. This paper hope to bring a new aspect studying the *Kamma* Theory, for the better understanding of individual's action and others reaction due to one *Kamma*.

Sanskrit Buddhists Philosophical Text: A Journey Through Retranslation

Jhumur Mallik, Kolkata

Buddhist Religion was spread from India not only to South-east Asian Countries like Sinhala, Burma, Japan etc. but also northern countries like China, Tibet etc. But with the spread of the religion across many parts of the world, practice of the Buddhists religion in India seemed no value due to Brahmanical influences. Asoka's decenter Mahendra and Sanghamitra preached Dhamma (Tripiṭaka) to the Srilanka on 3rd /4th BCE in Pali language. Later Tripiṭaka did not found in India. It reconstructed in Pali from the Singhalese language.

Thus, the Tibetan people preserved many text mainly through translation of Indian origin written in Sanskrit language. Most of these texts were copied and translated in Tibetan language, hundred of years ago, roughly from the Seventh to the Twelfth Centuries CE. Unfortunately, these original Sanskrit texts as well as the commentary in Sanskrit are lost and could not yet be found in their entirety. These works are preserved now only in the Tibetan translations. Tibetan Mss and Xylographs were found on those matters, that help scholars to recover the original texts or reconstruct these Sanskrit texts by retranslating from Tibetan texts.

Sarat Chandra Das collected the manuscript which were mostly Sanskrit writing or the Tibetan translation of Sanskrit Scriptures. He brought more than 200 manuscripts from Tibet in India. He edited and published the whole "Bodhisatvāvadāna Kalpalatā" which was translated into Tibetan language.

The large number of works of Dīpaṅkara preserved in Tibetan authorities consider the 'Bodhi-patha-pradīpa' to be most important. S.C. Das edited the Text. The Sanskrit Original of the work, cannot be easily traced today. Professor Mrinal Kanti Gangopadhyaya attempts a restoration of it. Acharya Shempa Dorji has restored the Nāgārjuna's writing "Īśvarakartṛkatva

Nirākṛtiḥ Viṣnorekakartṛkatva Nirākaraṇam” from Tibetan in Sanskrit Language. It was published from Sarnath. So, I try to highlight this to and fro journey of these texts from Sanskrit to Tibetan and back to Sanskrit through retranslation.

Human Beings like Clouds (*Valāhakūpama Puggala*): As Depicted in the *Puggalapāṇṇatti*

K. K. Pandey, Nalanda

The *Puggalapāṇṇatti* is the fourth treatise of the *Abhidhamma piṭaka*. It discusses the designation of individuals. The text is small in size and differs from the remaining texts of the *Abhidhammapiṭaka*, both in language and in style. It does not discuss the dhammas, but deals with different types of human being. Three hundred ninety types of individuals are classified in ten different chapters in this scripture. It gives an exhaustive treatment of persons who are lustful, self-seeking and also there are persons doing something for others. It makes a mention of persons who are still evil-minded and having attachments. It is entirely devoted to give the description of the human types from several stand points and proceeds in the form of a question and answer, called *Matika*.

Puggalapāṇṇatti also mentions four kinds of persons who are like clouds. There are four types of clouds, namely, that which thunders but does not rain; that which rains but does not thunder; that which thunders as well as rains and that which neither thunders nor rains. Similarly, there are persons who speak loudly but does not act accordingly; some persons act but do not speak; some others speak and act accordingly and there are persons who neither speak nor act accordingly.

Thus cloud is the appropriate simile of an individual or a person or a human being who is called *Puggala* in the *Theravāda Pali* tradition.

Accepting Old Age: A Lessons from Pali Text

Mithu Lahiri, Kolkata

The growing old and the feeling of getting older is a great fear and matter of trouble for all of us. Now a days so many groups of anti-ageing products are available in the market, for skin, hair, wrinkle and anti-ageing oral products are available. All of these products demand using these people will not get older and various signs of old age well not visible in their body. Not only beauty products but also medical science offers many surgeries on anti-ageing. They tend to give a falls believe that humans can remain young forever by using these products. As well as by the law of nature this is impossible. We must know how to age gracefully for that purpose Pāli Literature supplies us with ample examples. Still, many Pāli-Buddhist texts address the reality of nature, talked about on impermanence and reality. In the *Therīgāthā Ambapālitheri* talked on her physical changes and accept the reality. In addition, many other sources talked about reality.

If we all accept the changes of the body then realize the beauty of truth. Moreover, try to concern on changes and problems of getting older.

Sambojjhaṅga and Pāramī : A Study in Inter-Relation

Niharika Labh, Delhi

In Theravāda tradition seven Sambojjhṅgas (Constituents of Enlightenment) and ten Pāramī (Perfections) have been accorded a highly significant place in the context of spiritual practice leading to nibbāna and Bodhi. Although Pāramīs do not come under the purview of 37 bodhipakkhiyadhammas like sambojjhaṅgas, they have very intimate inter-relations as both

are practiced at very high altitude of spiritual advancement. The seven sambojjhaṅgas are Sati (mindfulness), Dhammavicaya (investigation into the real nature of things), Viriya (endeavour), Pīti (rapture in anticipation of success), Passaddhi (tranquility), Samādhī (concentration) and Upekkhā (equanimity).

Similarly the ten Pāramīs are, namely, Dāna (charity, gift), Sīla (morality), Nekkhamma (renunciation) Paññā (wisdom), Viriya (perseverance), Khantī (forbearance), Sacca (truth) and Adhiṭṭhāna (resolution). Ten Pāramīs got reduced to six Pāramitās with the development of Mahāyāna, viz., Dāna, Sīla, Kṣānti, Vīrya, Dhyāna and Prajñā.

Pāramīs or Pāramitās are the practice of extreme nature through which Budhisattra endeavours to perfect himself and advances towards enlightenment (Bodhi or Sambodhi). Bodhisattva does not hesitate even in sacrificing his life while observing the Pāramīs.

Sambojjhaṅgas two lead a practitioner to attainment of enlightenment (Bodhi or Sambodhi).

The proposed paper will go into deeper analysis of the inter-relatedness of the two concepts.

Contribution of the Belgian Indologist Louis De La Vallée Poussin to Buddhism

Oindrila Ghosal, Kolkata

Louis De La Vallée Poussin's was a great scholar of Buddhist Studies. He had a wide range of knowledge and a great flair for languages. He studied Sanskrit, Pali, Avestan, Chinese, Tibetan, Greek and Latin. This wide knowledge of languages helped him a lot to get the true essence of Buddhism as he can see the religion not from the lenses of a strange western scholar who has to depend to the secondary sources. But he evaluated it and contributed a lot using the primary resources to get the true essence of Buddhism.

The objective of this study is to discuss the eminent Belgian Indologist Louis de la Valée Poussin's contribution to Buddhism. The paper discusses about Poussin's life, his works to understand his undenyng contribution to Buddhism. His contribution varies from writing his observations to editing and translating of important Buddhist works in Sanskrit, Tibetan and Chinese. His wide range of knowledge and philosophy reflected in his major works like Nirvana, Documents on Abhidharma, Abhidharmakośa of Vasubandhu and many others.

Poussin's contribution in understanding the Buddhist councils and his influence on the Western scholars as well as the scholars from East will also be taken care of. His understanding of Buddhism primarily as religion and philosophic methods to experience salvation will also be discussed here. This paper concentrates on Poussin's constant effort to familiarize Buddhism with its true essence.

Buddhist Devotion in Meditation

Pallabi Mukherjee, Kolkata

Devotion is the central practice in Buddhism that refers to commitment towards religious observances or to an object or person, and may be translated with Sanskrit or Pāli terms like *saddhā*, *gāraṇa* or *pkjā*. Buddhist devotion is centrally practice of *buddhānussati*, the recollection of the inspiring qualities of the Buddha. Although *buddhānussati* had an important aspect of practice since early period of Buddhism, its importance was amplified with the arising of Mahāyāna Buddhism. Specifically in Pure Land Buddhism developed many forms of devotion to recollect and connect with the celestial Buddhas, especially Amitābha.

Buddhists mostly use rituals in pursuit of their spiritual aspirations. Common devotional practices are receiving blessings, making merit, making a resolution, prostrating,

offering food, flower etc., chanting traditional texts and pilgrimage. Moreover, many types of visualizations, recollections and mantras are used in Buddhist meditation in different traditions to devote oneself to a Buddha or a teacher.

In Buddhist context the word ‘Devotion’ is defined by Srilankan scholar Indumathie Karunaratna where she mentioned *Devotion* is a fact or quality of being devoted to religious observances or a solemn dedication towards an object or person. In Pāli language it covered the terms such as *pema* (affection), *saddhā* (faith), *pasāda* (serene confidence), *bhatti* (trust) and *gāraṇa* (respect). In the period of Mahāyāna Buddhism, there was a growing sense of loss in Buddhist communities with regard to the passing away of the Buddha, and a growing desire to be able to meet him again. These developments led to the arising of faith-based forms of Buddhism such as Pure Land Buddhism. Devotional practices became very common, as new techniques were developed to recollect the qualities and magnificence of the celestial Buddhas, such as visualization and chants. In Buddhist devotion the triple gem, i.e. the Buddha, his teaching (Sanskrit: *Dharma*, Pāli: *Dhamma*) and his community (Sanskrit: *Saṅgha*, Pāli: *Saṅgha*) are mostly honored.

Different Buddhist traditions, thought-process is attributed as an important role in the preparation for meditation practice. This thought-process mentioned in hand-in-hand with moral discipline, where practitioners require improving their mindfulness and energy. This mindfulness and energy will help practitioners move forward in meditation through culminating in wisdom and understanding. In Theravāda traditions several *anussati* are recommended, which means ‘recollection of’ the Triple Gem, recollection of the benefits of moral discipline or giving, or reflection on the good qualities of *devas*. In Mahāyāna traditions, especially in Pure Land Buddhism five recollections are used to remind oneself of the goodness of Amitābha Buddha. The first three represent body, speech and mind, fourth recollection is a series of visualizations, fifth recollection is the practice to help others to achieve rebirth in Pure Land. There

are also devotional visualization meditations in Tantric Buddhism that can be found in Tibetan, Korean and Japanese Buddhism. In Shingon Buddhism a visualization meditation practice done by both monastics and lay people, devotees invite Mahāvairocana Buddha to attend the meditation and visualize letter A as a mystical symbol of voidness and the origin of all existence. Another Pure Land devotional meditation is Walking meditation.

‘Sīlavagga’ as Depicted in Jātakas

Prabash Barua, Kolkata

Buddhism blesses all the living beings on the earth. Actually Buddhist religion is an environmental religion. Buddhism teaches that human beings should live in harmony with nature and all other creatures. So, in Buddhism, ‘Sīla’ (Sīla, Samādhi, and Paññā) is fisting step which growing for goodness of the humans and non-humans, viz. Jātaka stories. Buddhist scriptures explain the five precepts (Pali: *pañcasīla*) as the minimal standard of Buddhist morality. The concrete backbone of the Buddhism stands on *Pañcasīla* or five moral precepts.

As it is known that the *Jātaka* stories are a collection of birth-stories of the Buddha or ‘folklore’ that communicates appropriate models of attitude in situations associated with human and non-human. The actors of these stories follow the escapades of humans and non-humans (including animals, trees and spirits). Buddhist believes to the *Paticca-samuppada* or dependent arising that all living beings are interdependent on each other. All creatures are co-existent. The Jātakas or Birth-stories are arranged in 22 *nipātas* or books. This division is roughly founded on the number of verses (*gāthas*) which are quoted in each story; thus the first book contains 150 stories, each of which only quotes one verse, the second 100, each of which quotes two, the third and fourth 50 each, which respectively quote 3 and 4, and so on to twenty-first with 5 stories,

each of which quotes 80 verses, and the twenty-second with 10 stories, each quoting a still larger number. Thus there are arranged 43 Vagga in the Jātaka stories (P.T.S.) i.e. 1. *Apaṇṇakavagga* (J.no.1-10), 2. *Sīlavagga* (J.no.11-20), 3. *Kuruṅgavagga* (J.no.21-30).

Mainly of the ten Jātaka stories have as a rule follow up on the 'Sīla', so called *Sīlavagga*. i.e. 1. *Lakkhaṇa Jātaka* (J.no.11). 2. *Nigrodhamiga Jātaka* (J.no.12). 3. *kaṇḍina Jātaka* (J.no.13). 4. *Vātagima Jātaka* (J.no.14). 5. *Kharādiya Jātaka* (J.no.15). 6. *Tipallatthamiga Jātaka* (J.no.16). 7. *Māluta Jātaka* (J.no.17). 8. *Matakabhatta Jātaka* (J.no.18). 9. *āyācitabhadda Jātaka* (J.no.19). 10. *Naḷapāna Jātaka* (J.no.20). In this paper an attempt would be made to focus on how to follow and practice 'Sīla' or morality of the 'Sīlavagga' as depicted in Jātaka stories.

Nāgārjuna's Critique of Pramāṇa: A Critical Estimate

Prama Chakrabarty, Kolkata

According to Gautama, the author of *Nyaya-sūtra* liberation (*niḥsreyasa*) can be achieved through the right knowledge (*pramā*) of the nature of the sixteen independent categories (*padartha-s*) of cognition. But Nāgārjuna vehemently criticises the Naiyayika's assumption regarding the independent nature of things. To him, everything in this world is essenceless (*niḥsvabhava*) because of their interdependence, and thereby, nothing is considered as independent. That is why, he takes interest to show the hollowness of the Nyaya Epistemology by criticising all the sixteen independent categories (*padartha-s*) including *pramāṇa* one after another in his *Vaidālyasutra*. And, with the refutation of *pramāṇa*, the Naiyayikas claim of knowledge being an episode with truth and certainty becomes questionable. In other words, the whole structure of the Nyaya Epistemology is based on the theory of *pramāṇa*, and once the very structure of the Nyaya

Epistemology—the concept of *pramāṇa* is refuted, all other knowledge claims made on the basis of *pramāṇa* stand refuted.

While standing against the Naiyayika's position regarding *pramāṇa*, Nāgārjuna gives some possible objections which are, again, criticised by Gautama and his successors as well as their answers to the raised Nagarjunian objections are also criticised by the Nagarjunians. The main point of the Nagarjunian objection regarding *pramāṇa* is—how *pramāṇa* as an independent category (*padārtha*) is justified at all? Nāgārjuna argues that if the Naiyayikas standpoint regarding *pramāṇa* is justifiable by another *pramāṇa*, then they involve to the blemish of infinite regress (*anavasthadosa*), for to justify the given *pramāṇa*, a special *pramāṇa* is always needed. If, on the other hand, *pramāṇa* is called self-evident, then by the same logic *prameya* does not require *pramāṇa* for its establishment. If this is accepted, then *pramāṇa* becomes proof of nothing. If to avoid this difficulty, *pramāṇa* is considered as privileged and sacrosanct, then it would admit dogmatism, if *prameya* is not allowed this special treatment. This shows that the role of *pramāṇa* becomes redundant. In reply to Nāgārjuna's objections, the Naiyayikas give the analogy of the weighing instrument (*tula*) which is, again, criticised by Nāgārjuna and well answered by the Naiyayikas with reference to the light analogy (*pradīpa*). And, it is the follow-up of Nāgārjuna's strong criticism, we find that the later Naiyayikas interpret Gautama's light analogy (*pradīpa*) in different ways, according to the context and also criticised by Nāgārjuna with reference to darkness analogy (*tama*). And, if *pramāṇa* is not established, all claims to the possibility of true and certain cognition (*pramā*) of the Naiyayikas will fall flat.

In this way, their argumentation is going in the form of thesis and anti-thesis basis. This present paper will concentrate on understanding the moot points of the traditional debate between Gautama and Nāgārjuna regarding *pramāṇa* episode with inherent their methodological approaches, which gives food for thought in the history of development in Indian Philosophy through *vada* tradition.

Buddhist Ethical Attitude towards Plants and Animal Welfare

Paulavi Das, Delhi

Our living planet consists of Man, Animal and Plants. These three are the important component of our environment and they are non-detachable from one another. All three are deeply related to each other. Creation or destruction of one necessarily affects the other. Every living being born in this world and have a right to exist and survived. But today's world view is guided by the utilitarianism, materialism, non-sacred and non-spiritual principles. As a result, a view has developed in to the mind of modern world as, the planet earth is meant for us and we can use earth for our own gain and prosperity.

Buddhism strongly advocates a humble attitude towards nature. The ethical teachings of Buddhism are based on individual's intention. It is the intention of the agent makes an act ethical or unethical. An action with true devotion and truthfulness for the greatest happiness and well-being will always considered as ethical. A virtuous action will always intend to minimize the sufferings.

Contemporary modern world is suffering from serious environmental degradation which will hamper not only the present but also the future generation. Human being should be guided by such ethical principles and regulations which will help rather than harming others. The ethical teaching of five precepts, brahmāvihāra and karma theory explains the regulations to be adapted or to follow for the welfare of ecology. A harmonious relationship between nature and men should be established for healthy ecology. Plants and Animals should be the object for kindness and benevolence, because they never demand for their goodness.

This paper is an attempt to redefine the basic ethical concept

of Buddhism. A deep understanding of Buddhist ethical concepts can solve the problem of today's emerging crisis.

Caste System in Buddhism and Hinduism

Piyanka Paul, Kolkata

The Indian Caste System has unique features among the systems of social stratification. It is the significance of Caste that more than anything else that characterises India. The word 'caste' is of Spanish and Portuguese origin. The term, 'caste' originated from the Spanish word 'casta', meaning 'lineage' or 'race' or 'a group having hereditary quality'. It is derived from the Latin word 'Castus', which means pure. The Spaniards were the first to use it, but its Indian application is from the Portuguese, who had so applied it in the middle of the fifteenth century.

The paper would also focus on Buddhism is primarily a religious movement, not a social one. However, it had an important social dimension to it. In order to comprehend the social dimensions of the Buddhist movement it is necessary to identify the elements of society which became closely involved with it. People belonging to Brāhmaṇa, Khattiya, Vaiśya, Sudda caste are all equally capable of accomplishing the right path of they follow the discipline. Thus neither conceptual categories nor an empirical category was relevant within the saṅgha. In this paper I propose to analyse all the names mentioned in the early Pāli cannon where social back grounds are indicated. For the history of the Indian caste system and the attitude of Buddha towards the problem of caste, there are many suttas have of the utmost significance.

The paper would like to discuss about the caste system divides Hindus into four main categories - Brahmins, Kshatriyas, Vaishyas and the Shudras. Buddhism as distinct from Hinduism is the rejection of the caste system and untouchability. From the earliest

Vedic times religious authorities have inculcated a hierarchy of caste. Hindu society is not yet free from such high and low distinctions. Even now, in some places, a man of a lower caste is not allowed to ride a horse or elephant or to enter the precincts of high caste people or a temple. The high caste Hindus consider a well or tank to be polluted if even the shadow of a low caste person falls on it. This belief has religious sanction from the Vedas to the Purāṇs. The caste system has been the greatest curse of India, against which reformers and teachers have strongly raised their voices. It is gratifying to note that the post-Independence Government of India passed a Bill to eliminate all shades of caste and untouchability. But how a system backed by scriptural authority can be nullified by legislative measures is a matter which we can only conjecture now and the posterity determines. Over twenty five centuries ago the Buddha had raised the first and most effective voice of protest against this demoralising practice. He said: "Not by birth is one an outcaste, not by birth is one a Brahmin."

The Influence of Buddhism on Chinese Society in the Past and its Relevance Today

Poonam Surie, Delhi

To understand the present one has to understand the past. History is not a set of watertight compartments, separated by periods and eras. It is a continuous movement of ideas, thoughts and events, which flow into the present and subsequently the future. What was the role of Buddhism in Chinese society in the past?

Some of the most valuable records pertaining to Buddhism have been recovered from the Library cave in Dunhuang in Gansu province in China. In 'Buddhism in Chinese Society', Jacques Garnet writes, "The documents on paper recovered in

Chinese Turkestan and principally in Dunhuang constitute by virtue of their precision and authenticity a source of exceptional value that has hardly begun to be exploited as a whole. They comprise accountancy records, management reports, lists of offerings, loan and rental contracts as well as various official documents: contracts, as passports for monks, certificates, census fragments etc.”

How deeply entrenched was the Buddhist ethos within Chinese society? This question can throw light on the present situation in China and perhaps throw up some questions and answers.

Of the two groups of people who followed Buddhism, the first was sophisticated and dwelled on the philosophical aspects of the religion. The other group consisted of the rural population who followed their own simple form of Buddhism, thus lending to it a unique character. Many scholars who came in from the East helped spread Buddhism even further and establish it firmly among the people. These were people like Dharmaraksha (3rd Century CE) and Kumarajihva (4th Century CE) who translated a number of Buddhist texts into Chinese. There were also indigenous Chinese Buddhist scholars like Seng-Chao, Tao Sheng, and Fa-hsien who played an important role in furthering the spread of Buddhism by translating work into Chinese.

My paper will attempt to bring out the importance of Buddhism and how it joined all classes of Chinese society in ancient times and its relevance in contemporary China today.

The Process of Tranquilizing the Consciousness

R. K. Rana, Delhi

Consciousness, termed as ‘citta’ in Pāli and ‘cit’ in Sanskrit is a constituent of human personality. It is by its nature pure, but, incoming pollutants, like greed (lobha), hatred (dosa/

dveṣa) and delusion (moha), which are inherently found in the stream of human personality pollute it. The consciousness, thus, polluted entangles man in the repeated cycle of existence, which is, as the Buddha explained in the form of First Noble Truth, full of suffering. To get rid of the state of suffering what is needed is to tranquilize ones consciousness.

The Buddha has prescribed a process rather a path for the tranquilization of consciousness, which consists of three stages – Sila (moral precepts), Samādhi (concentration) and Paññā/Prajñā (wisdom). Sila enables one to attain the physical and vocal purification while Samādhi leads to the suppression of those factors, which draw a man to indulge in the activities, resulting in rebirth and so on. The complete extirpation of all such factors, ultimately, ensures the tranquilization of consciousness, which could be attained by developing Paññā/Prajñā. The tranquilization consciousness brings forth happiness, the eternal bliss (Nibbāna/Nirvāna), which may also be termed as ānanda.

Hence in this background the paper aims to discuss about the consciousness, its pollutants, and the process of its tranquilization.

Buddhism Emphasizes More on Eco-Centric than Anthropocentric

Ranjana Mishra, Mumbai

Lord Buddha, the founder of Buddhism, had a great predilection and attachment with flora. In his discourse there were recurrent indication of wooded area. The purpose being his entire life orbited around the tarai of Nepal and spent his life time around gangetic provinces. Flora and foliage are very common in Buddhist temple sculptures and also appear as allegories in the discourses and writings of Buddhism. In this

religion trees and flowers are used as offerings. Lord Buddha averred that worshipping Pepal is equivalent to worshipping him. In Buddhism, pepal tree being so popular that it is known by various names such as Bo tree, Bodhi tree, Sacred tree, Beepul tree, Pipers, Pimpal, Jari, Arani, Ashvattha, Ragi, Bodhidruma, Shuchidruma, Pipalla, and the Buddha tree. In *Āṅguttaranikāya* Buddha encouraged monks and nuns to seek lonely accommodations in the forest.

The Buddha believed that the solitude and simple living which forest wildernesses offered, were indispensable for rumination. Unlike ascetics of other sects, Buddha did not allow monks to pluck fruits from the forest and requested them to be adjacent to residence in order to get their food. The ascetics of other sects survive on wild fruit and dig up edible roots but Lord Buddha prohibited the monks to pluck fruits. He said that trees never speak harsh words and injure anyone so they should not be harmed. He asked them to be near the human habitation for alms and to get their food. Many Buddhist teachings remind monks and laymen of the importance of showing respect to trees which provide food, shade and protection not only for people but for preserving healthy environment. In *Tripiṭaka* itself there are reference of 200 types of trees. Queen Maya, mother of Prince Siddhārtha is depicted with a tree in Sanchi and Bharhut stupa represent the abundance and riches of nature.

The present study is, therefore intended to propose that the loss of Buddhist values pose the biggest threat to the environment. The management and conservation of flora can be an alternative strategy towards the sustainability. Plants play important ritual, symbolic and practical roles in developing and maintaining values towards ecology. It is argued in this paper that these beliefs represent a set of deeply-embedded cultural values and should be disseminated everywhere. Now countries should imitate Sri Lanka, Thailand, USA, and Brazil environmental activists who are applying the principles of Buddhist ethics to preserve ecology. The innumerable primary sources like *Āṅguttaranikāya*, *Dīghanikāya*, *Vinay Piṭaka*, *Jataka*,

Milindapañha of Nāgasena, Buddhacharitra of Asvagośa, Bodhicaryāvatāra of Śāntideva and various secondary sources like books, articles journals on Buddhism and environment ecology helped in substantiating the hypothesis that ecology was always given prime importance in Buddhism.

Debate and Dialogue in Kathāvatthu: An Analytical Study

Shailendra Kumar Singh, Varanasi

Kathāvatthu is considered as one of the most controversial text in the Pāli *Tiṇṇaka*. *Kathāvatthu* is the only text in the *Theravāda Tiṇṇaka* of which a definite date and a separate author other than Buddha is acknowledged. Traditionally it is considered as the fifth book of the *Abhidhamma Piṇaka*. The author of the *Kathāvatthu* established the *Abhidhamma Piṇaka* as an independent identity in the *Tiṇṇaka*. The subject matter of the text (*Kathāvatthu*) is to make an analysis and to make a critique of the doctrines and wrong views of the heretics, other than the followers of the *Vibhajjavāda* doctrine of the Buddha, which emerged and originated several years after the demise (*mahāparinibbāna*) of the Buddha. Style and method of the compilation is in the form of a dialogue between the followers of orthodox and heterodox views. The *Kathāvatthu* deals with 219 or more (227) doctrinal interpretations (controversial issues) held by various Buddhist schools and sub-schools. The manner of presentation of controversial issues in the text is in the form of dialogue. The discussions run in the form of dialogues between the *Theravādins* (*saka-vādi*) and the opponent (*para-vādi*) who may belong to one among many rival schools. The dialogue seems to follow a well-developed mode of debate, which is based on mutually agreed upon canon of logical reasoning and categories of explanation.

However, Thera Moggaliputta Tissa has not made any

reference to specific work on logic. But we see that *Kathāvatthu* has mentioned some of its technical terms *anuyogya* (inquiry) *āharaṇa* (illustration), *paṭiññā* (proposition), *upanaya* (application of reason), *niggama* (conclusion) and *niggaha* (capture or defeat) as various techniques of *kathā* warrants us to presuppose the science of logic in India during third century BC. A talk (dialogue) conducted in accordance with the prescribed method of the *Kathāvatthu* is called a *vādayutti*. The goal of a *vādayutti* is the reasoned examination (*yutti*) of a controversial point in and through a novelistic dialogue (*vāda*). The dialogue is highly structured and is to be conducted under a prescribed format of argumentation. The method of argumentation in *Kathāvatthu* consists of three factors, firstly *ṭhapanā* of the proponent, second *pāpanā* that is the sequel to *ṭhapanā* and third *āropanā*, the censuring of the opponent pointing out his fallacy.

Through this monograph author intends to throw light on the nature and style of the text, on the other hand structure and methodology of the debate, dialogue and argumentation used in the text.

Rules Under *Vinaya Piṭaka*: Are They Relevant in Today's Legal Context?

Shrikishan N Morey, Aurangabad

The *Vinaya* is very foundation of the *Dhamma* and are codified in *Vinaya Piṭaka*. The *Vinaya Piṭaka* is a basket of rules for the *Bhikkhus* and *Bhikkhunis*. They are 227 and 311 for *Bhikkhus* and *Bhikkhunis* respectively. They are incorporated mainly in two parts viz., *Bhikkhu Patimokkha* for *Bhikkhus* and *Bhikkhuni Patimokkha* for *Bhikkhuni*'s. The *Bhikkhu Patimokkha* and *Bhikkhuni Patimokkha* further are divided in *Parajika*, *Sanghadises*, *Aniyat*, *Nissaggiya Pacchittiya*, *Pacchittiya*, *Patidesaniya*,

Sekhiy and *Adhikaran Samatha*. Accordingly these rules are also categorised in these parts subject wise.

These rules prohibit Bhikkhus and Bhikkhunis from indulging in many acts like sex, theft, homicide, immoral behaviour, etc. The rules contained in Bhikkhuni Patimokkha additionally restrict the Bhikkhunis from indulging in any acts like sexual lust, accompanying the male and other similar acts. They also provide punishment for their violation. As these rules are providing provisions of punishment, they are Penal Codes of the Sangha. The Rules contained in Adhikaran Samatha of Vinaya Piṭaka promotes for the settlement of disputes. Though they are applicable to Bhikkhus and Bhikkhunis, the principles contained therein are equally significant for *upasakas*, the other members of society also.

Many prohibited acts under Vinaya Piṭaka are also prohibited and punished under Indian Penal Code and other Criminal Laws. The mechanism of settlement of disputes in Vinaya Piṭaka is a greatest achievement of Buddhist Criminal Jurisprudence of those days. Their place in modern criminal laws proves their relevance and significance in today's context. Thus *Vinaya Piṭaka* may be called as a paradigm of modern Penal Code!

Influence of Buddhism on Evolution of Bengali Music

Swarupa Charan, Kolkata

Gautama Buddha was born in the year 566 BCE and the Buddhist era began with the advent of Buddha. In the Buddhist Avadānas, Jātakas, Piṭakas and other literature, we come across many references to music, musical instruments, and dances with different hand-poses (*mudrās*). Buddhist hymns and songs like *thera*, *theri*, etc., were sung by the Bhikkhus and Bhikkhunis. The *theras* consist of 107 poems and 1279 *gāthās* (stanzas) and *theris*, of 73 poems and 552 *gāthās*. The historians are of opinion

that those gāthās or hymnal songs were composed in the fifth century CE. But, in truth, the composition of the gāthās was in practice long before the advent of Lord Buddha, and they were known as the gāthā-nārasami. In the Atharvaveda, we find mention of the gāthā-nārasamA; “*itihasasca.... gāthāasca-nārasamsca.*” In the Jātakas like Nritya, Bherivāda, Matsya, Bhadraghatā, Guptila, Vindura-pandita, Kusha and Visvāntara, we get references to music and veenā. In the Matasya-jātaka, we find mention of the ‘meghagīti’. Some scholars are of opinion that this ‘meghagīti’ was the ‘megharāga’, as the rāgas were known as the rāgagītis in ancient times. The Saptatantri-veenā of the Jataka and the chitrā-veenā of the Nātyasāstra are the forerunners of the modern setāra.

Bengal is undoubtedly the seat of Buddhism. The entire land is dotted with monuments and relics, legends and history that epitomize the birth, the decline and finally the resurrection of Buddhism. From the Hathigumpha Inscription of Kharavela, dated about the 1st century B.C. or 2nd century CE., we come to know that King of Orissa (of Greater Bengal) was proficient in the Gāndharvaveda. In the Gupta period (4th century CE.), classical dance and music were used to be patronised by the Gupta rulers. From the excavations of the mounds at Maināmati-Lāmāi Ridge at Commillā district and Pāhārpur at Rājshahi district, many figurines of musicians and musical instruments like veenā, venu, trumpet, karatāla or cymbal have been unearthed, and they undoubtedly prove the healthy culture of music in the periods, extending from Gupta to the Pala and Sena one's. During the time of Mahipāla (978-1030 CE.) the practice of Tantric magic and mysticism were in full swing. During this time, the mystic poets composed the Bauddha Gān-o-Dohā, which are known as the charyā and vajra gītis. Some special type of music like baul, nāchādi or lāchādi, gambhirā, etc. were also current at that time.

It is true that, there is no direct influence of Buddhism on Bengalee culture but it is indebted to Buddhism indirectly. The music of Bengal includes multiple indigenous musical genres

such as Baul, Bishnupuri Classical, Kirtan, Shyama Sangeet, Rabindra Sangeet, Nazrul Geeti, Atulprasadi, Dwijendrageeti, Ganasangeet, Adhunik Gaan, Bengali rock etc. The city of Darjeeling, which has a large number of Nepali people, is a centre for Nepali rock too. The purpose of the present paper is to examine the influence of Buddhism in evolution of these Bengali music.

Nāgārjuna's Catuskoṭi and Modern Logic

Md. Shahidul Islam, Bangladesh

Catuskoṭi is a tool of analysis used by Nāgārjuna for investigating the applicability of various concepts/properties (e.g. causation, emptiness, etc.) to objects. The presence of catuskoṭi can be traced back to early Buddhist texts with regard to issues such as whether a tathāgata exists after death and whether the world is finite/eternal. Normally to use catuskoṭi means to enumerate all the four possibilities (positions) regarding an issue then rejecting all of them (in some cases, Nāgārjuna accepts one or more of the positions).

Catuskoṭi is a very puzzling aspect of Nāgārjuna's works. Many western philosophers have tried to understand catuskoṭi by using the tools and techniques of modern logic. There have been attempts to relate catuskoṭi to various logical systems such as propositional logic, predicate logic, intuitionistic logic and paraconsistent logic. The goal of my paper is to examine various attempts to apply modern logic to make sense of catuskoṭi and then to show the great possibility of Wittgenstein's new logic of language-games in this regard.

Matilal (1998) and Westerhoff's (2009) attempted to interpret catuskoṭi within the framework of classical logic. Mohanta (2010) and Priest (2010) are examples of application of non-classical logic to catuskoṭi. A logical system (classical or non-classical) is basically an artificial language. It has its basic symbols and has rules to combine them to make larger strings

of symbols (like words and sentences). However, the rules of a logical language are fixed and stagnant. Any attempt to fix the meaning of an ancient philosophical texts by using calculus-based logic may result in distortion/oversimplification of the original meaning. It is because this logic assumes that language operates within fixed and stagnant rules.

As shown by Kuusela (2019), later Wittgenstein's logic of language-games is a revolutionary development in logic that has the power to resolve philosophical problems in a way that is not possible by the calculus-based logics. Language-games are clear, simple and primitive forms of language use that can work as objects of comparison to shed light on the complicated uses of linguistic expressions. Wittgenstein's new logic sees language as dynamic and also as something deeply embedded in our activities and forms of life. No attempt has been made to apply this logic to understand Nāgārjuna's philosophy, more specifically his *catuṣkoṭi*.

I will argue that to really understand Nāgārjuna we need to pay attention to the language-games that have been played by him. For this we need to put his linguistic expressions in the context of his soteriological goal, his life, his culture and time. We need to construct new language-games that can throw light on the language use of Nāgārjuna. Unlike most other philosophers, both Wittgenstein and Nāgārjuna practiced a non-theoretical therapeutic philosophy. Mainly because of this, Wittgenstein's logic of language-games is more applicable to Nāgārjuna's ideas than any other tools of logic.

Paticcasamuppāda— As the Base of Buddhist Philosophy

Sushma Shree, Nalanda

Paticcasamuppāda, the theory of Dependent Origination is one of the vital aspects of the Buddhist Philosophy. It states that

neither are the events of our life pre-determined nor do they take place at random. It asserts that every event in our life has in fact no independent existence. All that exists, is eternally out there, does not vanish in any way and does not disintegrate into particles; is dependent on co-interaction with other factors. Dependent arising means “if something appear, such and such result will follow” (*asmin sati idam bhavati*). It means that all the elements in the wheel of existence are causally conditioned. This was represented by the theory of twelve conservative stages beginnings from *avidya* to *jara-maran*. In another sense, dependent arising also means that things are established in dependence and include both physical and mental forms because it includes all the way in which things are dependent upon each other.

Thus, the existence of everything's is conditional. Nothing happens by chance its works automatically without the help of any other power or conscious guide.

Significance of Environment in Buddhism

Shravan Kumar, Delhi

All existing things on the earth, no matter who designed whether it is the God or any other super conscious power, consider as environment, including with the earth. Soil, rivers, rocks, trees, lower order, middle order and higher order living beings all are parts in the web of environment. Man is an integral part of the environment. Changes that occur in the environment affect us and our activities change the environment around us.

Today, man in his thirst for pleasure and wealth has exploited environment. Nature's gifts such as air and water have been polluted with several disastrous consequences. Man is now finding different ways and means of overcoming the problems related to environment as his health too is alarmingly threatened. He also

feels that it is not morally right to leave the planet polluted for the future generations. If man is to work with a sense of responsibility to the environment and to future generations, he has to search an appropriate environmental ethic today to stop further aggravation of the present environment related problems. Hence his search for wisdom is namely, religion. All religions have different concept of cosmos, their respect for nature. Religious and Spiritual traditions are rich sources of moral values and principles for reflecting on environmental issues.

The aim of this paper is to meet to the present environmental issues depending on living and non living beings to the fullest happiness based on Buddhist literature.

Spirits in Buddhism

Tuhina Dholey, Kolkata

The word 'Preta' in Sanskrit known as ghost. It's mean usually the after death life, which English or Western term is 'Spirit'. According to the information or all myth of western society usually called it ghost. A spirit is a supernatural being, often but not exclusively a, non-physically entity such as ghost. But Bible describes about this spirits with its division. There is two kinds of spirits in Bible one is holy sprits and other one is called bad spirit. Western scholars, narrators, are mainly written with this bad spirits. In Bible 'The spirits' specifically denotes the Holy spirits.

In Hinduism The Gaura Purāṇa' mentions that after death the soul leave the human body and after leaving the body according to the deeds (Karma) soul deserve their position. Well deeds turned into a holy spirit and negative deeds won the bad spirit. Here those bad sprits usually doer of the negative things.

Like this Buddhism also said about those kind of spirit where

they told about their good deed and bad deeds. Whose are followed by the good ways, well path, and Karma they got a nice place which is called vimāna and got the winner of positive spirit and who done the bad karma and distracted by good ways they turned into bad spirit after death and usually called Preta or Peta.

The canonical text Petavatthu and Vimānavatthu describes about the spirits in Buddhism.

The Petavatthu contains with four chapter or vaggas and there are fiftyone stories about the spirits in this book and all are shown their negative doing in their before life.

There is also a sutta, Tirakadda sutta which describe about those spirits and there world.

There is also a world that calls petaloka usually this place where the bad spirit live there after death life. According to Tirakadda Sutta there is no work or food for petas from where they spen their peta life; if any relative offer some food or cloth for them they can got it by this noble donation.

For this reason in every religion has a funeral ceremony. Many country celebrate the festival mainly the China; Thyland; Laos; Vietnam; Singapore; Japan; Srilanka and Burma for the spirits which is called ghost festival.

In Buddhism all spirits did not show their negative powers or energy to anyone; they can visible for those people who can make them free from the Peta world. They told to them for choose a honest path and their bad deeds by which they got birth the petaloka.

Buddhism is the religion of positiveness; its creates the positivity in mind evem its shown the negative things like peta with a positive views. By this positivity its also creates mind as beautiful as the lord Buddhas speech.

Re-incarnation of Dalai Lamas in the History of Tibetan Buddhism

Vivek Sharma, Jammu

Buddhism first came to Tibet in the seventh century through two wives of the Tibetans monarch Sangtsen Gampo (605or 617-49), princess one from Nepal and other from China who brought Buddhist statues to Tibet. Both the Nepalese and Chinese queens were Buddhists and deeply impressed him with their spiritual sensibility. He decided to introduce formally into his country in order to bring the benefits of the civilization to his people. While King Songtsen had five wives and three of them were from Tibet. Buddhist flourished in Tibet during the reign of King Trisong Detsen who invited the monk, Madhyamaka philosopher, and logician Śāntāraḱita from Nālandā and the Indian Tantric Yogi Padmasambhava to come to Tibet. Śāntāraḱita ordained Tibetan mōnks, establishing the Saṅgha in Tibet, while padmasambhava gave tantric initiation and teachings. Śāntāraḱita also encouraged the Tibetans king to have Buddhist texts translated into Tibetan.

Reincarnation is the philosophical or religious concept that the non physical essence of a living being starts a new life in a different physical form or body after biological death. It is also called rebirth or transmigration, and is a part of Samara doctrine of cyclic existence. The word reincarnation comes from the Latin roots re, meaning again, and incarnate, meaning to make flesh. It is a central tenet of Indian religions namely Hinduism, Buddhism, Jainism and Sikhism, although there are Hindu groups that do not believe in reincarnation but believe in an afterlife. The early Buddhist texts discuss rebirth as part of the doctrine of Samsara. This asserts that the nature of existence is a suffering laden cycle of life, death, and rebirth, without beginning or end. This research paper will be discussing about the lineage of Dalai Lamas in the history of Tibetans Buddhism, but main focus will be on the role of reincarnation of Dalai Lamas in Tibetan Buddhism.

A Crisis of Human Values in the Contemporary World

Sonam Lamo, Jammu

In the modern era of globalisation and technological driven world, human values have been at major stake. People these days are truly face a huge crisis or challenge in terms of practicing and maintaining the true human values. We have been creating or shaping the face of technology and now the technology is shaping or creating our world and it has somehow limited the space for the growth of true human values such as deep respect, genuine consideration, trust, faith and spontaneous and reliable love for each other and for all sentient beings.

People these days value the things that less matter while neglecting the things that truly matter. It may be due the fact that reality created by the virtual world has been so pronounced so far that we have been facing de value or de-generation in the real human values. Many researches' have been conducted in this context so far, but somehow we are failed in balancing our own world.

Now, what truly lacking here is the Moderation which is the keyword employed long ago by the Buddha. The Challenge these days our youth and world is facing is lack of wisdom in seeking moderation of our both physical and inner realms.

The technologies or any kind of endeavours will appear or emerge as per the needs of human with changing modes of Space and Time, but excessive usage of any of it will somehow deeply impact the natural growth of human mind and more importantly the Human heart or Human values, which maybe the key cause for all the upheavals or imbalances in our world.

Therefore, this paper will try to highlight the very sacred verses or wisdom of the text Dhammapada of the Buddha so that our generation would know how to discern the necessary from the unnecessary or in other words, how to articulate the

mechanism of our mind from both the Buddha's and the modern spectrum of our life, so to seek or achieve moderations or proper of our world.

Mindfulness and its Utility

Parveen Kumar, Odisha

Mindfulness is one of the most important teachings of Buddha. Its stand among the noble eight fold path.sati and sampanjjana two elements come under mindfulness. Sati means to live in present and sampanjanna means through investigation of anitya dukkha and anatma.although Buddha prescribes for the attainment of libration. But it has a great potentiality to resolve our complex socio economic and political problem of modern world. The present paper aims to explore mindfulness and its application in different aspect of life

Buddhism as a Solution to Violence in Today's World

Neha Sukhija, Delhi

In today's society it is mostly observed that human being only aims for enhancing their materialistic status and he no more hesitates in taking any kind of bold decision and also in harming others for their own greed. All this violence which we see today either violence on large scale or small scale are consequences of such extreme steps or decision taken by human being. This not only create problem for oneself but it also creates suffering and miseries for others. Ultimately whole society gets affected. The school of Buddhism which was started by Lord Buddha is known for peace and harmony which they spread in society. The

teachings of Buddha mostly consist of non-violence (Ahimsa), compassion, and love for all. It is because in Buddhism it is believed that all living creatures are our mother, therefore we must always help, love, respect every form of life. The main attempt of Buddha was to approach a life which aims towards the end of suffering. According to him, one should always have love, compassion in his heart and further he must be rational also in order to control their unwanted desire and passion. It is because this passion increases greed and selfishness in human beings, due to which he takes extreme steps and becomes violent in order to accomplish them. According to the teachings of Buddha, it is impossible to win people by means of wars and battles. One can only win a piece of land or territory through battles but not heart of people.

According to Buddha one should avoid extremes of any action. One should always choose the middle path because this path is the right path. If one follows middle path then he will be able to control his unnecessary desires and can easily distinguish between right and wrong. By following this path the individual will act in intelligent way and will get enlighten. As a result, he will be to detach himself from feeling of hatred, greed, delusion and thus will be able to accomplish what should be done (social works), by doing this he not only improve himself but he can also help others who are still suffering in the darkness of ignorance. Buddhism is known for changing the personality of individuals since very beginning. One of the famous examples was famous dacoit Angulimala, who killed many people for his self-interest but after encounter with Lord Buddha he realised the real course of life and joined the Buddhist order. Another famous example was set by great emperor Ashoka who completely transformed himself by following the path of Buddhism and helped Buddhism to expand not only in India but also outside India. Finally won hearts of many and is still remembered today. The paper will be focusing on Buddha's teachings as a solution to today's problem.

Contributions of Bhikshu Jagdish Kashyap to Buddhism

Meenu Verma, Jammu

Bhikshu Jagdish Kashyap was one of the greatest scholars of Buddhism whose contribution to its development and revival in India is very vast. He was one of the three great Buddhist monks produced by modern India, the other two being Mahapandita Rahul Sankrityayan and Bhadant Ananda Kausalyayan. He was born as Jagdish Narain in 1908 at Ranchi in Bihar. He passed the Matriculation examination from Ranchi Zila School in 1925. He completed his B.A examination from the Patna College in 1929. Then he went to Varanasi and passed the M.A examination in Philosophy from the Banaras Hindu University (BHU) and also did second M.A in Sanskrit from there.

After completing his M.A he wanted to do Doctoral work in Buddhist philosophy. His Arya Samaji Guru, Ayodhya Das and a renowned as well as famous philosopher of Kashi, Bhagwan Das encouraged and suggested him to study Pali Tripiṭaka in original. As a result, he became interested in learning this language and wrote a letter in Sanskrit to the Vidyālaṅkāra Pariveṇa in Sri Lanka and expressed his desire to go there to study Pali in order to revive a lost tradition in India. He got the permission from his parents and went to the Vidyālaṅkāra Pariveṇa in Sri Lanka in November 1933. In 1934, he was ordained into the Saṅgha by the Venerable L. Dhammananda Nayaka Maha Thero of the Vidyālaṅkāra Pariveṇa and thus Jagdish Narain became a full-fledged monk named Bhikshu Jagdish Kashyap. The greatest and significant contribution of Bhikshu Jagdish Kashyap towards the revival and propagation of Buddhism in India was the establishment of Nava Nalanda Mahavihara and his great as well as authentic work of the Devanagari edition of the Pali Tripiṭaka in 41 Volumes. He was a great scholar of Pali who dedicated his entire life for the cause of Buddhism and its development in the mainland of India.

In the proposed research paper, an attempt will be made to discuss the life and contributions of Bhikshu Jagdish Kashyap to Buddhism and Buddhist Studies in a detailed way.

The Influence of Buddhism and Jainism on Socio-Religious Life of Common People at Mathura : With Special Reference to Inscriptions

Renuka J. Porwal , Mumbai

Mathurā situated on the cross roads of 'Great Carvan' route was a big commercial centre and also the capital of Kusāna kings in the early Christian era. The city was considered as Moksadayi Tirtha in Indian origin religions. The king and his subject were hiring the artists for utilising their wealth in constructing magnificent shrines, images, halls, wells, etc. for the need of communities. The Art School of Mathurā was famous in remote states too as per the available many images from Sarnatha, ahicchatra and other cities. The people of Mathurā were neither sectarian nor narrow minded but were respecting women and low profile men in the society. The available records corroborate that the women wrote down her in law's names along with their parental pedigrees (LL. no. 29). Kusāna kings were secular and though they patronized Buddhism but at the same time they respected Jainism too.

Later on the artistic shrines of Mathurā attracted the invaders resulted in heavy loss to people and entire city. At Mathurā we get number of Brahmi inscriptions of Vedic and Sramanic traditions but here we will stress more on Sramanic tradition. The dedicatory inscriptions on images and sculptures of Jainism at Mathurā disclose that they were established by the persons following various professions in the society. One famous Jaina Ayagapata at Mathurā was established by courtesan /Ganika

Lonashobhika. We know that Amrapali of Vaishali embraced Buddhism after the war between two mighty states. Many inscribed images and sculptures of Buddhist, Vedic and Jaina traditions too available in plenty showing the city's secular fabric. Besides courtesan's Ayagapata other Jina images and sculptures were also established by people in low professions like - ironsmith (Lohikaraka), cotton dealer (Karappasika), dyer (Rayaka), perfumer (Gandhaka), Carava leader (Sarthavaha), etc. The carving pattern of Jina image inscription is the same as Buddha image below the feet on the pedestal. The languages used in the inscriptions of Jina images are in mixed Sanskrit and Prakrit dialect and in Bramhi script.

The use of local words like Bhaya - Dharmapatni - bharya for wife also seen. Thus the influence of Sramanic culture is well reflected in epigraphs as here many people in society adopted Jaina and Buddhist traditions.

Buddha and Early Conception of Human Rights

Anirban Sengupta, Kolkata

In our current world, frequently we come across the term "HUMAN RIGHTS". It denotes some rights to which a human being, irrespective of caste, creed, colour and nationality is entitled. We are taught that the idea of Human Rights is a produce of recent times, as a consequence of radical, liberal & humanist philosophies evolved in 19th century Europe. But if we scan the viewpoints of Lord Buddha from the Pali Nikayas, we are bound to find out some traces of the Human Rights concept. For example-an important component of the human rights is to ensure the safety of the prisoners as well as to refrain from inflicting any type of torcher upon them. The Kandaraka & Apannaka Sutta of the Majjhimanikāya illustrate the deep concern of Bhagaban Buddha regarding this matter. In addition, there is a faint hint that He was against capital punishment.

If we look into the social scenario of the other contemporary civilisations, we have to shiver thinking of the wretched subhuman condition of the slaves there. On the other hand, Bhagavan Buddha in the famous Singlovada Sutta of the DighaNikaya , specifically mentioned the benefits which should be allowed to the employees and slaves. The privileges He suggested are reckoned worldwide today. Religious and sectarian violence mandatorily strike social stability and at its extreme level, present a terrible threat to human lives and thus curb the most basic human right- the right to live. In the Brahmājāla Sutta of Dīghanikāy and Upali Sutta of Majjhimanikāya He offered workable solutions to eradicate such evils. Rehabilitation of ex-criminals is also a sensitive issue today and Buddha in this line, set a practical example –perhaps the oldest example of its kind. This paper humbly intends to explore a few relevant topics from the viewpoint of Human Rights –on the basis of the Pali canons.

Access, Attitude and Attainment: Reviewing Gender in the Buddhist Jātakas

Amrita Singh,

In the contemporary environment of change and diversity it becomes essential to reflect on aspects of religion and gender. Especially in a global context where multidimensional dialogues and debates around issues of gender and sexuality in the religious sphere has taken center stage. Buddhism is a complex religion which exists in numerous varieties and denominations in Asia and also in the west, where it is increasingly being institutionalised. This paper attempts to highlight that there is common intertwining of religion and cultural values and practices. In a society roles and religious attitude are interrelated and religions significantly reflect on gender roles and sexual practices.

Access, Attitude and Attainment- three simple sounding words in the title carry underneath them complex issues and experiences. Each of them is surrounded by debates and positions which shall be explored through the lens of early Buddhist literature i.e. by investigating some Pāli canonical texts. It is noteworthy that Buddhism as a religion did give women an alternative path of renunciation, which makes it equally interesting to interrogate along the gender praxis. Who joins the sangha? Who supports it? are not just questions but dynamics of the society that early Buddhism was a part of. Gleaning into the literature particularly the Jātakas will also throw open, attitudes towards the “feminine”- its physical anatomy and social construction. Are women able to, in terms of degree the same sort of renunciatory commitment and spiritual progress as their male counterparts. Also, is the category of men and women commonly used and rather understood “homogeneous” is equally pertinent to this paper.

Revival of Buddhism in Mongolia Post World-War-II

Buddhadev Bhattacharya, Nalanda

According to the historical evidences since the second century BC peoples occupying the territory of Mongolia were familiar with Buddhism. Mongolia literally *Mongol country* is a landlocked country in East and Central Asia. It borders Russia to the north and the People’s Republic of China to the south, east and west. Various nomadic empires, had ruled the area. Chinggis Khan founded the Mongol Empire in 1206 as a union state. After the collapse of the Yuan Dynasty, the Mongols returned to their earlier pattern of constant internal conflict and occasional raids on the Chinese borderlands. In the 16th and 17th centuries, Mongolia came under the influence of Tibetan Buddhism. At the end of the 17th century, most of Mongolia had been incorporated into the area ruled by the Qing

Dynasty. During the collapse of the Qing Dynasty in 1911, Mongolia declared independence, but had to struggle until 1921 to firmly establish *de-facto* independence from the Republic of China, and until 1945 to gain international recognition.

Buddhism, as in the day of Chinggis Khan, remains an instrument of politicians as well as of the religious today. One region particularly affected by Mongolian Buddhism, for example, is Altai Khan, where the influence of Mongolian Buddhism has been so strong.

It is through Buddhism, then, that political alliances are forged and maintained and regional identities are solidified. As it was in the past, so, too, is this idea of religion as an instrument of political connection still persuasive today in modern-day Mongolia. By the beginning of the twentieth century, Outer Mongolia had 583 monasteries and temple complexes, which controlled an estimated 20 percent of the country's wealth. For centuries the Mongols have professed Buddhism adopted from Tibet. The Mongolian Khans closely contacted with the Tibetan lamas who in their turn actively participated in the spread of Buddhism in Mongolia. With the Buddhism they brought a system of the monastic training and the Tibetan language.

In the Post-Cold War era, China has taken major steps to normalize its relationship with Mongolia, emphasizing its respect for Mongolia's sovereignty and independence. The Buddhism in Mongolia is essentially Tibetan Buddhism of the *Gelug pa* school in traditional. The Buddhism penetrated Mongolia from India via Central Asia. Thus many of the Buddhist terms of Sanskrit origin, which are still used in Mongolia, were adopted via the Soghdian language. The process of a revival of the Buddhist *Sangha* in Mongolia has begun since 1990 when the religious freedoms were proclaimed. This paper will focus the present status and tendencies of the Mongolian Buddhism, which has got a new safe and its own unique characteristics after II world war with considering the main stages of the history of Buddhism in Mongolia.

Why Did the Non-Buddhist Ruling Powers Patronize Buddhism in Early South-Eastern Bengal? – A Critical Appraisal

Suhas Chand Kapur, WB

After the downfall of the Gupta dynasty the sense of regionalism emerged in the political map of India. It was not an exception in the regional study of Bengal (undivided West Bengal and Bangladesh). In the spare of time, it is also evident that Bengal became a stronghold of Buddhism in post-Gupta era. Many regional uling powers (either the follower of Buddhism or not) like the Palas in north and west Bengal and the Ratnas, Khagas, Chandras etc. in early South-Eastern Bengal i.e. Samatāṭa and Harikela regions patronized and practiced the religion, Buddhism. Now, the point is that it was such a common religious propaganda of the Buddhist rulers to patronize Buddhism, but in the case of non-Buddhist rulers. Thus, the questions are to be addressed- why were several non-Buddhist rulers showing their faiths towards Buddhism in early South-Eastern Bengal? Was it only a quest for merits or other ones? Who were the rulers in patronage of Buddhism? How did they advance Buddhism in their times? All are the questions significantly addressed in the present research paper to understand the growth and development of Buddhism by non-Buddhist ruling powers in ancient South-Eastern Bengal from c. seventh to thirteen century CE.

Concept of Mahāsukha as Narrated by Maitripā

Sulagna Bhattacharya, Kolkata

Emergence of tantra or esoterism was such an upheaval, which stretched rituals as pragmatics. After the Aśokan era, Buddhism molded to various shapes and the later patriarchy of

Buddhism; i.e. Vajrayāna, introduced many psycho-physical activities as pragmatics.

When Gautama Buddha said dukkha-nirodhagāmini paṭipadā; he reluctantly endorsed the path of sukha, but, it never drafted as terminology. When the Vajrayāna School emerged, it said the theory of Sukha-Śknyavāda. But, they endorsed the concept of mahāsukha which is great bliss and more than sukha.

Previously, achieving nirvāṇa was the ultimate point for Śrāvaka; after the initiation of Sahajayāna, mahāsukha is the ultimate goal to reach for a yogī. The changing facets of Buddhism from Śrāvakayāna to Buddhayāna and after that yogīn tradition endorsed historical Buddha as conceptual Buddha. Gautama Buddha the mundane one conversed into supra-mundane Tathāgata. Gautama Buddha, who achieved nirvāṇa became subordinate the philosophical scenario of supreme bliss.

The concept mahāsukha became famous through the compositions of Siddhācāryas. Maitripā the most celebrated 'siddha' scholar of Nepalese lineage presented the concept of mahāsukha through the intellectual work. 14th colophon *Mahāsukhaprakāśa* of the text *Advayavajra Sa Agraha* stated the concept of mahāsukha through the state of yuganaddha. Concept mahāsukha is originated with the development of the Sahajayāna, later it was diffused into many cults like Sufi, Vaiṣṇava etc.

Aim of this paper is to show how this concept emerged its nature and scope and how it is sustaining as projected by Maitripā.

Dzogchen: The Heart of Nyingma Tradition

Sagnika Bhattacharya, Kolkata

During the mid of 7th century CE Buddhism arrived in Tibet through the matrimonial alliance with the Buddhist princesses

from Nepal and China. The then King Srong-btsansgam-po brought a huge change in religious practice in Tibet along with a new protocol of culture. It was the time when Tibet got introduced to the world with an elite attire of Buddhism keeping its prevalent practice of Shamanic religion B'An, underneath. But, again in 8th century CE when the later royal master of Tibet Khri-srong Ide-btsan came into power, he brought another phase of Buddhism with the help of Guru Padmasambhava of Swat valley (in Afghanistan); eventually the first sect of Tibetan Buddhism was established by this eminent teacher. The Nyingma tradition was founded on the basement of T'āntricism, in fact it is known as the old school tantra tradition. Guru Padmasambhava fused the Aṣṭāṅga or 8 limb yoga system of India with the prevalent yoga system of B'An and established the Dzogchen tradition. Some sources say that its origination is from Central Asia. Etymologically Dzog means perfection and chen means great. In Sanskrit it is termed as Atiyoga. It is the higher stage of Nyingma tradition to attain perfect realization. Dzogchen is one of the nine vehicles for liberation. The establishment of the Nyingma School was the first blaze of the Vajrayāna. Vajrayāna or the foremost Tibetan Buddhist sect Nyingma is the tradition whose prime functions are voice and activities/rituals. Mind and mental functionality is the prominent feature in this tradition.

The aim of the paper is to discuss the feature and fruit of Dzogchen practice. How it originated, modified and became a quintessential part of Nyingma or the Vajrayāna practice.

Origin and Development of Pali Commentary: An Appraisal

Rana Purushottam Kumar Singh, Nalanda

Pali Aṭṭhakathas are originally the commentaries upon the Tipiṭakas. It generally gives, in a passage commented words and

phrases from the Tipiṭatka at first and then various equivalents, comments and explanations upon them, and also they occasionally have certain related stories and examples, etc. It can be said that Aṭṭhakathas would be a combination of the Tipiṭaka as the commented text and the Aṭṭhakathā itself as its commentary. Since the Aṭṭhakathā texts are a Buddhist literature, the most essential study regarding these texts would be the elucidation on Buddhist doctrine and thought or religious realities of Buddhism described in them.

The proposed paper would discuss the following aspects of literature:

- (a) Indian tradition of Aṭṭhakathā literature
- (b) The Origin of Pali Aṭṭhakathā literature
- (c) The Sources of Aṭṭhakathā literature in Pali
- (d) Early Commentators and their Commentaries.

Contribution of Anagarika Dharmapala in the Revival of Buddhism in India

Sharmistha Chakraborty, Kolkata

The religion incepted by Lord Buddha in India in the 6th century B.C.E. was unabated till the 4th Buddhist Council held under the patronage of the Kushana King Kaniska in the first century C.E. There the Hinayāna and Mahāyāna sects were created ceremonially and gradually spread in different countries outside India through various retreats. The ascendancy of Buddhism continued till the eighth century C.E.. From the later part of the eighth century, as history reveals, Buddhism became weak in India on account of both internal and external reasons. Buddhism existed in the Eastern India between 750 C.E. and 1175 C.E. during the reign of Pala dynasty. Then it was on the wane since the departure of the Pala kings in 1175 C.E. The subsequent rulers, the Senas were known to be haters of

Buddhism. By losing royal patronage Buddhism gradually lost importance amongst the masses. The last blow of nails in its coffin was struck by Ikhtyar-uddin Mohammad Bin Bakhtier Khilji in 1206 C.E.. His army butchered the Buddhist monks mercilessly, looted, burnt and destroyed the Buddhist shrines all over India. They totally destroyed the institutes of learning – Nalanda, Odantapuri, Taxila, Vikramsila Mahaviharas. Somehow a few Buddhist monks could manage to flee to Nepal and Tibet with scriptures, manuscripts, etc. which afterwards helped to recreate the history of Buddhism. Buddhism practically disappeared from India since thirteenth century C.E. Thereafter almost seven hundred years was the period of darkness so far as the Buddhism in India is concerned. Prof. Suniti Kumar Chatterjee rightly said, “Till the beginning of the eighteenth century Buddhism was a forgotten creed in the land of its origin.

Now discussing the role of Anagarika Dharmapala in reviving Buddhism in India, it is worthy to be mentioned that the period between 1891 and 1955 is of great importance for Buddhist renaissance. Dharmapala stood above all for the revival of Buddhism. He stood not merely for the revival of Buddhism in Ceylon, where it had been weakened for centuries, but for its renaissance in India. The most important thing Anagarika Dharmapala did for the revival of Buddhism in India was to regain the control of Mahabodhi Temple at Bodh Gaya from the clutch of the Mahanta and restore its past glory. Anagarika came to India on 18th January, 1891 along with Kozen Gunaratna, a Japanese monk. On 20th January, he went to Sarnath with Upendranath Bose where Lord Buddha preached his first sermon and set the ‘Wheel of Law’. Anagarika was afflicted to see the sad plight of this holy place. On 22nd January, 1891 Dharmapala arrived at Bodh Gaya and was shocked to see the Mahabodhi Temple getting neglected and unsanctified in the hands of the Mahantas. He took a vow to re-establish Buddhist control over the Temple.

The impracticable dream of a young idealist to revive, in the land of its birth, a religion that had been dead there a thousand years, was scoffed at by his contemporaries. But

undeterred Dharmapala set to work, fought vigorously to rescue the Mohabodhi Temple, reclaimed the sacred places, established centres like Mohabodhi Society, etc. and kept up a continuous stream of *propaganda for the spread of the religion*. Dharmapala sought to focus on the renaissance of Buddhism in India and particularly on the legally complicated issue of the Moha Bodhi Temple at Bodh Gaya, the attention of the entire Buddhist world. He established the Mohabodhi Society in Colombo on 31st May, 1891. In the beginning of 1892, the office of the Moha Bodhi Society was shifted to Calcutta as its Headquarter. Calcutta, being the gateway of eastern India, location wise it was ideal to have headquarter at Calcutta. In that very year in the month of May, Dharmapala started the Moha Bodhi Journal in order to facilitate the interchange of news between Buddhist countries. In 1901 land was purchased at Sarnath and the office of the Society was established. Through these offices the Society was active untiringly in serving people and in propagating and extension of Buddhism. Establishing not only various learning institutions, the Moha Bodhi Society was also active in making the young generation of the society self-reliant by establishing Technical School at Sarnath, Art and Architecture School at Benaras.

Thus as a result of the earnest endeavor and intense struggle of Anagarika Dharmapala in re-occupying the Moha Bodhi Temple, by salvation of various other sacred temples and monasteries, establishing various Buddhist centers, continual stream of Buddhist propagation for long forty years Buddhism acquired its long lost glory.

The Term ‘Caste’ As Used In Nikāyas

Saswati Mutsuddy, Kolkata

The term ‘caste’ is usually used in Pali as ‘*kula*’, ‘*vaṇṇa*’, ‘*jāti*’. In Pali English Dictionary it is found that caste has been

described in two forms like hīnā jāti (low birth), consisting of candāḷa, veṇa, nesāda, rathakāra & pukkusa and ukkaṭṭhā (superior birth), comprising khattiyas & brāhmaṇas. The *Ambaṭṭhasutta* of *Dīghanikāya*, *Madhurasutta*, *Kannakaṭṭhalasutta* and the *Assallāyanasutta* of *Majjhimanikāya* and other suttas recognize the existence of four castes: cattāra vaṇṇā - kṣatriya, brāhmaṇa, vaiśa, śūdra. The *Madhurasutta* mainly focused that caste: cannot guarantee material success in life; cannot exclude the good from bliss hereafter; cannot protect evildoers from the criminal law; cannot affect the uniform reverence extended to the religious, whether he bring jump from the highest or the lowest of the four castes. In all these important respects these four castes are exactly equal.

The paper would focus on the exact meaning of the word 'Caste' in Pali and its use in various suttas of Nikāya.

Friendship: Glimpses from Pali Tipiṭaka

Arindam Bhattacharyya, Kolkata

If wanderers who are members of other sects should ask you, 'What, friend, are the prerequisites for the development of the wings to self-awakening?' You should answer, 'There is the case where a monk has admirable people as friends, companions, & colleagues. This is the first prerequisite for the development of the wings to self-awakening.'

Friendship is very important in Early Buddhist ethical teachings. Various texts of Suttapiṭaka have ample references about friendship. The definition of friendship is a state of being friends; friendly relation, or attachment, to a person, or between persons; affection arising from mutual esteem and good will; friendliness; amity; good will. Friendship for most people is a combination of affection, loyalty, love, respect, and trust. The

general traits of a friendship include similar interests, mutual respect and an attachment to each other, and in order to experience friendship, you need to have true friends. Friendship is often considered as a mutual and agreeable relationship between two individuals. It is believed that a person who finds a true friend has found a priceless treasure.

This ideal of the relevance and value of friendship in everyone's mundane life as well as spiritual progression is reiterated by the Buddha and mentioned as such in several Pali texts. The Mahamangala sutta, the Great Discourse on Blessings, is one of the most popular Pali-Buddhist devotional chants and as such, is included in the Paritta. The sutta begins when a beautiful deity having descended to earth in the stillness of the night, approaches the Buddha in the Jetavana and asks about the way to the highest blessings. The Buddha in his reply first of all states that the highest blessing comes from avoiding fools and associating with the wise (*asevana ca balanam, panditanam ca sevana*). The Buddha repeatedly stressed the value of good friendship (*kalyanamitta*) in the spiritual life. One's spiritual progress depends on the selection of friends and companions, who can have the most decisive impact upon one's personal destiny. The *Anguttaranikāya* contains many statements of the Buddha where he exhorted that he sees no other thing that is so much responsible for the arising of unwholesome qualities in a person as bad friendship, nothing so helpful for the arising of wholesome qualities as good friendship.

Again, he says that he sees no other external factor that leads to so much harm as bad friendship, and no other external factor that leads to so much benefit as good friendship. The *Suttanipāta* it is also mentioned that the Buddha states that it is through the influence of a good friend that a disciple is led along the Noble Eight fold Path to release from all suffering. The *Singalovadasutta* of the *Dīghanikāya* elaborates on various aspects of friendship. This paper will discuss on the various facets of friendship as explained in *Tipiṭaka* and its probable

application in our contemporary living.

Historical and Religious Significance of *Milindapñha*

Renu Shukla, Uttarakhand

The celebrated work *Milindapñha*, which is preserved in the Pali language, is considered as 'the most important non canonical work of the Theravāda' Buddhist ideology. Though controversial but on account of internal and external evidences it is believed to be written between the first century BCE and first century CE. The illuminating discussion on Buddhist tenets in the form of a dialogue between the monk Nāgasena and king Milianda is very fruitful in order to respond to the queries of common people, to resolve the dilemmas in the religious beliefs and to expand the following of Buddha. *Milindapañha* is the earliest evidence of the existence of Three *Piṭakas* and five *Nikāyas* and contains the name of all the seven books of *Abhidhamma*. It presents Buddhist doctrine in a very attractive and memorable form. Besides discussing various Buddhist principles like four noble truths, eightfold path, theory of dependent co origination (*paticca samuppāda*), law of impermanence (*anicca*), *kamma* and rebirth, *nibbāna* etc. it also attempts to clarify matters which remain hazy in the suttas and gives a clear understanding of Buddha's statements.

Like the doctrinal value of the book it is also known for its historical significance. It represents the time when there was a political unrest in Indian subcontinent and north-west India was under the subjugation of foreign rule. Due to this factor the north-west region had witnessed a unique trend of cultural synthesis and acceptance of popular beliefs. *Milindapñha* itself is an excellent example of an interaction between two people belonging to two different cultural groups- India and Greece,

which stands unparalleled in History till today. The book is a testimony of Menander's close link with Buddhism and also gives the information of his conversion to it. Another significant aspect about *Milindapñha* is its presentation of some unique ideas with a different approach towards various Buddhist doctrines. The present paper focuses on the doctrinal, philosophical and historical significance of *Milindapñha* in order to understand the change in the Buddhist ideology to build up a tradition of hospitality towards the people of varied beliefs and traditions.

Barua (MOGH/ Buddhist) Tribe Indo-Bangla Subcontinent

Subhasis Barua, Kolkata

Buddhism was the religion of Eastern India. The empire of Asoka was spread upto Pundrabardhana or North Bengal of north east India. Buddhism entered Bengal in the 3rd Century B.C. during the reign of Asoka. Today in West Bengal almost fifty thousand Bengali Buddhist reside in greater Kolkata and the other districts. The people who are known as Buddhists in west Bengal are not the son of the soil of West Bengal. They were displaced from Chittagong, hilly Chittagong, Noakhali and Comilla of East Bengal and have settled in West Bengal after coming here. Buddhists are a minority community recognized by the Constitution. Bengali Buddhists are included in the "Magh" Community.

We have discussion with some old and illiterate Barua people and they candidly disclosed some authentic information. According to them the Barua were known as Magh in the place of their origin. Now they do not use that word in their name but without knowing the reason behind it. Following their statement I understood from some very old and rare document of pre-Independent India that the Buddhist Baruas of Chittagong

belonged to the Magh tribe. In the State of Tripura they have been mentioned as Magh. Various writers have mentioned the Magh by different names e.g., mag>magh> or maghi. Now in West Bengal the Maghas are included in the list of schedule castes.

The Barua Community has been described as Magh in the appendix of the third chapter of Eastern Bengal District Gazetteer of Chittagong published by LSSO Mally ICS. The religion of the Barua Maghs residing in the southern and eastern part of Chittagong in Buddhism – though they follow some Hindu religious practices. They claim to be a section of the Rajbanshi and the Raj Community. As the cause of this they claim themselves to be the successors of the king of Arakan. Those kings migrated to Arakan from Magadh or modern Bihar. The word ‘Magh’ is derived from the original dwelling place of the Baruas, even the illiterate Maghs also claim themselves to be Magadh Kashatriyas – because their ancestors originated from the royal Kashatriya class of Magadh.

The Impact of Tourism on Heritage Sites – A Case Study of Ajanta Caves

Sanjay Paikrao, Aurangabad

UNESCO world class heritage is declared on the basis of price less cultural and valuable heritage having immense value to humanity and its unequal and unparallel place in the world of art and culture. India is a cradle of cultural tourism. According to Dr. Allchin, face lifting of heritage sites is highly required to make them suitable for international tourism. However, during last 60 years, in the post independence period the tourism industry has made considerable impact on heritage sites both in positive and negative manner. A case study of UNESCO heritage

site Ajanta caves in Aurangabad district has been conducted here.

The major theory behind this that more the site is exploited for tourism purpose the product can diminish its cultural value. The paintings in Ajanta caves are vanishing and rapidly declining due to large number of tourists visiting them every day. The biological respiration of visitors is making effect on sustainability of paintings. The micro worms developing on murals are deteriorating the quality of paintings. The three basic objectives of the study are to examine the impact of tourism on heritage sites to protect decay and decline of tourist products and to suggest remedies for the faster remedies.

The area of study lies in sociology of cultural tourism. A sample of 100 tourists of Ajanta will be selected and interviews will be conducted by adopting random sample survey method.

The study will be highly significant to protect world class heritage sites which are unique and cannot be replaced as a product of high significance. Its unique national situation classical reflections, both in paintings and sculptures and the capacity of these caves in the transmitting of cultural message is a supreme merit. The perspicuous cultural communication of Buddhist religion and culture is the highest value for universal brotherhood and socio cultural cohesion of the world.

Significance of Buddhist Mindfulness in Daily Life

Ven. Sajjana, Greater Noida

We had face many difficulties in our daily life, either in the classroom, family, group association as the facing stress, facing problems and facing inconvenience. Everybody tries to acquire the convenience that of precious human happiness. As approach from a Buddhist perspective, mindfulness meditation efforts can be overcome those problems. Mindfulness meditation stands a

scientific technique of the self-exploration by self-observation in the universal law of nature. The problem solving and the significance of mindfulness in daily life with special reference to Buddha's teachings becomes the basis of this research. This study have used the descriptive method to find the important relevant data from textual sources, comparative method to compare between published works on mindfulness and the original texts, classification method to classify the challenges of mental and physical to precautionary measure for practicing mindfulness and quantify mindfulness between mindfulness meditation, wellbeing and personal goals. Finally, this proposal work concluded reiteration of significance of mindfulness in daily life with special reference to Tharavada Buddhist tradition to dispel confusion which will help in establishing Buddhist mindfulness and to assess the all challenges along with applicability of mindfulness.

Obligation of Monkhood in Theravāda Buddhism

Ven. Khemacara, Greater Noida

Buddhism is one of the world's religious convictions accepting in the universe today. It is founded by Gautama Buddha over 2,500 years ago. Buddhism spread out of India after the 3rd century B.C with the help of Emperor Aśoka and it's originated in Indian. *Theravāda* is the dominant most of Southeast Asia. It's also one of the two primary schools of Buddhism; the other is called *Mahāyāna*. Someone will tell you there are three primary schools, and the third is *Vajrayāna*. But all schools of Vajrayana are built upon *Mahāyāna* philosophy and call themselves *Mahāyāna*, also. *Theravāda* makes two historical claims for itself. One is that it is the oldest form of Buddhism being practiced today and the other is that it is directly descended from the original *Saṅgha* - the Buddha's own disciples

- and *Mahāyāna* is not. For the disciple of Buddha, especially monkhood, is had two kind of duties called learning and practicing to attain final goal (*Nibbāna*).

This paper will approach three stapes of study: the first is introduction with the situation of three kind of Buddhist school population, the second is definition of *Theravāda* and the third is will examining to the duties and obligation of monkhood with the special reference *pāli* texts.

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