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Sadbhavana
DIGEST

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Sadbhavana Digest

Issue #15, January 2023

Contents

शुल्क

भाई सियारामशरण

तुम कहानियाँ लिखते-पढ़ते हो। सुनो, एक कहानी।

सन्ध्या हो रही थी। किसी गाँव के एक कृषक गृहस्थ के चत्वर पर कोई हारा -थका पथिक अपनी पोटली रख कर बैठ गया और अपने दुपट्टे के छोर से व्यजन करने लगा। गृहस्थ ने घर से निकल कर कहा- "महाराज, यहाँ ठहरने का स्थान गाँव के बाहर का शिवालय है।" आगन्तुक ने दीन भाव से कहा - “भैया, हमें कुछ न चाहिए। थके-माँदे कहाँ जायँगे ? रात भर यहाँ एक ओर पड़े रहने दो। सबेरे अपना मार्ग लेंगे।"

"कुछ कथा-वार्ता रामायण आदि कहते हो?”
“यदि इसके विना आश्रय न मिले तो कुछ सुना दूँगा।"
“तब पड़े रहो।"

गृहस्थ भीतर चला गया। तनिक देर में उसका लड़का बाहर से आया। पथिक को उसी भाँति उससे भी निबटना पड़ा। परन्तु वह माता (देवी) के भजनों का प्रेमी था। पथिक ने उनके लिए भी हामी भरी।

थोड़ी देर में उसका छोटा भाई आ पहुँचा। उससे भी वही झंझट। वह आल्हा का रसिक था। पथिक को आल्हा सुनाना भी स्वीकार करना पड़ा।

रात में सब खा-पी कर बैठे। पथिक का शरीर चूर-चूर हो रहा था। इधर श्रोता अपनी अपनी कह रहे थे। गृहस्थ ने कहा – “महाराज, हो जाने दो, एक-आध चोपाई।” छोटे लड़के ने क्रम भंग करते हुए, बड़े भाई के कुछ कहने के पहले ही कहा - "कहाँ की चौपाई ? महाराज, आल्हा होने दो, मैं ने पहले हो कह दिया था।" बड़े लड़के ने बिगड़ कर कहा- "मूसल बदलना है हमें आल्हा से ? महाराज, माता का भजन आरम्भ करो !"

सब अपनी अपनी बात के लिए हठ करने लगे। पथिक ने किसी भाँति बैठ कर कहा - "भाई, मुझे ले कर क्यों आपस में कलह करते हो ? लो, सब सुनो-

मंगल भवन, अमंगलहारी
द्रवहु सो दशरथ अजिर-विहारी

यह हुई कथा !

दिन की उवन, करन की बेरा
सुरहिन वन को जाय हो माय।

यह हुआ माता का भजन !!

और

कारी बदरिया बहन हमारी
कौंधा वीरन लगे हमार|
आज बरस जा मोरी कनबज में
कन्ता एक रैन रह जायँ!

यह हुआ आल्हा !!! अब तो सोने दोगे?

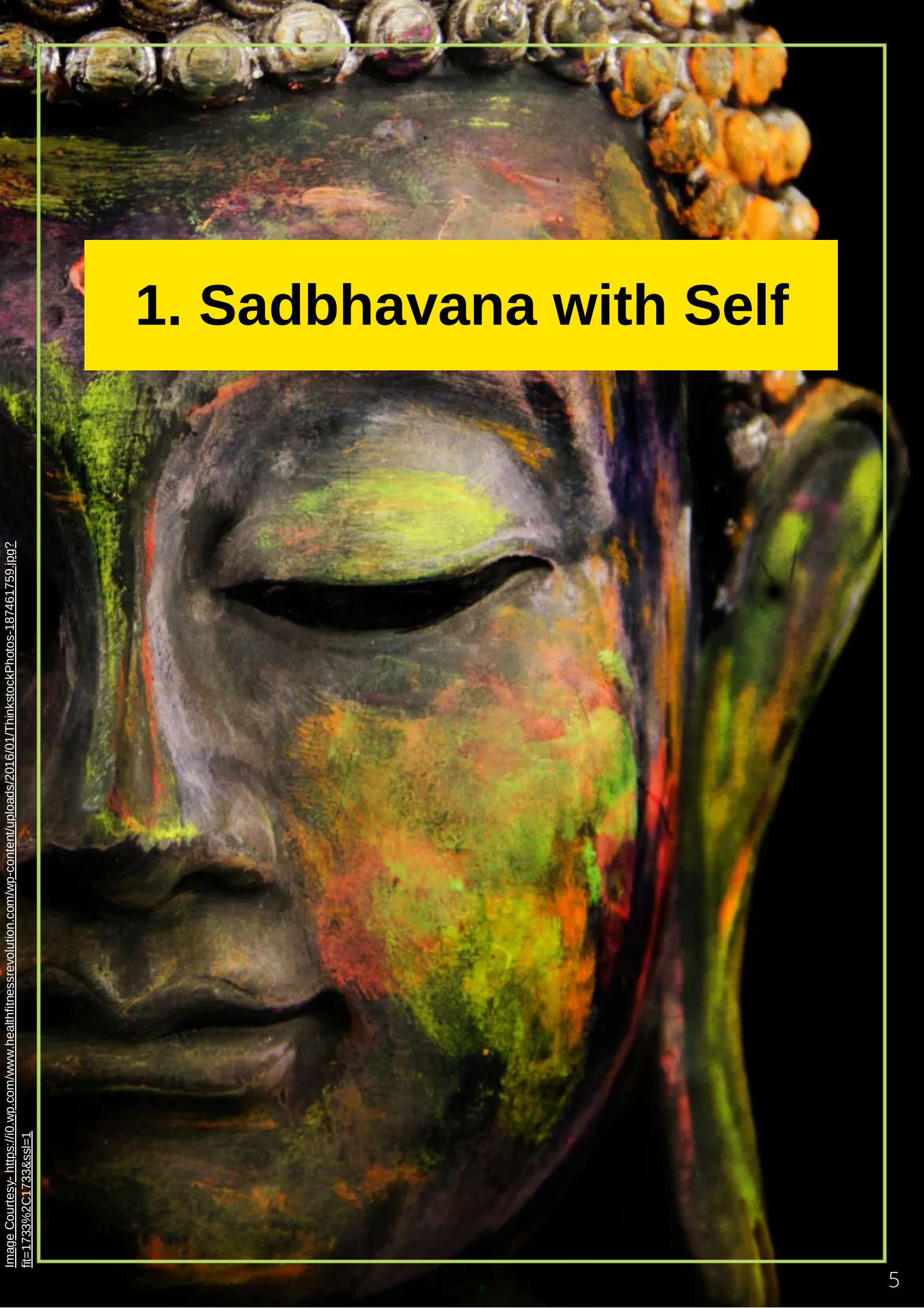
कहानी तुम्हें रुची हो या नहीं, परन्तु तुम अकेले ही मेरे लिए उस गृहस्थ के सम्मिलित कुटुम्ब हो रहे हो ! मेरी शक्ति का विचार किये बिना हो मुझसे ऐसे ही अनुरोध किया करते हो। कविता लिखो, गीत लिखो, नाटक लिखो। अच्छी बात है। लो कविता, लो गीत, लो नाटक और लो गद्य-पद्य, तुकान्त अनुकान्त सभी कुछ, परन्तु वास्तव में कुछ भी नहीं ! भगवान् बुद्ध और उनके अमृततत्व की चर्चा तो दूर की बात है, राहुल-जननी के दो-चार आँसू ही तुम्हें इसमें मिल जायें तो बहुत समझना।

तुम्हारे शब्दों में मेरी वैष्णव-भावना ने तुलसीदल दे कर यह नैवेद्य बुद्धदेव के सम्मुख रखा है। कविराजों के राज-भोग-व्यंजन मैं कहाँ पाऊँगा ? देखूं, वे इस अकिचन की यह 'खिचड़ी' स्वीकार करते हैं या नहीं !

लो भाई, तुम्हें इससे सन्तोष हो या नहीं, तुम्हारे अधिकार का शुल्क चुकाने की चेष्टा मैं ने अवश्य की है

स्वस्तिरस्तु

(मैथिलीशरण गुप्त द्वारा रचित यशोधरा की भूमिका से साभार उद्धृत)



1. Sadbhavana with Self

Image Courtesy- https://i0.wp.com/www.healthfitnessrevolution.com/wp-content/uploads/2016/01/ThinkstockPhotos-187461759.jpg?fit=1733%2C1733&ssl=1

1.1 The self in Buddhism and Jungian psychology

Mark Goddard, PhD

Over the years, numerous attempts have been made to find parallels between western and eastern thought. Fritjof Capra, for example, has noted the striking similarities between the discoveries of 20th century physics and those of eastern mystics. Some psychologists have also studied eastern theories of perception, memory, and self. Of course, these attempts haven't always been successful. At times, the differences are so fundamental as to be irreconcilable.

1.1.1 The ego

Western belief in the self predates even Christianity. Plato, for example, argued for the self as a kind of ghostly occupant of the body, one that perhaps survived death. Aristotle disagreed, though he also attempted to define the self and never doubted such a thing existed (for him it ceased with the death of the body). Medieval Christians may have preferred the word 'soul,' but they still believed in some invisible essence that would be judged after death.

The modern western understanding of the self, however, really begins with Rene Descartes. Descartes, a 17th century French philosopher, argued that thought was the essence of a human being. When all was reduced down to basics, two kinds of 'stuff' remained: 'res extensa' and 'res cogitans.' The first meant roughly what a modern scientist means by the word 'matter.' The second translates as "thinking substance." The British philosopher Gilbert Ryle nicknamed this theory the 'ghost in the machine.'

1.1.2 Buddhism

Buddhism began with the Buddha's rejection of the Brahmannical tradition of ancient India. The Brahmans had believed in an unchanging self, something they named 'Atman.' The Buddha argued that this was an illusion and sought to replace it with 'anatman,' or 'no-self.'

Of course, Buddhist arguments against an enduring self are more subtle and complex than this. For a start, Buddhists argue that *all* entities, not just human beings, lack an enduring self. Indeed, there isn't even an Absolute or God. For many westerners, 'God' is a sort of 'Great Self' or magnified ego. In Buddhism, by contrast, ultimate reality is described as 'sunyata,' often translated as 'Emptiness.' But this Emptiness should not be confused with a nihilistic void. In Buddhist philosophy, Emptiness is more like a cosmic womb out of which everything arises and into which it returns.

1.1.3 Buddhism and the Jungian Self

Jung agreed that our understanding of the self is often flawed. Too often, people confuse the psyche with the ego. But the true self includes the whole of the psyche, both conscious and unconscious; the ego is the centre of consciousness alone and can never know the unconscious. In other words, the ego is a limited self that can never know the unconscious. So even though the true self is always there, it can never be fully known. When people say that someone is “highly self-aware,” they really mean aware of their ego, not of the entire psyche.

For Jungians, there are two levels to the unconscious: the personal and the collective. The personal unconscious consists of repressed guilt, memories, desires, fears and so on. It is formed through personal experience. The collective unconscious, by contrast, is inherited. It is common to all human beings and contains what Jung called the archetypes. To the ego, it is perceived and experienced as something external.

Buddhists view things quite differently. In Zen Buddhism, for example, the self (or knower) and the known are one. The student may not grasp this, but hopefully, under the guidance of a master, he will experience ‘satori’, or sudden illumination, in which the truth of it is experienced rather than believed. Zen is full of playful paradoxes, the sort that drive western scientists mad. For a Zen practitioner, to grasp the true self you must first grasp that there is no self. Translated into Jungian terminology, you must grasp that both the conscious ego and the greater self, the total personality, conscious and unconscious, are insubstantial and illusory.

1.1.4 Suffering

For a Buddhist, suffering is the result of illusion. People identify themselves with a narrow, fragile, time-bound self, one forever seeking to preserve and enhance itself. Seeing through this self is the first step. Zen Buddhists seek to replace the ego with what is sometimes translated as ‘No-mind.’ Unlike the Jungian unconscious, however, this is not an extra layer to the psyche but the original, true mind. Awakening to this is the only authentic cure for suffering.

Jungians also seek to increase consciousness and help the patient free himself from too narrow and exclusive an identity with his ego. But they do not seek to obliterate the ego altogether. A Jungian analyst helps the patient to understand why he is behaving as he is, to step back and see the greater meaning rather than allowing his frightened, grasping little ego to sweep him along. In his discussion with professor Hisamatsu of Kyoto University, an expert on Buddhism, Jung agreed that his system also aimed to free the individual from the ego. The ego tends to be caught up either in the world of things or to be, in Jung’s words, “dragged along by the unconscious.”

Buddhists often accuse western therapists of keeping the whole vicious cycle going. A patient comes to therapy with depression because he feels he has not achieved the things his parents expected of him. He is oppressed by a deep, unconscious sense of guilt, and so on. The therapist talks him through this and shows him that his superego is too demanding, that he needs to be kinder to himself and stop attempting to please the internalised image of his parents.

A Buddhist would say the therapist is merely reinforcing the ego. The patient is still full of greed, ambition, fear and so on. Eventually he will return with a whole new set of problems. The key is to end his identity with the ego altogether.

There is common ground though. Both the Buddhist and the Jungian see the ego as relative rather than absolute. To a Buddhist it is an illusion, albeit a useful one. For a Jungian it is also illusory. People believe the ego is the centre of their psyche when in fact it is anything but. Someone who wished to follow both systems might see Jungian psychology as the first step. A Jungian therapist will help you see the relative position of the ego and recognize that it is a puppet of the unconscious. The Buddhist would then take you further, helping you free yourself from the unconscious and break through to pure 'No-mind.'

Image Source- https://www.healthguidance.org/entry/17969/1/the-self-in-buddhism-and-jungian-psychology.html

1.2 Why there is no self: A Buddhist view for the west

Jay Garfield

Visiting professor of Buddhist Philosophy at Harvard Divinity School, director of Smith College's Logic and Buddhist Studies programmes, author of Engaging Buddhism: Why it Matters to Philosophy

Rid yourself of the myths that you live by.

Buddhism is famous for its doctrine of no-self (anātman). Do Buddhists really believe that we have no self? Yes. Isn't that crazy? No. Do you mean that none of us exist? No. But we don't exist as selves. And to believe that you do exist as a self is a serious, albeit common, pathology. Let me explain.

The Buddhist doctrine of no-self is not a nihilistic denial of your reality, or that of your friends and relatives; instead, it is a middle way between such a nihilistic denial and a reification of the existence that you do have. That reification is instinctive, and then forms the basis for lots of bad religion and metaphysics, as well as for some really problematic ethical thought and conduct, all of which lead to a mass of suffering. Since Buddhism is all about the release from suffering (they call it *nirvāṇa*), and the belief in a self is regarded as a cause of suffering, extirpating that belief is a central project of Buddhist philosophy.

Let us begin by identifying the self whose existence is denied. It is the self that we instinctively regard as the core of our being. It is the thing which continues as the same entity throughout our lifetime (and into the afterlife or next life if you believe in such things). It is the subject of our experience, the agent of our actions, the possessor of our body and mind, the bearer of our attributes and moral qualities, the ultimate referent of the word 'I'.

"There are perceptions, feelings, personality traits, physical parts, such as hands and a heart, but no *self.* These parts don't have a unity."

Buddhists claim that there is no such thing. The denial has two dimensions—the diachronic and the synchronic. That is, Buddhists deny that anything retains its identity over time (this is the doctrine of universal impermanence), and that even at a given moment, there is no unity to who we are, and nothing in us that answers to the object of our habitual self-grasping.

Let us begin with the impossibility of anything retaining its identity over time - the diachronic dimension. To see this point, it is useful to distinguish between strict identity and mere similarity. When we say that x is strictly identical to y, we say that x and y share *all* properties, that they are one and the same thing, perhaps under two different descriptions. So, for instance, Her Majesty the Queen of England is identical to the world's best-known breeder of Welsh corgis in this strict sense. You can't meet one without meeting the other; you can't kick one without kicking the other. It is not just that they look so similar, and each wear the same kind of hat. There is only one thing, under two descriptions.

But Her Majesty the Queen now and the young girl who was crowned in 1952 are not strictly identical to one another. They are similar in certain respects, but different in many others. One is much older than the other. One is married to Phillip; one is not. We call them by the same name, but that is because of relationships of similarity and causal continuity, not strict identity.There is no strict identity over time, because any two stages of the same continuum are of different ages, if nothing else, and so do not share all properties, and so are not identical. The fact that we treat individuals as literally the same despite changes over time is a confusion of identity with similarity and causal continuity, not a recognition of an underlying reality.

But you might say, even if I have no identity over time, I have an identity right now, a synchronic identity. There is something that is me. And it is a single, unitary thing. Buddhists, however, deny this. They urge instead that while you believe that there is a single unitary you, if only for a moment, there is nothing but a set of causally interrelated psychophysical processes and events that are in turn causally related to prior and succeeding such collections. There are perceptions, feelings, personality traits, physical parts, such as hands and a heart, but no *self.* These parts don't have a unity. You can take some away and still be *you.* You can replace some, and still be *you.* You can add new ones, and still be *you.* And if you take them all away, one by one, until there is no body and no mind left, there is no *you* remaining.

"You imagine yourself not to *be* your body, but to *have* a body; not to *be* your mind, but to *have* a mind, not to *be* your experiences, but to *have* your experiences. That is, you imagine yourself to be some simple thing behind it all."

That is to say, you are not identical with those parts; nor are you different from them. Nor are you their owner or possessor, or something dependent upon them. You are a fiction that you and those around you have created. You imagine yourself not to *be* your body, but to *have* a body; not to *be* your mind, but to *have* a mind, not to *be* your experiences, but to *have* your experiences. That is, you imagine yourself to be some simple thing behind it all.

But, you protest, I never had any such silly idea at all. Who would ever think that s/he is anything other than a set of psychophysical processes? You, answers the Buddhist. And here is an easy way to convince yourself that you do succumb to the self-reification instinct, even if you recognize that it is a metaphysical error. Think of somebody whose body you'd love to have, for whatever reason. I have always wanted to have Ussain Bolt's body, at his peak, for just about 9.4 seconds. Just to see what it feels like to go that fast. You probably have other desires.

In any case, I don't want to *be* Ussain Bolt. That would do me no good. He is already Ussain Bolt. I want to be *me* with Ussain Bolt's body. That shows that I do not take myself to *be* my body, but to possess that body, because I can imagine (whether coherently or not) being *me* with a different body.

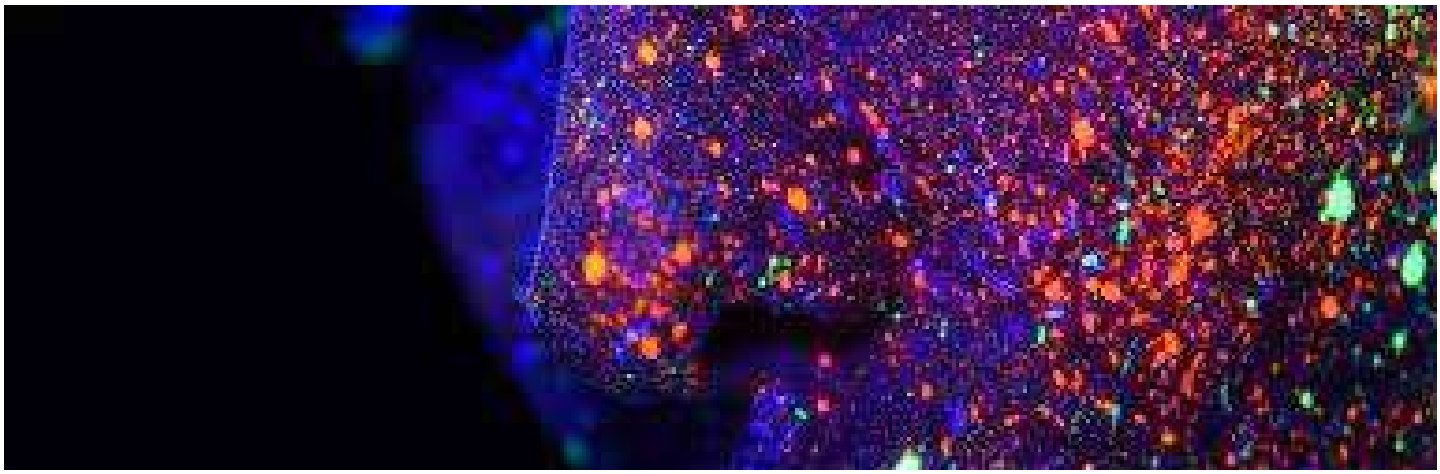


Image Source- https://iai.tv/articles/why-there-is-no-self-a-buddhist-perspective-for-the-west-auid-1044

But how about my mind? Same thing. Imagine somebody whose mind you would like to have for a little while. I would like Stephen Hawking's. Just for a bit. So that I could understand general relativity and quantum gravity. It would be so cool. Again, I don't want to be Stephen Hawking. He already is, and that does me no good. I want to be me with his mind. That shows that (whether coherently or incoherently) I don't imagine myself to be my mind, but to be its possessor, which could be the same self with a different mind. (And, by the way, I can desire to have both Bolt's body and Hawking's mind at the same time, so that I can see what it is like to understand quantum gravity while running 100 meters in under 10 seconds.)

"Imagine somebody whose *mind you* would like to have for a little while. I would like Stephen Hawking's. I want to be *me* with *his* mind. That shows that I don't imagine myself to *be* my mind, but to be its possessor."

That self—the one that owns but is not identical to the body and mind—that subject of experience and agent of action, is the self that we all instinctively take ourselves to be, but which Buddhist philosophers argue does not exist. Take away the physical and the mental, and nothing remains. So, even at a given moment, I am not a self.

Does that mean that I am nothing? Not at all. And here another distinction is helpful, that between a *self* and a *person.* We have seen what a self is supposed to be—the simple, continuing thing with which I identify. But a person is a different kind of thing: a continuum of causally related psychophysical processes that plays a role in the world. In fact, the word *person*, in English, captures this perfectly. The word comes from *persona,* a mask, or a role in theatre.

Selves, if there were such things, would be independent metaphysically real entities. Persons are constructed, or designated by our own psychological and social processes, and reflect the role that we play for each other as individuals in a collectively constituted world, a world constructed in our experience and mutual action in response to our psychological, perceptual and social natures. Persons are complex, interdependent and impermanent, constantly changing and causally enmeshed with their environments. We are persons who take ourselves to be selves; and that is the Buddhist diagnosis of the root of our psychological problems. The solution to those problems, in this view, is to be found in stopping that reification and self-grasping.

"The concept of the self creates a distorted view of reality, with each of us as selves at the centre of their own universe, and everything else arrayed around us as our objects."

How all of this works is a long story — too long to summarize here — and it is the burden of much Buddhist ethical theory and moral psychology to tell that story. But the basic idea is this: once I take myself to be this special kind of entity, I have a relationship to that entity of identity that I have with nothing else, and so it seems rational to give it special priority, and so on for everyone and their self. And so, we get this crazy competition of interests between beings whose lives and interests are in fact completely interdependent.

When we experience ourselves as decentered *persons,* however, we experience ourselves as part of a larger network of others, whose interests we share, and whose pains and pleasures we share as well. This allows the cultivation of the set of virtues known in the Buddhist tradition as the *brahmavihāras,* or *divine states.* They are benevolence, care, sympathetic joy and impartiality.

Each is understood as a kind of detached concern for others not with our own interests and desires in view, but with *theirs* as the object of our state. So, attached love is different from benevolence, because I wish well for the beloved because *I* love her, as opposed to because *she* deserves happiness; sympathetic joy is different from shared joy, because I rejoice in *her* happiness, not in the happiness that brings me. This is a Buddhist view of rational moral commitment grounded in selflessness.

So, I conclude, the Buddhist no-self doctrine is not a strange mysticism or nihilism; it is just common sense. It does not undermine agency or morality; it explains why agency and morality are possible; it should not provoke despair; it should enable confidence.

1.3 The concept of Death (Maraṇa) and its process related to Nibbāna as interpreted by Buddhadāsa Bhikkhu

Mr. Supre Kanjanaphitsarn

1.3.1 The meaning of death (Maraṇa) by Budhadāsa Bhikkhu

In term of scriptural study, Buddhadāsa Bhikkhu creates his own hermeneutic method and presents through two kinds of language. One is called everyday language (phasa khon) and the other is called dhamma language (phasatham). He points out that everyday language is spoken by ordinary people and refers to physical things. On the other hand, dhamma language is spoken by the people who know dhamma and refers to mental things. “Everyday language is based on physical things and on experiences accessible to the ordinary person. By contrast, Dhamma language has to do with the mental world, with the intangible, non-physical world” (Buddhadāsa Bhikkhu, 2007c, p.36).

It is necessary to learn and gain an insight understanding into dhamma language, since it purposely leads the person to dwell on the mental world, rather than the physical world, which is literally considered the absolute truth of all living, as elaborated in the following statement: “The point now is that if we know only everyday language, we are in no position to understand true Dhamma when we hear it. If we don’t know the language of Dhamma, then we can’t understand Dhamma, the supramundane Truth that can truly liberate us from unsatisfactoriness and misery (dukkha).

The reason we don’t understand Dhamma is that we know only everyday language and are not familiar with Dhamma language.” (Buddhadāsa Bhikkhu, 2007c, p.37). According to his explanation, how frequently a person or mentality/materiality arises and passes away is divided into three different levels:

1. The arising and passing away of a person or mentality/ materiality in every thought moment is faster than a flick of an eye. He describes that: “The word used here to mean to be born is not jati, but uppada, which means genesis or ‘coming into existence. The formula goes uppada, thiti, bhanga’ genesis, stasis, cessation; or arising, existing, passing away. Uppada means arising, which is similar to, but not the same as birth or jati.” (Buddhadāsa Bhikkhu, 2002, p.72)

2. The arising of a person or mentality/materiality from the mother’s womb and the passing away into a coffin is known as the general meaning of birth and death in everyday language for ordinary people.

3. The arising and passing away of a person or mentality/ materiality in the idea of ‘I’ and ‘mine’ by ignorance is understood in accordance with the definition revealed in Dhamma language.

Buddhadāsa Bhikkhu focuses on the third level, as the birth, which is composed of ignorance, craving, and attachment, suggests the wrong idea of 'I' and 'mine'. It can be reborn again and again in every moment in order that suffering (dukkha) arises so the death of it can be described as the cessation of the idea of 'I' and 'mine'. As a result of his interpretation, it is recognized that ceasing the birth of a person or mentality/ materiality ends the suffering (dukkha).

1.3.2 Death before death

For those who desire to acquire dhamma, Buddhadāsa Bhikkhu concentrates and emphasizes on the concept of death before death (tai kawn tai). He points out that: "A degree from Suan Mokkh qualifies one in the knowledge and actual practice of the concept that one is 'to die before death.' This 'death before death' implies a condition of the mind in which the sense of attachment to the state of being 'I' and 'mine' has died out before the actual physical death occurs. What remains then is just pure and mindful wisdom in the ensuing life. Therefore, the sooner we 'die', the more will our lives be benefited" (Buddhadāsa Bhikkhu, 2007a, p.7) According to Buddhadāsa Bhikkhu's interpretation, the definition of death is reinterpreted and he shifts his focus to the concept of death before death (tai kawn tai), which has a more profound meaning than the fundamental morality.

Death is the extinction of defilements (kilesa) of the attachment from self to non-self. It is believed that 'I' and 'mine' is caused by ignorance; yet the truth appears that there are actually no persons. In other words, there are only five aggregates (khanda), elements (dhatus) and the objects of sense (ayatana) that are attached since birth. The physical body is just the outer skin. However, the first death and the second death, according to Buddhadāsa Bhikkhu's interpretation, share the reciprocal relationship with the death of the Perfected one (Arhanta) (samuccheda-maraṇa), which is described as the death without suffering as well as the end of cycle of birth.

Image Source- https://www.suanmokkh.org/assets/ajarn-lan-6-1a3cd55b0f8db7c9053d82cad63794bc5dc12d8c594703fbd5f04ad956694482.jpg

The first ‘death’ means the untouched in self (atta). The idea of ‘I’ and ‘mine’ is a form of mind set. Feelings and clinging thoughts of ‘I’ and ‘mine’ is the pure definition of death in dhamma language; as a consequence, the physical body becomes unessential. This is illuminated by Buddhadāsa Bhikkhu as follows: “The extinguishing of ‘self’ or ‘atta’ does not mean the extinction of the body or life. It also does not mean the extinction of feeling whereby the feeling is dead still as a result of the power of ‘Jnana’ or meditation. Instead, it is the extinguishing of the feeling that perceives the sense of being ‘I’ and ‘mine’, which in short, we call the extinguishing of ‘atta’. The word ‘extinguishing’ here means ‘to prevent it from arising’, including to put to extinction the ‘self’ that has already arisen.” (Buddhadāsa Bhikkhu, 2010, p.167) Therefore the first ‘death’ is related to nibbāna with the substratum of the remaining life (saupādisesa-nibbāna).

The latter ‘death’ is related to nibbāna without any substratum of the remaining life (anupādisesa-nibbāna). Buddhadāsa Bhikkhu indicates the relationship between death before death and nibbāna by referring to a quotation remarked by Thai ancestors which is still used in the rural areas nowadays. Nibbāna is defined as dying before death. He also iterates as follows: “Nibbāna is in dying (to selfhood) before death (of the body). The body doesn’t have to die, but the attachment to the self-idea must. This is Nibbāna. The person who realizes it has obtained supreme bliss, yet continues to live” (Buddhadāsa Bhikkhu, 2007b, p. 105).

Death before death (Tai Kawn Tai) focuses on the mental awareness of suffering, ignorance and defilements before the person experiences the end of lifespan. At the moment of life end, a person, who can achieve the concept of death before death (tai kawn tai), can come to the final passing away of the one who does not have to be reborn again (Arhanta).

1.3.3 The meaning and the nature of Nibbāna by Budhadāsa Bhikkhu

The word nibbāna is used since history before the incarnation of Buddhism. In addition, the meaning of nibbāna is generally understood by ordinary people before taking the dhamma lessons with their old thoughts that nibbāna means the land of Gems, the land of immortality which can be achieved after death. The above statement is supported by the following statement: “Now we make a big jump to the word ‘nibbāna’ (nirvāna in Sanskrit).

In the everyday language of the ordinary person, nibbāna is a place or a city. This is because preachers often speak of ‘Nibbāna, the city of immortality’ or ‘this wonder city of Nibbāna’. People hearing this misunderstand it. They take it to mean that nibbāna is an actual city or place. What is more, they even believe that it is a place abounding in all sorts of good things, a place where one's every wish is fulfilled and everything one wants is immediately available. They want to get to nibbāna because it is the place where all wishes are granted. This is nibbāna in the everyday language of foolish people who know nothing of Dhamma. Yet this kind of talk can be heard all over the place, even in most temples.” (Buddhadāsa Bhikkhu, 2007c, p.49).

The word nibbāna means cool in both ordinary language and dhamma language; however, there is a significant difference of the word between the two languages. In ordinary language, ‘cool’ means physical fire while in dhamma language, cool means the fire of lust, hatred, and defilement. Nibbāna is the perfect coolness at the final constraints of all defilements which also ends the suffering.

Buddhadāsa Bhikkhu describes Nibbāna as follows: “In Dhamma language, the word ‘nibbāna’ refers to the complete and absolute extinction of every kind of defilement and misery. Any time there is freedom from kilesa and dukkha, there is nibbāna. If defilements have been eradicated completely, it is permanent nibbāna: the total extinguishing and cooling of the fire of kilesa and dukkha. This is nibbāna in Dhamma language” (Buddhadāsa Bhikkhu, 2007c, pp.49-50) Moreover, his explanation on nibbāna has captured the researcher’s interest that it is one of the natural elements (dhātus). Buddhadāsa Bhikkhu explains that the true components of all things (dhātus) consist of the form elements (rūpadhātu or vatthudhātu), the formless elements (arūpadhātu) and the elements which both form and formless elements are extinct (nirodhadhātu, nibbānadhātu).

Elaborately, the form elements (rūpadhātu or vatthudhātu) refer to material existence such as sound, odor, taste, tactility, visible forms, etc., which are in addition to earth, water, air and fire. Secondly, the formless elements (arūpadhātu) refer to immaterial elements, mental processes, and consciousness including the feelings and thoughts that appear in the mind. Lastly, the element which both form and formless elements are extinct (nirodhadhātu, nibbānadhātu) is also called the deathless element (amatadhātu). This element excludes its relationship from birth and death; however, it extinguishes the presence of all elements. The idea of ‘I’ and ‘mine’ belongs to the form elements (rūpadhātu or vatthudhātu) and the formless elements (arūpadhātu).

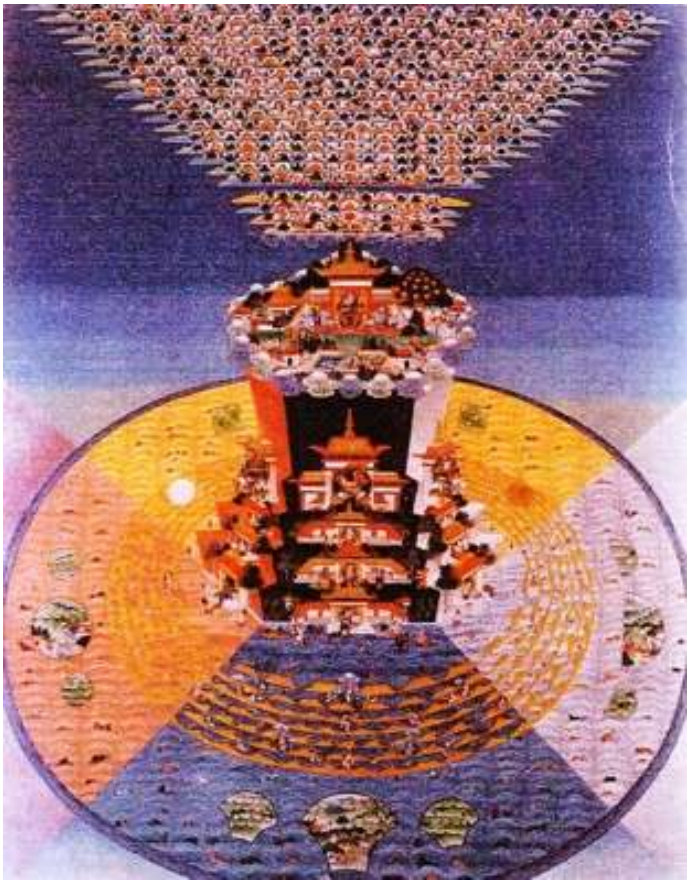


Image Source- https://encyclopediaofbuddhism.org/wiki/R%C5%ABpadh%C4%81tu

People are adhered to self-being and have the possession of self. When people attain the extinction element (nirodhadhātu, nibbānadhātu), it completely becomes the manifestation of the absolute emptiness of 'I' and 'mine'. He also explains about nibbāna as the everlasting life which never comes to an end. He clarifies that: "In Dhamma language, 'life' refers to the truly deathless state, the unconditioned, nibbāna, life without limitations. This is life. If we are speaking everyday language, 'life' has the ordinary familiar meaning. If we are speaking Dhamma language, 'life' refers to the deathless state. When there is no birth, there is also no death. This state is the unconditioned. It is what we call nibbāna, and what in other religions is often spoken of as the life everlasting. It is life that never again comes to an end. It is life in God, or whatever one cares to call it. This is the real life, life as understood in Dhamma language." (Buddhadāsa Bhikkhu, 2007c, pp.56-57).

However, to possess a profound understanding of the word nibbāna, it is essential to relate to the word 'compounding' (saṅkhāra). Buddhadāsa Bhikkhu explains it as follows: "Compounding comes about with the arising of ignorance, stupidity, infatuation, the root cause of the other defilements, greed and hatred. These defilements are responsible for the compounding function of the mind, causing it to grasp at and cling to one thing after another, endlessly, without letup." (Buddhadāsa Bhikkhu, 2008, p.42) Compounding (saṅkhāra) contradicts nibbāna. The absolute end of the process of compounding is true nibbāna. If it is a temporary extinguishment, it is called nibbāna or momentary nibbāna. When we experience the momentary nibbāna, our minds empty the presence of 'I' and 'mine'.

It can be concluded that we are within the sphere of nibbāna and see the way to develop to the highest level until we can extinguish defilements (kilesa), the end of hatred, delusion and the perfect coolness which is known as the true nibbāna, a precious medicine to cure the disease of defilement (kilesa) and suffering (dukkha). When people understand the life which is full of suffering and find the way to cure it, people will be involved in nibbāna and enter the phase of Buddha's path of instruction.

Buddhadāsa Bhikkhu describes the two significant meanings of true nibbāna in his well-known manuscript, the Handbook for Mankind, as follows: "So the word 'Nirvana' has two very important meanings; firstly, absence of any source of torment and burning, freedom from all forms of bondage and constraint and secondly, extinction, with no fuel for the further arising of suffering. The combination of these meanings indicates a condition of complete freedom from suffering." (Buddhadāsa Bhikkhu, 2005, p.107)

Image Source- https://encyclopediaofbuddhism.org/wiki/R%C5%ABpadh%C4%81tu

1.3.4 The practice towards death (Maraṇa) to attain Nibbāna by Budhadāsa Bhikkhu

In order to attain the death before death concept, it is very necessary to discard the idea of 'I' and 'mine', which is just illusion (māyā). Henceforth, it is understood that the existence of individual creatures is correlated between each another. In any case, an arising of one condition interlocks an arising of another condition and so on. This process is called the law chain process of dependent origination which is the cause of suffering (dukkha).

Buddhadāsa Bhikkhu explains the dependent origination (paticcasamuppāda) in the practical field as follows: "When there is contact with forms, sounds, odors, flavors, or whatever at one of the sense-doors, that contact is called, in Pāli phassa. This phassa develops into vedanā (feeling). Vedanā develops into tanhā (craving). Tanhā develops into upādāna (clinging). Upādāna develops into bhava(becoming). Bhava develops into jāti, which is 'birth', and following on from birth there is the suffering of old age, sickness, and death, which are Dukkha." (Buddhadāsa Bhikkhu, 1984, p.20).

Buddhadāsa Bhikkhu points out that it is vital to stop the contact (phassa) before it develops into feeling (vedanā). If the contact (phassa) is abandoned, the feeling (vedanā) must be ceased before it develops into craving (tanhā). He clarifies that: "When there is no production of vedanā, then there is no birth of the craving and clinging that is the 'I' and 'mine'. The 'I' and 'mine' lie right there at the birth of the craving and clinging; illusion lies right there. If, at the moment of sense-contact when there is nothing but phassa, it is stopped just there, there is no way for the 'I' and 'mine' to arise. There is no spiritual disease and no Dukkha. Another method-

For the average person, it is extremely difficult to prevent phassa from developing into vedanā. As soon as there is sense-contact, the feelings of satisfaction or dissatisfaction always follow on immediately. It doesn't stop at phassa because there has never been any trainging in Dhamma. But there is, still away to save oneself; namely, when vedanā has already developed, when there are already feelings of satisfaction and dissatisfaction, to stop it right there. Let feeling remain as merely feeling and pass away. Don't allow it to go on and become tanhā, wanting this and that in response to the satisfaction or dissatisfaction." (Buddhadāsa Bhikkhu, 1984, p.21) He describes that the feeling of 'I' and 'mine' is called clinging (upādāna). Clinging (upādāna) attributes the arising of becoming (bhava). Becoming (bhava) develops into birth (jāti).

Birth (jāti), in this case, is unrelated to the physical birth from the mother's womb, but the idea of 'I' and 'mine'. If it is impeded, refrained and prevented from the dependent origination to take place, there is no way of 'I' and 'mine' to arise. Therefore, no clinging to 'I' and 'mine' is no suffering (dukkha). Nonattachment and envisioning the world as emptiness direct to dispossession of 'I' and 'mine'; as a subsequence, birth, senescence, illness, bereavement and whatsoever are no longer the tribulations.

A mind without all defilements (kilesa) is extricated from suffering (dukkha). Buddhadāsa Bhikkhu described as follows: “the Buddha taught us to know how to look on the world as being empty, as in the phrase ‘Suññato lokaṁ avekkhassu mogharāja sadā sato’ which means You should look on the world the world as being empty. If you can be always aware of the emptiness of the world, death will not find you.” (Buddhadāsa Bhikkhu, 1984, p.38).

He focuses on viewing all possessions as emptiness and the emptiness is the remainderless extinction of self. He also accentuates on the practice of the remainder-less extinction principle in the daily lives until the absolute remainder-less of self is accomplished. If it is exercised appropriately and strictly, the possessive state of ‘I’ and ‘mine’ will be relinquished.

In addition to the practice of this principle on the routine basis, the moment when the mind extinguishes and the body terminates and passes away is also imperative. Buddhadāsa Bhikkhu iterates further that there is a possibility to overcome death, even it is the last second of life. When the death appears closer, consider the causes which of why those result in the circulation of rebirth; for instances, hope, desire or clinging thoughts are insignificant to wish for. The demise of desire and the awareness of nonentity are worth placing in the mind at the moment of death.

As a consequence, the remainder-less of self or the absolute extinction can be attained (nibbāna) through the act of physical death. Buddhadāsa Bhikkhu explains about this as follows: “Let that feeling of volunteering for the remainderless extinction, that readiness to accept it, be a partner of the mind until the very end. With this skillful means the mind will be able to dissolve itself into the emptiness that is Nibbāna. This is the practice at the moment of physical death for those of little knowledge. With it an unlearned grandma or grand-dad can reach the final extinction. We call it the skilful means of turning a fall from a ladder into a measured leap. The body must inevitably break up, it’s old, it has reached its end. This is to have fallen from the ladder. As one falls one leaps on, leaps on to the remainder-less extinction by establishing in the mind the feeling that nothing is worth having or being. It may be called leaping in the right direction. There is no pain of any sort. There is, on the contrary, the best possible result, attainment of remainderless extinction." (Buddhadāsa Bhikkhu, 1984, pp.94-95)

In pursuance of the practice, as the natural death occurs, the unnatural death has a fraction in the second thought moment. The remainder-less extinction is ample to be resolved. Even though death can occur instantly without time indicator, the death itself can become the remainder-less extinction, provided that the demise of desire and the awareness of nonentity are always practiced regularly until it reaches the permanent state and bears steadily in mind.

Buddhadāsa Bhikkhu focuses on the practice of breathing meditation (Ānāpānasati- bhāvanā) to eliminate all suffering. Such act of meditation is considered the true foundation of mindfulness (Satipaṭṭhāna). It consists of sixteen stages which are divided into four major units.

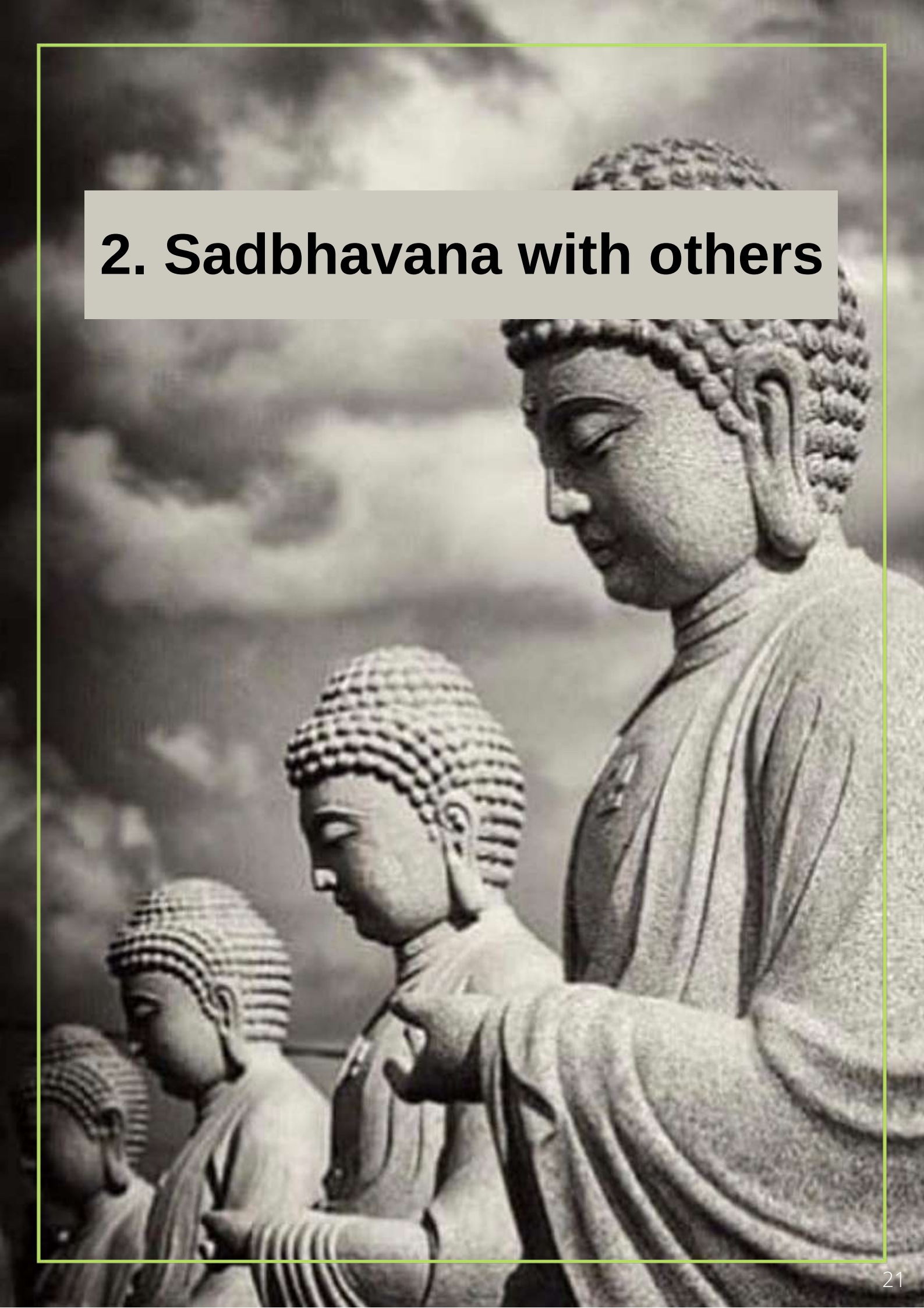
Buddhadāsa Bhikkhu follows Buddha's instruction and indicates the highest benefit of breathing meditation (Ānāpānasati- bhāvanā) as follows: "After having fully implemented all the sixteen steps of Ānāpānasati bhāvanā, the Buddha said, "When one practices Ānāpānasati bhāvanā to the last step or the sixteenth step, one 's foundation for mindfulness (or Satipaṭṭhāna) is perfect. When it is perfect, then the Seven Enlightenment Factors or the socalled the 'Seven Bojjhanga' is also perfect. When the mind is in this state, one is bound to attain 'Vimutti' or liberation and it is the liberation from all craving and desires."(Buddhadāsa Bhikkhu, 2003, p.31) He also explains further that: "Therefore, we should practice mindfulness of breathing stage by stage, developing kāyanupassanā, vedanānupassanā, cittānupassanā and dhammānupassanā. It is a constant tasting of emptiness from start to finish.

Finally, we will understand emptiness through seeing the painful consequences of grasping and clinging. Then the mind will immediately turn to find contentment with the āyatana of Nibbāna." (Buddhadāsa Bhikkhu, 1984, p.67) Moreover, the breathing meditation (Ānāpānasati - bhāvanā) comprises of both tranquillity development (Samatha- bhāvanā) and insight development (Vipassanābhāvanā). Such meditation method brings about the threefold training which consists of morality (sīla), concentration (samādhi) and wisdom (paññā). "There are many good points about Ānāpānasati- bhāvanā. It embraces both 'Samatha- bhāvanā' or tranquility development and 'Vipassanā- bhāvanā' or insight development. Thus, if we practice Ānāpānasati- bhāvanā, we will be going through the practice of both kinds of 'bhāvanā' or development.

No separation of the practice is needed, and there is no need to go through any rituals or rites before actually practicing it. Just simply start practicing the meditation in accordance to the system, then morality (sīla), mental concentration (samādhi) and wisdom or insight (paññā) will arise simultaneously."(Buddhadāsa Bhikkhu, 2003, p.25) The threefold training, which consists of morality (sīla), concentration (samādhi) and wisdom, (paññā) involves with the Noble Eightfold Path (Aṭṭhaṅgika-magga).

Morality (sīla) is related with the rich speech (sammāvācā), the right action (sammākammanta) and the right livelihood (sammā-ājīva). Concentration (samādhi) is related with the right effort (sammāvāyāma), the right mindfulness (sammāsati) and the right concentration (sammāsamādhi). Wisdom (paññā) is related with the right understanding (sammādiṭṭhi) and the right thought (sammāsaṅkapppa).

The threefold training and the Noble Eightfold Path (Aṭṭhaṅgika-magga) identify the path to hamper the attachment with 'I' and 'mine' and extinguish all sufferings. He explains that: "It benefits everyone to utilize the threefold training in morality, concentration, and insight, and eliminate delusion with respect to the five aggregates completely and utterly. A person who has done this will not fall under the power of the five aggregates and will be free of suffering. For him life will be unblemished bliss. His mind will be above all things for as long as he lives. This is the fruit of clear and perfect insight into the five aggregates." (Buddhadāsa Bhikku, 2005, p.92)



2. Sadbhavana with others

2.1 Buddhism and Romanticism

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"The extinction of self is salvation; the annihilation of self is the condition of enlightenment." —Buddha
"I come in Self-annihilation & the grandeur of Inspiration." —Blake

2.1.1 Critical coincidence

While an exhaustive study of connections between the two large bodies of knowledge in my title is not possible in this limited space, the confluence of historical and philosophical concerns binding those terms is worth intensified attention by scholars working in Romantic studies for reasons I hope this essay elucidates. In what follows, I strive to map the broadest contours of interaction between "Buddhism" and "Romanticism" during the eighteenth and nineteenth centuries, moving from historical encounters and linguistic contacts into textual encounters and conceptual (I have elsewhere analyzed intellectual and spiritual resonances emerging in this long period of encounter and accommodation and, therefore, only gesture at that dimension here).

As Raymond Schwab, Stephen Batchelor, and Rick Fields exhaustively demonstrate, the completion of Buddhism's long passage into Western consciousness via punctuated encounters unfolded with particular intensity across these centuries, with thorough comprehension of the religion originating with Shakyamuni's enlightenment only emerging "in the 1840s after the arrival of the Sanskrit and Pali canons" (Schwab 24) and receiving a preliminary authoritative codification by H. H. Wilson in his summative lecture on Buddha and Buddhism before the Royal Asiatic Society in 1854. Of course, as the global recognition of His Holiness Tenzin Gyatso, the Fourteenth Dalai Lama, attests, the reception and codification of Buddhism inaugurated across the Romantic period continues unabated to our own day.

The gradual emergence of the dharma flowed from a coincidence of energies as colonial encounters in the trans-Himalayan region of Central Asia (stimulated by comparativist enlightenment epistemologies embedded within the drive for territorial dominion and economic hegemony) acquired textual materials in little known languages, thereby requiring the highest efforts of Orientalist scholars to cross those linguistic barriers that brought Buddhism into focus near the end of the historical terminus of romanticism (c.1840), creating in the wake of this effort an "Oriental Renaissance" (to deploy the phrase Schwab adopts from Edgar Quinet [11]). Phrased in this way, the complexities of this topic come quickly into view through the large arena of human activities implicated in this process and evoked in the last sentence: colonial encounters, enlightenment practices, Orientalist scholarship, and romantic reception.

The outward movement of colonialism, whether as “transcontinental European empires [or] multinational trading companies” (Outram 8–9), created a “return flow” of information that became “a canal . . . [connecting] thought and history” through which passed “a torrent of narratives and accounts that nearly defied imagining” (Schwab 2, 25, 28). As Richard Allen and Harish Trivedi suggest, this type of conceptual counterflow began almost immediately to exert considerable force within colonial homelands, thereby highlighting the necessity of exploring not only “the different role [the Orient] played” (41) in Europe but also tracing the broader reception accorded Buddhism within its art and philosophy across the second half of the nineteenth century.

The first half of the eighteenth century saw the discovery and circulation of sacred texts (in the three major languages of Buddhism – Pali, Sanskrit, and Tibetan) that ignited the European imagination and thereby inaugurated the linguistic undertaking to understand these languages. These discoveries themselves occurred in the context of economic colonial expansion (in contradistinction to earlier phases of contact governed by theological colonialism) pursued by European nations in every region of the world, but the push was particularly intensified across the vast Pacific and onto the Indian subcontinent.

The second half of the eighteenth century, the period usually associated with the Orientalism of England generally and Sir William Jones particularly, was the first phase of a punctuated encounter that shifted to Germany and finally France, although St. Petersburg scholars were deeply involved through Russian eastward expansions. The opening half of the nineteenth century brought texts to centers of Orientalist scholarship across Europe, although some manuscripts and works had been gathered in London, Paris, Rome, and other imperial centers, and with the application of linguistic comparisons for the first time available via Pali, Sanskrit, and Tibetan, the textual body of the dharma came increasingly into resolution.

Finally, across the last half of the nineteenth century, Buddhism came into complete resolution in both American and European. The temporal range often assigned to European Romanticism, approximately from the birth of William Blake to the death of William Wordsworth (Williams 30–2), coincides rather well with the second and third phases of Buddhism’s discovery (in my tightened mapping), yet its resolution into Western consciousness, a phase when Europe’s knowledge evolved beyond, at worst, a “philosophy . . . under the imputation of atheism” (Fields 47) practiced by “Idolaters [with] many minsters [sic] and abbeys after their fashion” (Polo I.219) or, at best, a difficult and somewhat dissonant presence within the sacred literature of Hinduism (Batchelor 231 –3), requires a broader historical context.

However, following this phase of “demystifying” encounter defined by the direct discernment and reception of a Buddhist canon (what I term “colonial counterflows” of textual transmissions and translations leading to interpretations), other reception dynamics unfold, where appropriation and transmutation of emerging texts and concepts begin to ripple through works within Western culture, whether aesthetical, narratological, philosophical, poetical, or theological. Through the application of categorical and comparative imperatives energizing its own form of enlightenment philosophy,

European colonial movement outward assured an inward counterflow of textual materials collected, catalogued and transmitted to Europe, and subsequently translated and codified within centers of Oriental studies like Paris and London, a process igniting an Oriental Renaissance in Europe and America that arguably extends to our own day. On this linguistic tide, Buddhism flowed into Western consciousness, like a lotus floating westward on a stream towards the sunset. Pali, Sanskrit, and Tibetan manuscripts and texts then just emerging into European knowledge and languages allowed Western scholars to differentiate clearly Buddhism from Hinduism, and by the end of this same periodic range, Buddhism had gained the status of a world religion within the West's sociology of knowledge, although only first appearing in the Oxford English Dictionary, for example, in 1801 (Lopez 53).

Certainly, the pan-European Romantic movement – at least defined by a purely arbitrary temporal span of one hundred years – could hardly be described as monological, but for this essay, the "Romantic" writers referred to reacted against those stifling elements within the West's materially driven enlightenment epistemology, "the rationalistic theory of knowledge" (Cassirer 114) that entraps intellection through reliance on "reason as the system of clear and distinct ideas" (Cassirer 95) and thereby establishes reason as primary hermeneutic faculty mediating inner and outer experience.

In opposition to this view, which places at its foundation a sovereign subject engaged with an objective world (hence encoding dualism at its analytic core), the Romantic pursuit of enlightenment endorses "self-annihilation" (Blake Milton 44.2) as the vehicle of "anti-self-consciousness" (Hartman 52), achieving the state of "negative capability" defined as the experience of "no identity" (Keats 492, 501) that for these writers becomes the "fulfilment and [re]awakening of [Western] Enlightenment" epistemology (Brown 38).

Given that Buddhism long recognized the sovereign self as the primary impediment to enlightenment, the epistemological connection between a broad range of Romantic writers and Buddhism becomes apparent, with Western thought arriving through a circuitous cognitive route at the same insight that the "so-called self occurs only in relation to the other" (Varela et al., 246). At the risk of too broad an interpretation, certain forms of Buddhism and Romanticism share the recognition "that the human mind was its own trap" (30), to borrow Dennis McCort's apt phrase, and strive "to convert [this trap] into an energy finer than intellect" (Hartman 48), a mental energy requiring an "unlearning" that recognizes the dualism of subject–object relations and thereby unleashing a vehicle capable of deconstructing what Blake termed the spectre of selfhood by dismantling the "categorical structures of the delusive binarist mind" (McCort 34), a particular type of critique of the self-undertaken intensely by several German Romantic writers, including Novalis and Friedrich Schlegel (McCort 28–32).

While certain strains of Romanticism pursue other types of enlightenment epistemologies not tied to "self-annihilation," the practice is sufficiently prominent to include major literary and philosophical writers of Romanticism in England, France, and Germany, with these writers not so much deserting all forms of enlightenment practices anchored in reason but rather moving away from the monological truth claims residing within such systems of thought and swerving into a heterological discourse emerging from the two centuries of encounters through which Buddhism comes into view as a by-product of colonial activities in Central Asia.

Image Source- https://mettarefuge.wordpress.com/2010/01/20/buddhisms-practical-answer-to-the-problem-of-evil-part-1/

The case argued here, then, is not one of direct influence or parallel development, since most Romantic writers manifesting certain coincidences of thought and practice could not know with any specificity the deep doctrines of Buddhism and since Buddhism – founded precisely on the recognition of the illusory nature of the sovereign self as the cure to collective suffering – antecedes Romanticism by some 2,300 years.

The argument here is somewhat more elusive, the occurrence of critical synchronicity made apparent through the direct cultural encounter; Buddhism comes into critical resolution precisely at the historical moment when evolving Romantic views of enlightenment epistemic practices come into confluence with those already present in, and just then emerging from, Eastern elaborations of enlightenment embedded in works like The Lotus Sutra (the first canonical work of Buddhism translated into a European language from Sanskrit), although only published well after the famous translation of the Bhagavad-Gita by Charles Wilkins in 1784, “the first complete translation directly from a major Sanskrit text” (Schwab 51) into a European language.

While Buddhism’s textual emergence into European understanding was somewhat slower than other world religions (due to the geopolitical and linguistic dispersion of the dharma across vast distances and into numerous languages widely separated from its source), its “positivistic” and “objective” (Nietzsche 129, 130) approach to spiritual practice, once discerned, easily interacted with the evolving Romantic form of enlightenment epistemology that strove to supercede mechanical and dualistic views of intellection during the nineteenth century.

Hopefully, the juxtaposed epigrams – from Buddha and Blake, respectively – capture the convergent views of enlightenment within the philosophy and practice of Buddhism and Romanticism that this essay seeks to illuminate, although admittedly both also partake of a particular context in time and space.

In both its Romantic and Buddhist guises, self-annihilation serves as the primary path to enlightenment, thereby establishing inner revolution as the necessary boundary condition for all successful outer revolutions, a position long associated with Romantic writing published in the wake of the French Revolution and its varied by-products. Such a shared fundamental principle would quite likely predict, if not predicate, the presence of other affinities, yet when seeking such connections in what initially seemed the most relevant body of criticism, published research concentrated on colonial conditions and their solidification into imperialism during the nineteenth century, I found little work directed toward illuminating this important phase of cultural encounter.

Arguably, this critical "blind spot" first occurs in Edward Said's influential Orientalism, which established a tightened focus on certain geopolitical layers of the Orientalist project – therein solidifying into hegemonic influence – and which continued in most subsequent Orientalist and colonialist studies post-Said.

Within most discussions focused on colonialism and Orientalism, the sutras and commentaries flowing into Europe from Asia generally and the trans-Himalayan region specifically form a significant discursive and critical absence within those collective practices termed "Orientalism" as they relate to the Romantic period. Even in recent work focused more narrowly on colonial entanglements during the Romantic era, few direct connections are made between the terms "Buddhism" and "Romanticism" in my title.

While the encounter between Buddhism and European Romanticism certainly manifest structurally Said's pattern of cultures locked in relations "of power, of domination, [and] of varying degrees of a complex hegemony" (Said Orientalism 5), Buddhist literature itself, once and circulated, manifests its own "narratives of emancipation and enlightenment" (Said Imperialism xxvi) capable of resisting enclosure by Western enlightenment epistemology and even exerts considerable counter-influence.

Given that renewed contact between Buddhism and Europeans during the last half of the eighteenth century brought to a dramatic climax the second, intensive phase of encounter (interpenetration rather than encounter defines subsequent relations), the absence of critical attention might seem strange, yet historical conditions themselves help account for the discursive absence of Buddhism within Romantic Studies concerned with colonialism, imperialism, and Orientalism. After all, the particular focus of Sir William Jones, the man most responsible for inaugurating the "Oriental Renaissance" that swept Europe and the United States across the first half of the nineteenth century, was on Muslim law and Hindu mythology (as evidenced by the flow of translations and poetic adaptations that occurred in the wake of his arrival in Calcutta).

As Rick Fields observes, in How the Swans Came to the Lake: “If Jones had wanted to converse with Buddhist scholars, as he had with Brahmins, he would have had to go north to Tibet or south to Ceylon, Siam, or Burma” (46). Although Jones’s surface knowledge of Buddhism kept it firmly within the broad mythic framework of Hinduism (he continued to see the “Sage of the Shakyas” as “the ninth incarnation of Vishnu” [Fields 47]), he nonetheless established in his first two years the primary vehicles for the subsequent flowering of Buddhism into Western consciousness, creating the Asiatick Society of Bengal and its influential journal. The importance of the latter to the articulation of Buddhist work for European scholars can be seen in the journal’s premiere issue, which included “fairly reliable reports from Ceylon and Tibet” (Fields 47).

Other historical conditions also rendered it difficult to gain a summative knowledge of Buddhism, difficulties deeply embedded in the complex geopolitical history of India and adjacent nations for a millennium prior to Jones’s assumption of judicial authority in Calcutta. The textual body through which Buddhism emerged into European consciousness was itself actually a counterflow as well, since the dharma returned to northern India through the agency and agents of British authority in Calcutta, the eastern seat of economic and political control (indeed along the same paths by which it had initially dispersed and disappeared from its homeland).

Long before the second phase of encounter during the Romantic era, the religion of the Buddha was virtually eradicated as a practice within its birthplace. As well, the sparse yet vibrant architectural and sculptural ruins were widely dispersed across Central and Southeast Asia and were equally difficult to discern until the pioneering work of Alexander Cunningham, who only “secured the development of archaeology in India through the establishment of the Archaeology Survey” (Schwab 42) in 1861.

The textual body of the dharma was, as well, scattered across vast geophysical spaces and spread across numerous languages, although those primary to the emergence of the major sutras within Romantic Europe were Pali, Sanskrit, and Tibetan. Indeed, the impact of Sanskrit, as Schwab argues, virtually ignited the Oriental renaissance itself.

Unlike the Islamic law and Hindu mythology that first occupied the attention of Sir William Jones, where a body of unified texts awaited systematic scrutiny and assimilation, the major treatises of Buddhism required on-site collection of texts subsequently transmitted to centers of Oriental philology for translation, allowing scholar-adventurers to finally compare canonical works across linguistic divides and place them within a unified semiotic framework. The process of emergence was quite slow, unfolding with deliberation shaped by complexity. However, by the end of the nineteenth century, Buddhism was not only known in the West but had begun to exert a strange attraction on its occidental other.

In order to place the intellectual coincidence of Buddhism and Romanticism in proper context, I will undertake a brief summary of the phased encounter, which can thereby establish the shifting cultural conditions that created an environment conducive for the flowering of the dharma in nineteenth-century Europe.

2.1.2 The rise of Buddhism

Those familiar with the examination of colonialism and imperialism within Romantic studies should recognize in this section's title acknowledgment of John Drew's pioneering work, a scholar who inspired my own aspirations for this essay. In "Coleridge: 'Kubla Khan' and the Rise of Tantric Buddhism," a chapter from the memorable India and the Romantic Imagination, Drew offers the most tantalizing traces of potential overlap between Buddhism and Romanticism and aptly describes the flow of information from the circumference to center of colonial endeavors that I have termed "colonial counterflow."

The textual dynamic of counterflow provides the critical context within which to understand the linguistic and textual paths by which Buddhism emerged fully into European consciousness, since the process "was concerned above all with texts" (Lopez 52).9 For Coleridge's "fragmented" "Kubla Khan," the evocation of the Orient flows indirectly through occidental works as diverse as The Works of Marco Polo and Purchas' Pilgrimage, which when supplemented by the poetic works published by Sir William Jones, established converging semiotic streams that merge into those impressions of "the Tarter court" (Drew 194) that dominate the dreamscape of Coleridge's opiated vision of Xanadu (Drew 194–201; Milligan 36–45).

More important for this study, Drew persuasively argues that Coleridge was aware, "as few in his time were of . . . the Buddhist lamas of Tibet" and even offered "the image of the Dalai Lama" to epitomize "the incarnate Buddha" (Drew 224). Somewhat surprisingly, Drew's exploration of the historical period at the foundation of the poem, the political and theological intrigue unfolding within the Karakorum court of the Khans in the thirteenth century, provides solid groundwork for a closer examination of historical connections between Buddhism and Romanticism as well, since the historical and cultural location of the poem coincides with the opening of the first phase of systematic and intensive encounter.

Not surprisingly, the theological colonialism of Catholicism inaugurated the long encounter leading to Romanticism yet did so at the invitation of the Mönge Khan, who invited all religious leaders (including Pope Innocent IV) to send representatives to the court for the express purpose of deciding a religious affiliation capable of stabilizing a sprawling empire.

As Stephen Batchelor notes, the Khans staged, in 1254, "the world's first attempt at interfaith dialogue" (90), and the Franciscan friar William of Rubrick, whose authority rested on two papal bulls that challenged the mundane and spiritual authority of the Mongols, bore the ideological banner of Christianity. However, after only eight months and perhaps predictably intolerant behavior earning few converts, he was expelled for urging, in a report to Louis IX, that Europe wage "war against them [the Khans]" (Batchelor 91). With the death of Mönge, his younger brother assumed authority and assured "the rise of Tantric Buddhism" (Drew 185) when, "in 1260, Kublai Khan established Tibet as a buddhocratic state" (Batchelor 83), a political investment only ended in the post–World War II period with the Chinese occupation of Tibet in 1959.

Spiritual colonialism, which placed Catholic countries on the frontline of contact, intensified during the next 300 years, finally climaxed in the middle of the sixteenth century. While contact between Europeans and Buddhism was rather spotty after Friar William's departure, the phase of spiritual colonialism he inaugurated reached a crescendo with Francis Xavier's arrival in Japan via Goa in 1549.

To a certain extent, Xavier's experience, on first contact with Zen Buddhists, hints at shared spiritual commitments and practices later recognized in the nineteenth century; in a curious case of "mis-recognition," the Shingon priest Xavier came to know well, and knowing of his arrival from India, mistook his Christianity for a new form of Buddhism, while the in-depth study of Ch'an (Zen) through Dogen's works led the Jesuit to conclude that Buddhism might be a mutated form of Christianity (Batchelor 167). Xavier's spiritual force was considerable, and he converted 200,000 people during his two-year residency in Japan, although when he sought subsequent entry to mainland China, imperial authorities denied him access (quite likely due to his recent success in Japan). He died on a small island off the Canton coast in 1552.

However, other Jesuits, notably the Italians Matteo Ricci (in Peking) and Christovao Ferreira (in Kyoto), continued the mission; in the former, one can discern shadows of those shared attributes that come into coincidence in the nineteenth century; in the latter, one finds the first European convert to Buddhism (Batchelor 169–83). While initial mis/recognition suggested shared affinities, the Jesuits, including Xavier, ultimately viewed Buddhism as "a vulgar idolatry inspired by the devil" (Batchelor 171) and rightly perceived it as the primary obstacle to its own spiritual colonialism.

Ricci taught the Chinese Ming emperors the mnemonic technique of the "memory palace," a mental edifice built through creative visualization of "images" (Ricci quoted in Spence 5–6) quite popular during the Renaissance. This technique found fertile ground, especially given that the practice of Buddhism itself already involved an analogous process of creative visualization, and this process of creative imagining forms a significant aspect connecting the practice of Buddhist and Romantic modes of enlightenment.

Ricci, who achieved full literacy in Chinese, plunged deeply into both "the Confucian classics" and Buddhist doctrine, concluding that their shared views of "non-self and transparency" led analytically to 'nihilism' (Batchelor 171), a view made more interesting in that the first full presentation of these concepts within Europe unfolds through the translation of a Tibetan document across the entire span of the eighteenth and into the nineteenth centuries.

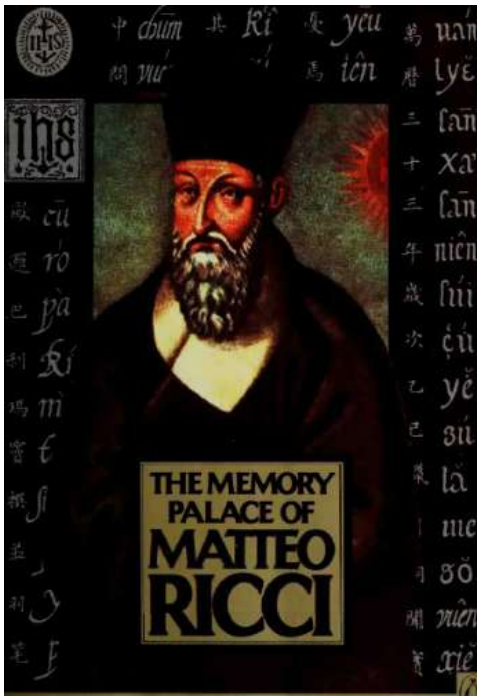

Image Source- https://www.scribd.com/document/352628618/288002768-The-Memory-Palace-of-Matteo-Ricci-pdf#

The Portuguese Ferreira set sail for Asia even as Ricci was dying in Peking, and following his arrival in Japan, became procurator for the Jesuit mission in 1620 CE. Across this time frame, “Christianity was increasingly perceived as a potentially subversive movement” (Batchelor 178) in Japan, and the Tokugawa Shogunate, acting upon an unimplemented 1608 edict, suppressed Christianity and arrested Ferreira in 1633, who apostatized less than a month after his capture, an act helping to compromise the legitimacy of Christianity in the country.

The opening decades of the eighteenth century saw the return of Jesuits and their movement into the regions of central Asia, perhaps most strongly through the mission of Ippolito Desideri, “who over eighteen months had walked from Dehli via Ladakh and the wastes of western Tibet to arrive in Lhasa on 18 March 1716” (Batchelor 190). Desideri’s efforts, although not published until the last decades of the nineteenth century, show the nature of the engagement, since he “poured over volumes of the Kangyur [the compilation of Tibetan works traced directly back to the Buddha]” and made “translations of Buddha’s sutras” primarily to unveil Buddhism as a false religion. It would be another twenty years before the Jesuits actually connected the materials brought to light by Desideri with the Buddhist materials gathered from China and Japan.

Early in the century, the Vatican prohibited Ricci’s practice of tolerance toward indigenous religions, which had become accepted practice, and once missionaries increasingly ridiculed Chinese customs and values, the Confucian Manchu emperor simply closed China’s border, thereby concluding the spiritual colonial phase of Europe’s relationship with countries where Buddhism was prominent and widely practiced. Spiritual colonialism drew to a close once the states of China and Japan barred Europeans generally and Christians particularly, a development cited by Kant in his utopian Project for a Perpetual Peace.

However, alternative paths of encounter developed rapidly throughout the trans-Himalayan regions of northern India, where British and Russian interests pursued material rather than spiritual colonialism, as well as in the increasingly important countries of Southeast Asia. As Batchelor has forcefully argued and as prior discussion of encounters here confirm, the slow emergence of understanding giving rise to “Buddhism” depended on three elements; “throughout the course of the eighteenth century three interconnected factors were gestating that would give birth to what we know as ‘Buddhism’ . . . the emergence of the rationalist Enlightenment, the decline of religious authority and the consolidation of colonialism” (231).

Once China and Japan foreclosed on European influence, the vanguard of encounter shifted to Central Asian countries like Nepal and Tibet impinging upon British colonial rule in India. Even prior to Jones’s arrival to assume judicial duties in Calcutta, Warren Hastings (whose acquittal after a seven-year impeachment trial inaugurated “a major overhaul in imperial policy” [Makdisi 110]), had taken the initiative to establish contact with Lhasa to bolster “British influence in the Himalayan region”(Teltscher 91), and several travel narratives, especially those published by George Bogle and Samuel Turner in the opening years of the Romantic period, show respectively the intellectual and material poles of attraction (Lussier 9 –12; Franklin “Accessing” 50–55).

In addition, during this same period, England continued already established “political relations with Nepal” (Marshall 60.452), although the relations of these countries (Nepal and Tibet) erupted into war in 1792. Russia, England’s chief competition in the Great Game unfolding in trans-Himalaya, derived its colonial motivations from Peter the Great’s deathbed vision of global dominion: “From his death bed, it was said, he had secretly commanded his heirs and successors to pursue what he believed to be Russia’s historical destiny – the domination of the world.

Possession of India and Constantinople were the twin keys to this, and he urged them not to rest until both were firmly in Russian hands” (Hopkirk 20). Knowledge of this provocative inspiration circulated widely in Europe, and like England, Russia strove to extend its influence in the region, while also solidifying its influence in Mongolia. The expansionist-oriented Catherine sought to honor Peter’s hopes, and in 1791, she “carefully considered a plan to wrest India from Britain’s ever-tightening grip” (Hopkirk 21).

While political relations between England and Russia grew increasingly complex, the East India Company continued to function as the primary economic engine in the region, yet faced with mounting debt and internal challenges to the “virtual monopoly [on India’s] commerce” (Hopkirk 24) it enjoyed at the beginning of the Romantic age, “the directors faced ever-mounting debts and the perpetual threat of bankruptcy” (Hopkirk 25) after the turn of the century.

The Company’s long established pragmatic practice of “toleration of the indigenous religious and cultural practices of the subcontinent” shifted under the influence “of the Evangelical movement in the 1790s,” with the corporation adopting “a newly hostile stance towards Asian religions” (Franklin Jones 223), a reaction no doubt motivated by continued intellectual drift toward theological relativity implicit within European enlightenment’s “general programme of demystifying both religion and the religions” (Yolton 447). Such attempts at objectivity required an intellectual and ethical “relativity to local [religious] conditions” in order to further the quest for “an unwritten moral code common to all humanity” (Hampson 106), an implicit motive within comparative religion in the nineteenth century.

The evolving nature of colonialism itself created altered linguistic demands, since attention shifted to languages – Pali, Sanskrit, and Tibetan – located on the northern fringe of British colonial control, and this linguistic shift of emphasis became the material source for those semiotic streams down which Buddhism flowed into Western knowledge.

2.1.3 From dictionaries to sutras

For me, the punctuated and intermittent path by which knowledge of Buddhism crystallized in European consciousness is best captured in the tale of a solitary textual fragment that circulated within learned centers of Oriental learning for over 100 years before receiving a definitive translation in 1831. On July 4, 1832, H. H. Wilson, then Secretary of the Asiatic Society of Bengal, introduced the translation to members in order to highlight the work of a remarkably Romantic fFrom Dictionaries to Sutrasigure, Alexander Csoma, at the linguistic forefront of Buddhism's transmission/translation into English, although the humble scholar was a Hungarian national (Csoma, Tibetan Studies, 9–12).

As Wilson's brief remarks recount, the history of the fragment (an appropriate state of textuality as a symbolic connection to Romantic form) unfolds across the terrain mapped previously in the last section. The extremely difficult yet visually beautiful script had first entered European hands when the eastward movement of Peter the Great's colonial forces encountered sacked temples and ruined monasteries, and Ivan Licharov, Peter's envoy, was dispatched to assess the situation (Batchelor 226–8), since the Enlightenment czar hoped to discover gold in newly occupied territories.

However, the fantasized city of gold materialized as the abandoned "Buddhist temple of Ablaikit," and Licharov returned with only a few trinkets and a few loose pages of script in an unknown language (Batchelor 227). Since the script proved indecipherable to Peter's Imperial Librarian, the first page of the loose pages was shipped to the German philologist J. B. Menke, without notable results, and the page returned to St. Petersburg. His curiosity now piqued, and perhaps fueled as well by the vision revealed on his deathbed, Peter sent the page to Abbé Bignon in Paris, who confirmed the text as Tibetan with the help of Etienne Fourmont (who was cataloguing a steady flow of Central Asian manuscripts and texts transmitted to the Academie des Inscriptions).

Fourmont offered a preliminary Latin translation of the fragment, aided by a poor Tibetan-Latin dictionary compiled by the Capuchin priest Domenico de Fano, and returned it to St. Petersburg, where Peter ordered the collection of additional Tibetan manuscripts and books, a command that went unheeded after his death in 1725. However, the manuscript in question actually continued its slow passage through the major European centers of Oriental knowledge (Csoma Tibetan Studies 13–5).

Sándor Kőrösi Csoma

In 1747, a full generation after earlier attempts to translate this peculiar work, Müller published another translation in his Commentatio de Scriptus Tanguitics, severely criticizing Fourmont in the process. Müller's marginal improvement benefited from "the double aid of a Tangutan priest . . . and a Mongol student" working in the Imperial College in St. Petersburg (Wilson, "Remarks" 9), yet Antione-Augustin Giorgi followed with further corrections of the page, which he appended to his Alphabetum Tibetanum. However, the French sinologist Abel Remusat, writing later during the Romantic period, found "nothing to admire" in all prior efforts, since neither "interpreters [nor] commentators" had completely cracked the code of Tibetan and therefore lacked the proper frame of reference within which to place the phrase (Wilson "Remarks" 10; Batchelor 227–8).

Without such a code and context, these scholars were ill-prepared to recognize the fragment as the first European appearance of the interrelated concepts of compassion and transparency at the foundation of all Buddhist systems. As mentioned above, the point of Wilson's presentation was to introduce not only the translation but the translator, the remarkable Csoma, who lived modestly in an almost monk-like state in the basement of the Asiatic Society and served as occasional cataloguer and librarian.

Batchelor identifies the translated fragment as part of the Sutra on the Adherence to the Great Mantra, a Tibetan translation of a now lost Sanskrit "discourse by the Buddha Vairocana on the use of mantras to reach enlightenment" (Batchelor 229). Csoma's translation, although revisited by scholars east and west, nonetheless retains its linguistic integrity: Ignorant men do not know that all these (doctrines) have been thus explained by Chom dan das (the supreme [One]), the knower of all and possessor of all, who in remote ages, through compassion for all [sentient] beings, addressed his mind to meditation upon the affairs of animate existence.

The ignorant do not perceive the moral significance of moral things. It has been distinctly taught (by the Buddha) that the essential principle of morality is the non-entity (or transparency) of matter. (Csoma, Tibetan Studies 12) During the strongest phase of spiritual colonialism, such views were held in disdain by Ricci, Desideri, and their fellow Jesuits, but in a European context of enlightenment, where George Berkeley's philosophy that "all sensible qualities, including tangible qualities, are mind-dependent" (Atherton 222) exerted extended influence across European Romantic writing,

Western thought had arrived at its own argument for the mediated state of the material world, one requiring participation rather than elaboration, one highly skeptical of purely mechanical models of mind and matter, one deeply suspicious of the sovereign self, and one, therefore, increasingly in accord with Eastern views of the "non-entity (or transparency)" of materiality and the "moral significance" achieved by overcoming "the reified splitting of self and other" (Low 263) manifest in Western enlightenment epistemology. Csoma sought in Tibet, strangely enough, "the origins and language of the Hungarians" (Csoma Dictionary vl), becoming in the judgment of subsequent studies the father of Tibetan studies in the process (Batchelor 237; Lussier 13–5).

After a harrowing journey primarily by foot that lasted for almost two years (Mukejee 15–20), Csoma arrived on the border of Tibet with exhausted resources, and although proudly unconnected from any direct colonial support (he never sealed a single letter during his travels throughout the region), an East India Company agent named William Moorcroft provided the scholar adventurer “some money and letters of introduction” (Mukejee 19), since he privately saw Csoma’s linguistic efforts as a way of “securing British influence in central Asia [and] as a means of thwarting the southward advance of Imperial Russia” (Batchelor 235).

Csoma arrived at the Monastery of Zangla on June 26, 1823, and spent the next seventeen months studying Tibetan under the tutelage of Sangye Putsog, who recognized him as the first European “to reach that place” (Terjek vii). More importantly, “the great compilation of the Tibetan Sacred Books, in one hundred volumes . . . styled Kan-gyur” (Csoma Tibetan Studies 175) formed the foundation for his linguistic studies, placing him in contact with the entire Buddhist canon preserved in Tibetan. When he emerged from this intensive period of study, he had completed the Tibetan-English Dictionary, the Tibetan Grammar in English, and the massive Mahavyutpatti, which offered nothing less than a discursive map of the entire “psychological, logical, and metaphysical terminology of the Buddhists” (Csoma Asiatic Researches 20.397).

Image Source- https://blogs.loc.gov/loc/2007/10/hello-dalai/the-tibetan-sutra-of-the-perfection-of-wisdom-in-100000-verses/

Just as Csoma created a textual counterflow for the Tibetan canon of Buddhism, so too Brian Houghton Hodgson, located primarily in Nepal and Darjeeling, inaugurated a similar counterflow of Sanskrit manuscripts and books. Of course, where Csoma's motives were quite Romantic, in that he sought his origins (a search somewhat akin to that of the monster in Frankenstein), Hodgson's were more directly colonial, as he demonstrated in his studies at Haileybury, the college founded in 1806 "to educate future civilian employees of the East India Company," where he graduated "with honours in Bengali, Persian, Hindi, Political Economy and Classics" (Waterhouse 2, 3).

Hodgson arrived in Calcutta in 1818, but also immediately needed to then transfer to a "lonely hill-station in Nepal" (Fields 46) due to illness, where he "began accumulating Buddhist works in Sanskrit (and Tibetan) and dispatching them around the world," ultimately disseminating a total of 423 works that "include[d] the most important in the history of Buddhism" (Lopez 55). His interpretation of those texts (which were transmitted to Calcutta, London, and Paris) occurred in 1827 and 1828, with the most influential, for good or ill, being his "Sketch of Buddhism, Derived from the Bauddha Scriptures of Nepál," which appeared in Transactions of the Royal Asiatic Society and which cast long shadows across the nineteenth century.

"His importance," as Batchelor argues, "lies in having provided the scholarly community with hitherto unknown Buddhist texts" (238), rather than the interpretations he provided, which were based primarily on a single and unstable source. Of the 423 works distributed for analysis by Hodgson, 59 of those came into the hands of Eugene Burnouf at the Collège de France in Paris, where he occupied the first academic chair of Sanskrit in Europe (Batchelor 239).

Burnouf, who had published a dictionary of Pali in 1824, was uniquely qualified to synthesize the textual flow of texts provided by Hodgson and Csoma. In 1834, Burnouf 's work was further supplemented by George Turnour's presentation "to the world the Buddhist literature of Ceylon, composed in the sacred language of that island, the ancient Pali" (Lopez 54), and finally all the linguistic pieces needed to construct "Buddhism" within European consciousness were in place. Of course, Burnouf's "mastery of both Sanskrit and Pali" allowed him to fashion what "would henceforth be the prototype of the European concept of Buddhism" (Batchelor 239), the massive masterpiece Introduction à l'historie du Buddhisme Indien, which appeared in 1844 and which became "the most influential scholarly work on Buddhism in the nineteenth century" (Lopez quoting Müller 56), exerting a profound impact on Schopenhauer, Nietzsche, and Wagner among others (Lussier 14–8).

Sadly, Burnouf died before his translation of the Lotus Sutra was published, but with its appearance, as Abbe August Deschamps suggested in 1860, Buddhism had finally "emerged from its profound obscurity and its long silence" (Batchelor 242), and the dharma has continued to flower in Europe and America ever since this emergence across the period of Romanticism. Although the aim of this essay is to identify those dimensions of Buddhism's emergence during the late eighteenth and early nineteenth centuries, a brief word must be offered for the full flowering of the dharma in Europe and America across the remainder of the century.

Image Source- https://tricycle.org/magazine/lotus-sutra-history/

However, I can only gesture at what requires much deeper engagement in subsequent work. Among specifically Victorian respondents, the most important was certainly Sir Edwin Arnold, who from 1857 to 1861 served as headmaster of the Sanskrit college of Poona and whose major work “compressed Buddhist legend and doctrine into . . . The Light of Asia, which was to enjoy a boundless success in English-speaking countries” (Schwab 198) and which was to become a primary text in the transatlantic transmission of Buddhism to America.

The positivistic (and positive) reception of Buddhism as it came more clearly into view was further highlighted in mid-November in 1875 in New York, when the Russian Helena Blavatsky and the American Henry Olcott formed the Theosophical Society, which sought through the study of “ancient and modern religions” to create “the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour” (Batchelor 268).

Subsequent societies formed in major European centers and became primary vehicles for the further dissemination of the dharma (Fields 83 –118), and both Blavatsky and Olcott took bodhisattva vows in the last decade of the century.

However, perhaps the best way to close this discussion is to acknowledge the presence of this figure of the bodhisattva in two widely read works of literature at the end of the century, when the passage into Conrad’s Heart of Darkness required the narration of Marlow (who is described at the beginning and ending of his tale as a meditating Buddha) and when the primary figure of veneration within Rudyard Kipling’s Kim was a mendicant Buddhist priest of Tibet in search of enlightenment. With these works, the dharma had completed its long passage from language to literary event to take up a permanent home in the West.

2.2 Classical Buddhism – As an inspiration for Ambedkar's Buddhism

Reena Sablok

2.2.1 Classical Buddhism

"Rise from dreamland loiter not,
Open to truth thy mind,
Practice righteousness and thou
Eternal bliss shalt find."

It was the Buddha himself who reportedly observed: "Whoso sees the Dharma (the subject-matter of his teaching), he sees me; whoso sees me sees the Dharma . . . Seeing the Dharma he sees me; seeing me, he sees the Dharma...". These are clearly written lines, delivering a message of appropriateness and enlightenment of inner soul. The school of Buddhism evolved in the eastern part of India in 563 BCE. More or less at the same time (in & around 550 BCE) another school, Jainism, with almost similar thoughts, was developing in the other part of India. Buddhism is a way of finding peace within oneself. It is a religion that helps us to find the happiness and contentment we seek. Buddhists develop inner peace, kindness and wisdom through their daily practice; and then share their experience with others bringing real benefit to this world. They try not to harm others and to live peacefully and gently, working towards the ultimate goal of pure and lasting happiness for all living beings.

2.2.2 What is Buddhism?

Buddhism is a path of practice and spiritual development leading to Insight into the true nature of reality. Buddhist practices like meditation are means of changing yourself in order to develop the qualities of awareness, kindness, and wisdom. The experience developed within the Buddhist tradition over thousands of years has created an incomparable resource for all those who wish to follow a path - a path which ultimately culminates in Enlightenment or Buddhahood.

An enlightened being sees the nature of reality absolutely clearly, just as it is, and lives fully and naturally in accordance with that vision. This is the goal of the Buddhist spiritual life, representing the end of suffering for anyone who attains it. Because Buddhism does not include the idea of worshipping a creator god, some people do not see it as a religion in the normal, Western sense. So Buddhism addresses itself to all people irrespective of race, nationality, caste, sexuality, or gender. It teaches practical methods which enable people to realize and use its teachings in order to transform their experience, to be fully responsible for their lives.

2.2.3. Who was Buddha?

In the Indian culture horizon, Buddha had a distinctive personality. Buddhism started with the Buddha. The word Buddha is a title, which means one who is awake in the sense of having woken up to reality. The Buddha was born as Siddhartha Gautama in Nepal around 2,500 years ago. He did not claim to be a god or a prophet. He was a human being who became Enlightened, understanding life in the deepest way possible.

2.2.4. Doctrine of Buddha

Buddha pointed out the great truth that the nature of all that exists, consists in willing. Every creature, from the first moment of its existence to its last breath, wills, and all its powers, mental as well as physical, are exclusively for the service of this will. If man no longer wills, each of himself feels that he/she has become impossible as human being. Because all existence is will and sometime, he tries to the annihilate his will, suffering occurs. So, everything that is in harmony with this will and that is hindering is also because of this will.

2.2.5. The message to come out from the cessation of tanha

The lofty vision of nirvana that the experienced was indeed incomprehensible and mysterious experience to those whose minds were beclouded with worldly interest. So, he resisted the temptation of enjoying the bliss of nirvana alone and decided to spread the message to the whole mankind. He wanted to avoid the intricacies and made it simple and pure as the men of the world are like children.

Later on, the same path, he showed to his disciple Ananda, the art to speak to the audience. He instructed Ananda to preach, “in their language and then with religious discourse, instruct and gladdened them." The delicacy of life, pleasures, relations, celebrations and later on sufferings and pains because of these materialistic confiners compel Buddha to explore the law of causation. “Birth is attended with pain, decay is painful, disease is annoying and death is irksome. Only spirituality can realize the carving(thirst-trishna). desires (tanha and rage), hatred(arati), and illusion(maya) are the roots of evil(mara).

2.2.6. Ethical conduct

The ancient Hindu philosophy of Karma, according to which living creatures are driven by their own ‘samskara’ or ego pattern for bodily desires decide the next birth, is obliged by Buddha. Buddha, himself had tested sorrow and sufferings, “I should quit this golden prison where my heart lies caged to find the truth for all men’s sake." he himself accepted, once the nature and cause of universal suffering were known, its remedy and its cessation can itself be achieved by the soul through the complete annihilation of the evils of the body.

Throughout the long career as the spiritual leader, the Buddha emphasized on the ethical conduct being the first step for the spiritual leader. “Hatred does not cease by hatred at any time; hatred ceases by non-hatred, this is an old rule."

“Let a man overcome anger by love, let him overcome evilly good, the greedy by liberality and liar by truth"(Dharampada, p.110)

2.2.7. Purpose of meditation

The salvation cannot be achieved in this world of sorrow instantly. Buddha describes the mental-cum-spiritual exercises for it. According to Buddha it’s a terminology in four steps 1. smrityupasthana, 2. bodhianga 3. bhavana 4. dhyana. can be commonly translated as meditation or ‘bhavana’. To follow these practices for meditation Buddha further described seven kind of wisdom or ‘Bodhianga’, which are based on five principals 1. Maitri-bhavana or meditation of love- love every living being even to you enemies. 2. Karuna-bhavana or meditation of pity- think of others. 3. Mudita-bhavan or meditation on joy- think for the prosperity of others and rejoice their rejoicing. 4. Asubha- bhavana or meditation on impurity- try to stay away from evil. 5. Upeksha-bhavana or meditation on serenity- come out from joy, sorrow, anxiety, love and hate and attain calmness.

To attain riddhi and samadhi, there is a description of numerous pulsating visions or abhijnas in attaining the supernatural talents which notch up perfect enlightenment-celestial eye, celestial ear, power of assuming any form knowledge of pre-existence, knowledge of the minds of all beings and knowledge of the finality of the stream of life and every man can attain them through meditation. But a wrong notion can spoil everything. Buddha believes that a true spiritual leader had to caution his disciples and should not initiate the wrong notions about spiritualism.

According to him animal sacrifices, astrology and exploitation of weak and poor on the name of rituals had no place in a true spiritual life. “Ignorance can only make these men prepare festivals and hold vast meetings for sacrifices. Far better to revere the truth than try to appease the gods by shedding blood." (Dharampada, p. 28)

Further he said, "Star-gazing and astrology, forecasting lucky or unfortunate events by signs, prognosticating good or evil, all these are things forbidden." (Dhrampada, p. 191) “I forbid you, O bikes, to imply any spell or supplications, for they are useless." (p. 98) He encouraged the bhikkus to follow the middle path during his famous sermon in Varanasi, “There are two extremes, O bhikkus, which the man, who has given up the world, ought not to follow- self-indulgence and self-mortification." And preached to, “Satisfy the necessities of life like the butterfly that sips the flowers, without destroying its fragrance or its texture." Samsara Buddha observed the suffering in the world and set out to find an antidote.

Through meditation and analysis, he attained an enlightened state of being that marked the end of attachments (and therefore suffering), and ultimately, upon his death, release from the cycle of rebirth (samsara).

The Buddha"s teachings are often summarized in the Four Noble Truths, which form the basis of the first sermon he delivered after attaining enlightenment, and the Eightfold Path, which provide a basic guide for how to live in the world. Then the problem came into his mind: how to narrate his spiritual vision, his experiences and messages to the world.

“Should I preach the doctrine and mankind not comprehend it, it would bring me only prostration and trouble."

‘The Sermon at Benares’ in which are included two of the more central Buddha teachings i.e., the ‘Four Noble Truths’ and the ‘Noble Eightfold Path’.

2.2.8. The four noble truths

The truth of Suffering-

“Suffering only arises where something arises, Suffering only vanishes where something vanishes.” The First Noble Truth is that old age, illness, and death are all forms of human suffering, and that there are many other ways in which people suffer. The Buddha accepted the Vedic idea of endlessly successive reincarnations where life followed upon life, with much suffering inevitably attending in each of these lives.

Illustrate these with the words of the 7th Dalai Lama (from ‘Songs of spiritual change’ translated by Glenn Mullin: “Hundreds of stupid flies gather on a piece of rotten meat, Enjoying, they think, a delicious feast. This image fits with the song of the myriads of foolish living beings Who seek happiness in superficial pleasures; In countless ways they try, yet we have never seen them satisfied.”. ‘Suffering’ is an inadequate translation of the word ‘Dukkha’, but it is the one most commonly found, lacking a better word in English. ‘Dukkha’ means intolerable, unsustainable, difficult to endure, and can also mean imperfect, unsatisfying, or incapable of providing perfect happiness.

Truth of arising of suffering –

The Second Noble Truth is that suffering is closely linked to desire, a desire for being which leads from birth to death and involve ageing, illness, and mortality. There are also various desires for pleasures and for powers which, frustratingly, may not be realized. Attachment - Just think of any delicious food and there is the temptation of eating more than is good for us. the Buddha explains that our attachment to life keeps us in cyclic existence or samsara, which does not bring us continuous happiness. Anger - As will be explained in the page on karma, all of our actions have consequences.

Doing harm to others will return to us as being harmed. Anger is one of the main reasons we create harm to others, so logically it is often the cause of suffering to ourselves.
The Sankhara-the Sankara means ‘to make together’, ‘put together’ or ‘joined together’, plainly everything is sankhera because everything is interconnected. The six elements: earth, water,fire, air, space and consciousness, according to Buddha are the only components of the world , connected everything and everybody with each other.(from ‘The Science of Buddhism’)

Annihilation of sufferings –

The Third Noble Truth is that suffering can be dispelled by the abandonment of all desires or Nibhana. According to this, will lessens, absolute freedom, inexpressible peace and purest bliss, are mainly synonymous descriptive of the state of Nibhana, in contradiction to the complete lack of liberty, the continual unrest and thereby the careless suffering of man, who still tarries in the world. Nibhana is also called the state of health, in contradistinction to the state of sickness wherein we still tarry. But our personality, as existing on the earth is a combination of five elements as these elements control our role on the stage throughout the drama of life.

Excellent path of annihilation of sufferings –

The last of the Four Noble Truths holds that such abandonment of desires can be achieved by following the Noble Eightfold Path. The Noble Eightfold Path 1. Right Belief (in the Truth) 2. Right Intent (to do good rather than evil) 3. Right Speech (avoidance of untruth, slander and swearing) 4. Right Behavior (avoid blameworthy behaviors) 5. Right Livelihood (some occupations e.g., butcher, publican, were disparaged!!!) 6. Right Effort (towards the good) 7. Right Contemplation (of the Truth) 8. Right Concentration (will result from following the Noble Eightfold Path) Criticize the Miracles and focus on self-effort Buddha never claimed a supernatural power which any of his disciple can attain through any way.

“The bikkhu, who renounces the transient pleasure of the world for the eternal bliss of holiness, performs the only miracle that can be truly called a miracle. Is it not wonderful thing, mysterious and miraculous that a man who commits wrong can become a saint? A holy man can change the curse of karma into blessings."(Buddhism by Rhys David, p.136) Buddha deny the concept of Ishwara, the personal god so that human beings could proceed through self-effort.

Those who speculate Brhama without meeting him face to face are, according to Buddha, like a man in love, who cannot say who the lady is or the one who builds a staircase without knowing where the palace is." On his death bed in the sala grove of the Mallas at Kushinara, he discouraged Ananda and his disciples showing or having blind frelience on any authority including his own. He asked, “Do you accept the truth, the Dharma because I had explained you or because of your own self-realization." His last words are, “Decay is inherent in all component things, but the truth will remain forever. Work out your salvation with diligence."(Mahaparinivana Sutranta)

2.2.9. Branches of Buddhism

To those not quested with the philosophy, Buddhism can be extremely difficult and confusing because the mass of writings and doctrines that have grown up in the 2500 years following the Buddha’s birth. The contradictions may be there but not to that extent. The middle way is a wide path with many options and side roads which certainly led to certain destination. Buddhism itself not entirely original, it grew out of Upanishad and Vedas hierarchies and slowly grew. Early Hinduism was totally ruled by Vedic Upanishad in which physical existence was infinite but spiritual existence was finite with the unification of Brahmanic forces.

Hinduism theories had already invented and experimented the theory of incarnation and reincarnation. Thus, Buddha had to surf a middle and natural way to seek the truth and his answers. Buddha was not ready to work within the framework of those established practices and decided to face his internal struggle. The struggle which was actually a part of the religion. On his death bed the Buddha reiterated his main teachings and message of the forty years of his enlightenment.

Within a few days of ‘Mahaparinirvana’ his disciples gathered to exchange all his anecdotes and teachings which they heard and mugged up during his life time. Ananda, his cousin and principal disciple, recited the “Sutta-pitaka", a large collection of sermons on doctrines and ethics, while the others recollected other teachings including “Vinaya-pitaka”. This was, in effect, the first great council. The first council tried against much opposition to relax the rigours of asceticism and made some softening changes in the rules.

The second Buddhist council was held one hundred years later at Vasali. The council tried to consider the theory and practices of “Vinaya-pitaka". The council was divided into Theravardins (the orthodox party) and Mahasanghikas (the progressive party). The counil, ‘Mahasangiti’ was heated with the discussions and debates between various sections.

The differences were small at first but soon grew and during the third Great Council which was held at Pataliputra, during the region of Emperor Ashok, The Sthaviravadin (Thervadi:Pali) was established the orthodox doctrine and a number of so-called !heretics" expelled. Buddhistdoctrine continued to change and the final schism occurred at the forth Great Council held in Kashmir, under the patronage of the Kushan emperor, Kanishka (A.D. 78-103) division between the greater (Mahayana) and lesser (Hinayana) formally established.(Most important groups of this discussions , who were disappeared more than ten centuries ago, were, the Vatsiputriyas, the Sarvastivadas, the Sammatiyas, the Mahishasakas, the Dharmaguptakas, the Lokottaravadins and the Purvashailas.)

2.2.10. Buddha’s challenge to Brahmanism

In ancient India, the society was divided into four classes- Brahmin, Kshatriya, Vaisya and Shudra as four classes. Brahmins were involved in priesthood, ritual practices and related functions such as asceticism, composing and reciting Vedas and shastras and so on. The kshatriya were largely involved in maintaining the status and preserving the peace and security through military practices. The Vaishyas were in the beginning supervisors of agriculture but later on took up trade. The Shudras were the peasants, craftsmen, slaves and so on. There was no mobility within occupational groups.

A caste was a sub-division of a class which forbids commensality and intermarriage. In this sense the caste division serrated the shudras more than any other class. According to Manu, “the division of subcaste groups within the Shudras was a result of a section’s misbehaviour with the upper caste in general and the Brahmins in particular.” Manu created a struggle in between of Brahmins and Khastriyas. He said, “Member of ashtrays families cut off their hairs and beard, they left their homes for the homeless state. So, the Brahmins and Vaishyas (were) treated with like respect.”

In “Tevigga Sutta", Buddha declares his attitude towards several of the professions and also describes several others tasks that Brahmins were taking up and repeatedly characterise them as liars and hypocrites. He says, "They gain livelihood by sacrifices to the god of fire, offering of dabba grass, offering with a ladle, offering the husks of bran, of rice, of clarified butter, of oil for determining lucky sites, for protecting fields, for luck in war, by guessing at length of life and so on. Some Samana Brahmins gain their livelihood by such low arts and such lying practices that there will be an eclipse of the moon, of sun, of plants and the sun and moon will be in conjunction: the sun and moon will be in opposition.

2.2.11. Disapproval to animal scarifies

Buddha was strongly against the practice of animal sacrifices. His disapproval of such deceitful practices by Brahmins has to be seen in the context of the transformations that were taking place at that time. For all ritual practices sacrifices was very important and Brahmins were very much identified with them. He pointed out the practice of Vedic sacrifices. Buddha didn't see any value in these sacrifices, because they were entirely external rites. For Buddha if one could speak of a right scarifies, it had to be something internal or spiritual. "lay no wood, Brahmin, for fire on alters only within burnt the fire I kindle" He further says, "The sacrifices called the Horse, the Man, The Peg-thrown Site, the Drink of victory, The Bolt withdrawn- and all the mighty fuss, Where divers goat and sheets and kins are slain." He maintained that those who conduct sacrifices make negative karma for themselves, because the killing of animals is like felling of trees.

2.2.12. Buddha on caste

"Hans Wolfgang Schumann has statistically proven that almost all of Buddha's disciples were high caste people and that all the Brahmins comprised the majority of the sangha."- Edmund Weber

According to Buddha, the system that divided people on the basis of their birth was unjust. He highly condemned it because as per his perspective there were brutal and barbaric people in the upper caste and also kind and virtuous people in the lower caste. According to Buddha, the social organization was based on two aspects Karuna(respect) and maitrai (Equality for all human beings). He insisted that one should not blindly follow the scriptures and the so-called truth mentioned in it. But instead use logical reasoning to see the truth. Though Buddha could not wipe off the so-called divine caste system during his period completely, but, the social awakening created by him modified the social structure to a great extent.

2.2.13. Buddha and women enlightenment

The Lotus Sutra of Thereveda, tells that there was no hint of discrimination against women in Buddhism. It is a fact that the image of ‘masculinity’ and ‘femininity’ we have in our consciousness are deeply influenced by cultural traditions that have developed over long time periods of time. The lotus Sutra teaches that men and women are equal both in enlightenment and in practice. The dragon girl depicted in the Lotus Sutra who was perceived as having virtually no chance of ever attaining Buddhahood because she was a woman, was very young and had the body of an animal, was in fact the first to attain Buddhahood in the present form." All women have the right to become happy. They have to become happy without fail."

The land where the dragon girl attains Buddhahood and leads others to become happy is called the Åspotless Worldè. This suggests that when one woman attains enlightenment, it causes her surroundings to turn into a world of purity and beauty. The Indian poet Rabindra Nath Tagore also characterized modern civilization as a ‘civilization of Power’ dominated by men yearned for the development through the efforts of women, of a ‘civilization of the spirit’ based on compassion. The Garudhammas (Heavy Rules) is the early text in which there is a description of Buddha’s establishing of the Nunsè Sangha. In Vinaypatrika, these rules are recorded as

1. A nun who has been ordained even for a hundred years must greet respectfully, rise up from her seat, salute with joined palms, do proper homage to a monk ordained but that day.
2. Every half month a nun should desire two things from the order of monks: the asking as to the date of the uposatha day and the coming for the exhortation.
3. A nun offending against an important rule, must undergo manattta disciples for half a month before both orders.
4. A monk must not be abused or reviled in any way by a nun. And so on.

However, it was a revolution for only part of the religion, for the philosophers and thinkers those who might soon went their separate way. Brahmanism continued providing the basis later Hinduism, but Buddhism developed in its own right, eventually declining in India, the place of its birth but flourishing in many other countries in Asia. Many of its principals and values influenced Brahmanic thought and were eventually incorporated into Hinduism. Hinduism can therefore be said in part Buddhist Brahmanism.

Dr. B. R. Ambedkar, a Dalit (ex-Untouchable) and major architect of India’s constitution, was arguably India’s greatest modern intellectual. His social and political writings and ideas have become more influential today than when they were first written. Just before his death in 1956, Ambedkar completed his own interpretation of Buddhism, The Buddha and His Dhamma (Bombay: Siddharth Publication, 4th ed. 1991), ‘the’ sacred book for many of his followers today.

2.2.14. Reconstructing the world

B. R. Ambedkar and Buddhism in India's fifteen authors, too many for separate mention in eight hundred words, make a major contribution insofar as they synthesize, contextualize, and explain Ambedkar's interpretation of Buddhism and thereby demolish some of the many misunderstandings and misrepresentations of his thought.

1 Significance of Buddha in the life of Ambedkar :

"Buddha stood for social freedom, intellectual freedom, economic freedom and political freedom. He taught equality, equality not between man and man only but between man and woman." Ambedkar
The influence of Buddhism on Ambedkar can be traced back much earlier. The earliest beginning was in 1908 when he was presented with K.A.Keluskar's who was an assistant teacher at the Wilson High School, who often met Ambedkar and allowed him access to his rather large library, and gifted Buddha Charita- Life of Budhha in Marathi, which had a great influence on him.

During college days at the age of 16, he second time got a change to hear a lecture on Buddha with the same teacher. These influenced him a lot and left him in a comparative mode. He had a White colored statue of Lord Buddha at the entrance of his house which he built in 1932. In 1946 he built a college in Bombay and named it as 'Siddhartha College' in 1948. His arrangements for the publication of book 'The Essence of Buddhism' written by Prof. P.Lakshmi Narasu, in 1950, showed his clear attraction for Buddhism. Buddha and his teachings left a deep impression over the life of Ambedkar. He was inspired by the statement of Buddha in Buddha Charita, "Like birds collecting on a tree in the night and then going their separate ways in the morning, the union of all beings inevitably end in separation." That's why rather than to follow the old practices in modern reference he decided to give it another name. He never claimed that it was his religion or he was an incarnation and that's why he addressed it Dhamma, which is now a days, known as Navayana.

Image Source- https://www.thequint.com/news/graphic-novels/graphic-novel-deeksha-the-story-behind-br-ambedkars-conversion-to-buddhism

Gary Tartakov's article notes that Ambedkar called his Buddhism Navayana. Navayana is not 'neo'; it is a fourth vehicle (yana) among Buddhism's traditional three. Ambedkar's Buddhism, as many of the book's authors argue, is based on a deep study of Buddhist texts and scholarly writings about them, just as The Buddha and His Dhamma is organized around a profound understanding of events in the Buddha's life, as Eleanor Zelliot's article notes. Many of the book's authors argue that Ambedkar did not intend Navayana for Dalits only. He meant it as a universal message for all human being. Its goal is individual and collective emancipation from non-rational thought, economic exploitation, and unjust social difference. A keyword in Ambedkar's Buddhist discourse is 'justice', meaning liberty, equality, and fraternity. Some, therefore, say that Navayana is mostly repackaged Western liberal thought. Yet, Ambedkar said that he had learned everything about those words' meaning from the Buddha.

Eugenia Yurolova's article, adverts to Ambedkar's statement, "equality has no value without liberty and fraternity, that the three must coexist and do so only by following the Budhha's way". "Ambedkar", Yurolova says, "felt that democracy was the best form of government but not in its Western form, in which liberty had swallowed equality, producing class difference and a market ideologically supported by social Darwinism". In this reviewer's opinion, Ambedkar's views here resonate loudly in contemporary India's struggle between meritocracy (liberty) and reservations (equality and freedom).

Reconstructing the Worlds second major contribution is its introducing readers to late nineteenth- and early twentieth-century Buddhist movements among Dalits other than Ambedkar's Buddhism. G. Aloysius's article succinctly illuminates Pandit Iyothee Thass's 1898 establishment in Tamilnadu of Sakya, later the South Indian Buddhist movement. While similar to Ambedkar's Buddhism in ideas and goals, it tantalizingly differed in one respect. Sakya had an earthbound transcendent God: "those men and women who followed the path of righteousness and wisdom and lived a life of total selflessness, and thus through their own character, conduct and life-contribution had become indispensable to and immortal in the lives of successive generations" .

2. Road to conversion:

Ambedkar had started moving away from Hinduism in 1935 itself when he had publicly declared that he was not going to die as a Hindu. In 1936, he had attended the Sikh Missionary Conference. (Ambedkar had toyed for sometime with the idea of embracing Sikhism). In 1936, Ambedkar also wrote and published Annihilation of Caste, his undelivered presidential address to the Jat-Pat-Todak Mandal Conference at Lahore. At the end of his written address, Ambedkar reiterated his resolve to give up Hinduism.

In 1944, during a visit to Madras, Ambedkar had spoken about 'Rationalism in India! Revolution and Counter-Revolution'. This theme had stayed in his mind. It found expression in his talk to Buddhist Association in 1951 and was to form the basis of a book named Revolution and Counter Revolution in Ancient India, which remained unpublished during his life. In May 1950, Ambedkar contributed an article 'Buddha and the Future of his Religion' to the Mahabodhi Society Journal in which he expressed his preference for Buddhism.

Ambedkar started writing his book The Buddha and His Dhamma on 14 October 1951. It was finally published in 1957 after his death. In the third week of December 1954, he started writing The Riddle in Hinduism, which, too, was published after his death. Meanwhile on 24 May 1956, Ambedkar formally announced on the day of Buddha Jayanti that he would embrace Buddhism in October 1956. The actual conversion took place in Nagpur on 14 October 1956.

Ambedkar embraced Buddhism along with his wife and hundreds of his supporters. After his conversion Ambedkar declared: “By discarding my ancient religion which stood for inequality and oppression today I am reborn. I have no faith in the philosophy of incarnation: and it is wrong and mischievous to say that Buddha was an incarnation of Vishnu. I am no more a devotee of any Hindu god or goddess. I will not perform Shraddha. I will strictly follow the eight-fold path of Buddha. Buddhism is a true religion and I will lead a life guided by three principles of knowledge, right path and compassion."

On 15 November 1956, Ambedkar went to Kathmandu to attend the World Buddhist Conference. He delivered a lecture on ‘Buddha and Marx’. In less than two months after his conversion to Buddhism. Ambedkar died at his Delhi residence on 6 December 1956.

3. Reasons for Conversion to Buddhism:

From the point of view of philosophy of religion, the most important event in Ambedkar’s life was his renunciation of Hinduism. He renounced Hinduism and embraced Buddhism towards the end of his life. What were his reasons for doing so? A detailed answer to this question can be obtained by studying his The Buddha and his Dhamma, Annihilation of Caste, Philosophy of Hinduism, Riddles in Hinduism etc.

However, some of his articles, speeches and interviews before and after his conversion to Buddhism throw some light on this question. Ambedkar’s statement in 1935 at Yeola Conference quoted earlier is quite instructive in this regard. Ambedkar believed that the untouchables occupied a ‘weak and lowly status’ only because they were a part of the Hindu society. When attempts to gain equal status and ‘ordinary rights as human beings’ within the Hindu society started failing,

Ambedkar thought it was essential to embrace a religion which will give ‘equal status, equal rights and fair treatment’ to untouchables. He clearly says to his supporters ‘select only that religion in which you will get equal status, equal opportunity and equal treatment’. Evidently, after a comparative study of different religions, Ambedkar concluded that Buddhism was the best religion from this point of view.

In his article ‘Buddha and the Future of his Religion’ published in 1950 in the Mahabodhi Society Journal, Ambedkar has summarized his views on religion and on Buddhism in the following manner:

1. The society must have either the sanction of law or the sanction of morality to hold it together. Without either, the society is sure to go to pieces.
2. Religion, if it is to survive, must be in consonance with reason.
3. It is not enough for religion to consist of moral code, but its moral code must recognize the fundamental tenets of liberty, equality and fraternity.
4. Religion must not sanctify or make a virtue out of poverty.

According to Ambedkar, Buddhism fulfilled these requirements and so among the existing religions it was the only suitable religion for the world. He felt that the propagation of Buddhism needed a Bible.

Apparently, Ambedkar wrote The Buddha and His Dhamma to fulfil this need. In the same article, Ambedkar has enumerated the evils of Hinduism in the following manner:
1. It has deprived moral life of freedom.
2. It has only emphasized conformity to commands.
3. The laws are iniquitous because they are not the same for one class as of another.

Besides, the code is treated as final. According to Ambedkar, “what is called religion by Hindus is nothing but a multitude of commands and prohibitions”. In the same year, Ambedkar delivered a speech on Buddha Jayanti day in Delhi, in which he attacked Hindu gods and goddess and praised Buddhism because it was a religion based on moral principles. Besides, he pointed out, unlike the founders of other religions who considered themselves emissaries of God; the Buddha regarded himself only as a guide and gave a revolutionary meaning to the concept of religion. He said that if Hinduism stood for inequality, Buddhism stood for equality.

In May 1956, a talk by Ambedkar titled ‘Why I like Buddhism and how it is useful to the world in its present circumstances’ was broadcast from the British Broadcasting Corporation, London. In his talk Ambedkar said: “I prefer Buddhism because it gives three principles in combination, which no other religion does. Buddhism teaches prajna (understanding as against superstition and supernaturalism), karuna (love), and samata (equality). This is what man wants for a good and happy life. Neither god nor soul can save society.”

In his last speech delivered in Bombay in May 24 1956, in which he declared his resolve to embrace Buddhism, Ambedkar observed: “Hinduism believes in God. Buddhism has no God. Hinduism believes in soul. According to Buddhism, there is no soul. Hinduism believes in Chaturvarnya and the caste system. Buddhism has no place for the caste system and Chaturvarnya.” It is obvious that Ambedkar regarded Buddhism as a much more rational religion compared to Hinduism, rather the most rational religion.

His main objection to Hinduism was that it sanctified inequality and untouchability through its doctrine of Chaturvarnya. Buddhism, on the other hand, rejected Chaturvarnya and supported equality. He commends Buddhism for rejecting God and soul and for emphasizing morality. According to him, “prajna (understanding as against superstition and supernaturalism), karuna (love), and samata (equality), which Buddhism alone teaches, is all that human beings need for a !good and happy life".

4. Buddha and Dhamma:

In his The Buddha and His Dhamma, Ambedkar has tried to make a distinction between religion and dhamma. According to him, the word ‘religion’ is an ambiguous word with more than one meaning. This is so because religion has passed through many ages and the conception of religion, too, has changed accordingly. At early stage, religion was identified with magic.

In the second stage, religion came to be identified with beliefs, rituals, ceremonies, prayers and sacrifices. In the third stage, God and soul entered religion. At present, says Ambedkar, religion means “belief in God, belief in soul, worship of God, curing of the erring soul, propitiating God by prayers, ceremonies, sacrifices, etc." According to Ambedkar, what the Buddha calls dhamma differs fundamentally from what is called religion. Religion, it is said, is personal and one must keep it to oneself. One must not let it play its part in public life.

Contrary to this dhamma is social. Dhamma is righteousness, which means right relations between human beings in all spheres of life. If a person is living alone, he or she does not need dhamma. However, when there are two persons living in relation to each other, they must find a place for dhamma, whether they like it or not. In other words, society, maintains Ambedkar, cannot sustain itself without dhamma. Society has to choose one of the three alternatives.

Society may choose not to have any dhamma, as an instrument of government. This means society chooses the road to anarchy. Secondly, society may choose the police, that is, dictatorship as an instrument of government. Thirdly, society may choose dhamma plus the magistrate wherever people fail to observe the dhamma, as an instrument of government. In anarchy and dictatorship, liberty is lost. Liberty can survive only if we accept the third alternative. Therefore, concludes Ambedkar, those who want liberty must accept dhamma. According to Buddha, dhamma consists of prajna (understanding) and karuna (love). Thus, says Ambedkar, the definition of dhamma, according to the Buddha, is different from the definition of religion.

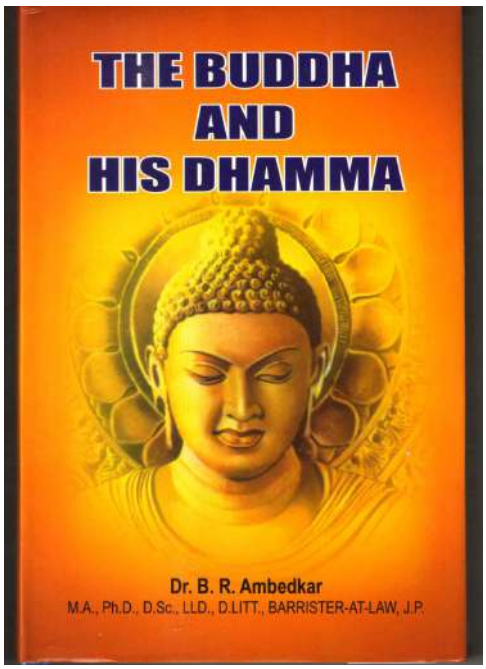

Image Source- Amazon

5. Ambedkar on women enlightenment:

"A woman is the full circle, within her is the power to create, nurture and transform" -Diane Marie

In ancient Hindu society women enjoyed a high social status and also equal reputation in the family. They were respected and adored in almost every sphere of life. But They lost their position and status during the middle age and remain an object of consumption and just to fulfill the desires and duties. They lost their individual identity and even their basic human right. Empowerment, which is a multifaceted, multi-dimensional and multi-layered concept, is like a dream for them.

The weapon which they could use for maintaining individual identity they lost. Vedic period proved as a period of defame for them. In Hindu Shastras, she has been branded just like animal or an object to fulfill the other's desires. As in Ramayana, Tulsidas says, "Dhol,Gawar,shudra,pashu,nari, Sakal Tadna ke Adhikari" In Manu Smriti, The ancient Hindu code-book, the status granted to women is quite visible and she was put to the lowest rug of humanity as she was treated at par with the animals and slaves by the proprietor of Hindu Dharma. That's why Dr. Ambedkar infuriated, "In the name of Sanskara, the Hindu women are tied to bondage of superstitions, which they carry till their death.

They are responsible for inculcating certain wrong notions learnt through baseless tradition and preaching of the Shastra, in the budding minds of their offspring." Hence, for Indian women's upliftment he started various movements and tried to provide a powerful source of inspiration to formulate a feminist political agenda which simultaneously addresses the issue of class, caste and gender in the contemporary socio-political setup, which keeps conservative and reactionary values in many respect, particularly on gender relations.

The writings and speeches of Ambedkar show how values India should develop and how they would modernize its social and political institutions. Ambedkar saw women as the victims of the oppressive, caste based and rigid hierarchical social system. His argument victoriously the cause of women as well as the plight of Schedule-caste and ScheduleTribes throughout his career. He frequently discussed in his speeches and writings a number of problems of Indian women not specifically for Dalit women, but in a generalize way, he raised the issue on national platforms. He discussed in his presentations the plight of Indian women in Bombay Legislative council, in the Viceroy's Assembly as the chairman of the Drafting Committee and also in the Parliament as the first law minister of Independent India. He was sworn in as a nominated member of the Bombay Legislative Councilor the 18th Feb.1927.

His arguments on the Maternity Benefit Bill and on Birth were critical and recognizing the dignity of women. His argument was, "It is the interest of the nation that the mother ought to get a certain amount of during the prenatal period and also subsequently and the principle of the Bill is based entirely on that principal." These were his efforts that Dalit women started to participate in Satyagraha. He started a Women association, following the footprints of Jyotiba Rao Phule, for Untouchable women for spreading education and awareness among them.

In Mahad Satyagraha and even in the Temple Entry movement Dalit women registered a good amount of their presence under the leadership of Shantabai Shinde. In the continuation during the demonstration after the bonfire of Manusmriti more than fifty women participated. Ambedkar was concerned about the basic lifestyles of Dalit women even that's why during addressing the meeting thereafter, he suggested them to change their style of wearing sarees, wearing lightweight ornaments and not to eat beef or the meat of dead animals.

The point is even prove in the book of Dr. D.N.Jha's 'The Myth of Holi Cow'. According to the book even its the individual right for a man to decide what to eat and what not, but to say that Dalit consumption of dead animal is the cultural practice since Vedic period, is not justified. "Indian society has come to such a juncture," says Jha, "that historians have to play an active role in countering superstitions and unreason." He took up cudgels during the Ayodhya dispute and even objected to the TV serialisation of epics like the Ramayana and Mahabharata. "It politicised the myths and propagated a value system and religiosity not in keeping with a state-run broadcaster," he says. "Ramanand Sagar's version of the epics is not real history."

At all India Depressed Classes Women's Conference held in Nagpur on 20th July, 1940, Dr. Ambedkar emphasized that "there could not be any progress without women." He spoke, "I am a great believer in women's organisations, I know that what they can do to improve the condition of the society if they are convinced. They should educate their children and install high ambition in them." As the Chairman of Drafting Committee he tried for the inclusion of women's rights in the political vocabulary and Constitution of India, he tried his best to confirm the constitution and legal rights for suppressed women.

6. Hindu Code Bill :

One of the most important contributions of Dr. B.R.Ambedkar in relation to the elevation of the status of women in India was his initiative to draft and introduce the Hindu Code Bill in the Constituent Assembly on 24th of February, 1949. Being India's first Law Minister and Chairman of the Drafting Committee of the Constituent Assembly, he thought it appropriate to liberate women from the age-old bondage of slavery by reforming the Hindu social laws created by Manu.

The modern manifesto of the women's liberation, the Hindu Code Bill, sought among many other reforms, to put an end to a variety of marriage systems prevailing in India and legalize only monogamous marriages. The Code also sought to confer on women the right to property and adaptation which have been denied by Manu. It put men and women on an equal level in all legal matters.

The Hindu Code Bill contained new progressive rules on seven different matters; i.e. (1) the right to property of a deceased Hindu who has died intestate without making a will, to both male and female (2) the order of succession among the different heirs to property to a deceased dying intestate (3) the law of maintenance (4) marriage (5) divorce (6) adaptation and (7) minority and guardianship. Dr. Ambedkar pointed out that the ideals enshrined in the Bill, are derived from the Constitution based on equality, liberty and fraternity.

He also said that the original Indian society was not based on caste system and women's oppression. Women had equal share in property with men. After the emergence of Brahmanic literature at the subsequent stages, they were totally deprived of property rights. He pointed out that the sacramental marriage does not satisfy the ideals of equality or liberty. The Indian sacramental marriage was described by him as polygamy for men and perpetual slavery for women. He stressed that women should have the freedom to break the contract of such marriages.

He insisted that constitutional commitment to liberty and equality did not permit the restoration of discriminatory ancient and archaic ideals. In short, all the provisions of the Bill were aimed at providing a legal framework for social change. But the resistance from orthodox Hindus inside and outside of the Parliament was so strong that progressive and liberal approach of Dr. Ambedkar was defeated and he felt compelled to resign from then Nehru Cabinet of Ministers.

Besides providing constitutional guarantee of equality to women, Ambedkar introduced and got four powerful acts passed to strengthen the position of women in the society. These were also incorporated in the Hindu code Bill. They are:

(1) The Hindu Marriage Act, 1955, which was amended in 1976, makes the following provisions for women: (a) Marriageable age of females raised to 18 years. (b) The legitimization of illegitimate children. (c) Punishment of bigamy. (d) Provision for alimony. (e) Custody of children.

(2) The Hindu succession Act, 1956, which makes following provisions for women: (a) A widow has a right to adopt a son or a daughter. (b) It also provides an opportunity to a female Hindu to be independent and disposed of her property by will as she wishes and desires. (c) A uniform scheme of succession to the property of a Hindu female, who dies, intestate after commencement of the Act, is made in section 15. Previously under the uncodified law the succession to Stridhan varied according to the marital status of a woman.

(3) The Hindu minority and Guardianship Act, 1956, which makes following provisions for women: (a) Natural guardians of a Hindu minor in the case of a boy or an unmarried girl- the father, and after him, the mother but the custody of a minor who has not completed the age of five years shall ordinarily be with the mother. (b) In case of an illegitimate boy or an illegitimate unmarried girl- the natural guardian would be the mother, and after her, the father. (c) The mother is empowered to change the guardian, appointed by the father and may appoint a new guardian by will.

(4) The Adoption and Maintenance Act, 1956, which makes following provisions for women: (a) This Act accepts adoption of a male and a female child without any difference. Prior to this, a daughter could not be adopted. (b) In the uncodified law a spinster or a widow had no right to adopt whereas this Act grants them the right to adopt. (c) Under the old Hindu Law a wife was not consulted while adopting a child or while giving a child for adoption, whereas this Act made it compulsory to consult her in both the cases. (d) Section 11(3) lays down that, a father should adopt a daughter at least 21 years younger to him. (e) Section 18 of this act provides many laws regarding maintenance of a Hindu wife.

Apart from the above-mentioned provisions, he has formed many more laws for Indian women to help them to lead a dignified life. From the foregone discussion, it is crystal clear that Baba Saheb Ambedkar's contribution to the upliftment of the status of women in India through legislative actions is highly appreciable and commendable.

2.2.15. Conclusion

Ambedkar, of course thought to help his caste to obtain equality and to help his followers to assist them to be his Bikkhus, to explore Navayana throughout the world. But the fact was in other ways, because those who took the oath of Buddhism and had taken the Dharma Diksha had no one to teach them another thing about Buddhism.

The politician who conducted conversion ceremonies were not in the position to teach them because with a very little knowledge and certain principals, they were like the other followers. And they were too busy campaigning for votes, collecting funds on the name of Dharma and after sometimes fighting with each-other. The Maha Bodhi Society's Bhikkhus, they were less than a dozen, stationed in Bombay, Delhi, Sanchi, Lucknow and Sarnath. Those who were scholarly were busy in delivering lectures in Society's Centers and looking for foreign Buddhist pilgrims to be able to do much more than conduct conversion ceremonies, guiding the unknowledgeable and conducting occasional session.

A dark phase was experienced after the nirvana of Buddha, in the same way Navayana also shattered into pieces after the death of Ambedkar. Ambedkar who himself searched a lot must had a plan to explore the new Buddhism not only in north-Asia but in other regions also. But it seemed a tedious tasks for his followers to carry forward the dream of their modern Buddha. Those who were converted found difficult to adjust the standard and relate the Buddhism with their previous religion. Those who were claiming the country, their own nation, at his back it was difficult for them to understand the social, economic and religious structure and its relevance in new Buddhist society.

The unknown new converted Buddhist were divided into two parts- 1: who wanted to understand Buddhism, they went to Thailand, became monks and started to learn Pali to understand the religion. 2: Those who were the blind followers of Ambedkar, decided to worship him as an incarnation and considering his 'The Buddha and Dhamma' their Bible, they started to show their faith in the teaching and principles from the Books and showing their disgrace in the existence of god. According to 'Sangharakshita' , writer of 'Buddhism and Ambedkar', "I undertook a series of four preaching tours theta lasted, with very little intermission, from February 1959 to May 1961.

In the course of these tours, I visited cities, monasteries, open temples and libraries, performed name giving ceremonies and death ceremonies, delivered about 400 lectures and initiated around 100,000 people into Buddhism. During my activities I entered to Poona, where I eventually established my Headquarter, because a group of young idealistic young men, mostly college students, who for more than a year before my arrival, explaining and publicly reading 'The Buddha and His Dhamma' every Sunday morning for the benefit of less literate fellow Buddhists." This shows that Navayana is also spelled and misspelled by the followers simultaneously.

2.3 অভিসার (abhisar)

বোধিসত্তাবদান-কল্পলতা

সন্ন্যাসী উপগুপ্ত
মথুরাপুরীর প্রাচীরের তলে
একদা ছিলেন সুপ্ত--
নগরীর দীপ নিবেছে পবনে,
দুয়ার রুদ্ধ পৌর ভবনে,
নিশীথের তারা শ্রাবণগগনে
ঘন মেঘে অবলুপ্ত।

কাহার নূপুরশিঞ্জিত পদ
সহসা বাজিল বক্ষে!
সন্ন্যাসীবর চমকি জাগিল,
স্বপ্নজড়িমা পলকে ভাগিল,
রূঢ় দীপের আলোক লাগিল
ক্ষমাসুন্দর চক্ষে।

নগরীর নটী চলে অভিসারে
যৌবনমদে মত্তা।
অঙ্গ আঁচল সুনীল বরন,
রুনুঝুনু রবে বাজে আভরণ--
সন্ন্যাসী-গায়ে পড়িতে চরণ
থামিল বাসবদত্তা।

প্রদীপ ধরিয়া হেরিল তাঁহার
নবীন গৌরকান্তি--
সৌম্য সহাস তরুণ বয়ান,
করুণাকিরণে বিকচ নয়ান,
শুভ্র ললাটে ইন্দুসমান
ভাতিছে স্নিগ্ধ শান্তি।

কহিল রমণী ললিত কণ্ঠে,
নয়নে জড়িত লজ্জা,
ক্ষমা করো মোরে কুমার কিশোর,
দয়া করো যদি গৃহে চলো মোর,
এ ধরণীতল কঠিন কঠোর
এ নহে তোমার শয্যা।'

সন্ন্যাসী কহে করুণ বচনে,
"অয়ি লাবণ্যপুঞ্জ,
এখনো আমার সময় হয় নি,
যেথায় চলেছ যাও তুমি ধনী,
সময় যেদিন আসিবে আপনি
যাইব তোমার কুঞ্জ,'

সহসা ঝঞ্ঝা তড়িৎশিখায়
মেলিল বিপুল আস্য।
রমণী কাঁপিয়া উঠিল তরাসে,
প্রলয়শঙ্খ বাজিল বাতাসে,
আকাশে বজ্র ঘোর পরিহাসে
হাসিল অট্টহাস্য।
...

বর্ষ তখনো হয় নাই শেষ,
এসেছে চৈত্রসন্ধ্যা।
বাতাস হয়েছে উতলা আকুল,
পথতরুশাখে ধরেছে মুকুল,
রাজার কাননে ফুটেছে বকুল
পারুল রজনীগন্ধা।

অতি দূর হতে আসিছে পবনে
বাঁশির মদির মন্দ্র।
জনহীন পুরী, পুরবাসী সবে
গেছে মধুবনে ফুল-উৎসবে--
শূন্য নগরী নিরখি নীরবে
হাসিছে পূর্ণচন্দ্র।

নির্জন পথে জ্যোৎস্না-আলোতে
সন্ন্যাসী একা যাত্রী।
মাথার উপরে তরুবীথিকার
কোকিল কুহরি উঠে বারবার,
এতদিন পরে এসেছে কি তাঁর
আজি অভিসাররাত্রি?

নগর ছাড়ায়ে গেলেন দণ্ডী
বাহিরপ্রাচীরপ্রান্তে।
দাঁড়ালেন আসি পরিখার পারে--
আম্রবনের ছায়ার আঁধারে
কে ওই রমণী প'ড়ে এক ধারে
তাঁহার চরণোপ্রান্তে!

নিদারুণ রোগে মারীগুটিকায়
ভরে গেছে তার অঙ্গ--
রোগমসীঢালা কালী তনু তার
লয়ে প্রজাগণে পুরপরিখার
বাহিরে ফেলেছে, করি' পরিহার
বিষাক্ত তার সঙ্গ।

সন্ন্যাসী বসি আড়ষ্ট শির
তুলি নিল নিজ অঙ্কে--
ঢালি দিল জল শুষ্ক অধরে,
মন্ত্র পড়িয়া দিল শির-'পরে,
লেপি দিল দেহ আপনার করে
শীতচন্দনপঙ্কে।

ঝরিছে মুকুল, কূজিছে কোকিল,
যামিনী জোছনামত্তা।
"কে এসেছ তুমি ওগো দয়াময়'
শুধাইল নারী, সন্ন্যাসী কয়--
"আজি রজনীতে হয়েছে সময়,
এসেছি বাসবদত্তা!'

English Translation

Upagupta by Rabindranath Tagore

Upagupta, the disciple of Buddha, lay sleep in
the dust by the city wall of Mathura.
Lamps were all out, doors were all shut, and
stars were all hidden by the murky sky of August.

Whose feet were those tinkling with anklets,
touching his breast of a sudden?
He woke up startled, and a light from a woman's
lamp fell on his forgiving eyes.

It was dancing girl, starred with jewels,
Wearing a pale blue mantle, drunk with the wine
of her youth.
She lowered her lamp and saw young face
austerely beautiful.

"Forgive me, young ascetic," said the woman,
"Graciously come to my house. The dusty earth
is not fit bed for you."
The young ascetic answered, "Woman,
go on your way;
When the time is ripe I will come to you."
Suddenly the black night showed its teeth
in a flash of lightening.

The storm growled from the corner of the sky, and
The woman trembled in fear of some unknown
danger.
A year has not yet passed.
It was evening of a day in April,
in spring season.
The branches of the way side trees were full of
blossom.
Gay notes of a flute came floating in the
warm spring air from a far.

Upagupta passed through the city gates, and
stood at the base of the rampart.
Was that a woman lying at his feet in the
shadow of the mango grove?
Struck with black pestilence, her body
spotted with sores of small-pox,
She had been hurriedly removed from the town
To avoid her poisonous contagion.

The ascetic sat by her side, took her head
on his knees,
And moistened her lips with water, and
smeared her body with sandal balm.
"Who are you, merciful one?" asked the woman.
"The time, at last, has come to visit you, and
I am here," replied the young ascetic.

3. Sadbhavana with Nature

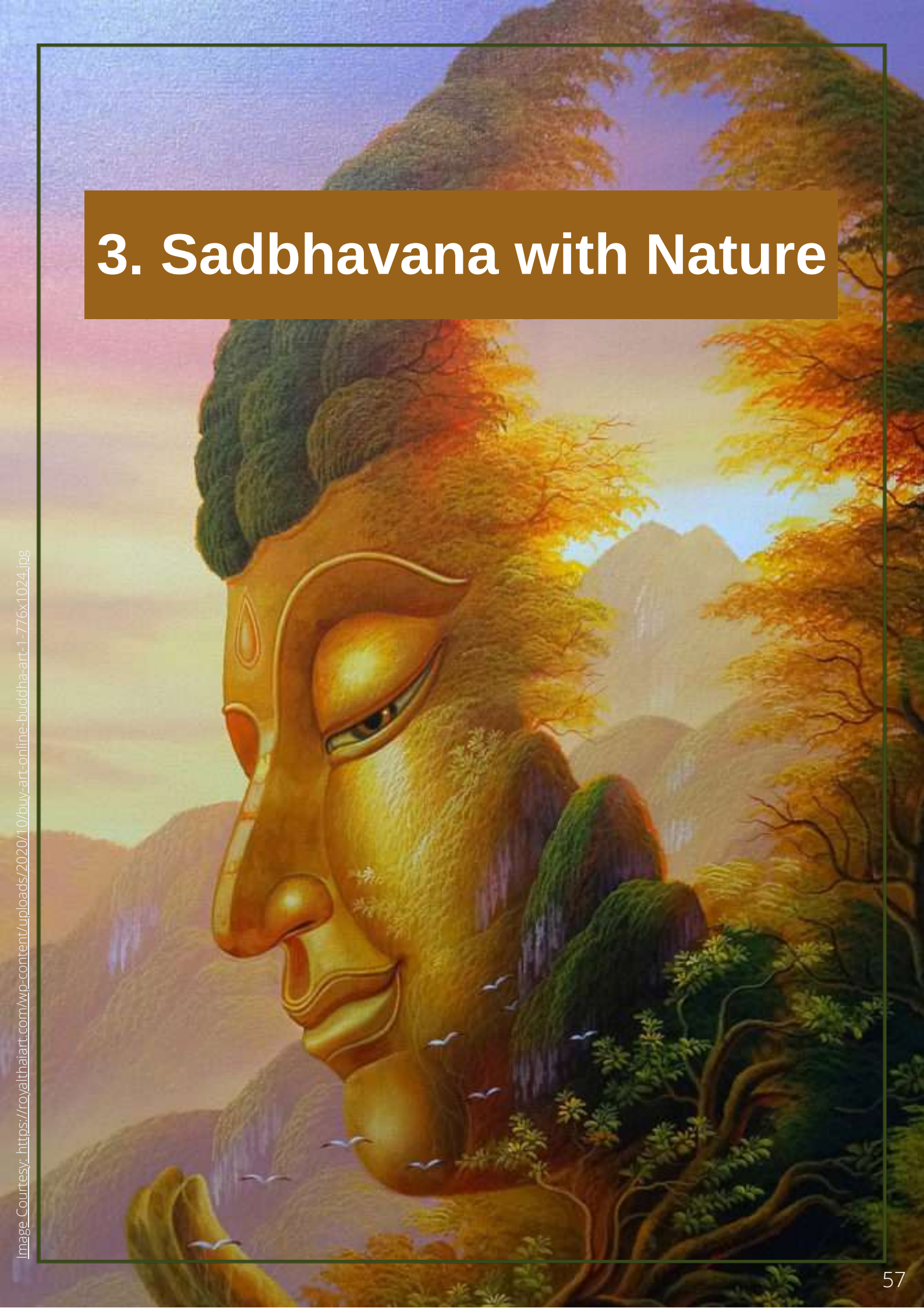

Image Courtesy: https://royalthaiart.com/wp-content/uploads/2020/10/buy-art-online-buddha-art-1-776x1024.jpg

3.1 A buddhist concept of nature

His Holiness The 14th Dalai Lama of Tibet

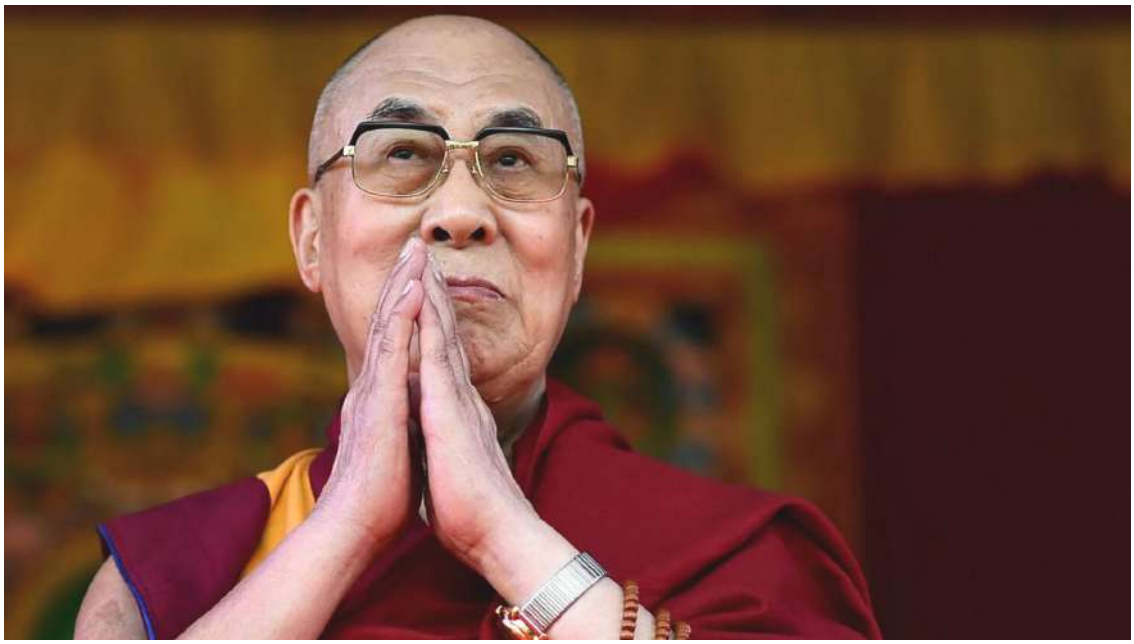

Image Source- https://pragativadi.com/wp-content/uploads/2022/07/Dalai-Lama-1920x1080-1.png

Tonight I will say something about the Buddhist concept of nature.

Nagarjuna said that for a system where emptiness is possible, it is also possible to have functionality, and since functionality is possible, emptiness is also possible. So when we talk about nature, the ultimate nature is emptiness. What is meant by emptiness, or shunyata? It is not the emptiness of existence but rather the emiPtiness of true or independent existence, which means that things exist by dependence upon other factors.

So whether it is the environment that is inhabited, or the inhabitants, both of them are composed of four or five basic elements. These elements are earth, wind, fire, water and vacuum, that is space. About space, in the Kalachakra tantra there is a mention of what is known as the atom of space, particles of space. So that forms the central force of the entire phenomenon. When the entire system of the universe first evolved, it evolved from this central force which is the particle of space, and also a system of universe and would dissolve eventually into this particle of the space. So it is on the basis of these five basic elements that there is a very close inter-relatedness or interrelation between the habitat that is the natural environment and inhabitants, the sentient beings living within it.

Also, when we talk of the elements there are internal elements which are existent inherently within sentient beings; they are also of different levels- some are subtle and some are gross.

So ultimately according to Buddhist teachings the innermost subtle consciousness is the sole sort of creator, itself consisting of five elements, very subtle forms of elements. These subtle elements serve as conditions for producing the internal elements, which form sentient beings, and that in turn causes the existence or evolution of the external elements. So there is a very close interdependence or Interrelationship between the environment and the inhabitants.

Within the meaning of interdependency there are many different levels that things are dependent upon casual factors, or upon their own parts, or the conceptual mind, which actually gives the label, the designation.

The topic that we are discussing today is the interrelationship or interdependence between the natural environment and the sentient beings living within it.

Now here, you see, some of my friends told me that basic human nature is something violent. Then I told my friends, I don't think so. If we examine different mammals, say those animals such as tigers or lions that very much depend on other's life for their basic survival these animals because of their basic nature have a special structure, their teeth and long nails, like that. So, those peaceful animals, such as deer, which are completely herbivorous, their teeth and nails are something different; gentler. So from that viewpoint, we human beings belong to the gentle category, isn't that so? Our teeth, our nails, these are very gentle. So I told my friends, I don't agree with your viewpoint. Basically human beings have a non-violent nature.

Also, about the question of human survival, human beings are social animals. In order to survive you need other companions; without other human beings there is simply no possibility to survive; that is nature's law, that is nature.

Since I deeply believe that basically human beings are of a gentle nature so I think the human attitude towards our environment should be gentle. Therefore I believe that not only should we keep our relationship with our other fellow human beings very gentle and non-violent, but it is also very important to extend that kind of attitude to the natural environment. I think morally speaking we can think like that and we should all be concerned for our environment.

Image Source- https://www.dalailama.com/assets/pages/2014-01-15-29-tree-np.jpg

Then I think there is another viewpoint. In this case It IS not a question of morality or ethics, not that question; is a question of our own survival. Not only this generation, but for other generations, the environment is something very important. If we exploit the natural environment in an extreme way, today we might gee-some other benefit but in the long run we ourselves will suffer and other generations will suffer. So when the environment changes, climatic conditions also change. When it changes dramatically, economic structures and many other things also change, even our physical body. So you can seethe great effect from that change. So from that viewpoint this is not only a question of our own survival.

Therefore, in order to achieve more effective results and in order to succeed in the protection, conservation and preservation of the natural environment, first of all, I think, it is also important to bring about internal balance within human beings themselves. Since negligence of the environment - which has resulted in lots of harm to the human community - came about by ignorance of the very special importance of the environment, I think it is very important first of all to instill this knowledge within human beings. So, it is very important to teach or tell people about its importance bring own benefit.

Then, one of the other most important things again, as I am always saying, is the importance of compassionate thought. As I mentioned earlier, even from ones own selfish viewpoint, you need other people. So, by showing concern for other people's welfare, sharing other people's suffering, and by helping other people, ultimately one will gain benefit. If one thinks only of oneself and forgets about others, ultimately one will lose. This also is something like nature's law. I think it is quite simple. If you do not show a smile to other people, and show some kind of bad look or like that, the other side wi1l also give a similar response. Isn't that right? If you show other people a very sincere and open attitude there will also be a similar response. So it is quite simple logic.

Everybody wants friends and does not want enemies. The proper way to create friends is through a warm heart and not simply money or power. Friends of power and friends of money are something different. These are not friends.

A true friend should be a real friend of heart, isn't it so? I am always telling people that those friends who come to you when you have money and power are not your true friends but friends of money and power. Because as soon as your money and power disappear, those friends are also ready to say goodbye, bye-bye. So you see these friends are not reliable. Genuine and true human friends will always share your sorrow, your burdens and will always come to you whether you are successful or unlucky. So the way to create such a friend is not through anger, not mere education, not mere intelligence, but by the heart - a good heart.

So, as I always say if you think in a deeper way if you are going to be selfish, then you should be wisely selfish, not narrow mindedly selfish. From that viewpoint, the key thing is the sense of Universal Responsibility, that is the real source of strength, the real source of happiness.

From that perspective, if in our generation we exploit every available thing: trees, water, mineral resources or anything, without bothering about the next generation, about the future, that's our guilt, isn't it? So if we have a genuine sense of universal responsibility, as the central motivation and principle, then from that direction our relations with the environment will be well balanced. Similarly with every aspect of relationships, our relations with our neighbors, our family neighbors, or country neighbors, will be balanced from that direction.

Actually, in ancient rimes many great thinkers, as well as great spiritual masters were produced in this country, India. So, I feel in modern times these great Indian thinkers, such as Mahatma Gandhi as well as some politicians, implemented these noble ideas like ahimsa in the political arena. In a certain way India's foreign policy of non-alignment is also related to with that kind of moral principle. So I think further expansion, or further development of these noble ideas, or noble actions, in this country is very relevant and very important.

Now in this respect, another thing which I feel to be very important is what is consciousness, what is mind? Up to now, especially I think in the Western world, during the last one or two centuries science and technology have been very much emphasized and that mainly deals with matter.

Now, today, some of the nuclear physicists and neurologists have started investigating and analyzing particles in a very detailed and deep way. While doing so, they found out some kind of involvement from the observer's side which they sometimes call "the knower". What is," the knower"? Simply speaking it is the being, the human being, like the scientists through which ways do scientists know? I think through the brain. Now, about the brain, Western scientists have not yet fully identified the more than hundred billion of cells of the brain. I think out of a hundred billion only a few hundred have been identified so far. So now the mind, whether you call it mind or a special energy of the brain, or consciousness, You will see that there is a relationship between the brain and the mind and the mind and matter. This I think is something important. I feel there should be some sort of dialogue between eastern philosophy and Western science on the basis of the relationship between mind and matter.

In any case, today our human mind is very much looking at or very much involved with the external world. I think we are failing to care for or study the internal world.

We need scientific and material developments in order to survive, in order to get benefits and in order to have more prosperity. Equally we need mental peace. Any doctor cannot inject mental peace: no market can sell mental peace or happiness. With millions and millions of rupees you can buy anything but if you go to a supermarket and say I want peace of mind, then people will laugh. And if you ask a doctor, I want genuine peace of mind, not a dull one, you might get one sleeping pill, or some injection. Although you may get rest, the rest is not in the right sense, is it?

So if you want genuine mental peace or mental tranquility the doctor cannot provide it. A machine like the computer, however sophisticated it may be, cannot provide you with mental peace. Mental peace must come from the mind. So everyone wants happiness, pleasure.

Now, compare physical pleasure and physical pain with mental pain or mental pleasure and you will find that the mind is superior, more effective and more dominant. Therefore it is worthwhile to increase mental peace through certain methods. In order to do that it is important to know more about mind. That also, I always feel, is very important. I think that is all.

So when you say environment, or preservation of environment, it is related with many things. Ultimately the decision must come from the human heart, isn't that right? So I think the key point is genuine sense of universal responsibility which is based on love, compassion and clear awareness.

Transcript of an address on February 4, 1992, at New Delhi, India.

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3.2 The buddhist theory of representation

Prof. Y.S. Alone

Click the link below to watch the video:

https://youtu.be/xNWcVUtB4LY

3.3 "Wander Alone, Like a Rhinoceros": The Rhinoceros Sutra

A Buddhist Pali text

Khaggavisana Sutta, literally, "A Rhinoceros Horn," or the *Rhinoceros Sutra*, is one of the earliest and more authentic expressions of original Buddhist thought. The sutta is from the Pali collection of short texts known as the *Kuddhhaka Nikava*, the fifth division of the Sutta Pitaka. Among the masterpieces in this collection are the famous *Dhammapada*, *Jataka* or stories of the Buddha's prior lives, and the *Milindapanha* or "Questions of King Milinda." The *Khaggavisana Sutta* is verse 35 to 75 of section one, called the "Uragavagga" or "The Snake Chapter."

Because the Asian rhinoceros had one horn, and because lore attributed to it a life alone in the forest, this sutra is aptly titled to present what the translator calls an essay "on the value of living the solitary wandering life." Specifically, this would refer to the life of the forest monk of Southeast Asia.

Slight amendments made to the text.

Khaggavisana Sutta

Renouncing violence
for all living beings,
harming not even a one,
you would not wish for offspring,
so how a companion?
Wander alone
like a rhinoceros.

For a sociable person
there are allurements;
on the heels of allurement, this pain.
Seeing allurement's drawback,
wander alone
like a rhinoceros.

One whose mind
is enmeshed in sympathy
for friends and companions,
neglects the true goal.
Seeing this danger in intimacy,
wander alone
like a rhinoceros.

Like spreading bamboo,
entwined,
is concern for offspring and spouses.
Like a bamboo sprout,
unentangling,
wander alone
like a rhinoceros.

As a deer in the wilds,
unfettered,
goes for forage wherever it wants:
the wise person, valuing freedom,
wanders alone
like a rhinoceros.

In the midst of companions
-- when staying at home,
when going out wandering --
you are prey to requests.
Valuing freedom,
wander alone
like a rhinoceros.

There is sporting and love
in the midst of companions,
and abundant fondness for offspring.
Feeling disgust
at the prospect of parting
from those who would be dear,
wander alone
like a rhinoceros.

Without resistance in all four directions,
content with whatever you get,
enduring troubles with no dismay,
wander alone
like a rhinoceros.

They are hard to please,
some of those gone forth,
as well as those living the household life.
Shedding concern
for these offspring of others,
wander alone
like a rhinoceros.

Cutting off the householder's marks [hair and beard],
like a kovilara tree
that has shed its leaves,
the prudent one, cutting all household ties,
wander alone
like a rhinoceros.

If you gain a mature companion,
a fellow traveler, right-living and wise,
overcoming all dangers
go with him, gratified,
mindful.

If you don't gain a mature companion,
a fellow traveler, right-living and wise,
wander alone
like a king renouncing his kingdom,
like the elephant in the Matanga wilds,
his herd.

We praise companionship
-- yes!
Those on a par, or better,
should be chosen as friends.
If they are not to be found,
living faultlessly,
wander alone
like a rhinoceros.

Seeing radiant bracelets of gold,
well-made by a smith,
clinking, clashing,
two on an arm,
wander alone
like a rhinoceros,

[thinking:]

"In the same way,
if I were to live with another,
there would be careless or abusive talk."
Seeing this future danger,
wander alone
like a rhinoceros.

Because sensual pleasures,
elegant, honeyed, & charming,
bewitch the mind with their manifold forms --
seeing this drawback in sensual strands --
wander alone
like a rhinoceros.

"Calamity, tumor, misfortune,
disease, an arrow, a danger for me."
Seeing this danger in sensual strands,
wander alone
like a rhinoceros.

Cold and heat, hunger and thirst,
wind and sun, horseflies and snakes:
enduring all these, without exception,
wander alone
like a rhinoceros.

As a great white elephant,
with massive shoulders,
renouncing his herd,
lives in the wilds wherever he wants,
wander alone
like a rhinoceros.

"There's no way
that one delighting in company
can touch even momentary release."
Heeding the Solar Kinsman's words,
wander alone
like a rhinoceros.

Transcending the contortion of views,
the sure way attained,
the path gained,

[realizing:]

"Unled by others,
I have knowledge arisen,"
wander alone
like a rhinoceros.

With no greed, no deceit,
no thirst, no hypocrisy --
delusion and blemishes
blown away --
with no inclinations for all the world,
every world,
wander alone
like a rhinoceros.

Avoid the evil companion
disregarding the goal,
intent on the out-of-tune way.
Don't take as a friend
someone heedless and hankering.
wander alone
like a rhinoceros.

Consort with one who is learned,
who maintains the Dhamma,
a great and quick-witted friend.
Knowing the meanings,
subdue your perplexity,
[then] wander alone
like a rhinoceros,

Free from longing, finding no pleasure
in the world's sport, love, or sensual bliss,
abstaining from adornment,
speaking the truth,
wander alone
like a rhinoceros.

Abandoning offspring, spouse,
father, mother,
riches, grain, relatives,
and sensual pleasures
altogether,
wander alone
like a rhinoceros.

"This is a bondage, a baited hook.
There is little happiness here,
next to no satisfaction,
all the more suffering and pain."
Knowing this, circumspect,
wander alone
like a rhinoceros.

Shattering fetters,
like a fish in the water tearing a net,
like a fire not coming back to what is burnt,
wander alone
like a rhinoceros.

Eyes downcast, not footloose,
senses guarded, with protected mind,
not oozing -- not burning -- with lust,
wander alone
like a rhinoceros.

Taking off the householder's marks [lay clothing],
like a coral tree
that has shed its leaves,
going forth in the ochre robe,
wander alone
like a rhinoceros.

Showing no greed for flavors, not careless,
going from house to house for alms,
with mind not enmeshed in this family or that,
wander alone
like a rhinoceros.

Abandoning barriers to awareness,
expelling all defilements -- all --
non-dependent, cutting aversion,
allurement,
wander alone
like a rhinoceros.

Turning your back on pleasure and pain,
as earlier with sorrow and joy,
attaining pure equanimity,
tranquility,
wander alone
like a rhinoceros.

With persistence aroused
for the highest goal's attainment,
with mind not smeared, not lazy in action,
firm in effort, with steadfastness and strength arisen,
wander alone
like a rhinoceros.

Not neglecting seclusion, absorption,
constantly living the Dhamma
in line with the Dhamma,
comprehending the danger
in states of becoming,
wander alone
like a rhinoceros.

Intent on the ending of craving and heedful,
learned, mindful, not muddled,
certain -- having reckoned the Dhamma --
and striving,
wander alone
like a rhinoceros.

Not startled, like a lion, at sounds.
Not snared, like the wind in a net.
Not smeared, like a lotus in water:
wander alone
like a rhinoceros.

Like a lion -- forceful, strong in fang,
living as a conqueror, the king of beasts --
resort to a solitary dwelling.
Wander alone
like a rhinoceros.

At the right time consorting
with the release through good will,
compassion,
appreciation,
equanimity,
unobstructed by all the world,
any world,
wander alone
like a rhinoceros.

Having let go of passion,
aversion,
delusion;
having shattered the fetters;
undisturbed at the ending of life,
wander alone
like a rhinoceros.

People follow and associate
for a motive.
Friends without a motive these days
are rare.
They are shrewd for their own ends, and impure.
Wander alone
like a rhinoceros.

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