CHAPTER X

Societies, Institutions, Art and Literature during 20th century in U.P.

(A) Societies and Institutions. 199
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(A) SOCIETIES AND INSTITUTIONS

Scientific, organised and systematic manner is required to make a movement successful. Buddhism had no royal or state patronage in India so it is only due to the emergence of Buddhist societies and institutions that Buddhism could be revived in 20th century.

The Maha Bodhi society was the first Buddhist society to be established in modern India. It was established by Anagarika Dharmapala on 31st May, 1891 primarily with a view to resuscitate the Maha Bodhi Temple at Bodh Gaya which had been converted into a Hindu Shiva Temple.

The Buddhist society of India (Bhartiya Baudha Maha Sabha) established by Dr. Ambedkar in 1956 is working hard amongst the neo-Buddhists. Since 1980 Bhartiya Baudha Mahasabha under the Presidentship of Shri J.N. Aditya is working hard to spread Buddhism.

AKHIL BHARTIYA AMBEDKAR YUVAK SANGH, MORADABAD:
It was founded in 1968 by Shri. Mohar Singh at Moradabad.

ALL INDIA DR. AMBEDKAR MEMORIAL ASSOCIATION, RAMPUR
It was founded by Shri. Chandra Pal in 1987 at Rampur.

AMBEDKAR MANAV SEVA MISSION SAMITI, BULANDSHAHR
It was established in Bulandshahr by Dr. Devi Singh Ashok in 1986. Its first President was Smt Aruna Ashok and after her demise her son Mr. B.P. Ashok was appointed President. It has established a Buddha Vihar and a Jr. High School at village Sarai, Siyana Bulandshahr.

ANCIENT BUDDHIST SOCIETY :-
Established in 1938 at Buddhapuri, Baburwa, Kanpur Acharya Ishwar Dutt Medharthi an Shri. S.V. Sonkar have been associated with it.

2. Interview with Shri. Kishan Lal Gautam on 08.09.96
3. Interview with Shri. Chandra Pal, Adhyaksha, Zila Panchayat on 20.06.97 at Rampur.
BABA SAHEB KALAYAN SAMITI, GONDA:
It was founded in 1995. Shri. Hanuman Prasad is its President\(^1\).

BUDDHA DHRAMANKUR SABHA, LUCKNOW:
Established in 1915. Bhante G. Pragyanand is its present President\(^2\).

BAUDH DHARMA SANGH:
It is associated with Nilgaon, Budaun Shri Kshetra Pal Singh has been associated with Baudhka Samaj Kalyan Samiti, Budaun, U.P. Bhante Pragya Prabhakar is its President Dr. D.S. Ashok and Kranti Ashok are its vice President Shri. Atul Kumar is its secretary\(^3\).

BAUDDHA SAMITI, MATHURA:
It was started in 1994 in Buddha Vihar Laxminagar by Shri Jagjivan, Shri Suresh Chandra and Shri Amar Singh.

BAUDDHA UTTHAN SABHA, MATHURA:
It was started in 1984 by Dr. Chandar Sahay Suman, Shri. Damodar, Shri Nimesh and Shri. Man Sahaya\(^4\).

BHARTIYA BAUDDHA MAHASABHA U.P:
It was founded in 1981, on 14\(^{th}\) February at Aitmadvpur, Agra. It has cooperated in the Bodhagaya Mukti Andolan. It welcomed on 6\(^{th}\) February 1994 the Chinese Buddhist representatives. It has published many journals e.g. Prerna Punj and Dhamma Sandesh. Recently 7.4.96 it has started Bodhstitva Dr. B. R. Ambedkar Sanskritik Exam Shaikshik Sansthan at village Ibrahimpur Junaidpur and Maujpur Paragna, Khurja, Bulandshahr It has been celebrating the festivals of Buddhists, specially Buddha Purnima, Dr. Ambedkar’s Birthday, Ashok Vijay Dashmi, Anagarika Dharmapala’s birthday. Shri J.N. Aditya is its President. Its head quarter is at Ashok Pustakalaya, Siddharthanagar (Jhakar Kati) G.T Road Kanpur. Shri. S.D. Bhanu, Shri. R.C. Saroj, Shri. G.S. Gautam, Shri. Shiv Nath Ram Gautam, Shri. Premi ji Baudha, Shri. man Singh Gautam, Shri. and Shri. R. R. Surya are closely associated with the activities of Bhartiya Baudhka Mahasabha Uttar Pradesh.

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1. Interview with Shri. Hanuman Prasad on 28.08.96 at Gonda.
2. Interview with Bhante Pragyanand on 26.10.96 at Lucknow.
It has 12 wings
- Anushasan Samiti (Disciplinary Committee)
- Finance Committee
- Education Committee
- Youth and Child Development Committee
- Cultural Development Committee
- Statistical and Cultural Preservation Fund Committee
- Sanskara and Vipasyana Committee
- Samta Sainik Dal
- Women Welfare Committee
- Anti exploitation and Co-ordination Committee
- Publication Committee
- Legal Cell

BHARTIYA BAUDDHA PARISHAD, LUCKNOW:
It was started in 1975 under the chairmanship of Dr. Angne Lal to spread the message of compassion, love fraternity, amity and non-violence.

BHARTIYA BUDDHIA SAMITI, LUCKNOW:
It was established in 1916 founded by Late Ven. Bhadant Bodhanand Mahasthavir, Bhante G. Pragyanand is the present President.

BHARTIYA BAUDDHA SHIKSHA PARISHAD, LUCKNOW:
Bhante G. Pragyanand is one of its founders. He is General Secretary of this Parishad since 1964.

BHARAT RATNA DR. AMBEDKAR MAHASABHA, LUCKNOW:
Its headquarters is situated in front of Vidhan Sabha Lucknow. It was founded in 1998-1990. It organised many meetings and Seminars on topics related to Dr. Ambedkar’s contribution. Bhante G.Pragyananad was its first President, Shri. P.N.Maurya was its first secretary. Dr.A.Lal, Shri. Devi Dayal I.A.S, Shri. Chotey Lal I.P.S., Dr.D.S.Ashok I.P.S., Shri. Jangi Singh I.P.S., Shri. S.R.Dara Puri I.P.S., Shri. B.P. Ashok, Smt Beena Maurya, Shri. K.M. Sant I.A.S., Shri. Gautam Jayant were associated with it.

1. Dharma Sandesh, Page 6, Chief Editor- J.N. Aditya, Published by Bhartiya Bauddha Mahasabha Uttar Pradesh, 1997.
2. Interview with Shri. G. Pragyanand on 26.10.96 at Lucknow.
After two or three years on account of the dispute among the claimaints for the post of Presidency, it has ceased to exist and the office of the Mahasabha has been locked for indefinite period\(^1\).

**BHM SENA:**

It is working at Hardwar. Shri Mehar Chand is its President\(^2\).

**DHAMMA DESHNA SANGH, RAMPUR:**

Dhamma Deshna Sangha was founded on 21\(^{st}\) May, 1994. Mr. B.S. Satyarthi founded it. It has 21 members at present. Its aim is to spread Buddhism. It has been successful in inspiring 600 families to embrace Buddhism. Mr. B.S. Satyarthi has been instrumental in spreading Buddhism through this Sangha to a great extent.

The member of this Sangha met every month and discuss the matters relating to the spread of Buddhism\(^3\).

**DR. AMBEDKAR ANUYAYI PARISHAD, FIROZBAD:**

Shri Dheer Singh Baudhda is its President. It has been working sincerely for the cause of Buddhism in District Firozabad.\(^4\)

**DR. AMBEDKAR EMPLOYEE MANCH, ETAWAH:**

Its founder is Shri. Gyani Ram Sant\(^5\).

**DR. AMBEDKAR JANMA SHATABDI SAMITI, GONDA:**

It was founded in 1990 with its President Shri. R.A. Chaudhary and General Secretary Shri. Ramesh Kumar Gautam\(^6\).

**DR. AMBEDKAR KARYAKRAMA SAMITI, HARDWAR:**

It was founded in 1990. It makes arrangements for Buddhist ceremonies\(^7\).

**DR. AMBEDKAR SHIKSHA ANDOLAN, SHAHJAHANPUR:**

It has been founded by Shri. Amar Chandra Jauhar. Shri. Siya Ram Dinkar, Shri. Mahendra Singh Dinkar an Shri.

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1. Interview with Shri. Chandra Pal I.A.S. on 26.10.96 at Lucknow.
2. Interview with Shri. Mehar Chand on 08.09.96 at Hardwar.
3. Interview with Shri. B.S. Satyarthi on 20.06.96 at Rampur.
4. Interview with Shri. Dheer Singh Baudhda on 16.10.96 at Firozabad.
5. Interview with Shri. Gyani Ram Sant on 10.11.96 at Etawah.
6. Interview with Shri. Ramesh Kumar Gautam on 28.08.96 at Gonda.
7. Interview with Shri. Kishan Singh P.F.S. on 08.09.96 at Hardwar.
The Office of Maha Bodhi Society of India
Sarnath
Sangh Pal Gautam also cooperate in this regard. Smt. Vijay Laxmi is the chairperson of the women branch of this organization.

**DR. AMBEDKAR VICHAR MANCH MATHURA:**

Its office is at Laxminagar Buddha Vihar. Shri. Amar singh, Shri. Parashuram, Shri. P. D. Maurya, Shri. R.C. Baudha, Shri. G.P. Baudha are associated with it. It was established in 1983.

**DR. BHIM RAO AMBEDKAR SEWA SAMITI, ALMORA:**

Shri. Mohan Ram Arya is its President. Other workers are Shri. L.M. Pethsheli, Dr. Krishna Bairathi, Om Prakash Chauyal, Dr. Yogeshwar Singh, Pushpa Arya, Bahadur Ram Arya, Mohan Ram, Nandram Arya, and Ramesh Chandra Bhoj. It was founded in 1990.

**MAHA BODHI SOCIETY OF INDIA:**

It was established by Anagarika Dharmapala on 31st May, 1891 primarily with a view to resuscitate the Maha Bodhi Temple at Bodh Gaya. The first President of the Maha Bodhi society was Pradhana Nayaka H. Sumangala Maha Thera of Ceylon. In 1916 Sir Ashutosh Mookerji was elected its first President in India. After Sir Ashutosh’s death in 1924, Sir M.N. Mukherjee became, the society’s President and continued to hold this position till his death in 1942. He was succeeded by Shyama Prasad Mookerjee who died at 1953. In 1953, H.H. the Chogyal of Sikkim became the President. Devapriya Valisinha who passed away on Aug. 4, 1968 was the general secretary of this society for more than 35 years, i.e. from 1933 to 1968. Ven H. Jinaratana Nayaka Maha There also remained its General Secretary.

The Maha Bodhi Society has made a lot of contribution to the revival of Buddhism. The flourishing condition of a number of ancient Buddhist Shrinies which meets the eye today is directly or indirectly, the result of the hard work of the devoted and selfless workers of this society. The main branches of Maha Bodhi society in U.P. are established at Lucknow, Siddharthnagar and Sarnath.

Venerable Anagarika Dharmapala, Shri. Dev Priya Valisinghe, Ven. Dr. M. Jinaratana Naya Mahathero, Ven. Dr. P. Gunaratana Nayaka Thero, Ven. M. Wipulsara Mahathero have done a lot for Buddhism through this organization.

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1. Interview with Shri. Amar Chandra Jawahar on 12.09.96 at Shahjahanpur.
2. Interview with Shri. Parashurama on 20.04.97 at Mathura.
3. Interview with Shri. Mohan Ram Arya on 14.08.96 at Almora.

Venerable Bodhananda Mahathero was also associated with this organization. Presently Ven. G. Pragyanand is the head of the Risaladar Park, Lucknow center.

Venerable K. Sirinivasa Nayaka Thero and Ven. M. Assaji Thero have been associated with Nawgarh centre.

The Maha Bodhi Society derives its name from the tree under which about two thousand five hundred and thirty five years ago, at Buddha Gaya, the great being, Gautama Buddha, took his adamantine seat (Vajrasana) and visualised the truth, the reality.

This tree was an Asvattha (Ficus Religiosa), which was sanctified by Siddhartha Gautama’s attaining supreme knowledge (Bodhi) beneath its shade. Thenceforth, it became known as the Bodhi tree in India and Bo-tree in Sri-Lanka. Today the word Bodhi has become internationally known term or noun in connection with the Buddhist activities.

Maha Bodhi society, a true missionary organization of the type which the founder of the religion had in his mind and carried out literally the direction given by the Buddha in the memorable words:-

"Go Ye, O Bhikkhus, and wander forth for the benefit of the many for the welfare of the many, out of compassion for the worldly beings, for the benefit, good and happiness of man an Gods. Do not two of you set forth in the same direction. Proclaim, O Bhikkhus, the doctrine, excellent in the beginning, excellent in the middle and excellent at the end-true in its meaning, true in its letter preach ye, a life"
Painting by Mr. Kostru Nosu of Japan
inside Mulagandha Kuti Vihar

* With gratitude from Sarnath by D.W. Thero.
Religion has been the most powerful and important factor not only giving birth to the most of the art but also sometimes dominating the whole range of classical art in almost all countries as in India. General features of Buddhist art during 20th century:-

1. Lord Buddha and Dr. Ambedkar are the main subjects of Buddhist art. A few statues of local staunch Buddhists are also available. Dharma Chakrapravartana image is very popular.

2. Seated Buddha, standing Buddha and Dr. Ambedkar holding the constitution in left hand are mainly found in U.P.

3. Cement, Brass, Marble and Clay have been used as the material for statues. Small statues of brass at Moradabad and Mathura are very popular.

4. There are three qualities of statues the best quality of statues have been installed in big cities. They have been established either by the government or by some reputed organizations. The best quality small statues are available in drawing rooms of so many Hindus, Buddhists etc. It does not matter whether they are Buddhists or not every India regards Buddha as a symbol of goodness and compassion. Medium quality of statues have been installed in small districts and town areas. The poor qualities statues have been established in rural areas by local committees. The third quality represents blind dedication to their hero i.e. Dr. Ambedkar.

5. Wall paintings depicting the scenes from Buddha’s life are found in some Buddha Viharas and Hindu temples also as the Hindus also believe that Buddha was an Avatara of Vishnu.

6. Beautiful posters and calendars of Lord Buddha and Dr. Ambedkar are very popular. They are easily available in every city of U.P.

7. The beautiful Ajanta style frescoes in the Mulgandha Kuti Vihara were painted by the famous Japanese artist, Mr. Kostesu Mosu who spent about three years in executing the work in 1932-35.

8. The image of Lord Buddha at Sarnath.

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1. The Maha Bodhi Centenary Volume Page 209
Lord Buddha & his five disciples

Statue of Dharmapala Sarnath

*With gratitude from Sarnath, by D. Wimala Thero

205A
Endowed with all the ten paramitas, this outstanding image radiates the master’s adamant resolve and strength, combined with complete equanimity, compassion and tender grace. The inspired artist of this masterpiece has caught the moment when the great teacher who had achieved supreme exertion, felt overwhelmed with compassion for the suffering humanity and condescended to turn the wheel of law by expounding the four noble truths discovered by him to his five old and trained disciples. The momentous events of the first sermon and the founding of the Buddhist Sangha are immortalised in this unique sculpture by representing the Buddha seated gracefully in Vajraparyankasana and delivering the first sermon to the fine disciples who figured on the pedestal with the revolving wheel (Dharmachakra) in its centre flanked by a pair of gazelles, emblematic of the deer park at Sarnath combining elemental strength with tender grace and subtle delicacy with transcendental sublimation, this luminous image indeed constitutes a masterpiece of the India, may world art, enshrining the noble teachings of Lord Buddha.

Professor N.K. Bhagwat (1887-1962), a worthy disciple of Dharmanand Kosambi, was another Pali scholar of distinction.

(C) BUDDHIST LITERATURE:

In ancient days, the literary treasures of Buddhism were mostly preserved in the monasteries. When the monasteries fell prey to vandalism and Buddhism declined, the Buddhist literature also disappeared. Thus whatever Pali and Sanskrit Buddhist literature we now have, it has come to us from Ceylon, Burma, Nepal and Tibet – where it was preserved with care and reverence.

The researches of the western scholars, particularly the works of early Indologists like sir William Jones (1746-94) and Sir A. Cunningham (1814-1893) who unearthed the priceless treasures of Buddhism, brought about an awakening among the Indian scholars as well. The pioneer scholar was Rajendra Lal Mitra. In the year 1892, S.C. Das, H. P. Shastri and others founded the Buddhist text society at Calcutta.

1. Samath Page,10, By Deyawala Wimala Thero Published by Mahabodhi Society of India 1998.
2. Buddhism in Modern India, 104, By D.C. Ahir.
The first Pali scholar of repute in India was Satish Chandra Vidyabhusan who was the first Indian to obtain an M.A. degree in Pali from the Calcutta university in 1901 where a new department of Buddhist studies had been established. Dr. Vidyabhushan’s emphasis on logic and philosophy revolutionised in Buddhism.

Dr. Beni Madhab Barua (1888-1948) was another eminent Indian scholar who contributed much to the Buddhist philosophical studies. Dr. B.C. Law, a worthy colleague of Dr. Barua, has to his credit more than fifty volumes.

Dr. Nalinaksha Dutt succeeded Prof. Barua as the head of the Pali Department at Calcutta University, enriched the Pali studies. His publication ‘Buddhist Facts in India’ is worthy of note. Dr. Nalinaksha Dutt has worked as the chairman of the Editorial Board of the Maha Bodhi, monthly journal.

The first Indian scholar to introduce Pali in Devanagari script was the late Prof. Dharmamanda Kosambi (1876-1997). His greatest work was the Devanagari edition of the Visuddhimagga, which was published in 1940.

Coming to modern Indian languages we find that to begin with the sacred scriptures were translated by various savants. The real help to the masses, however, came from the literature written in simple and intelligible modern languages. The pioneer in this field was Mahapandit Rahul sankrityayan (1893-1963), the giant intellectual and creator of enormous Buddhist literature (about 175 books and pamphlets) in Hindi, the National language of India.

Bhadant Anand Kausalyayan (1905-1988) was also a great Buddhist scholar. He was inspired by Rahul Sankrityayan. He wrote dozens of books. Ven. Dr. Dharmarakshita also wrote more than 25 books.

The large mass of canonical and non-canonical literature produced by various savants and scholars in the wake of the Buddhist renaissance has had its effect on the other India writers as well.

Among a host of literary figures whose writings echo the Buddhist themes, the prominent ones are: Gurudev Rabindranath Tagore, Acharya Chatusren Shastri and Yashpal.

Pali, the language of the Tripitaka is once again a living language in India. The study of Pali is closely associated with the revival movement. The Calcutta University was the first university to establish separate Pali Department. The first M.A. degree in Pali was awarded by this university in 1901. In Banaras, Allahabad and Lucknow universities of Uttar Pradesh adequate arrangements exist for teaching Pali. As for the teaching of Pali in the schools, Pali has been recognized as one of the classical languages in Uttar Pradesh. The Dhammapada is the most popular text with the translators. It is worth nothing that since the beginning of the 20th century nearly 500 books have been written by Indian authors. Of all these works, Dharmananda Kosambi’s Marathi work ‘Bhagwan Buddha’ is the most translated work. Dr. B. R. Ambedkar’s famous work ‘The Buddha and His Dhamma’ (commonly Known as Buddhist Bible) is studied with reverence by the Indian. Buddhists it has been translated into Hindi by Ven Bhadant Anand Kausalyayan 1.

Besides a select list of Pali, Sanskrit, Hindi and English books monthly journals and annual journals are being published in every district of Uttar Pradesh. Some of the literary works are not published in U.P. but they are early available in U.P. and have spread Buddhism in the state. A list of literary works is given here.

(1) PALI SCRIPTURES

Till recently, India did not possess, the sacred scriptures of the Buddhists in any modern script. Thanks to the co-operation of the Government of India and the Government Bihar, India has now the entire Pali Canon in Devanagari Script. It has been published by the Pali publication Board, Government of Bihar, Nalanda under the General Editorship of Ven. Jagdish Kashyap. Each volume has been prefaced with a brief introduction in Hindi and English.

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1. Buddhism in Modern India Page 108, by D.C. Ahir
A- The Pali Tipitaka (Tripipta) in Devanagri script has the following 41 volumes of about 400 pages each:

1. SUTTA PITAKA:

1. Digha Nikaya in 3 volumes.
2. Majjhima Nikaya in 3 volumes.
3. Samyutta Nikaya in 4 volumes.
4. Anguttara Nikaya in 4 volumes.
5. Khuddaka Nikaya, which contains the following fifteen books:
   - Khuddakapatha
   - Dhammapada
   - Udana
   - Itivuttaka
   - Suttanipata
   - Vimanvatthu
   - Pettavatthu
   - Theragatha
   - Therigatha
   - Jataka
   - Niddesa
   - Patisambhidamagga
   - Apadana
   - Buddhavamsa, and
   - Cariyapitaka

   In one Volume

(II) VINAYA PITAKA:

- Mahavagga
- Cullavagga
- Parajika
- Pacittiya
- Parivara

(III) ABHIDHAMMA PITAKA:

- Dhammasangani
- Vibhanaga
- Dhatukatha
- Puggalapannati
The following are the translations so far published in Hindi.

1. ANAND KAUSALAYAYAN, BHADANT, VEN.:
   - Anguttara Nikaya-Parts I-IV.
   - Jataka – Parts I-IV.
   - Abhidhammathsangho
   - Dhammapada.¹

2. CHANDRIKA PRASAD JAGIASU:
   - Dhammapada (Translation with Atthakatha)
   - Bhimayana

3. DHAMARAKSHITA, DR. VEN.
   - Samyutta Nikaya, Parts I-II
   - Dhammapada (Translation Only)
   - Dhammapada (Text and Translation)
   - Dhammapada (Text and Translation with legends)
   - Iti Vuttaka
   - Mahaparinirvana Sutta.

4. DHAMMARATNA, DR. VEN.
   - Sutta Nipata (Text and Translation)
   - Khuddak Path (Text and Translation)
   - Ther Gatha (Translation)

5. INDER, PROF.
   - Dhammapada

6. JAGDISH KASHYAP, VEN.
   - Samyutta Nikaya Parts I-II.
   - Udana

¹ Buddhism in Modern India, Page 109, by D.C. Ahir, 1972.
² Mahan Dhanima Duta, Part II P-50, by Bhante Gyan Ratna, Buddha Vihar & Prabandhak Samiti.
7. **KITIMA, VEN.**
   - Sigala Sutta (Text and Translation)
   - Mahaparinirvana Sutta (Text and Translation)

8. **PRAGYANAND, G. VEN.**
   - Kalama Sutta

9. **RAHUL SANKRITYAYAN**
   - Digha Nikaya
   - Majjhima Nikaya
   - Vinaya Pitaka
   - Ambatth-Sutta
   - Dhammapada (Pali Text, Sanskrit Text and Translation)
   - Khuddaka Nikaya (11 books with the exception of No. 10-13)

10. **UPADHYAYA BHARAT SINGH**
    - Theri-gatha (Translation)

11. **VANSHINARAYAN LAL**
    - Dhammapada (In Poetry)

(A) **SCRIPTURES IN ENGLISH**

1. **Dhammapada** –
   Pali text in Devanagri Script with English translation. Pali text in Roman Characters with an English translation. English translation only.
   -by C. Kundan Raja.

2. **Dhammapada** –
   Pali text, in Devanagari Script with introduction, English translation and notes.
   -by P.L. Vaidya.

3. **Dhammapada** –
   Pali text, in Devanagari script with introduction, English translation and notes
   -by N.K. Bhagwat.

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3. Buddhism in Modern India, Page 110, by D.C. Ahir.
4. The Dhammapada –
   Pali text, in Roman characters, with introductory essays, English translation and notes
   -by S. Radhakrishnan

5. Dhammapada –
   Translation by Bhikkhu Buddharkhita.

6. Prakrit Dhammapada –
   with translation and notes
   -by B.M. Barua.

7. Sermons and Sayings of the Buddha –
   The Buddha’s teachings drawn from Digha Nikaya, Majjhima – Nikaya and other original sources and presented in simple lucid language.
   -by Sudhakar Dikshit.

8. Cariya Pitaka –
   Text in Devanagri Script with English translation.
   -by B.C. Law.

9. Datthavamsa –
   Text in Devanagri script with English translation.
   -by B.C. Law.

10. Buddhavamsa –
    Translation
    -by B.C. Law.

11. Sasanavamsa –
    Translation
    -by B.C. Law.

12. Katha –
    Vatthu (Debates Commentary)
    – Translation by B.C. Law.

13. Sutta –
   nipata
    -by Prof. P.V. Bapat.

14. The Kalama Sutta –
    -Translation by Ven. Soma Thera.

15. Sakka’s Quest –
    Translation of Sakka – Panha Sutta
    -by S. Sister Vajira

16. Arthapada Sutra –
    A Translation of the Chinese version of the Pali Atthakavagga
    -by P.V. Bapat.

2. Ibid.
   -by Prahlad Pradhan.
2. Abhidharmakosa Samucchaya, Sanskrit text in Devanagari Script prepared from the Tibetan  
   -by Prof. Prahlad Pradhan.
   -by Rahul Sankrityayan.
4. Abhidharmamrta – Losa – Karika, Full text based on an actual Sanskrit text  
   -by Dr. V.V. Gokhale.
5. Abhidharmamrta by Ghosal – Translated into Sanskrit form the Chinese  
   -by Shanti Bhikshu Shastri.¹
6. Abhidharma – Pradipa – Prepared from the Tibetan  
   -by Prof. Padmanabh Jaini.
7. Abhisamacarika –  
   -by Dr. B. Jinananda.
8. Advayavajra – Sangraha –  
   -by Mahamahopadhyaya Hara Prasad Shastri.
9. Alambana – Pariksa and its Vritti by Dinnaga- retranslated from Tibetan into Sanskrit and edited  
   -by Prof. N. Aiyaswamy Shastri.
10. Asta – Sahasrika – Prajna – Paramita- translated  
   -by Hara Prasad Shastri.
11. Bodhicaryavatara by Santideva –  
   by Sarat Chander Das.  
   (Hindi Translation by Shanti Bhikshu Shastri).
   retranslated into Sanskrit from the Chinese  
   by Shanti Bhikshu Shastri.
13. Buddha Charit by Asvaghosha - Sanskrit text and Hindi translation by  
   Surya Narayan Chaudhary.

¹. Ibid, Page 114.
14. Catuhastika of Aryadeva – retranslated from Tibetan into Sanskrit and edited by
   - Vidyushekhar Bhattacharya Shastri.¹

   - by P.B. Patel.

16. Dharmottara – Pradipa of Durveka, edited
   - by Prof. Mulavana.

17. Dvadasamukha – Sastra by Nagarjuna – retranslated into Sanskrit and edited
   - by Aiyaswamy Shastri.

18. Gilgit Manuscripts in eight volumes, including Vinaya – Vastu of the Mula – Sarvastivada School
   - by Dr. Nalinaksha Dutt.

19. Jatakamala by Aryasura – Sanskrit text and Hindi translation
   - by Surya Narayan Chaudhary.

   - by Dwivedi and Bhatt.

   - by Shanti Bhikshu Shastri.

22. Karatalaratna by Bhavaviveka – retranslated into Sanskrit from the Chinese.
   - by Aiyaswamy Shastri.

23. Lalitavistara – Sanskrit text critically edited in Devanagari with introductions in English and Hindi.
   - by P.L. Vaidya.

   - by Rajendra Lal Mitra.²

25. Madhyamika – Vrtti of Nagarjuna – retranslated from Tibetan into Sanskrit and edited.
   - by Vidyushekhar Bhattacharya.

   - by Vidyushekhar Bhattacharya.

   - by Sujitkumar Mukhopadhyaya.

28. Nyayapravesa, (Treatise on Buddhist logic) edited
   - by A.B. Dhruv.

29. Pancavimasti Pranjaparamita, edited
   - by Nalinaksha Dutt.

¹. Ibid, Page 115
². Ibid. Page 116
   -by Rahul Sankrityayan.
   -by Anukul Chandra Banerjee.
32. Sadhana mala – edited  
   -by B. Bhattacharya.
   -by Nalinaksha Dutt.
34. Saundarnanda by Asvaghosha – Sanskrit text and translation.  
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1. See Durbai Ki Awaz; Editor Shri Ramji Lal.
5. See Kailash Bharati, Jan 1993, Editor G.C.L Bodhi.
7. See Republican Times, April, 1992, Editor Raghuvir Singh.
39. **Buddha Bandhu**
   Started In : - 1977.
   Started by : - Orai Jalaun. Nag Times
   Editor : - Shri. T.P. Azad.
   Published from : - Sitapur.¹

40. **Shoshit Samta**
   Editor : - Shri. L.R. Kain.
   Published from : - Meerut.²

41. **Shoshit Darpan**
   Editor : - Shri. Shiv Dayal Singh Chourasia.
   Published from : - Lucknow.³

42. **Dalit Kesri, Fortnightly**
   Started from : - Sadar Cantonment Allahabad.
   Editor : - Shri. S. Rav Sajivan Bauddhacharya.
   Publisher : - Shri. S. Rav Sajivan Bauddhacharya.⁴

43. **Dalit Jan Udgar, Fortnightly**
   Editor : - Ms. Subhadra Devi.
   Publisher : - Ms. Subhadra Devi.
   Printer : - Ms. Subhadra Devi.
   Published from : - Mainpuri.⁵

44. **Ambedkar Ujala Weakly**
   Editor : - Shri. Hari Singh Maurya.
   Published from : - Amroha, Jyotiba Phule Nagar.⁶

¹ See Buddha Bandhu, April 1994, Editor T.P. Azad.
⁴ See Dalit Kesri, Jan 1986, Editor S. Rev. Sajivan.
⁵ See Dalit Jan Udgar, 15 Jan 1987, Editor Mr. Subhadra Devi.
⁶ See Ambedkar Ujala Weakly 7 Jan 1985, Editor H.S. Maurya.
45. **Lakshya Sandhan**  
Editor :-  Shri. Rameshwar Pawan (Advocate).  
Published from :-  Bahraich.¹

46. **Border Observer**  
Editor :-  Shri. Ram Autar Gautam.  
Published from :-  Gonda.²

47. **Bhaujan Digdarshak, Weekly**  
Editor :-  Shri. Ramsamujh.  
Started In :-  1990.³

48. **Anarya Bharat, Fortnightly**  
Editor :-  Shri. Sunder Lal Sagar.  
Started In :-  1990.  
Published from :-  Mainpuri.  
Presently Editor :-  Shri. Ajay Sagar.⁴

49. **Bhim Sainik Weekly**  
Editor :-  Shri. P.S. Maurya.  
Started In :-  1970.  
Published from :-  Meerut.⁵

50. **Dalit Chetna, Weekly**  
Editor :-  Shri. Moti Ram Shastri.  
Started In :-  1978.  
Published from :-  Lucknow.⁶

51. **Mook Bharat, Fortnightly**  
Editor :-  Shri. Kanval Bharti & Chief Editor Shri. Ramesh Prabhakar.  
Started In :-  14th April, 1980.⁷

¹. See Lakshya Sandhan, Nov, 1986, Editor Rameshwar Pawan.  
². See Border Observer, 1995 Jan, Editor R.A. Gautam.  
⁴. See Anarya Bharat, Jan 1991, Editor – Sunder Lal Sagar.  
⁵. See Bhim Sainik Weekly 6 March 1996, Editor P.S. Maurya.  
⁶. See Dalit Chetna, weekly 7 Feb 1995, Editor Shri Moti Ram Shastri.  
52. **Samta, Weekly**
   Published by: :-
   Published In: :-
   Published from: :-
   Shri. Hari Prasad Tamta.
   1934.
   Almora.¹

53. **Parivartan Fortnight**
   Published by: :-
   Published In: :-
   Published from: :-
   Shri. Ajudhyanath Dandi.
   1950.
   Aligarh. (Its founder was Shri. Parasram Dharmveer)²

54. **Sinhanad Weekly**
   Editor: :-
   Founded by: :-
   Founded In: :-
   Shri. Sunder Lal Sagar.
   Shri. Dayanand.
   1957.³

55. **Shoshit Pukar Weekly**
   Chief Editor: :-
   Started In: :-
   Published by: :-
   Published from: :-
   Shri. Satya Vir Singh Premi.
   1966.
   Shri. Balveer Singh Azad
   Bulandshahr.⁴

56. **Zamin Ke Tare**
   Published by: :-
   Published In: :-
   Published from: :-
   Shri. Mewa Ram Mahashay.
   1962.
   Aligarh. (Shri. Ram Charan Singh is the new editor)⁵

57. **Swadhin Bharat Weekly**
   It was first time published in 1968 from Aligarh. Now it is not published.

58. **Samta Shakti/Bhaujan Adhikar**
   Shri. Mohan Das Naimishray started these two papers. The former was weekly and the latter was a fortnight.

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¹ See Samta Weekly, 14 Feb, 1950 Editor H.P. Tamta.
² See Parivartan, 14 Sept 1951, Editor A.N. Dandi.
³ See Sinhanad Weekly, 7 March 1958, Editor S.L. Sagar.
⁴ See Shoshit Pukar Weekly, 7 Oct, Editor S.V.S. Premi.
⁵ See Zamin Ke Tare, November, 1963, Editor M.R. Mahashaya.
59. Nirnay, Nirnayak Bhim, Monthly
   In 1977 Nirnay was founded at Kanpur. Dr. Kamaldhari Ph.D was its editor. In 1978 its name was changed to 'Nirnayak Bhim'.

60. Lok Chinta, Weekly
   Shri. D. R. S. Azad of Bulandshahr started it in 1978. It existed only for 6 years.

61. Hind Sainani, Daily
   Started by :- Shri. Durga Prasad Deshmukh
   Editor :- Shri. Amar Singh.
   Sub Editor :- Shri. Satish Chandra.

62. Ambedkar Vikas Patra
   Edited by :- Shri. Hardyal Singh Bhartiya.
   Published from :- Bilari, Moradabad.

63. Adab Ka Panchi
   Edited by :- Shri. Anil Srivastava.
   Published from :- Budaun.

64. Bahujan
   Published from :- Lucknow.

65. Bahujan Prabhat
   Edited by :- Shri. J.P. Shastri.

66. Shosit Samaj
   Edited by :- Shri. Mr. Rahguvar Dayal Mehta & Babu Ram Prajapati

   Published from :- Etawah.

68. Prajna Sahitya
   Published from :- Farrukhabad.

69. Bhojpuri Lok, Awadh Pushpnjali
   Published from :- Lucknow.

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(5) NEW WRITERS AND POETS

DR. SUKHVIR SINGH:
Born at Meerut in 1943, he rose to the Head of Department (Hindi) at Shivaji college of Delhi University. He has written ‘Bayan Bahar’. It is distributed in Delhi and Uttar Pradesh.²

DR. N. SINGH:
Born at Chatarsali Saharanpur in 1956, he is a critic of Hindi literature. He has edited ‘Sateh Se Utthe Hue’ and ‘Dard Ke Dastavez’. Many Buddhist topics are covered in this journal.³

Shri. N.R. SAGAR:
Born at Hasangarh, Etah in 1937, Shri. Sagar is a poet. He was written a poetic compilation ‘Azad Hain Hum’.⁴

DR. PREM SHANKAR:
Born at Shivpuri Aligarh in 1943. He has edited ‘Ambedkar Kavita’ in 6 volumes. He is Asst. Professor at U.P. Academy of Administration, Nainital.⁵

MR. OM PRAKASH VALMIKI:
Born at Village Varia, Mujaffarnagar, he has been writing stories and poetry having Buddhist influence on his creations. He has been associated with ‘Hans magazine. He also worked as the guest editor of ‘Nagsen’ and ‘Prajna Sahitya’ special editions. At present he is working in Electronics Factory, Dehradun.⁶

1. Rashtriya Sahara, 04.08.96, Lucknow.
2. Interview with Dr. Sukhvir Singh on 14.10.96 at Meerut.
3. Interview with Dr. N. Singh on 28.07.96 at Saharanpur.
4. Interview with Shri. N.R. Sagar on 08.11.96 at Etah.
5. Interview with Dr. Prem Shankar on 12.08.96 at Nainital.
6. Interview with Mr. Om Prakash Valmiki on 12.12.96 at Dehradun.
DR. DHARMVEER:
Born at Nagla Tashi, Meerut in 1950, he is a poet, story writer and an IAS officer of Kerala cadre. He has written, ‘Ambedkar Ki Prabhavayadi Vyakhya’ and many other books having Buddhist influence.¹

SHRI. MATA PRASAD:
Born at Macchli Shahr, Jalaun, he has written ‘Acchut Ka Beta’ ‘Dharm Ke Nam Par Dhoka’, ‘Bhim Shatak’ and many other books. Presently, he is the Governor of Arunachal Pradesh.²

SHRI. LAXMI NARAYAN SUDHAKAR:
Born at Athalkada, Mainpuri, in 1938, Shri. Sudhakar has written many poetic works under the yoke of Buddhist philosophy. His two epic works ‘Bhim Sagar’ and ‘Ambedkar Shatak’ have been published recently.³

SHRI. R.D. NIMESH:
Born at Vrinagar village district Etah in 1935 is known by his epic ‘Bhimkathamritakam.’⁴

SHRI. RAM DAS SHASTRI:
Born at Misa Khurd Maraura, district Etah in 1935, Shri. R.D. Shastri is a poet of Hindi language. He shows Buddhist influence in his writings.⁵

SHRI. MANSA RAM VIDROHI:
Born at district Sitapur in 1945, he is a poet. He has written ‘Dalit Pachasa’ and ‘Dalit Manjari.’⁶

SHRI. KUSUM VIYOGI:
Born at Hathras, Aligarh in 1955 Shri. Viyogi is working in Canara Bank. He has written ‘Vyavastha Ke Vishdhar and ‘Vah Padh gai’.⁷

¹. Interview with Dr. Dharmveer on 14.10.96 at Kankar Kheda, Meerut.
². Interview with Shri. Mata Prasad on 25.10.96 at Lucknow.
³. Interview with Shri. L.N. Sudhakar on 10.08.96 at Mainpuri.
⁴. Interview with Shri. R. D. Nimesh on 08.11.96 at Etah.
⁵. Interview with Shri. Ram Das Shastri on 08.11.96 at Etah.
DR. SOHAN PAL SUMANAKSHAR:
He is presently the President of Dalit Sahitya Academy. He has written ‘Sindhu Ghati Bol Uthi and ‘Indrashatak’.1

SHRI. SURAJ PAL CHAUHAN:
Born at Kusavali, Aligarh in 1955. He has written ‘Prayas’ in 1995. He is associated with Akashwani also. His writings bear the influence of Buddhism.2

SHRI. SHYAM LAL SHANU:
Born at Elampur, Aligarh in 1935. His poetic compilation ‘Geet’ was published in 1970.3

SHRI. MISRI LAL DEEPAK:
Born at Village Dwaraka Puri Aligarh, he established ‘Bhim Printing Press’ in Aligarh and edited a monthly ‘Zamin Ke Tare.’4

SHRI. MOHAN DAS NAIMISHRAY:
Born at Meerut in 1949, he has started two monthly newspapers ‘Samta Shakti’ and Bahujan Adhikar’. His writings bear the influence of Buddhism.5

SHRI. KANVAL BHARTI:
Born at Rampur in 1953, he is working in the sphere of Journalism with Buddhist in the Sphere of Journalism with Buddhist influence. In 1980, he edited ‘Mook Bharat’. ‘Ambedkarite poems’, ‘Tab Tumhari Nishtha Kya Hoti,’ ‘Dhamma Chakra’ are very popular.6

SHRI. PREM KAPADIYA:
Born at Barabanki in 1953 Shri. Kapadiya has been the editor of ‘Hum Dalit.’7

1. Interview with Shri. Sohan Pal Sumanakshar on 26.10.96 at Lucknow.
2. Interview with Shri. Suraj Pal Chauchan on 24.12.96 at Aligarh.
5. Interview with Shri. M. D. Naimishray on 14.10.96 at Meerut.
6. Interview with Shri. Kanval Bharti on 21.06.97 at Rampur.
SHRI. BHIMSEN SANTOSH:
Born at village Ghazipur Bulandshahr, Shri. Santosh has written ‘Shoshition Ke Nam Santosh Ka Paigam (drama)’ and ‘Shoshit Kahe Pukar Kar’.

DR. PANDIT MAUJI LALA MAURYA:
Born at Mainpuri he was a folk poet. He wrote ‘Bhimayan’ in which he put up the questions of depressed classes.

SHRI. MOTI LAL SANT:
Born at Hathras in 1938, he wrote 19 books, He stood for inter caste marriages to eradicate casteism.

SHRI. LALAI SINGH YADAV:
Born in 1924 and died in 1994, he wrote for the depressed classes.

DR. SHANTI YADAV:
Born at Mohakampur, Budaun, in 1962, she is associated with depressed classes problems and Buddhist philosophy.

SHRI. PANNA LAL:
Born at Piploi in Aligarh, he is the President of ‘Dalit Sahitya Prakash Sanstha’. She has worked as the sub-editor of the voice of the week.

SHRI. RANJIT SINGH:
Born at Aligarh in 1940. He is the editor of ‘Dalit Patwar’. He is a journalist by profession.

SHRI. RAJPAL SINGH RAJ:
Born at Nagla Tikona Aligarh, he is the President of ‘Bhartiya Dalit Sahitya Manch’. His works bear the influence of Buddhism.

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1. Interview with Shri. Bhimsen Santosh on 08.10.96 at Ghazipur.
2. Interview with Dr. P. M. L. Maurya on 10.08.96 at Mainpuri.
4. Interview with Shri. L.S. Yadav on 10.06.93 at Lucknow.
5. Interview with Dr. Shanti Yadav on 14.12.96 at Budaun.
DR. SHYORAJ SINGH BAECHAIN:

He was born at village Nadrauli, Budaun in 1960. He was awarded the degree of Ph.D. on ‘Hindi Dalit Patrakarita Par Ambedkar Ka Prabhav’. He has written many papers associated with Dr. Ambedkar and Buddhism.

SHRI. MALIKHAN SINGH:

Born at Basari Kaji, Aligarh in 1948, he is a poet of depressed classes problems. Presently, he is Vice Principal of an Inter College at Shahabad (Rampur). His writings bear the influence of Buddhism.¹

¹. Interview with Dr. Shyoraj Singh Bechain on 14.12.96 at Nadrauli, Budaun.