Chapter – 3

Har Dayal’s Intellectual Pursuit
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HAR DAYAL’S INTELLECTUAL PURSUIT

Har Dayal was away from England for nearly two decades. He was deeply involved in revolutionary politics both in Europe and United States of America. The British authorities therefore looked at him with suspicion. He decided to come back England and engage himself in academic research and intellectual pursuit.

How this transformation has come in his life. He came back to the school of Oriental and African Studies, London. Perhaps it would remain a matter of guess and interpretation because Har Dayal himself did not write or clarify his position regarding this change of course in his career. Har Dayal decided to return to his academic studies after a lapse of nearly two decades. Obviously, certain questions need to be raised. Whether Har Dayal willingly decided to withdraw from revolutionary activism? On the contrary, whether his pursuit for a doctoral research was a pretext to restrengthen Ghadrite movement in England? We have no explanation from him. He was at peace and the British authorities allowed him to complete his research and obtain successfully the Doctor of Philosophy degree in 1930 from “School of Oriental and African Studies, London. The theme of his research thesis was ‘Boddhisattava Doctrine in Buddhist and Sanskrit Literature’. For his thesis he worked with Sir Francis Young, Sir Ralph Turner and others whom he thanked for help and support during his research, such as Dr. Rhys David, Dr. Stede, Dr. Nalinakash Dutt and Gukul Chand. He got his thesis published in 1932 by a London based publisher. Subsequently it was published in India by a Delhi publisher Motilal
Banarsidas. He dedicated his book to intellectual of the world. It contains seven chapters: the chapter one recount the different factors including the influence of Persian religio-cult, Greek art and Christian ethics that contributed to the rise and growth of Boddhisattava doctrine.

While in the chapter two he expounded the theory on the emergence of the thought of enlightenment for the welfare and liberation of all creatures. Chapter three describes thirty seven practices and principles conducive to the attainment of enlightenment. Chapter four explains the ten perfections (paramitas) that lead to the welfare, rebirth, serenity, spiritual, cultivation and supreme knowledge. Chapter five mentions different stages of spiritual rise on the aspirant’s long journey to the final emancipation. Chapter six relates to the events of Gautama Buddha’s past lives as Boddhisattava. Chapter seven examines how the ideology and contributions of Boddhisattva interacted in the society. The book is written in a lucid style and remains an authoritative work on Boddhisattava.

One may naturally ponder over the fact that how come a person who was an ardent supproter of Hinduistic pattern of Nationalism speaking about Hindu culture, Hindu ethics, Hindu consciousness as synonym to Indian culture ethics and consciousness turned towards Buddhism for his intellectual fulfilment.

Har Dayal in 1925, possible reaffirmed his political views in these words: “I declare that the future of the Hindu race, of Hindustan and of the Punjab rests on four pillars: (1) Hindu Sangathan (2) Hindu Raj, (3) Shuddhi of Moslems (4) Conquest and Shuddhi of Afghanistan and the frontiers. So long as the Hindu nation does not accomplish these four things the safety of our children and great grandchildren will ever be in danger and
the safety of the Hindu race will be impossible. The Hindu race has but one
title and its institutions are homogeneous. But the musalmans and
Christians are to be removed from the confines of Hinduism for their
religions are alien and they love Persian, Arab, and European Institutions.
Thus just as one removes foreign matter from the eye shuddhi must be made
of those two religions. Afghanistan and the hilly regions of the frontier very
formerly part of India but are at present under the domination of Islam. Just
as there is Hindu religion in Nepal so there must be Hindu institutions in
Afghanistan and the frontier territory. Otherwise it is useless to win swaraj
for mountain tribes are always war like hungry. If they become your
enemies the age of Nadirshah and Zamanshah will begin anew. At present
English officers are protecting the frontiers; but it cannot always be. If
Hindus want to be protect themselves they must conquer Afghanistan and
use from tiers and convert all the mountain tribes” (His views were
published in the paper “Punjabi” published from Lahore, 1925).

Evidently, Har Dayal’s views were in line with the Punjab politics
of Hindus, particularly from the platform of the Arya Samaj organizations
and journals. It was purely a sectarian and communal stance. Having taken
part in the Ghadar movement he carried his narrow sectarian learnings. He
appears to have not taken into consideration the changes that have come into
post first world war politics in India. The militant and revolutionary
movement of all shades – secular, sectarian and communal had come to a
scene. It saw the Victorious British Empire and the emergence of Gandhi in
Indian politics with a new method of struggle and Indianness, the movement
under Gandhi had gained a wider mass base. Here was Har Dayal having
drifted from the revolutionary movement and unreconciled to the change
that have been brought about by Gandhi in the struggle for India’s independence. He was unaware and cut off from India and its politics. He stood alone on a sectarian communal platform isolated his own revolutionary crusades. Yet, he had channelized his intellectual energies in gaining a doctoral degree in his intellectual pursuit.

The word Boddhisattava itself is prone to etymological analysis. It is composed of two words “Boddhi” and “Sattava” both of which connote deeply spiritual meaning. The term boddhisattava had a Pali origin and is implied to a person who aspires for bodhi and enlightenment the concept of Boddhisattava means “Boddhi to be”.¹

The word Bodhi is derived from the root word Budh means awakening and enlightenment and sattava derived from present participle of the root sant means “to be” or “a being” or literary one who ease a sentient being.² Hence the term is taken to mean one whose essence is enlightenment or enlightened knowledge. If one implies these meaning in a broader perspective its connotation will be a seeker after enlightenment. A buddha in working (a buddha to be) the suggestions are given that this pali term is derive from the sanskrit term sakta i.e. one who is attach to or desire to gain enlightenment. If one inquires the usage of term in original pali buddhism it was simply and exclusively to designate Gautam, Buddha prior to his enlightenment. It implies that every man is a potential buddha having the capacity or potentialities to be enlightened the concept of Bodhisattava along with that of Buddha and of cakravartin (world ruler) was in vogue in India even before the appearance of Gautama Buddha.³

¹. The Boddhisattava concept by AGS Kariyawasam, Buddhism Publication Society, 2002.
Har Dayal gives a detail range of interpretation of word “sattava” that has been offered by ancient and modern scholars. He mentions, seven broad divisions of the interpretation of sattava his effort is heavily tax with several references. He has quoted both original as well as secondary sources ranging from pali dictionary Astasahasrika Prajna paramita, sanskrit dictionary, yoga sutra, Patanjoili ‘yoga sutrani’ C. Eliot, H. Hacmann, L.D. Barnett, N. Kern, D.T. Sujuki and the list is numerous. He finally brings home the conclusion that the Boddhisattava suggests the two ideas of existence and struggle (heroic being spiritual barrier – as interpreted in Pali) and not merely the Notion of simple existence. He opines that the word boddhisattva often coupled with mahasattava (Great Being).

One important reference that Har Dayal gives is that from K.E. Neuman’s majjhima Nikaya in which he argues that sattava is wrongly sanskritised for Pali word satta. Neuman upholds the argument that sattava may correspond to sanskrit sakta, hence forth Boddhisatta ‘pali word’ from which sanskrit word is derived would mean Boddhisakta (one who is devoted or attach to Bodhi).

| Sattava derived from (Pali) | \rightarrow| Sakta (Sanskrit) |
|---------------------------|---------|
| Sanskrit – Clung stuck or attached (Root word, Sanskrit dict.) |

Bodisattava – Bodhi Sakta one which clings / strucks to Bodhi (Enlightenment)

4. Lala Har Dayal Boddhisattava Doctrine in Buddhist and Sanskrit Literature, Munshilal and Banarsidas, New Delhi, p. 9.
Furthermore, Neuman sites other words like manasatta. Among manasatta bhavasatta. Among the most range of interpretation of sattava one is free to choose meaning suiting intellectual and spiritual taste and convenience. One thing is quite different that sattava remineds of Derridas “trace” where it always reminds us of its in completeness to meaning but within the limits of its potential pregnancy, it will be criminal assaultedation if one fixes and absolute paradigm to designate one particular or set of particular meaning of word sattava. For the level of understanding Boddhisattava can take meaning of “the process of Buddha in making”.

Further in chapter 1 of his thesis world may Dayal under the sub title of the background discusses the various contradiction with in Buddhism that led to the emergence of “Boddhisattava” He points out that Boddhisattava, was the product of the reaction against arhats he discuss, the conception of arhatship in detail and highlights the self centeredness that entered in arhatship and pratyeka Buddha. Going through his book even a layman can understand the concept ion of arhatship which depend’s on the following.

1. One who had eradicated three as asarvas sense desire, Love of existence, and ignorance.
2. One who practise seven factors of enlightenment: mindfullness, investigation, energy, joy, screnity, concentration, and equanamity.
3. One who get rid of five nivaranas: sensaulity, malice, sloth, and torper, worry and excitement, and doubt.
4. One who free himself from three roots of evil sense: desire, hatred, and delusion.

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5. One who fulfills triple discipline virtuous conduct, concentration and wisdom.

6. One who had no carving to fight aggregates that constitute human personality. From feeling perception, volitions, and conceptions.

7. One who had no attachment to six elements of universe earth, water, fire, air, space, mentality.

8. One who attains six super knowledges.

9. One who had destroyed ten fetters believe in substantial individuality, perverted Notion about good work, doubt, sense desire, hatred love of life in material and non material world’s pride, excitement and ignorance.

10. One who had observed ten righteous course of action by abstaining from killing, theft unchastely, falsehood, slander half speech, frivolous talk, covetousness, malice and wrong views.

11. One who is free from three fold craving for pleasure life and annihilation

12. One who practise four meditation.

13. One who had practise four ecstatic attainment.

14. One who practiced the supreme condition of trance.

Only such a person is established in arahatship and arahat was thus liberated knowing that well that he could not be reborn as he has completed the accomplishment of what was to be done, Arhat was alone secluded zealous, earnest, master of himself. Har Dayal bring’s forth these attributes of arhat as mention in pali canon.
Boddhisattava doctrine was promulgated by Buddhist leaders as a protest against lack of true spiritual, fervor and altruism among monk's of that period.  

The arhats cared only for their own liberation from sin and sorrow and whole order turned into inactive and indolent monastic order as they believed that a monk who attain nirvana in his life could not remain in touch with this world of conditioned phenomena. The theory of arhatship regarded as doubly defected since arhatship disregarded the higher duty of acquiring the perfect wisdom of a Buddha and also deprive the world of service of Holyman and women who attain nirvana and passed away.  

Exponent of Boddhisattava protested against arhats summum bonum known of nirvana and criticizes the spiritual egoism of arhats. A Boddhisattava is defined as one who strove to gain boddi and scorned such nirvana as he wished to help and succor his fellow cheaters in the world of sorrow.  

Lala Har Dayal further analysis the origin and development of Boddhisattava doctrine which emerged in India during several centuries after Guntama Buddha's death. The reason for the final outcome of boddhisattava doctrine have been classified by Lala Har Dayal into six groups in chapter 2 of his book.  

The boddhisattva doctrine may be regarded as the final outcome of the tender cries that were out work in India during several centuries after Gautama Buddha's death these may be grouped and classified as follows:

1. The natural tendencies of development within the buddhist church.

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7. Har Dayal, Boddhisattava Doctrine, op.cit., p. 3.
8. Ibid., p. 4.
9. Ibid., p. 6.
2. The influence of other Indian religious sect like the bhagavatas and the caivas.

3. The influence of Persian religion and culture.

4. The influence of Greek art.

5. The necessities of propaganda among new semibarbarous tribes.

Every religion or in that case any social institution is dynamic in its nature since it had a tendency of evolution and growth in the process of growth there always lies a chance of intra conflict making the institution a more vibrant and dynamic process. Similar tendencies were witnessed in Buddhism the boddisattava doctrine was a necessary outcome. In early Buddhism viz. the growth of two movements of thoughts: bhakti and idealization coupled with spiritualization of Buddha.¹⁰

Bhakti or devotion at first was directed toward Buddha but he was soon idealized, spiritulized and universalized. The division of schools among buddhism began at 2nd council with the separation of mahasaighikas also made contribution to the development of Boddhisattavas cult in later literature or it marked the remote beginning of Mahayana Buddism.¹¹

The earliest use of the term boddhisattava in literature seems to be when Buddha refers to the days prior to his enlightenment in such context as in the days before my Enlightenment or when as yet I was only a Boddhisattava.¹² It was under the influence of Bhakti doctrine of Bhagwat Geeta that Mahayana Buddhism was developed.¹³

¹⁰ Ibid., p. 31.
¹² Mahadeva Sutta (1, pp. 114, 163, III, p. 119).
Several other scholar's are of the opinion that mahayana was influenced by directly or indirectly from Geeta (Hkerns) or atmosphere Krishnailie (E Senart) but Lala Har Dayal rightly argues that these views are based on an in accurate interpretation of history of religion. It is almost certain that buddhist were the originator and innovator's in several new developments and the Hindus followed suit.\(^{14}\)

Evolution in buddhism is evident from two treatises namely Saddharma Pundarika and Sukhavati, vyuha Gautam Buddha appears as loving Father of all creature and therefore Buddhist must worship and adore him. Buddha has been dehumanized the physical form changed into transcendental and eternal being the Buddhisattava were thus chosen for worship and adoration in order to satisfy the needs of devout and pious buddhists the Buddhists invented their own class of saints (Boddhisattavas) chiefly by personifying different virtues and attributes of Gautama Buddhas personality.\(^{15}\)

Further more Har Dayal traces the influence of Hinduism exerted by Bhagwata sects which later on was identified with vasudeva. Historical evidences establishes the existence of powerful bhakti cult of the worshippers of vasudeva in the centuries that followed the rise of Buddhism. The Buddhist leader's who inaugurated the mahayana movement saved Buddhism from ship wreck by popularising it and inventing compassionate boddhisattavas as Buddhist counterparts of the Hindu deities and their incarnations. Their methods bear a strong resemblance to the devices

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15. Ibid., p. 36.
employed by the Christian church in its struggle against the other religions of the Roman Empire.16

From the tracts of Ancient History of India as well as parallel civilizations existing at that time, one thing is evident that the cross cultural impact on nations had transfigured many grammars of native culture and tradition of countries. This is true of many countries for eg. Ceylon. Persia Java Sumatra, Cambodia. Greece where traits of cross culturalism are present no one can deny the influence of Confucius, Megasthenes, Chankya, Buddha, who had brought significant changes in, philosophical, political and religious sphere of their time barring all limitations of political boundaries. Perhaps it was possible because political boundaries of the time kept in changing with the change of Emperor’s and political scriptures of the period human mobility of the time was thus restricted by geographical reasons but seldom by political causes. Persian culture continued to exercise considerable influence on the nations of Asia during many centuries. Har Dayal is trying to trace perhaps most successfully when he under lies the fact that Persia and Indian were closed neighbours and in many respect persia was more advanced than India at that time. So naturally Persian influence on Indian socio religious thought is more likely to be there. Lala Har Dayal in order to bring home this argument quotes V.A.Smith who suggested that the lion capital of Ashoka’s pillar of Sarnath the architecture of the places at Pataliputra and certain usages of the Maurya court point to the influence of Persian culture.17 He infers that Zorasternism the religion of Ancient Persia has contributed to the rise of Bodhisattava. In India he

16. Ibid., p. 38.
17. Lala Har Dayal, Bodhisattava Doctrine, op.cit., p. 39.
quotes J.H. Moulton who strengthen his argument; its fravashis and amesaspentas bear a certain resemblance to the Boddhisattava’s.\textsuperscript{18} The influence of Zorasthrianism on Buddhism can be perceived directly by the cult of sun worship which was introduced into India in 3\textsuperscript{rd} cent B.C. Thus Har Dayal tries to establish and correlate the solar myth that penetrated deep into every phase of Buddhism to the direct impact of Persian religion cultural traditions. He deals in short or one can rather say that he traces the influence of Hellenic art and sculpture on Boddhisattava and on figures of Buddha especially attributed to Gandhara art and North western India as a passing reference. He dedicates a more serious study on the influence of Christianity towards the development of mahayana buddhism at later period tracing element of Alexandria, porphyry, (the Neo Platonist), sent gerome this true and sincere reader and scholar of Boddhisattava doctrine comes home with the opinion that Indian presence was already at Alexandria and Indian monasteries were discussed in detail by Bardesanes. Thus establishing a strong Indian presence in the Roman Empire in early century of Christian era.

Christian church had sent a number of missionaries to India probably for reason that Indian mind and culture were more tolerant than the other part of pagan world. The India were free from Jewish fanaticism and calculating cruelty of Roman imperialist.\textsuperscript{19} But however, Indian never became mating ground for ideological inter course of Christian and Buddhist philosophies. To Har Dayal these two different and great religion met and

\begin{itemize}
\item \textsuperscript{19} Ibid., p. 51.
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mingled in central Asia and Syria. As a result both the religion borrowed much from each other and had exercised mutual influence as is evident from the fact that very word boddhisattava has its root in Greek and Roman churches. Har Dayal concludes that mahayana was true to its genius in thus assimilating foreign ideals which were very similar to its own. Further in chapter two Har Dayal had done diligent efforts to underline the phases of the development of doctrine.

Har Dayal before discussing 37 practices and principle conducise to the attainment of Enlightenment he mentions 8 factors which was considered as preliminary preparation for this great task. He, however, he does not forget to mention the differences and controversies that existed in the treatment done by different theorist in discussing the preliminary preparation. As for e.g. maha-vyutpatti edited by Sakaki (Kyoto 1928) considers gotra and adhimukti as essential and complete part of this preliminary stage but Dharmasangraha, edited by F Max Muller Hwenzel and K Kassawara (Oxford 1885), completely ignores this stage of preparation. However Har Dayal had tried to highlight the 8 different stages of preparation namely Gotra adhimukti (aspirations) Anuttara-puja (supreme worship) boddhicitt – otpada (thought of Enlightenment) Pranidhana or Pranidhi Vyakarana or vyakrti, caryacalpa the question of time in developing this chapter. He underwent diligent labour and performed herculeon task in order to give scholarly performance to his study. He took help of 214 sources ranging right from original pali and sanskrit scriptures like abhidharma-koca, Anguttara, Samyutta, Dharmma-sangani,

20. Ibid., p. 41.
Boddhisattava Bhumi (Sanskrit manuscript). Dhigha to modern as well as his contemporary English writer such as W.H.D. Rouse C.A.F. Rhys Davids, A.B. Kieth, R.O. Franke, Oltrampare etc. This shows that he undertook the serious study and had undergone into serious reading of Boddhisattva doctrine at Oxford.

He took almost all possible references in discussing the 8 stages gotra originally meant “family” and was then used to denote the group of persons descended in the male line from a common ancestor.\textsuperscript{21} He refers to G.K. Shastris “Treatise on Hindu law” to infer that three higher caste were divided into several gotra but the shudra does not belong to any gotra.\textsuperscript{22} But the early buddhist used this old term in a different way by declaring that all Buddhist belonged to the family or clan of Gautama Buddha. They considered themselves to be the spiritual sons and hiers of Lord Buddha.\textsuperscript{23} Hence this family or clan relationship between the Lord and his followers were generally referred as Buddha-gotra.\textsuperscript{24} And the boddhisattva is said to follow the gotra of Buddha. To claim that one belonged to buddha gotra was not a easy task quite natural that the spiritual son of Lord Buddha is expected to shun of all evils, bad manners, companions and habbits. He was required to established an independent position of himself in life.\textsuperscript{25} Thus the very 1\textsuperscript{st} preparation stage is not as simple and easy as it appears by the title of the stage i. e. gotra.

\textsuperscript{21} Ibid., p. 51.
\textsuperscript{22} HO Gaur the Hindu Code, p. 281, Calcutta, 1923.
\textsuperscript{23} Ibid., p. 52.
\textsuperscript{24} Har Dayal got this reference from Daca-bhumika, Public for J. Radher (Paris, 1926)
\textsuperscript{25} Har Dayal, op.cit., p. 53.
Aspiration also plays an important role in the process of attainment of enlightenment in this stage though one has purified himself but yet not free from imperfections. He possesses the idea of perfection as a latent possibility. Har Dayal concludes his discussion on adhimukti as “aspiration must always precede the thought of bodhi”\(^\text{26}\). The next preparatory stage is that of Anuttra puja, the mahayana cult introduced the idea of sin and confessions in Buddhist principles. Several religious exercises such as vandana and puja (worship and adoration of Buddha Boddhisattvas and Doctrine), carana-gamana (working refugee in the Buddha Papa Decana (confessions of sins) Puny Anumoda (rejoicing in the good) Adhaes and Yacana (prayer and supplication), Parinamana (application of ones merit to the welfare of others). Atama-bhavadi partyagah (renunciation of ones body and oneself). Thus supreme worship gradually became a predominant feature in the buddhist practise due to mahayana cult which propounded and encouraged devotion and ritual.

In Chapter entitled “the 37 dharmas” Har Dayal enumerates the 37 principles that were considered to be essential by the buddhist philosophers for attaining enlightenment. It will not be exaggeration to say that this chapter reflects his labour rather than his scholarship. It appears as if he has taken the task done diligently of editing several sources in bringing out the different practices prevalent in buddhist philosophy and which were considered prerequisites for attaining enlightenment. He has noted down from different buddhist sanskrit literature the 37 dharma.

Four smrty – Upasthanani

\(^{26}\) Ibid., p. 54.
Further in this chapter he goes on to describe each of the above formula in detail and tries to bring forward the different interpretation of each dharma as done by modern scholars. Here he simply given different view points of scholars without offering an arbitration.

Chapter 5th of his research has been devoted to paramitas meaning perfection Har Dayal traces ontology of the word paramita and carries it back to its pali origin where the words parami and paramita had occurred in Sutta Nipata. The earlier and alternative form parami also points to the derivation from parama. The suffix ta was probably added to it on the analogy of the abstract substantives ending in ta. It has been suggested that a compound like dana-paramita may be explained as “the quality or condition of a person who is a dana-parami i.e. who possesses the parami or highest point of dana parami i.e. who possesses the parami or highest point of dana or charity”. In this case the suffix -ta would be added to a bahu virhi compound (danasya paramir yasya). But the two words in such a compound is dana-paramita seem to stand in direct opposition and it is better to construe thus : danam-eva paramita dana-parmitas the virtue of charity is
itself the perfection.\textsuperscript{27} There are in total ten paramitas in which only six are the main factors in discipline of Boddhisattvas. These six paramitas are also discussed in passages in many Buddhist sanskrit literature while the rest four are supplementary in character. The six chief paramitas are given as fellows.\textsuperscript{28}

1. Dana (giving with generosity and liberality)
2. Cila (virtuous, conduct, morality and righteousness)
3. Ksanti (forbearance, patience)
4. Virya (energy)
5. Dhayana (rapt musing)
6. Prajna (wisdom)

The four supplementary paramitas are:\textsuperscript{29}

7. Upaya or upaya-kaualya (skillfulness in the choice or adoption of means for conversion or succour).
8. Pranidhana (aspiration or resolution)
9. Bala (strength power)
10. Jnana (knowledge)

This division of paramitas into different section has its basis on doctrine of two fold equipment of Boddhisattava and requisite ingredients consisting of punya (merit) and owing to good deeds. Janana knowledge acquired by wisdom. It was also under the principle of a Boddhisattava that each paramita must be cultivated step by step as it was not possible to practise any of the 10 paramita without cultivating preceding one. Furthermore

\textsuperscript{27} Ibid., p. 167.
\textsuperscript{28} Ibid., p. 168.
\textsuperscript{29} Ibid., p. 168 also see Mahayana, Sutralankara
without each of the parmita has been further classified by different philosopher of Boddhisattava doctrine as for eg. Dana is classified under nine heading my Swabhava-danam, Sarva danam, Duskaram danam, Sarwato mukham danam, Satpurusa danam, Vighatarthikam, vicuddhanam danam. Thus there lies essential difference between dana in general than that of purified dana within these classification. There also lies metaphysical and mystical question related to egoism and altruism which had been answered in different manners by different principles and philosophers.

In chapter 6 entitled “Bhumis” Har Dayal highlights the entire parts and stages of a Boddhisattava. These stages have been called Bhumis or vihara. According to Mahayana belief they were only seven stages in the beginning which finds mention in Boddhisattava Bhumi and also in lanka avatar sutra but now its supposed to be ten in number the two authentic sources namely Daca-Bhumkna sutra and Boddhisattava Bhumi are not in similar line of agreement regarding the names of Bhumi and viharas Har Dayal deligent efforts is evident from the fact that he has given the different interpretation of the Bhume’s by different scholars and interpreter as its finds mention in various books and scriptures Bhumi. According to Katyana, desciple of Buddha is different from that of catasahasrika prajana parmita whatever the difference may be but the bhumis gave a definite discipline as distinct stage defined roles has been mentioned in Boddhisattava principles. One important treatise regarding Bhumis that Har Dayal mentions is that of overlapping system of seven Bhumis and 13 viharas of Boddhisattavas.

1. Gotra bhumi
2. Adhimukti-carya-bhumi
3. Cudda-acaya-bhumi
4. Carya-pratipatti-bhumi
5. Niyata-bhumi
6. Niyata-carya-bhumi
7. Nisthamamana bhumi

In this way Har Dayal had tried to incorporate several levels of interpretation of Bhumis as found in different scholarly and religious treatises.

In the concluding chapter of his thesis Har Dayal relates the events of Gautama Buddha past life as Boddhisattva. In Buddhist philosophy and history all road’s leads to Gautam Buddha the real and imaginary important incidents of his life have been regarded as the necessary experiences of all advanced boddhisattvas in their last lives when they attained enlightenment.30

Right from the birth of Gautam Buddha till his success in winning Boddhi the whole process is seen as a continuous paradigm of the life of the Boddhisattava. His very birth is attended with wonder’s and miracle Har Dayal had discussed these legends in the light of sanskrit treatise though these wonder’s and miracles are also found in pali canon too. Discussing the legend he mentions the famous belief of Buddha’s prenatal experience that his mother beared, him for 10 months. And this was considered to be general law applied to all boddhisattavas the story of his birth involve all important god’s of vedic period Indira, Brahma is set to have taken him in their own hand’s and wrapped him fine silk which was not soiled. One more story which has been added to his birth was that his mother delivered him in

30. Ibid., p. 292.
standing position and his perfect clean body was first taken in the hands of Devas. This also holds in conformity with the general rule that all Boddhisattava will take Birth from their mother only when she has a standing position. Even in the childhood he was like a superman or another trait of Boddhisattava. Har Dayal intentions 32 principles which proves that Buddha was really a superman.

1. His head is like a cap in shape.

2. His hair turns towards the right in cocks which are dark blue like a peacock’s tail or mixed collyrium.

3. His forehead is even and broad.

4. Between his eyebrows there is white hair which has lusture of snow and silver.

5. His eyelash are like a cow’s (the eyes thick like a black cow) bright and soft like a new born red calf).

6. The pupil of his eyes are very dark.

7. He has forty teeth which are even or of equal size.

8. There are no gaps or interstices between one tooth and another.

9. He has white teeth.

10. He has an excellent voice.

11. His sense of taste is very acute and keen.

12. His tongue is large and slender.

13. His jaw is like lion’s

14. He has evenly rounded shoulders.

15. He has seven convex surfaces or prominences.

16. The space between his shoulders is well filled up.

17. His skin is fine and of colour of gold.
18. When he is standing erect and not bending his arms reach down to the knees.

19. The front part of his body is like a lion.

20. His body has the symmetrical proportions of a banyan tree.

21. Each hair on his body rises straight upward.

22. Each hair curls to the right.

23. His private member is concealed in a sheath.

24. He has well rounded thighs.

25. His legs are like an antelope’s.

26. He has long fingers.

27. He has long heels.

28. He has prominent ankles.

29. His hands and feet are soft and delicate.

30. His hands and feet are webbed or netted.

31. On the soles of his feet there are two wheels white radiant and luminous with the thousand spokes and (complete) with rim and now (tyre and hub)

32. His feet are well-set (well planted) “the traditional meaning is that the whole under-surface touched the ground at once”.

Even in his marriage, renunciation and penance there are several stories which are ample warranty of his being of Boddhisattava. The famous incidents of his life like that of meeting with an old man, a sick, a corpse, and an ascetic are all most common to all boddhisattavas. His dreams his posture his seats are almost similar to that of any Boddhisattava thus Har Dayal tries to bring in the Buddhist belief that Boddhisattava is Buddha in
making or rather Buddha is to be a continuous process. In short, one may assume that Buddha incarnated into Bodhisattava.

Pali Bodhisattva is a being who aspires for bodhi or ‘enlightenment’ or ‘knowledge’. The concept of bodhisattva means Buddha-to-be is one of the most important concepts (an idea or principle) of Buddhism. Etymologically the term may be broken into two i.e., bodhi and sattva. Bodhi is derived from the root budh (to be awake) means ‘awakening’ or enlightenment or knowledge. Sattava derived from sat meaning to be, a being or one who is alive or a sentient being. Thus the term is taken to mean ‘one whose essence is enlightened or one who attained knowledge. By implication it means a seeker after enlightenment, a Buddha-to-be. There is also a suggestion that the pali term may be derived form bodhi and satta, (Skt. Sakta from saoj) ‘one who is attached to or desires to gain enlightenment.’ In original pali Buddhism, the term bodhisatta is used more or less exclusively to designate Gautama Buddha prior to his enlightenment. The concept of bodhisattva, along with that of Buddha and of the cakravartin (word-ruler), was in vogue in India even before the appearance of Gautama Buddha. When prince Siddhartha, who later became Gautama Buddha, took conception in the womb of Queen Maya, a seer predicted that Suddhodana’s future son would be either a world-ruler (cakravartin) or a Buddha. Once, answering a question by a brahmin, the Buddha himself admitted that he is neither a god nor a yakkha, but a Buddha, meaning thereby one of a succession of Buddha. The well-known pali stanza sabbapapassa akaranau-kusalassa upasampada, sacittapariyodapanau-etau buddhana sasanau states that the teaching it contains is not of a single Buddha but of all the Buddha. The amagandha sutta is similarly recorded as a discourse not of Gautama Buddha but of a past Buddha named kassapa. Sammasambodhi
or perfect enlightenment is an impersonal universal phenomenon occurring in a particular context both in time and in space and a Buddha is thus a person who re-discovers the Dhamma, which had become lost to the world and proclaims it anew. When Gautama Buddha appeared, however, he himself as well as others used the term bodhisattva to indicate his career from the time of his renunciation up to the time of his enlightenment. Later, its use was extended to denote the period from Gautama’s conception to the enlightenment and, thereafter, to all the Buddhas has from their conception to Buddhahood. By applying the doctrine of karma and of rebirth, which had general acceptance even in pre-Buddhist India, the use of the term was further extended to refer to the past lives not only of Gautama Buddha, but also of those who aspire for Perfect Enlightenment. The oldest Theravada tradition, as contained, for example, in the Mahapadana Suttanta gives details of six Buddhas prior to Gautama. This discourse is attributed to the Buddha himself, who gives the time, caste, family, length of life etc. of his predecessors. In the Buddhavusa, a later work belonging to the Khuddaka Nikaya, the number increases to twenty five with Gautama Buddha as the last and this number remains fixed in Theravada tradition. However, these enumerations by no means imply that they are exhaustive. In the Mahapadana Suttanta the Buddha starts the story of the six Buddhas merely by saying that ninety-one kappas ago there was such and such a Buddha, implying thereby that such beings were not limited in number. From this it follows that, if the Buddhas are innumerable, the bodhisattvas too must have been innumerable. When prince Siddhartha attained enlightenment he did so as a human being and lived and passed away as such. As mentioned earlier, he himself admitted that he was a Buddha and not a deva or any such supernatural being. He was only the discover of a lost teaching. His greatness
was that he found out what his contemporaries could not discover at all or discovered only incompletely. He was a genius by birth who achieved the highest state possible for man. Both intellectually and morally he was a great man, a superman (mahapurisa). In all the stages of his life, from conception onwards, something extraordinary was seen in him. In order to understand who a bodhisattva is, it would be useful to explain briefly who a Buddha is. The Buddha-concept in Theravada Buddhism is not a personality cult; neither is the Buddha an object of glorified devotion. He is neither a theoretical metaphysician nor a materialist. He is not a religious teacher who demands unquestioned loyalty like a Messiah. He is a man who has perfected himself by realizing his ‘self’ to the highest degree possible for man. Only a man can become a Buddha. There may be other supernatural being inhabiting perhaps other planets in a given solar system. But they are not capable of becoming fully enlightened unless there are planets similar to our own where humans live. Even if such beings are leading happier lives in their non-human spheres, still they are subject to the laws of change and evolution (anicca or vayadhamma), and as such not free from birth and death and their attendant conflicts: hence they are not released from dukkha. A Buddha is a human being who has realized that there is a happier state than this world of conditioned phenomena. After a persevering mental struggle, he realizes this unconditioned state (asaikhata) which is free from duality. This freedom from duality implies the absence of any conflict (dukkha). Therefore, this state is described as free from both sorrow and happiness in the ordinary sense. It is the highest happiness (parama-sukha) in the transcendental sense. As such it is not subject to change and is, therefore, imperishable (avyaya) and, therefore, permanent (dhuva). It is this that is described as Nirvana. The Buddha is the person who
realized this for the first time by his own effort and proclaimed it to the world and hence, he is the Teacher (sattha). Arahants are his disciples who follow his teaching. Bothisattvas are those who aspire to be fully enlightened ones or Buddhas, in preference to merely becoming Arahants. Strictly speaking the life of the Buddha commenced only from the time of his enlightenment and his life before this event was that of the bodhisattva. The Buddha himself used the term in this sense and, it more than probable that he occasionally referred to his previous existences in his discourses to the people in order to elucidate a particular doctrinal point. The Jatakas found in the Sutta Pinaka such as the Mahagovinda Sutta, the Mahasudassana Sutta and the Makhadeva Sutta etc. bear out this view. Besides these, there seems to have been neither a Jataka collection as such, nor the developed concept of the bodhisattva practicing parmitas, until a much later period. Hence it would appear that the concept of the bodhisattva could be divided into two parts, the original concept and the concept developed by later Buddhists. The division of School which began at the second Council with the separation of the Mahasaighika also made its contribution to the development of the bodhisattva cult in later literature as it marked the remote beginnings of Mahayana Buddhism. The earliest use of the term bodhisattva in literature seems to be when the Buddha refers to the days prior to his enlightenment, “in such contexts as in the days before my enlightenment or when as yet I was only a bodhisattva”. Then, we have the Pali suttas referred to above, in which the Buddha recounts a previous existence of his after the fashion of the later Jataka stories. In the Buddhavausa and in the later commentaries we see how the concept has been extended not only in relation to Gautama's own previous lives, but also as a general concept. In the Busshavausa which belongs to the Kuddakanikaya of the Pali Canon, are found
the life stories of twenty-five Buddhas of whom Gautama was the last. The names by which he was known during his apprenticeship as a bodhisattva under each of the twenty-four Buddhas, are also given. The chronicle describes the ten paramitas, the eight conditions necessary for the fulfillment of Buddhahood and the bodhisattva’s decision to postpone his entry into Nirvana.

The other early work that describes the bodhisattva’s career is the Mahavastu, a Sanskrit work of the Mahasaighika. Since the Buddha’s teaching is not fatalistic but a course of mental training implying constant change until the realization of the unconditioned state of Nirvana, everyone has the ability not merely to attain release but also to be authoritative teachers as well. People with lesser ability may rest content with mere Arahantship or by becoming Pratyeka Buddhas. Just as the Theravadins in course of time began to lay greater stress on intellectual development than on religious practice and realization, those who advocated the bodhisattva ideal, as a protest against the theoretical teaching of the Theravadins, went to the other extreme of making it too practical by making the bodhisattva somewhat like a savior as exemplified by Avalokite vara. Everyone tries to be a Buddha to save others while passively believing in the saving grace of the bodhisattvas. The pendulum swung from one extreme to the other. Gautama Buddha’s teaching of practical psychological ethics and that of the avoidance of extremes was falling into oblivion. In this evolution of thought the altruistic motives which had become more or less mere intellectual concepts among the Threavadins began to be greatly emphasized. As a result, individual responsibility, on which the Buddha has laid great stress, began to be overlooked. This tendency was developed to its extreme, specially in the Far East, the results of which are to be seen in the concept of Buddha Amitabha and of the Bodhisattva Avalokite vara as
embodiments of compassion, an all-merciful divine father, whose sole aim is to deliver all living beings from suffering. This development was the natural result of the intrinsic human nature which seeks for external protection and consolation either in a male or a female divinity. It is an extension of the father-mother concept and can be found in any developed religious system. But Gautama Buddha firmly believed that Buddhas are only pathfinders and teachers who, out of compassion for all living beings, preach the doctrine of deliverance which has to be individually realized by the wise. As such, the idea of salvation, except through the teaching which every person has to follow individually, is foreign to him. This is why the Buddha's teaching is regarded as too demanding in practice. It was shown earlier how, by the application of the doctrines of karma and rebirth, the life of the bodhisattva was extended backwards to an innumerable number of existences. The doctrine of karma implies that intellectual and moral greatness cannot be produced without great effort. The necessary training and discipline cannot be practiced to perfection in a single life-time. However, this did not mean that enlightenment could not be obtained in a given time. On the contrary, it was often asserted that such attainment is possible in this very life (dinnheva dhamme) provided the devotee has the required qualification for Arahantship and it is the duty of every follower to attempt such achievement. It is of interest to see how the concept of the bodhisattva has developed down the ages. The historical facts about the Buddha are not difficult to determine. He began his life as Siddhartha, son of a local rajah in north India in the 6th century B.C. At first he quite enjoyed sensual pleasures but his attitude to such self-indulgence was quite different from that of the ordinary man. Even while enjoying pleasure, he intuitively felt that true and lasting happiness could never be found by giving into each and
every sensual attraction. That would lead to moral and intellectual ruin, resulting in becoming subject to more and more suffering. He was sure of this. He got married and begot a son and still he felt that was not the ultimate fulfillment of human life. His inner urge could not stop at anything short of full and complete self-realization, not only for his own private release, but also for the good of humanity as a whole. This made him think. First he took to a self-mortifying life, and when that failed, he, after a severe mental struggle, achieved perfection by becoming a Buddha and then a teacher.

During the rest of his career of forty-five years, he gave his findings to the rest of humanity by oral preaching (dhamma-desana), which was the best method of disseminating knowledge in those days when writing and reading of books were not common. There was nothing mystic about the Buddha. He was a practical man, a psychiatrist who, after realizing the cause of man’s troubles, was eager convey the benefits of his realization to the rest of humanity, which he did quite successfully. There is no reason to doubt these simple facts of history. But, in course of time, these facts became mixed up with much legend and the Buddha’s teaching became more or less a devotional cult. Its rationalistic and practical nature began to go underground. The higher life (brahmachariya) was thought of as something impracticable and gradually Buddhism lost its pragmatic character. Coupled with these tendencies there was the inborn human need for a father-figure or a mother-figure to fall back upon. All these led to the creation of a Buddhology. For the artist, literary as well as plastic, the Buddha became an object of study and devotion. He was analyzed from every possible angle and various theories regarding his career were evolved as for instance, when the original triple classification (of the path of release) sala (morality), samadhi (mind-culture) and paooa (wisdom) was
resolved into ten paramitas. The bodhisattva became a special kind of God-like character, the like of whom could hardly be an actuality. It was as a part of this development that the main events of the bodhisattva’s life were portrayed as being accompanied by miracles. A bodhisattva’s career should start with his making a resolution before a Buddha (abhinahara-karana or malapranidhana) to become a Boddha for the welfare and liberation of all creatures. In later literature this abhinahara is preceded by preceded by a period during which the bodhisattva practices manopranidhi, when he resolves in his mind a desire to become a Buddha without declaring his intention to others. Even for the abhinahara or the first resolve to become a Buddha to be effective, eight conditions have to be fulfilled. These are that the aspirant should be a human being, a male, sufficiently developed spiritually to become an Arahant in that very life, a recluse at

The time of the declaration, that he should make the resolution personally before a Buddha, that he should possess the jhanas and be prepared to sacrifice even his life. The resolution has to be absolutely firm. There are eighteen inauspicious states into which a bodhisattva is not born. He is never born blind, deaf, insane, crippled, among savages, as a slave or as a heretic. He never changes his sex, is never guilty of the five heinous crimes which become

Immediately effective (a 3 nantrarika-kamma) and he never becomes a leper. Should he be born as an animal he is never born bigger than an elephant or smaller than a quail. He is not born as a peta or in Avaci nor in the hells known as lokantariks, which are eternally dark. He is not born as a Mara nor as a Suddhavasa deva, nor in the Formless (arapa) worlds, nor in another cakkavala. According to all bodhisattavas must make the five great sacrifices (mahapariccaga) of giving up wife, children, kingdom, life and limb. The
Buddha, before whom the abhinahara is made, looks into the future and, if satisfied, declares the fulfillment of the wish, giving all the particulars of such fulfillment. This declaration is called veeyakarana (Skt. Vyakarana) and is made also by all subsequent Buddhas whom the bodhisattva meets during his career. From here onwards, till he attains enlightenment, all his activities are directed towards the practice of the perfections (paramitas). As mentioned earlier, these perfections were later enumerations and there are slight differences between the Pali and the Sanskrit lists. However, their theme is the same, which is ethical perfection. Originally, there seem to have been only six paramitas which were later made into a group of ten. The earlier six, as given in Buddhist Sanskrit works, are as follows: dana (liberality), sala (morality), khanti (patience), viriya (energy), dhyana (concentration) and paooa (wisdom). The four supplementary paramitas are upaya or upaya kau alya (skill in means), pranidhana (resolution), bala (Strength) and joana (knowledge) Har Dayal, The Bodhisattva Doctrine in Buddhist Sanskrit literature, London, 1932, In the Pali list there is nekkhamma (renunciation) instead of dhyana while upaya, bala and joana are replaced by sacca (truthfulness), metta (loving-kindness) and upekkha, (equanimity) respectively. The length of a bodhisattva’s career varies: some practice the paramitas for at least four asaikheyyas and one hundred thousand kappas, others for at least eight asaikheyyas and one hundred thousand kappas and yet others for sixteen for sixteen asaikheyyas and one hundred thousand kappas. The first of these periods is the very least required and is intended for those who excel in wisdom (paooa), the middle period for those who excel in faith (saddha) and the last and the longest for those whose chief feature is perseverance. An important event in the bodhisattva’s life that occurs when he spend his penultimate life in the Tusita heaven is coming to the
conclusion that he should leave the Tusita heaven and be reborn as a man. As this moment arrives, there is much excitement (halahala), because of various signs appearing in the ten-thousand world-systems. All the devas come together and request the bodhisattva to seek birth as human being, whereupon the bodhisattva makes the five great investigations (paocamaha-violokana) regarding the time, the continent, the place of birth, his mother and the life span left to her.

The time (Kala) has to be investigated because Buddhas do not appear in the world when men live for more than one hundred thousand years or less than one hundred. Buddhas are born only in Jambudvapa (north India) and only in the brahmana or the khattiya clan. Once these investigations are made the bodhisattva proceeds to the Nandanavana where he formally disappears from among the devas. The conception of the bodhisattva is attended by various miracles. Both in Pali and Sanskrit sources an attempt is made to show that at the actual moment of conception there is no physical union of father and mother. With regard to the general life of a bodhisattva as given in the books, the following account from the Dictionary of Pali proper Names, G.P. Malasekera, may be quoted: On the day of his conception, the bodhisattva’s mother takes the vow of fasting and celibacy at the conclusion of a great festival, and when she has retired to rest she dreams that the Four Regent Gods take her with her bed, bathe her in the Anotatta lake, clad her in divine garments and place her in a golden place surrounded by all kinds of luxury. As she lies there the Bodhisattva in the form of a white elephant enters her womb through her right side. The earth trembles and all the ten thousand world system are filled with radiance. Immediately the four Regent Gods assume
guard over mother and chills. Though out the period of pregnancy, which lasts for ten months exactly, the mother remains free from ailment and sees the child in her womb sitting cross-legged. At the end of the ten months she gives birth to the child, standing in a give, never indoors. Suddhavasa brahmans, free from all passion, first receive the child in a golden net and from them the Four Regent Gods take him on an antelope skin and present him to his mother. Though the bodhisattva is born free of the mucous otherwise present at birth, two showers of water one hot, the other cold, fall from the sky and bathe mother and child. The child then takes seven strides to the north, standing firmly on his feet, looks on all sides, and seeing no one anywhere to equal him, announces his supremacy over the whole world and the fact that this is his last birth. Seven days after birth his mother dies. She dies because she must bear no other being. The Bodhisattva’s last birth is attended by miracles. Soothsayers, being summoned, see on the child’s body the thirty-two-marks of a Great Man (mahapurisa) and declare that the child will become either a Cakkavatti or a Buddha. His father, desiring that his child shall be a Cakkavatti, rather than a Buddha, brings him up in great luxury, hiding from him all sin and ugliness of the world. But the destiny of a Bodhisattva asserts itself, and he becomes aware of the presence in the world of old age, diseases, death and the freedom of mind to be found in the life of a recluse. Urged by the desire to discover the cause of suffering in the world and the way out of it, the Bodhisatta leaves the world on the day of his son’s birth. Having left the word, the Bodhisattva practices the austerities, the period of such practices varying. One the day the Bodhisattva attains to Buddhahood, he receives a meal of mil-rice (payasa) from a woman and a gift of kusa-grass, generally from an ajivaka, which he
spreads under the Bodhi tree for his seat. The size of this seat varies. Before the enlightenment the Bodhisattva has five great dreams: (i) that the world is his couch with the Himalaya as his pillow, his left hand resting on the eastern sea, his right on the western and his feet on the southern; (ii) that a blade of tiriya (kusa) grass, growing from his navel touches the clouds; (iii) that white worms with black heads creep up from his feet, covering his knees; (iv) that four birds of varied hues from the four quarters of the world fall at his feet and become white; (v) that he walks to and fro on a heap of dung, by which he remains unsoiled. The next day the Bodhisattva sits cross-legged on his seat facing the east, determined not to rise till he has attained his goal. The gods of all the worlds assemble to do him honour, but Mara comes with his mighty hosts and the gods flee. All day, the fight continues between Mara and the Bodhisattva; the parama alone are present to lend their aid to the Bodhisattva, and when the moment comes, the goodness of the earth bears witness to his great sacrifices, while Mara and his armies retire discomfited at the hour of sunset, the gods then returning and singing a paean of victory. Meanwhile the bodhisattva spends the night in deep concentration; during the first watch he acquires knowledge of past lives, during the second watch he develops the divine eye, while during the last watch he ponders over and comprehends the Paticcasamuppada doctrine. Backwards and forwards his mind travels over the chain of causation and twelve times the earth trembles. With sunrise, omniscience dawns on him, and he becomes the Supremely Awakened Buddha, uttering his udana of victory while the whole world rejoices with him. If the bodhisattva ideal of the Mahayana be regarded as a protest against the Arahant ideal of the Hanayana, there is an important fact that needs clarification. This
is the charge of selfishness brought against the Arhant. In this connection there is much misunderstanding. The charge of selfishness has to be leveled not against the arahants but against those Theravada monks who have portrayed Arahantship as a selfish ideal by their own behaviour and writings and thereby made the higher religious life (brahmcariya or adhisala) appear as something un-practicable. The Buddha has clearly shown, both by example and precept, the value of working for the welfare of others. The spirit of his teaching is that one should enlighten oneself first and then try to help those that can be helped as clearly expressed in the well-known words of the Buddha when he addressed the first sixty arahants to devote themselves to the service of others. He also discouraged mere philosophy and speculation if it had no practical value. But, quite in contrast to this noble example of the Teacher, his later followers, instead of following by practice the religious life he discovered and promulgated, began to make mere academic study thereof as an end in itself. They became speculators and philosophers, with very little practice. The Hanayana monk became more or less a fossilized antique living in a world of his own. The protest of the Mahayanist was against this fossilization and resultant indolence, and not against the arahant ideal as such. The Buddha and the genuine Arahants who, after achieving their release helped mankind, have to be absolved of this charge of selfishness. Yet, on the other hand, when the bodhisattva ideal was advocated, the pendulum swung to the other extreme of mere bodhisattva worship. The extreme intellectualism of the Hanayana was replaced by the extreme emotionalism of developed Mahayana. The true spirit of the Buddha’s teaching lies in between, in a harmonious combination of intellect and emotion, of head and heart, of theory and practice. That would be
the perfection of character as understood in Buddhism. The Pali Canon shows little interest either in philosophical speculation or in the personality of the bodhisattvas who are simply treated as larval forms of the Buddha. Gautama himself would not have denied the possibility of becoming a Buddha to anyone who is intellectually and morally mature. The significant fact is that it became quite incredible that a superior being such as a Buddha should be suddenly produced in a human family. He was not to be explained as an incarnation. Hence it was quite logical and edifying to treat him as a product of a long evolution of virtue, extending over several existences of good deeds and noble aspirations, culminating in a being superior to both gods and men. Such a being remains in the Tusita heaven in his penultimate existence biding the appropriate time to be born among men. In this manner the Pali Cannon, quite logically, recognizes the bodhisattva as a rare type of man appearing at a certain stage in time and space. It leaves the matter at that. But later works like the Buddhavasa, Cariyapinaka, the Pali commentaries and the Mahayana sutras went on developing the bodhisattva concept in such a way that he became an object of devotion and his human nature gradually disappeared. The Mahayanists, in trying to remedy the situation, ended up by making him a savior. According to the Hanayana view, the bodhisattva’s penultimate life is spent in the Tusita heaven where he enjoys the power and splendor of any Indian deity. But, as it did not admit more than one Buddha at a time, there was evidently also only one bodhisattva at a time in Tusita. In Mahayana, however, the multiplication of not only celestial Buddhas but also of celestial bodhisattvas became such a popular theme that as time went on their numbers became endless. The bodhisattva ideals, with its more practical attitude to life,
emphasizes the value of family life. Renunciation of household life never meant running away from life, nirvana was to be sought not outside samsara but within it. Gautama Buddha never recommended a life of aloofness or of perennial seclusion. He was not an escapist and wanted none to be so. What he taught was that owing to ignorance (avijja), people do not see things as they really are, and as such they are given to their desires, which in turn prolong their suffering. His method was to remove this veil of ignorance so that there would be light. It is the removal of mental illusion, resulting in a psychological revolution, which makes one free from the trammels of ordinary birth, disease and death. This cannot be achieved by running away from life. The problem has to be solved by facing and overcoming it, by changing the inner self, the mind where lies the cause of the problem. It is a change of attitude and outlook, resulting from the removal of ignorance. Such a person lives in the world, but is not of the world. If a person can become enlightened after leading a family life, as prince Siddhartha himself did, he would certainly be a more useful man than a sanctimonious ascetic living in the jungle. And it is this kind of pure social life that the bodhisattva ideal recommends. The ancient emphasis on inward life is given a new application. The godly and efficient layman so envisaged is exemplified in the figure of Vimalakirti, described in the, Vimalakartinirdesa. This wealthy householder who was residing at Vaisali, lived only for the sake of the necessary means of saving creatures; abundantly rich, ever careful of the poor, pure in self-discipline, obedient to all precepts, removing all anger by the practice of patience, removing all sloth by the practice of diligence, removing all distractions of mind by intent meditation, removing all ignorance by fullness of wisdom; though he was but a simple
layman, yet observing the pure monastic discipline; though living at home, yet
never desirous of anything; though possessing a wife and children, always
exercising pure virtues; though surrounded by his family, holding aloof from
worldly pleasures; though using the jeweled ornaments of the world, yet
adorned with spiritual splendor; though eating and drinking, yet enjoying the
flavor of the rapture of meditation, though frequenting the gambling house, yet
leading the gamblers into the right path; though coming in contact with heresy,
yet never letting his true faith be impaired; though having a profound
knowledge of worldly learning, yet ever finding pleasure in the things of the
spirit as taught by the Buddha; though profiting by all professions, yet far
above being absorbed by them; benefiting all beings, going where-so-ever he
pleases; even teaching the young and ignorant, when entering the hall of
learning; manifesting to all the error of passion when in the hours of
debauchery; persuading all to seek the higher things when at the shop of the
wine-dealer; preaching the law when among wealthy people, teaching the
kshatriyas patience; removing arrogance when among Brahmans; teaching
justice to the great ministers; teaching loyalty and filial piety to the princes;
teaching honesty to the ladies of the court, persuading the masses to cherish
virtue. The bodhisattva concept had its influence in the evolution of kingship in
Sri Lanka too. For some time between the fourth and the eleventh centuries
A.C., the kings of Sri Lanka began to be regarded not as ordinary human
beings but as bodhisattvas. The Jetavanarama slab-inscription of Mahinda IV
and the Pratidanaka-manoapa inscription of Nissaika Malla are instances where
the rulers refer to themselves as bodhisattvas. The Rajatarangana also bear evidence to this. Parakramabahu II says that he would become a Buddha.\(^{31}\)

Charles Eliot mentions that in China there is a system of admission into the Order consisting of three stages: admission (pabbajja), higher ordination (upasampada) and the acceptance of the bodhisattva vows (shou-pu-sa-chich). The burning of the candidate’s head from three to eighteen places is said to be an essential part of the ceremony of taking the bodhisattva-vows. The worship of bodhisattvas needed iconographical representation and this need has been more than fulfilled by the creation of an abundance of bodhisattva images, specially in those countries that accepted Mahayana. Buddhist art became the richer through these artistic creations. In the subsequent phases of the bodhisattva-cult these deified personages were given many forms in order to symbolize their multifarious functions. Sometimes they were given many heads and many arms which practice has sometimes led to the creation of such figures as exemplified by the thousand-armed Avalokitesvara from Japan.

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\(^{31}\) A.G.S. Kari Yawasam, published in 2002, Buddhist Publication Society, P.O. Box 6154, Sangharaju Mawatha Kandy, Sri Lanka.