CHAPTER FIVE
CONTRIBUTION OF MAHYANA BUDDHISM TO INDIAN THOUGHT AND CULTURE

(1) Systematization of all Thoughts of Buddhism and Brahmanism

The Thought of Buddhism

The system of Buddhist thoughts consists of H\=Inay\=enic and Mah\=Ey\=enic ideas. Generally, H\=Inay\=enic thought only mentions the relative truth (samv\(\acute{t}\)i satya). It means that H\=Inay\=enists only talk about the impermanence, sufferings and selflessness of all conditioned things. The absolute truth (Paramartha satya) has not been mentioned in their doctrines. The main doctrines of H\=Inay\=ena are Four Noble Truths, the Theory of Dependent origination, five aggregates, karma, rebirth and Nirv\=ena. All these doctrines are explained according to the relative aspects.

Therav\=Edin school is said to be the orthodox school that was established directly by the Buddha at Deer park of Sarnath. Therav\=Edins do not believe in the absolute truth, they only believe in the relative truth. According to Therav\=Edins, the universe was made by four material elements (earth, water, fire and air) and it goes on without maker, without the known beginning, continuously exists by nature of relations of cause and effects, and man was constituted by five aggregates (skandhas). His body belongs to material and his mind consists of feeling, perception, mental function, and consciousness. The so-called body is subject to birth, old-age, sickness and death. Mind is always disturbed by sorrow, grief, sufferings and lamentation.

Therav\=Edins regard the Buddha as a historical person, the historical Gotama.\(^1\) Therav\=eda aims at the individual liberation and believes that only Gotama attained Buddhahood, and they consider nirvana as opposition of sams\=\(\acute{\text{a}}\)ra. H\=Inay\=enists deny the Brahman, \=Etman, God and soul. It only accepts gods (devas) as the good ones, who protect Dharma and to help good men. Especially they believe Arhats as the worthy men, who had already reached perfect Nirv\=ena and had nothing more to learn. Moreover, they believe that when desire, hatred, ignorance are absent from one’s mind, he can attain Nirv\=ena, free from rebirth in the realms of existence.

\(^1\) NBT, pp. 1-8.
The means to the liberation, according to Theravādins, is the practice of sīla (precepts) dhyāna (meditation) and prajñā (wisdom).

Sūravastivāda also belongs to Hīnayāna, it branched off from Theravāda, the orthodox school of Buddhism², because it did not admit the Theravādin theory that all things are unreal.³ Sūravastivādins hold that all things are real and exist at all times: past, present and future.⁴ In fact, they only mention that the attributes, which constitute all things, are permanent. For example, moisture of water, the heat of fire, the move of air, the solid of earth, all are existent according to cause and conditions but they never vanish. The self-nature or the absolute of all things has been not mentioned by the Sūravastivāda as yet. Moreover, it believes in the theory of non-self, the absence of any permanent substance in an individual. And it believes in the plurality of all phenomenal things in the universe.

Like Theravāda, Sūravastivāda denies the existence of God and soul. It believes that the world is constituted by cause and conditions. Especially, it does not believe Arhat as the worthy man, who had already reached perfect Nirvāṇa. It thinks that the life of an Arhat is governed by good or bad karma and he must have something to learn more.

Sūravastivāda also considers the Buddha as a historical person. He attained Buddhahood and became omniscient at Bodh Gaya.⁵ Its concepts of bondage and liberation, and the means to liberation are the same as in Theravāda.

Vaibhāsika also belongs to Hīnayāna, it branched off from Sūravastivāda on account of disagreement with the thought of Sūravastivāda such as all things are real and exist forever. It advocated that everything is momentary like a dream or a lightning and only the unconditioned things exist forever.⁶ According to it, impermanence is the attribute of all conditioned things. The unconditioned thing is the inner principle of all things that exist forever.⁷

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² AIB, p. 325.
³ RIP₁, p. 380.
⁴ SST, p. 10.
⁵ Ibid., p. 37.
⁶ Ibid., p. 20.
⁷ RIP₁, p. 614.
\textit{Vaibh\text{\text{È}sika}} believes in the theory of causation, \textit{karma}, rebirth, \textit{Nirv\text{\text{È}na}} and denies the existence of \textit{Brahman}, \textit{\text{È}tman}, God and soul. It believes in the reality of \textit{dharmas} in their phenomenal aspect.\textsuperscript{8}

\textit{Sautr\text{\text{È}ntika}} also belongs to \textit{H\text{\text{Î}nay\text{\text{È}na}}, it branched off from \textit{S\text{\text{È}rvastiv\text{\text{È}da}} on account of disagreement with the \textit{S\text{\text{È}rvastiv\text{\text{È}da}}'s thought, that everything exists permanently.\textsuperscript{9}} They proclaimed on its banner a return to the genuine doctrine of \textit{Therav\text{\text{È}da}, denied, therefore, the permanent essence of all things that is suggested by \textit{S\text{\text{È}rvastiv\text{\text{È}da}}. It re-established the doctrine that reality consists of momentary flashes that everything appears into life out of non-existence and returns again to non-existence after having been existent for a moment only.\textsuperscript{10}} It believes that all things in the universe exist by virtue of the interaction; the existence of one thing depends on others. A tree can not exist, if there are no water, soil, air and sunshine.\textsuperscript{11}} \textit{Sautr\text{\text{È}ntika}} maintains that there is a difference between an entity, its efficiency and its appearance. The entity emerges from non-existence, exists for a moment and then disappears. Therefore, the \textit{Sautr\text{\text{È}ntika}} developed the \textit{Therav\text{\text{È}din} theory of impermanence into its theory of momentariness.\textsuperscript{12}} Though it denies the existence of soul, it believes in the transmigration of living being from one body to another body. It holds that among five aggregates of man there is only a subtle aggregate that comes to the transmigration.\textsuperscript{13}

This subtle aggregate is a real man, it corresponds with the consciousness (\textit{patisandhi vij\text{\text{È}na} or gandharva}) of \textit{Therav\text{\text{È}da} and this subtle aggregate also resembles \textit{\text{È}layavij\text{\text{È}na} of Yog\text{\text{È}c\text{\text{È}ra school. Especially it believes that everybody has a potentiality of becoming a Buddha.\textsuperscript{14}}

By this thought, the \textit{Sautr\text{\text{È}ntika} school is considered as the bridge between \textit{H\text{\text{Î}nay\text{\text{È}na and Mah\text{\text{È}y\text{\text{È}na. Sautr\text{\text{È}ntika does not consider Arhat as a worthy man, and Arhat had something to learn more.

\textsuperscript{8} SST, p. 37. \\
\textsuperscript{9} Ibid. \\
\textsuperscript{10} SIP\textsuperscript{2}, p. 358. \\
\textsuperscript{11} Ibid. \\
\textsuperscript{12} Ibid., p. 356. \\
\textsuperscript{13} BYB, p. 96. \\
\textsuperscript{14} Ibid., p. 96.
Like Theravāda, Sauntrāntika also believes that ignorance (avidyā) is the cause of bondage and transmigration. Living in ignorance, one is always bound and making the evil karma that leads him from life to lives in the circle of birth and death. The rebirth and death last until the desire or tanhā is rooted out from one’s mind, and the liberation is attained.

The means to liberation is also the practice of śīla, dhyāna, and prajñā. Generally, all sects of Hīnayāna have not yet mentioned devotion (bhakti) and purposeless actions or service without rewards (anabhogacāryā). Mahāyāna Buddhism arose in the third century B.C on the basis of Mahāsanghika school. Mahāyānism, at first, had not any sub-sect; towards the second century A.D., Rahurabhodra, Nēgērjuna’s master founded Madhyamika school in Anga country, then in the third century A.D., Maitreyanātha, Asanga’s master established Yogācāra school or Vijñānavāda. Nēgērjuna was not the founder of Mahāyāna school, he only systematized Mahāyāna sūtras that were composed after the third century B.C. by some sects of Mahāsanghika school. And simultaneously he also developed the idea of Madhyamika that was founded by his master.

Mahāyāna school mentions both the relative truth and the absolute truth while Hīnayāna schools mention the relative truth only. Mahāyānists regard the Buddha as the transcendental, eternal and absolute, who salves all living beings by his three bodies, dharmakāya, sambhogakāya and nirmanakāya. Apart from that, they believe in an infinite number of Bodhisattvas, who take vows never enter into Nirvāṇa until all living beings to be salved from the suffering world.

Mahāyāna Bodhisattvas consider the suffering world as the means to the attainment of their Buddhahood. Mahāyānists assert that samsāra is not different from Nirvāṇa because their natures are the same and they consider the Nirvāṇa of Arhat as the magic city. It is like a guide, who leads a large party of travelers through

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15 AIB, p. 356.  
16 Ibid.  
17 JBC, p. 7.  
18 AIB, p. 357.  
19 SSLS, p. 145.  
21 JBC, p. 4.  
22 SSLF, p. 131.
a dense forest, along a dangerous and difficult road to a jewel place. On the way the
travelers become exhausted and they want to turn back. Out of pity to them, the guide
thereupon conjures up a magic city and invites them to rest and refresh themselves
therein. Only when they have regained their strength does he cause the city to
disappear and urges them to complete their journey. On the road from the renunciation
of the world to the final liberation are so far, the pratients become tired and they want
to return back to the secular life. So the Budha firstly teaches them the Hînayêna
nirvêna to console them. Only when they attain the Hînayênic Nirvêna, the Buddha
tells them this Nirvêna is not complete one and urges them to attain the complete
Nirvêna of Mahêyêna.\textsuperscript{23}

The Buddha, according to Mahêyênist, is not merely the enlightened one in
old sense but an omniscient.\textsuperscript{24} Mahêyênist deny the God, the creator of the world,
and assert that the world was made by cause and conditions.\textsuperscript{25} In other words, it is the
creation of the universe by the universe itself.\textsuperscript{26} God could not create it because he is
only the imagination of mind, he is really not existent. Mahêyênist say that God is
only personalization of the creative power of universe.\textsuperscript{27} They only admit gods and
goddess as the protectors of Dharma. They worship Buddhas, Bodhisattvas, gods,
goddess and to have a special doctrine of salvation by faith.\textsuperscript{28}

The thought of Mahêyênism consists of the thoughts of Madhyamika and
Yogêcêra schools.

Madhyamika school uses the term sênyaÊ for both, the relative and absolute
truths. According to it, the relative is the means to the absolute truth. In the field of
relative, it admits that all things come from cause and conditions. Impermanence,
suffering, and selflessness are the attributes of the conditioned things. In the
MadhyamikakÊrikê, NÊgÊrjuna\textsuperscript{29} asserts that the whole phenomenal world is always
changed since it was made by causality but its real nature is absolute. The Absolute is

\textsuperscript{23} SEL, p. 115.
\textsuperscript{24} SIP, p. 344.
\textsuperscript{25} KBC, p. 316.
\textsuperscript{26} \textit{Ibid}.
\textsuperscript{27} RIP, p. 655.
\textsuperscript{28} JBC, p. 8.
\textsuperscript{29} KBC, p. 85.
beyond thought and conception; it is unconditioned and indeterminate truth. The Absolute is not made by cause and conditions and it exists forever. According to NēgÈrjuna, the Absolute is neither existent nor non-existent, nor both, nor neither. It is the same in all positive and negative beings. It is free from sin, free from old-age, sickness, death, hunger and thirst.

It is subtle reality that nothing can destroy it, death can not touch it nor vice can dissolve it. It is a self-existent and self-complete entity and there is nothing outside it to exist, from which all things are sprung, existed and then to return back to it. It is subject sees, not the object seen.\(^{30}\)

*Madhyamika* school considers the Buddha as the transcendental. He is neither relational nor non-relational, nor both, nor neither. The real Buddha is the real-nature of man, that is cognized by mystic intuition.\(^{31}\) *Karma* and its result are, according to *Madhyamika* school, unreal as a dream or mirage. If *karma* persists till its fruition, it becomes permanent and if it is transient, it can not produce its fruit after an interval time. If *karma* is permanent, it can not be the result of activity and if it is not the result of activity, then there will not be attainment of acquired merit and demerit and there will be no difference between the virtuous and the vicious.\(^{32}\)

The enlightenment and liberation, according to them, does not mean simply the understanding of the Four Noble Truths in their reality but the acquisition of absolute *sÊnyatÈ* or Buddha-nature that constitutes the original enlightenment of all creatures. The means to the final liberation is the development of wisdom in order to know the appearance and nature of all existences and to become one with the absolute *sÊnyatÈ* (the nature of all beings).

*YogÈcÈra* or *VijÊna* is the second school of *MahÊyÊnism*. It was founded in the third century A.D. by MaitreyanÈtha, Asanga’s master. It reached its climax during the *Gupta* age.\(^{33}\)

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30 RIP¹, p. 152.
31 SIP², p. 407.
33 *JBC*, p. 7.
The *Yogëcëras* recognize the reality of external objects, which were constituted by consciousness (the seeds of phenomena, mental and physical), is unreal. Maitreyanëtha and Vasubandhu used the term Ṣlayavijëña for external and internal worlds. The former is the cosmic mind that contains all the seeds of material from which all things are constituted. It is Ṣlayavijëña which is the source of all existences and it is also the cosmic order. 34 All things exist in the cosmic mind (Ṣlayavijëña) and after perishing, they return back to their own original elements in Ṣlayavijëña. 35 The latter is the foundation of individual cognitions or a system of one’s eight consciousnesses. Most of the scholars misunderstood the term vijëña, they, therefore, hold that vijëña means cognition and they come to conclusion that *Yogëcëra* denies the external objects and reduced them to cognition (vijëña). 36 *Yogëcëra*, in fact, did not deny the external objects, it only says that the external objects, which were created by the seeds of phenomena, are impermanent, changing, and perishable.

The *Vijëptimatrataridasa sëstra*, one of important works of *Yogëcëra* school, regards all external objects as the manifestations of Ṣlayavijëña. 37

On the basis of the *lankëvatëra sëtra*, P.V. Bapat 38 says that only mind or Ṣlayavijëña are real while all the external objects, which are manifested from Ṣlayavijëña, are unreal.

*Ṣlayavijëña* is also considered as the substratum of individual cognition. Ṣlayavijëña is the spiritual body or subtle body of man that consists of the whole stream of consciousness (visual, auditory, gustatory, olfactory, bodily consciousnesses, manovijëña, manas and Ṣlayavijëña). 39

The *lankëvatëra sëtra* 40 explains that Ṣlayavijëña is originally free from attachments and defilements but it is the operation of manas, a system of consciousness appears and to be polluted. When six sense organs perceive their

34 STTMC, pp. 115-6.
35 LSS, pp. 73-7.
36 BYB, p. 108.
37 STTMC, pp. 115-6.
38 BYB, p. 108.
39 SSLS, p. 189.
40 Ibid.
objects, *manas* edges itself between *Élaya* and five consciousnesses and causing them to attach firmly to their external objects and getting rise the thirst, wish, and seeking for pleasures. One’s sorrow, grief, suffering and lamentation come from *manas* that is not only a discriminating intelligence but also an agency of affection and will. When *manas* are purified, the whole system of consciousness becomes pure. When external objects were perceived by six sense organs, their data are brought to *manovijñāna* and then they are analyzed by it, all memories are then deposited into *Élayavijnāna* and they are kept and developed there. After death, it is *Élayavijnāna* goes to transmigration according to *karma* contained in it.

*Tathāgatagarbha* is an other name of *Élayavijnāna*, which is pure, eternal and unmodifiable. It is the bode of *Tathāgatahood*, where has no defilements of discriminating intellect and affection but when *Élayavijnāna* is disturbed by *manas*, from which a system of eight consciousness appear and all attachments, discriminations, illusions, evils take shape and they constitute the roaring waves over the surface of *Élayavijnāna*, and *tathāgatagarbha* is covered by all habits of defilements.41

*Yogācāra* also mentions three levels of knowledge. These three levels of knowledge are sensual knowledge (*parikalpita*), logic knowledge (*paratantra*) and absolute knowledge (*parinishpana*).42

Sensual knowledge is also called illusory or imaginary knowledge. This knowledge is a false judgment to external objects and does not correspond to reality. It is possessed by all ordinary people. This knowledge can not know real-nature of all things.

Logic knowledge (*paratantra*) is knowledge of objects produced by cause and conditions. This knowledge is the relative knowledge since it only knows the impermanence, suffering, and selflessness of all conditioned things. This knowledge is possessed by *Sravakas*, *Pratyeka-Buddhas* and *Bodhisattvas* of lower stages who know things through their individualities and generalities.

The absolute knowledge (parinishpana) or the highest knowledge is possessed by Buddhas and Bodhisattvas of higher stages, who knew the essence of all conditioned things that is not made by cause and conditions, when all false discriminations are cut off, this knowledge takes shape. This knowledge does not increase in Buddhas, Bodhisattvas and it does not decrease in other living beings, it transcends all apprehension of sense organs, it is attained through the self-realization. It is called by the seven names in the Mahayana sutas, viz. Bodhi, Nirvana, perfect wisdom, Buddha-knowledge, snyat, the great mirror wisdom and intuition.

When a rope is mistaken as a snake, he has imaginary knowledge; when it is known as a rope that depends on its cause and conditions, he has logic knowledge but when the real nature of this rope is known, he has the absolute knowledge or intuition.

The concept of liberation is, according to Yogacara, the self-realization of the completely pure state of Elayavijñana or to become one with the self nature of tathagatagarbha that is free from desire, anger, and ignorance.

The means to the final liberation is the practice of Yoga in order to transmute one’s eight consciousnesses into wisdom. When one attains the self-realization of the Absolute, his visual, auditory, olfactory, gustatory, bodily consciousnesses are transmuted into the perfecting wisdom, monovijñana into the profound observing wisdom, manas into wisdom of equality and Elayavijñana into the great mirror wisdom. This great mirror wisdom is possessed by the Buddha, who was sitting here, knew the whole universe and any thinking and affection of living beings.

The Thought of Brahmanism

The thought of Brahmanism mainly comes from Upani–ads because they are the end parts of the Vedas that systematize the ideas of Vedas.

43 SIP3, p. 373.
44 LSS, p. 112.
45 SSLS, pp. 139-40.
46 LCZ3, p. 122.
The thinkers of the *Upani-ads* seek for truth and resolve the problems that man always thinks about. They hold that one lives here whether in pain or in happiness, all has its cause.

If one be covered by ignorance, he certainly lives in suffering whereas if he lives with knowledge, apprehends his *Ètman* or inner real self, he is free from bondage.

The *Brahman, Ètman* must be something ultimate after dissolution of things. It is a self-existent entity from which all things spring, exist and return back to it after their dissolution. The world, mind, knowledge, senses and their objects are all finite and conditioned, and they are governed by the law of impermanence.

The pleasures of the world are transient, changed and are cut off by old-age and death. One can not find his real happiness from the finite, only the infinite gives him the eternal happiness. The infinite is the real-self, which is permanent being, a spiritual reality.

In *Rgveda, Ètman* is understood as the breath or vital essence, gradually it is developed into the essence of soul or individual self. The self is presented through four kinds: the bodily self, the empirical self, the transcendental self and the absolute self. The absolute self is *Brahman or Ètman* that is the foundation of all existences.

*Chandogya Upanisad* gives some general characteristics of *Ètman* which is free from dualism and imperfection, free from old-age, sickness, and death... and nothing can destroy it. Permanence, continuity, unity and eternality are also its attributes. And there is nothing outside it to exist. *Maitrî Upanisad* holds that it is the self constituted all living beings, all worlds, all gods and all existences; it is the truth of truths, etc.

The *Brahman and Ètman* in the *Upani-ads* are synonymous with *DharmakÈya* and the Buddha-nature in the *MahÈyÈna sÈtras*. They are considered as the substratum of both self and no-self and nobody can skeptical about his real nature. In

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47 RIP, p. 153.
48 RPU, p. 501.
49 Ibid., p. 256.
50 Ibid., p. 842.
the Katha Upani–ad\textsuperscript{51}, the self-nature is considered as the highest reality that is the boss, who is sitting on the chariot, the objects are the roads, body is a chariot, emotions are horses, intellect is the rein, wisdom is director, elemental self is the enjoyer. S.Radakrishnan\textsuperscript{52} considers Brahman as Ėtman that is one’s own conscious principle and Brahman is also the supernatural ground of the universe.

The nature of Brahman or Ėtman is immortal and self-bright and self-demonstrated, it exists forever and it is subject of all experiences, it pervades the whole universe. It has no beginning, no end, though all things manifested from it have beginning and end.\textsuperscript{53} It is described by many ways by the Buddha, NĒgĒrjuna, Vasubandhu, MahĒvira, Samkara, Kalpila, Patājali, etc.

Like MahĒvēnism, Upani–ads show three sources of knowledge: The sensual perception, logic perception and the absolute perception. According to the Upani–ads, the sensual perception and logic perception are relative knowledge that can know the appearance of things as well as the impermanence and selflessness of them. The real nature of all things can not be perceived by this relative knowledge, it can be perceived by intuition or absolute knowledge. Intuition is the result of meditation, which is a process by which the intellectual knowledge is transmuted into a vital power. Wishing attain intuition or absolute knowledge, one should give up the learned ignorance and meditate on the ultimate reality. By the practice of meditation or \textit{yoga}, the mind of man becomes one with the Absolute and the final liberation is known.

\textit{Svetasvatara Upanisad}\textsuperscript{54} gives a meticulous guidance of the \textit{yoga} practice when the awareness is taken shape, the sĒtras are effectless.

\textit{Īsvara} is also the important factor in the Upani–ads. According to the Upani–ads, Īsvara is Saguna Brahman that is the second face of the Absolute Brahman or Nirguna Brahman. Katha Upani–ad\textsuperscript{55} says that Brahman has both sides of peaceful stability and active energizing. In the former aspect, he is Brahman, in the latter he is

\textsuperscript{51} Ibid., p. 623.
\textsuperscript{52} Ibid., p. 77.
\textsuperscript{53} RIP, p. 161.
\textsuperscript{54} RPU, p. 137.
\textsuperscript{55} Ibid., p. 618.
İśvara, the creator of the world, who is an active manifestation of the absolute Brahman.

S. Radhakrishnan\(^{56}\) says that NēgĒrjuna ridicules the idea of God; truly he only denied the deist’s God, he repudiates an active manifestation of the Absolute. He is sincere in his devotion to the true God, the Dharmakaya of MahĒyĒna Buddhism.

Samkara regards the indeterminate and unqualified Brahman, which is the transcendental Being, consciousness and bliss, as the ontological. He also regards the determinate and qualified Brahman as İśvara, the individual souls and the world as appearance\(^{57}\) whereas RamĒnuja regards the determinate and qualified Brahman as İśvara, who has internal difference, as the ontological reality and regards the conscious souls and unconscious world as attributes, modes or accessories of God.\(^{58}\)

İśvara is said to create the world with his mĒyĒ. The universe is the manifestation of his glory as sparks emanate from a burning fire.\(^{59}\) İśvara is the ruler and governor of the world. The sun, moon, earth, sky are kept in their respective positions by his command.\(^{60}\) All things in the universe, in fact, exist beyond God’s wish; they exist by their powers of interaction. God certainly can not govern them.

The soul is also the important thought of Brahmanism. Soul is called by JĪva by Upani–ads, it is also the empirical self\(^{61}\) that is different from body, sense organs, mind and intellect. The individual soul is potentially infinite. It is not female nor is it male, nor yet is the neuter. Whatever body it takes to itself, by that it is held. According to his past karma, it assumes successively various forms in various conditions. It is without beginning and without end.\(^{62}\) The soul is said to be master and active agent of senses, mind and intellect. It is knower, enjoyer, thinker and doer of the good and bad karma and experiences joy or sorrow, happiness or suffering. J. Sinha\(^{63}\)

\(^{56}\) RIP\(^1\), p. 655.
\(^{57}\) SIP\(^1\), p. 17.
\(^{58}\) Ibid.
\(^{59}\) Ibid., p. 673.
\(^{60}\) Ibid., p. 232.
\(^{61}\) Ibid., p. 17.
\(^{62}\) RPU, pp. 740-1.
\(^{63}\) SIP\(^1\), p. 18.
says that the soul lives in the opening of the heart, unborn, conscious, and eternal and devoid of infinite knowledge and sovereignty, it is not perished while its body died.

_BhadÈranyaka Upanisad_\(^{64}\) asserts that when a man died, whose body is burnt, he remains only his soul. This soul then connects with father’s self that is left into the mother’s womb, there a new fetus takes shape and a new life is continued.\(^{65}\) There is difference between Ètman and soul. Ètman is the supreme soul or self-nature of man, it is not only freed from _karma_, suffering, sorrow, birth and death while jÌva or individual soul is controlled by _karma_, after death it continues to enter into the transmigration again and again and it assumes the beautiful or ugly body according to its past _karma_.\(^{66}\) When individual soul realizes his Ètman, he attains the immortality and unite with the _Brahman_ as rivers, having different forms and names, merge in the sea leaving their names and forms.\(^{67}\)

According to the _Upisads_\(^{68}\) and the _Saddharmapuṣṭīkā sūtra_\(^{69}\) of _MahÈyÈna_, the world is real though it has many imperfect manifestations.

The _Upisads_ hold that material is not the first principle of the universe because it can not raise itself. The first principle of all existences is an absolute _Brahman_.\(^{70}\) Samkara points out that _Brahman_ is real but the world, which issues out of _Brahman_, is unreal and it is only a manifestation of the supreme _Brahman_ through his power (mÈyÈ).\(^{71}\) Change is the pervading feature of the world. _MaitrÌ Upanisad_\(^{72}\) asserts that everything in the world is transient, rises, grows, decays and dies.

Like Buddhism, _Upisads_ assert that ignorance or thirst (_tanhÈ_) is the cause of bondage. The _Upi-ad_ affirms that there is a succession of lives according to _karma_ done by him. So long as his ignorance has not destroyed completely, he is

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\(^{64}\) RPU, p. 313.

\(^{65}\) Ibid., pp. 324-1.

\(^{66}\) Ibid.

\(^{67}\) Ibid., p. 921.

\(^{68}\) RPU, p. 190.

\(^{69}\) BFLS, p. 70.

\(^{70}\) SIP, p. 28.

\(^{71}\) Ibid., p. 17.

\(^{72}\) RPU, p. 797.
continually reborn in the three realms of existence. If he practises the right thought and right action, he will be freed from karma and the liberation is attained.

The liberation, according to Upani-ads, does not mean to renounce the world but to remain unattached to it. In other word, the renouncement of bondage is not neglectfulness of social duties but it is the perfect fulfillment of duties to the world. It is this perfect fulfillment of duties to society his mind becomes happy and tranquil.

He is not only freed from desire, hatred, delusion, sorrow, fear but also freed from merit and demerit that are the cause of bondage.

There are two forms of liberation mentioned in the Upani-ads, that is, Jïven mukti and videha mukti. Jïven mukti is the liberation during life where one, who is freed from all desires, attains immortality. And Videha mukti is liberation after death. Jïven mukti is synonymous with Upïdhïsesa NirVïna and Videha mukti corresponds with Anupïdhïsesa NirVïna of Hïnayïnism. Upïdhïsesa NirVïna where only human passion is extinct but five aggregates are still present, Anupïdhïsesa where all being is extinct.

Like Mahïyïnism, Brahmanism also shows three means to the final liberation, that is JïÈnayoga, Bhaktiyoga, and Karmayoga.

JïÈnayoga is the means to the union of the finite self with the infinite self through intuition. The performance of sacrifice and duties without pure knowledge are unavailing. All attachments and other afflictions are rooted out by the intuitive wisdom. The indiscriminate wisdom leads to the identification of soul and God and attainment of Brahmï-NirVïna after death. When a Yogin unites himself with Brahman, he is untainted by all defilements and passions, he acquires a mystic vision of the supreme self or Ètman in all creatures and all of them in Ètman and enters into the eternal life or Brahmï-NirVïna.

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73 Ibid., p. 271.
74 Ibid.
75 SIP, p. 27.
76 RPU, p. 121.
77 Ibid., p. 723.
Bhakti or devotion is also manifested through thought, speech, and action dedicating to God. Devotion with desire leads to rebirth in the heaven states while devotion without desire itself is the untainted merit of saints.\(^{78}\)

Nārada Bhakti sūtra says that: in the sacrifice, all desires are directed to God, all passions are suppressed, all actions dedicated to him, the egoism and attachment are extinguished, desires and aversions are conquered, pleasure and pain are renounced.\(^{79}\) Though devotion does not lead to the final liberation, it prepares the pure mind for the liberation.

By devotion one’s mind becomes pure, all sins are destroyed and renouncing all attachments to worldly objects and all actions concerning to selfish desire. In other words, bhaktiyoga leads to the experience of Īśtman, merging in Brahman and attainment of God.

Karmayoga is the same with anÈbhogacaryÈ in the MahÈyÈna sÈtras, both terms are explained as the purposeless actions or services without rewards. Through the performance of karmayoga, one can attain the union of the finite soul with the supreme soul or Īśtman or Buddha-nature. Performance of duties for the sake of others with perfect detachment purifies the mind, achieves the knowledge of Brahman and merges in the Absolute as a lump of salt is dissolved in water.\(^{80}\)

(2) Developing the Theory of SÈnyata and BuddhayÈna

Theory of SÈnyata

The term sÈnyatÈ is variously understood. To phenomenal field, it means the ever changing attribute of conditioned things. To ontological aspect, it is a permanent principle, transcendent and indefinable, immanent in all existences. The former is true nature of the world of experience; the latter belongs to the metaphysical reality.

The concept of sÈnyatÈ in Buddhism consists of the relative sÈnyatÈ and the absolute sÈnyatÈ. But HÈnayÈna only mentions the relative sÈnyatÈ or phenomenal sÈnyatÈ. It means that they only state the attributes of impermanence, suffering, and

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\(^{78}\) RPU, pp. 314, 652.
\(^{79}\) SIP, p. 196.
\(^{80}\) Ibid., p. 145.
selflessness of the phenomenal world. The absolute sÊnyatÊ or the essence of all things has not yet found in any HÎnayÊna doctrines. The doctrines of impermanence, changing, and decaying of HÎnayÊna answers to the relative sÊnyatÊ of MahÊyÊnism.

Both HÎnayÊna and MahÊyÊna agree that the phenomenal world is unreal and it is subject to flux and change. All things in the world are compared to dew drops, to flash of lightning or froth.\(^{81}\) They hold that nothing to be self-existent since all are based on an endless series of cause and conditions, all properties of things are relational and changeable.\(^{82}\) The law of causality conditions all being that is in a state of perpetual, becoming, arising, and passing away. There is sorrow and pain because all things are transient; they vanish as soon as they occur. It is the impermanence of object of desire that causes disappointment and regret.

On the other hand, both HÎnayÊna and MahÊyÊna consider five aggregates (skandhas) as empty. Body, perception, mental volition, and consciousness are also impermanent and changing, none of them exists forever.\(^{83}\)

According to them, whatever is considered as self that is only a succession of emptiness, even wife or children, fame or honour, love or worth are also governed by the law of impermanence, none of them is worth pursuing. S. Radhakrisnan\(^{84}\) states that what is subject to origination is to destruction. So change is the stuff of conditioned reality, identity of objects is an unreality.

Again, impermanence is only another name of continuity of being, a child, a boy, a young, a man and an old man are one person. In the Madhyanta Vibhangâ, MaitreyanÊtha (Asanga’s master)\(^{85}\) calls this continuity of being is sÊnyatÊ because the substance of one’s body as well as the states of his mind change from moment to moment. ¶ryadeva\(^{86}\) also states that the cause never perishes but only changes its appearance. Having changed its state, it becomes an effect. Clay becomes a jar having changed its state and in this case, the name of clay is lost and the name of jar comes into being.

\(^{81}\) EVP, p. 92.
\(^{82}\) RIP\(^1\), p. 654.
\(^{83}\) Ibid., p. 366.
\(^{84}\) Ibid., p. 368.
\(^{85}\) MVS, p. 26.
\(^{86}\) RIP\(^1\), p. 615.
Whatever arises from cause and conditions, is bound to perish. Anything born, brought into being and organized, contains within itself the inherent necessity of dissolution. Like the *Upāni–ads*, Early Buddhism recognizes that the whole world is conditioned by causes and things have no self-existence but are products of a causal series that has no beginning or end. According to *Theravāda*, this world of unresting change is no a firm resting place for man. The doctrine of relative emptiness is the common foundation of the *Upāni–ads* and Early Buddhism.\(^87\) And this doctrine is developed by the *Sautrāntika* school into the view of the momentariness.\(^88\) But to say that things are impermanent to be easy understood than they are momentary. The Buddha asserts that only the states of mind are momentary and not things.\(^89\) It is evident that the body can last one year, two years even one hundred years but mind, intellect, and consciousness keep up only a moment and then come to perishing. When things are predicated in general feature, impermanence does not mean momentariness. Change is the common characteristic of conditioned things. If things were not changed there would have no different effects at different points of time though all are unreal, not non-existent.

*Vaibhāsika*’s idea is more progressive than the *Sautrāntika*’s. It does not agree with *Sautrāntika*’s doctrine that all things are momentary. In *Abhidharmakosa*, Vasubandhu\(^90\) asserts that only the manifested principles are impermanent but the unmanifested things are not. The manifested principles are the objects of external world, which are aggregated by atoms of material, existing according to the process of production, existence, changing and destruction. According to *Vaibhāsikas*, impermanence is the general attribute of all manifested things. The existence of a jar is really the existence of a series of changed jars.

On the contrary, the unmanifested things are never changed because they are not made by the material elements. According to Vasubandhu, there are three kinds of unmanifested things that is, Ėśēśa, *pratisamkhya nirodha* and *apratisamkhya nirodha*.\(^91\) P.V.Bapat explains that Ėśēśa or space is the limitless, free from all

\(^88\) SIP, p. 356.  
\(^89\) *KS*, p. 96.  
\(^90\) *SST*, p. 103.  
changes. Pratisamkhya nirodha is the cessation of all defilements, attained through the power of perfect knowledge and apratisamkhya nirodha is the cessation acquired without the aid of perfect knowledge. S.Radhakrisnan asserts that these unmanifested things never changed by any conditions.

Though VaibhÈsika has not yet mentioned the absolute sÈnyatÈ or the self-nature of all things, it mentions both sÈnyatÈs, the sÈnyatÈ of the concrete and abstract principles.

Unlike VaibhÈsika, SÈrvastivÈda mentions sÈnyatÈ of phenomenal things and that of the subtle elements of material that create all conditioned things. SÈrvastivÈdas hold that only the concrete things are impermanent but the subtle elements of material, which create all things, exist forever. The waves on the face of the sea are lower and higher, the moisture is not changed.

There is no speculation in HÈnayÈna about what remains after dissolution of things, whereas MahÈyÈna believes in the essence of all things that remains forever. It means that from the doctrine of relative sÈnyatÈ or impermanence of HÈnayÈna, MahÈyÈna develops the doctrine of absolute sÈnyatÈ or the real-nature of all things and they declare that the real nature is unchanged though the form of things is changed. According to MahÈyÈnists, the absolute sÈnyatÈ is the substratum of all, from which all things spring up, exist, and returning back after their dissolutions.

The absolute sÈnyatÈ answers to Brahman or Êtman in the Upanisads and it is called by many different names in the MahÈyÈna doctrines. It is called śthe Buddha-knowledgeś by the SaddharmapuśdÈrika sÈtra, śThe original bodhiś by the Perfect Enlightenment sÈtra, śTrue mindś by the SÈrangama sÈtra, śDharmakayaś by the Avataśaka sÈtra, śBuddha-mindś by the Chinese Ch´an school, śself-nature of AmitÈbhavnś by the pure-land school, śAbsolutenessś by the TÈntric school, śNature of tathÈgatagarbhasś by the YogÈcÈra school, etc.

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92 BYB, p. 94.
93 RIP1, p. 615.
94 SST, p. 37.
95 RIP1, p. 593.
96 Ibid., p. 587.
97 LSS, p. 112.
Though the names of the absolute are many, its nature is one only. The *Brhadëranyaka Upani–ad*\(^98\) determines that *Brahman* is imperishable, it is neither gross nor fine, neither short nor long, neither shadow nor dark, without taste, without smell, without eyes, without ears, without mind, no within and no without, it eats nothing and no one eats it. All things come out from *Brahman* as sparks come out from fire, as plants shoot forth the earth or as the threads come out from spider.\(^99\)

In the Heart *sëtra* of *Mahëyëna*, such a similar definition is also made. Especially the Heart *sëtra* affirms that in the absolute *sënyatë*, there is no Four Noble truths, no wisdom and no attainment of *Nirvëna*.\(^100\)

The above concepts are dual; the absolute *sënyatë* is merely *Nirvëna*, the result of practising *Dharma*. In other word, by practice of *Dharma*, man becomes one with the absolute *sënyatë*, without attainment at all. The absolute *sënyatë* is neither lost nor acquired, neither positive nor negative. If it is positive, it is a product that is subject to decay and death. If it is absolute negative then it is non-eternal.

Nëgërjuna\(^101\) (80-120 c. A.D.), who develops the idea of *Madhyamika* school in India, described it by means of eightfold negation:

> It is neither origination nor cessation, neither permanence nor impermanence, neither unity nor diversity, neither coming in nor going out. The absolute *sënyatë* or self-nature of all things is free from dualism and imperfection; it is the subtle reality that nothing can destroy. Death can not touch it nor vice can dissolve it, it is free from craving, from evils, from fear and it is embraced in all.\(^102\)

S. Radhakrishnan\(^103\) states that the Absolute has the two states of the unconditioned and the conditioned, the realm of real being and that of birth and death. According to him, the unconditioned pervades all; everything or every individual is the manifestation of the potential whole.

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\(^{98}\) RPU, p. 232.

\(^{99}\) Ibid., p. 190.

\(^{100}\) SBS, pp. 134-5.

\(^{101}\) KBC, p. 84.

\(^{102}\) RIP\(^1\), p. 153.

\(^{103}\) Ibid., pp. 593-4.
Kumarajīva asserts that it is on account of sānyatē that everything becomes possible, without it nothing in the world is possible.\textsuperscript{104}

According to him the absolute sānyatē is the synonym of that which has no cause, that which is beyond thought or conception, that which is without measure. It is a permanent principle, transcendent and indefinable, immanent in all things. He explains further that the essence of all things is called sānyatē since no category used in relation to the conditions of the world is adequate. To call it being is wrong because only the concrete things are. To call it non-being is equally wrong. It is best to avoid all description of it.

Thought and language are dualistic in their functions and what is beyond any description is non dual. According to Madhyamikas, reason and language apply only the finite world, the Absolute is only understood by intuition.\textsuperscript{105} Whoever attempts to express the true essence of existences, he contradicts himself. This ultimate truth that science also can not reach. Nēgērjuna pulls to pieces of all experience, so that he may reveal the absolute behind existences. One can not see or feel something behind existences by sense organs. The Absolute is just the Absolute and one can not say anything of it. All thinking and discussion are relative; the absolute sānyatē is beyond them. One believes in the Absolute though he can not see it.

\textbf{Buddhayēna}

\textit{Buddhayēna} or Buddha-Vehicle is one of three vehicles of Mahāyēna Buddhism. The Sravaka-vehicle and pratyekabuddha-vehicle of Hīnayēna are only the means to the Buddha vehicle (Buddhayēna) of Mahāyēna. The \textit{Saddharmapuṇḍarīka sūtra}\textsuperscript{106} states that as Buddha appears in the evil age of five impureness, one’s mind is very vile, being covetous and envious, bringing to maturity very root of badness, he can not teach the teaching of one-vehicle to humankind. But he, by tactful powers (upaya kausalya) in the teaching of one-vehicle (Buddhayēna), discriminates and expounds into the teaching of three vehicles, really there is only one-vehicle without other vehicles, neither the second nor the third.

\textsuperscript{104} Ibid., p. 663.
\textsuperscript{105} Ibid., p. 664.
\textsuperscript{106} BTLS, p. 61.
The sūtra\textsuperscript{107} affirms that the Buddha expounds the teaching of three vehicles (tripravṛti) in order to reveal the one-vehicle (ekaparyā) or the Buddha-vehicle.

To humor one’s disposition, to the seekers of the Svavaka-yaśena, the Buddha expounds them the Four Noble Truths and helping them to know the suffering, the cause of suffering, and the path to the cessation of suffering and the attainment of Nirvāṇa. To the seekers of the Pratyekayāna, the Buddha teaches them the theory of Dependent Origination to lead them to apprehension of the cause of rebirth and the cessation of it. To the seekers of Bodhisattvayāna, he expounds them the six perfections (pāramitās) to help them performing the self-benefit and the benefit of others. But after attaining some result of cultivation, they are satisfied with the achievement attained, without expectation of the higher prospects. By this reason, the Buddha expounds them the one-vehicle and to encourage his disciples to reach the Buddhayāna or Buddhahood.

Mahāyānists hold that Hinayānic Nirvāṇa is but the means to the union with one’s original enlightenment. Chapter 11 of the Saddharmapundarīka sūtra\textsuperscript{108} demonstrates this truth. In this chapter, image of the Many-Treasure-Buddha, who shares half of his lotus seat with the Sakyamuni Buddha, emphasises the union of the personal Nirvāṇa (the cultivated enlightenment) with the absolute Nirvāṇa (the original enlightenment).

It is very wrong when Mahāyānists consider Arhatship as the final liberation. Mahādeva\textsuperscript{109} asserts that Arhat still retains a little of ignorance and passion. So he has something more to learn. N.Dutt\textsuperscript{110} holds that Arhat just attains the emptiness of egoism to stop the rebirth in the three realms of existence. He has not yet attained the emptiness of dharma (dharma sānyatā) and he can not become a Buddha, if he does not practise the four remaining stages of Mahāyāna (Śedhumatī, Dharmameghī, Nirupamā, Jñāṇavatī).

According to Mahāyāna, the Buddhahood does not come from outside but it is merely the manifestation of one’s potential enlightened power. Whenever he becomes

\textsuperscript{107} Ibid.
\textsuperscript{108} SSLf, pp. 169-70.
\textsuperscript{109} SST, p. 158.
\textsuperscript{110} NMB, p. 122.
one with his original enlightenment, he is called a Buddha, who has enough compassion and wisdom.

The ideal of Mahāyāna is Bodhisattva as distinct from the Arhat of Hīnayāna. Bodhisattva literally means one whose essence is to benefit himself and others. In other word, Bodhisattva means a man, who is going on the way to the future Buddhahood. In Hīnayānic doctrine, the term Bodhisattva is only used for Gautama during the period of his search for truth. It is to say, in Hīnayāna doctrine, there is only one Bodhisattva Gautama before his becoming a Buddha while in the Mahāyāna doctrine this term is opened for those who render benefit to other creatures. Out of compassion for suffering humankind, Mahāyānic Bodhisattva denies entering into Nirvāṇa and promises himself in the task of bringing off men from the worldly sufferings.

The path to Arhathood is the practice of Eightfold path while the means to Buddhahood, as elaborated in the Avataśaka and Sārangama Sūtras, is the practice of ten pāramitās (perfections) and to attain the twelve stages of Bodhisattva. In the first stage called pramuditā (joyful stage), Bodhisattva practises the perfection of charity. He gives creatures both his wealth and knowledge with a view to make his contribution to the happiness life of sentient beings and to help them knowing the truth of life as it is. By doing so, the Bodhisattva gradually destroys his egoism, develops his compassionated heart and wisdom. The recognition of the impermanent characteristic of all conditioned things enlarges compassionate nature in him.

The Bodhisattva, after completing the first stage of Bodhisattva, continues to practise the second stage called Vimala (pure stage). S. Radhakrishnan explains that in this stage the Bodhisattva cultivates the perfection of morality (pāramitā of sīla), he observes all precepts and the exercises of wisdom. The insight is developed gradually so as to render his heart pure and the mind free from the illusion of self. His faith, compassion, charity and disinterestedness are developed still higher.

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111 BSB, pp. 135-6.
112 RIP, p. 601.
113 HBSL, pp. 284-91.
114 NMB, p. 83.
115 SBSB, p. 496.
116 RIP, p. 601.
The Bodhisattva, after attaining the second stage, seeks the third stage called Prabhêkarî (luminous stage) in which he cultivates the perfection of patience and forbearance. N. Dutt explains that in the stage, the Bodhisattva gives up all traces of egoism, training himself in meditation and developing wisdom. By means of wisdom, he also realizes all phenomena being transient, changing, and momentary and he simultaneously realizes the body of man like a burning house that is burnt with the fire of passion, hatred, and ignorance. He, therefore, renounces all attachments to the material world and to abide in his real nature. S. Radhakrishnan and N.Dutt have the same opinion about this stage.

The Bodhisattva, after cultivating the third stage, seeks the fourth stage called Arcismitî (Effulgent stage). Har Dayal explains that in this stage, the Bodhisattva cultivates the perfection of energy (pÊramitÊ of virya). By his energy in cultivation of precepts and meditation, he can be free partly from desire and ignorance; his faith to Three Jewels (Buddha, Dharma, Sangha) becomes irreversible. He gets rid of all wrong views based on the passion and wealth.

The Bodhisattva, after completing the fourth stage, seeks the fifth stage called SudurjayÊ (invincible stage). Bhikshu Sangharakshita explains that in the stage, the Bodhisattva cultivates the perfection of meditation (pÊramitÊ of dhyÊna). According to him, the Bodhisattva not only understands Four Noble Truths but he also known the various other aspects of truth, from the relative truth, the absolute truth up to the truth of the Origin of TathÊgata-knowledge. N.Dutt adds that the Bodhisattva also possesses the knowledge of medicine, art and sciences and he uses them for his altruistic actions. And he also attains the DhÊranis for his protection.

After cultivating the fifth stage, he comes to the sixth called Abhimukhî (face to face with samsÊra). Har Dayal explains that in the stage, the Bodhisattva cultivates the perfection of wisdom (pÊramitÊ of prajÊÈ). Through the practice of

\[\text{References:}\]

\[\text{NMB, p. 111.}\]
\[\text{Ibid.}\]
\[\text{HBSL, p. 286.}\]
\[\text{RIP, p. 602.}\]
\[\text{BSB, p. 82.}\]
\[\text{NMB, pp. 116-7.}\]
\[\text{BSB, p. 498.}\]
\[\text{HBSL, p. 286.}\]
meditation and concentration, he apprehends the interdependence of all things in the universe and non-substantiality of them. And he also realizes the absolute sameness of all phenomena. He gets rid of the notions śI and śmine and he is free from desire. His thought now becomes firm, profound, steady, and pure. Though his wisdom is sharp, he has not yet completely free from passion.

The Bodhisattva, after completing the sixth stage, seeks the seventh stage, called DĒrangamÊ (stage of Far reaching). The Bodhisattva is so called because he transcends the personal NirvĒna of HĪnayĒna, and moves in the direction of the ontological NirvĒna or BuddhayĒna of MĒhyĒna. N. Dutt explains that, in this stage, the Bodhisattva cultivates the perfection of expedient (pĒramitÊ of upÊya kau,,alya). He acquires great wisdom in the choice of expedients for the benefit of creatures. He has conquered all passions and sins and he is free from them.

His thoughts, words, and actions are pure and he is in possession of all factors of enlightenment. He denies entering into the personal NirvĒna and coming into the suffering world to salve creatures. He works for the happiness of all without rewards or ulterior grace.

The Bodhisattva, after completing the seventh stage and purifying his passion by means of knowledge and expedients, enters into the eighth stage, called AcalÊ (immovable stage). Bhiksu Sangharaksita explains that in this stage, the Bodhisattva cultivates the perfection of aspiration. He apprehends the process of the evolution and involution of the universe even he knows the exact number of atoms in different elements, of which the universe is composed. He can assumes different bodies and shows them to people as he thinks fit. He works for the happiness of others without rewards. Now he has enough powers and four fearlessness, which he has not yet acquired before. The Bodhisattva of immovable stage is synonymous with the immovable Arhat of HĪnayĒna. It is to say that the Bodhisattva is completely free from passion and sin and he apprehends the thusness of all things but he does not allow himself to take rest while creatures live in suffering.

125 Ibid.
126 NMB, p. 123.
127 Ibid., p. 123.
128 BSB, p. 499.
The *Bodhisattva*, after completing the eighth stage, seeks the ninth stage, called *Śādhumaṭī* (stage of good wisdom). S. Radhakrishnan\(^{129}\) explains that in this stage, he cultivates the perfection of strength (*bala*). The Bodhisattva knows all phenomena and principles truly and certainly, whether they are mundane or supra-mundane, conceivable or inconceivable, compounded or uncompounded. He is not controlled by the thirst of passion (*tanhā*) and egoism. He works for the happiness of others without expectation of any thing.

The *Bodhisattva*, after completing the ninth stage, continues to cultivate the tenth stage, called *Dharmameghī* (the cloud of virtue). According to Har Dayal\(^{130}\), the *Bodhisattva* cultivates the perfection of intuition (*pāramitā* of *jñāna*). The *Bodhisattva* is so called because his virtue can be compared with the cloud of *Dharma* that always gives cover to all creatures and salves them from the worldly sufferings. At the stage, the *Bodhisattva* is considered as to complete ten *paramitās* and his power of enlightenment answers to the absolute *śānyatā* that is the manifestation of universal love for men and animals.

The *Bodhisattva*, after completing ten *pāramitās* at tenth stage of *Bodhisattva*, seeks for the eleventh stage, called *Nirupamā* (equaled wisdom) to prepare his future Buddhahood. All scholars are completely unaware of this stage, except Har Dayal\(^{131}\) who mentions only the name of the stages. In the stage, the *Bodhisattva* simultaneously cultivates ten *pāramitās*. He is called *Nirupamā* because his wisdom can be equaled with the Buddha’s wisdom but his vow of saving sentient beings has not yet completed. He, therefore, can not abandon creatures in order to enter the Buddhahood. In the *Ksitigarbha sūtra*, the Ksitigarbha *Bodhisattva* took a great vow that: ‘I shall not enter into the Buddhahood if all sentient beings still live in the Hells’.\(^{132}\) Similarly a great vow was also taken by the *Bodhisattva* Avalokitesvara that: ‘Whenever all sentient beings in ten directions live in the happiness without miseries, I will become a Buddha’.\(^{133}\)

\(^{129}\) RIP\(^1\), p. 602.

\(^{130}\) HBSL, p. 291.

\(^{131}\) *Ibid.*

\(^{132}\) TSBKV, p. i.

\(^{133}\) RIP\(^1\), p. 601.
Really, Hells are never empty and Ksitigarbha Bodhisattva will never become a Buddha because his vow to be too great. He can not complete his vow because living beings continue to do evil actions and they continue to enter in to Hells.

*Bodhisattva* Siddhartha\(^\text{134}\) is said to fulfilled completely his great vow in the past. Though he was not controlled by *karma*, he volunteered to get rebirth in the world and becomes a Buddha in order to turn the wheel of *Dharma*, to salve sentient beings from their sufferings.

After fulfillment of the eleventh stage, he seeks for the twelfth stage of *Bodhisattva*. This is the last stage of *Bodhisattva* that is called \(j\text{va}\text{N}avat\text{I}\) (Buddhahood).\(^\text{135}\) The *Bodhisattva* is so called because his self-enlightenment and enlightenment of others have completed in the present life. It is to say, he has passed through twelve stages of *Bodhisattva* and fulfilled ten *p\text{E}ramit\text{E}s*. He has apprehended the Four Noble Truths and the theory of Dependent Origination, the relative and absolute truths. He has immeasurable mercy, unlimited eloquence, ten powers, four fearlessness, concentration and emancipation. No one of *Sravakas* and *Pratyeka*-buddhas is able to compare with him.

After becoming a Buddha, he has enough ten noble names and the three virtues. Ten Noble names of the Buddha are known as: 1) *Tath\text{E}gata*, who realizes the real nature of all things and abides in that real nature. 2) Worthy of Offering. 3) Right and Universal knowledge. 4) Perfect Clarity and Conduct. 5) Well-Crossing over the sea of *sams\text{E}ra*. 6) Apprehending the World. 7) Unexcelled Worthy. 8) Trainer of people. 9) Master of Heavenly and Human Beings. 10) Buddha and World Honoured One.\(^\text{136}\)

And three virtues are: The virtue of *dharma\text{ka}ya*, the Virtue of wisdom and the virtue of freedom.

According to N. Dutt\(^\text{137}\), eight previous stages of *Mah\text{E}y\text{E}na* (*pramudit\text{E}, Vimal\text{E}, Prabhakar\text{I}, Arcismat\text{I}, Sudurjay\text{E}, Abhimukh\text{I}, D\text{E}rangama, Acal\text{E}*) are

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\(^\text{134}\) SSL.f, pp. 218-22ff.

\(^\text{135}\) HBSL, p. 291.

\(^\text{136}\) BTLS, p. 127.

\(^\text{137}\) NMB, pp. 108-11.
correspondent with eight stages of Ĥînayêna (Sotapanna magga, Sotapanna phala, Sakadêgêmi magga, Sakadêgêmi phala (Âdhisîla), Ânagêmi magga, Ânagêmi phala (Âdhicitta), Arhat magga, Arhat phala (AdhipaÊÈÈ)).

He holds that the immovable Arhat of Ĥînayêna is the same with the immovable Bodhisattva of Mahêyêna because he acquires completely pudgala sênyatÈ, stoping the rebirth in the three realms of existence, the dharma sênyatÈ he has not yet fulfilled.¹³⁸ So he must practise four later stages of Mahêyêna to achieve dharma-sênyatÈ or Buddhahood.¹³⁹

(3) Contribution of Mahêyêna Buddhism to Indian Civilization

(i) Mahêyênic Contribution to Indian literature

During the period from the first century B.C to the sixth century A.D., Mahêyêna has an active contribution to Indian literature with its various sources of literature. Among Mahêyêna literary sources, the system of pra{jÊ pêramitÊ sêtras or the perfect wisdom sêtras is most important.

Andrew Skilton¹⁴⁰ gives four phases of the growth of the literature. According to him, the Aṣṭasahasrīka pêramitÊ sêtra in 8000 slokas (lines) is the oldest sêtra that was composed at the first phase about 100 B.C ² 100 A.D.¹⁴¹ A.K. Warder¹⁴² maintains that the Aṣṭasahasrīka compiled in the south of India and it was re-written from the prose part of the Saila text. The sêtra, which now extant in Nepal, includes thirty two chapters. Its content reveals the relative and absolute sênyatÈ (emptiness) and the practice of Bodhisattva path.

Sangharakshita¹⁴³ holds that the Aṣṭasahasrīka sêtra constitutes the original nucleus of the whole system of the pra{jÊ pêramitÊ sêtras. There are at least six Chinese translations of the sêtra¹⁴⁴, the first is Lokaksema’s version made about 179-180 A.D., the following versions are made by Dharmapriya in 382 A.D., Chih Ch’ien

¹³⁸ Ibid., p. 85.
¹³⁹ Ibid., p. 106.
¹⁴⁰ ACB, p. 102.
¹⁴¹ Ibid.
¹⁴² AIB, p. 356.
¹⁴³ SEL, p. 137.
¹⁴⁴ Ibid.
in 225 A.D., Kumārajīva in 408 A.D., Hsuan Tsang in 660 A.D. and DěnapĚla in 985 A.D. Among these versions, Kumarajīva’s one is most popular. The sĒtra was also translated into Tibetan, Mongolian, Japanese and English. Dr Conze has produced an English version of the sĒtra in 1958.145

The sĒtra of this class composed in the second phase, from 100 A.D. to 300 A.D. were the MahĒ prajāpīramitā sĒtras, e.g. the Satasaēhasrīka or the Perfect wisdom sĒtra in 100,000 slokas, the Pācavimśīta-sēhasrīka or the Perfect wisdom sĒtra in 25,000 slokas and the Aṣṭadīsa-sēhasrīka or the Perfect wisdom sĒtra 18,000 slokas (lines) and the Vajracchedikā or the Perfect wisdom sĒtra in 300 slokas.

There is a tradition that the Perfect wisdom sĒtra in 100,000 slokas was brought back from the world of Nēgas by Nēgārjuna in the second century A.D.146 But Hīnayānists hold that Nēgārjuna himself wrote the prajāpīramitā sĒtra (in 100,000 slokas).147 In fact, there seems to be no reference by Nēgārjuna. He wrote simply and trying to establish the correct interpretation of the Tripitaka as recognized by all Buddhists. Even his Madhyamikakārikā is only a re-explanation of the original Middle way of Tripitaka and avoidance of extremes of speculative opinion and conduct. Apart from that, Sangharakshita148 maintains that Nēgārjuna wrote a commentary of the prajāpīramitā sĒtra in 25,000 slokas in the second century A.D., named Mahā prajāpīramitopadeśa sēstra. Nēgārjuna did not, in fact, write this commentary. It was written by Nēgārjuna II149 or Nēgārbođhi (Nēgārjuna I’s disciple) in the second century A.D. Nēgārbođhi’s important works are Mahā prajāpīramitopadeśa and Dwēdasadēva, now extant in Chinese translations.

As Conze150 has shown these texts (the Perfect wisdom sĒtra in 100,000 lines, the perfect wisdom sĒtra in 25,000 lines and the Perfect wisdom sĒtra in 18,000 lines) are really one and the same book. They only differ in the extent to which the repetitions are copied out. All three texts of large Perfect wisdom sĒtra were translated into Chinese, Tibetan, and Mongolian in different periods.

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145 Ibid., p. 137.
146 AIB, p. 356.
147 Ibid., p. 358.
148 SEL, p. 147.
149 AIB, p. 369.
150 SEL, p. 10.
Besides, a Dasasēhasrīka\textsuperscript{151} or the Perfect wisdom sĒtra in 10,000 slokas is also sometimes classed with the large sĒtras. The special feature of the sĒtra is the definitions of the terms, that are scattered through three main versions of the large Perfect wisdom sĒtras. The Vajracchedika or Diamond Cutter sĒtra in which the Buddha teaches the method of subduing mind and abiding mind and avoidance of attachments of ego and dharmas. The last work is the Perfect wisdom sĒtra in 100 lines that was taught by Mañjñēri. It was translated into Chinese, Tibetan, and Mongolian.\textsuperscript{152}

The sĒtras of this class composed in the third phase, from 300-500 A.D., were the shorter sĒtras, specially the Hrdaya prajñāpāramitā sĒtra or the Heart sĒtra in which the relative and absolute sĒnyatā are taught. Though there is some evidences to suggest that this particular text was originally written in Chinese and then translated back into Sanskrit.\textsuperscript{153} But the sĒtra is, in fact, an Indian Sanskrit text. According to Sangharakshita\textsuperscript{154}, the recension of Heart sĒtra has been found in palm leaf form in Japan, the recension of the sĒtra has been brought into Japan in 850 A.D. There are seven Chinese translations of the sĒtra, Kumarajīva’s version in 400 A.D., Hsuan Tsang in 649 A.D., Dharmacandra in 741 A.D., Prajñācāra in 790 A.D., Prajñācācakra in 861 A.D., Fa Cheng in 856 A.D. and Dēnapāla in 1000 A.D. It was translated into Tibetan by Vimalamitra. The thought of Heart sĒtra influenced the thoughts of Nēgērjuna, Ratyadeva, Bhēvavika, Candrakirti and Santideva.\textsuperscript{155}

According to L.M Joshi\textsuperscript{156}, the classical Vedēntists took this twofold truth theory from the sĒtra for the basis of their theories.

The last phase of producing Prajñāpāramitā sĒtras, according to Andrew Skilton, was from 500 to 1000 A.D., while Sangharakshita asserts that the last phase of texts from 600 to 1200 A.D. It means that the last phase of producing texts, according to Sangharakshita, to be later than 100 years comparing with Andrew Skilton’s suggestion. In this phase, most of Prajñāpāramitā sĒtras were influenced by Tantric

\textsuperscript{151} Ibid., p. 147.
\textsuperscript{152} Ibid., p. 154.
\textsuperscript{153} ACB, p. 102.
\textsuperscript{154} SEL, p. 153.
\textsuperscript{155} JBC, p. 345.
\textsuperscript{156} Ibid., p. 341.
elements and so many commentaries of Prajñāpāramitā sūtras appeared in this phase.

The main literature, generally, used in the whole system of Prajñāpāramitā sūtras is the Negative-dialectical literature. The characteristic of the literature is to negate attributes and determining the real nature of all things. This is the most important literature of Mahāyāna, it is not found in any Hīnayāna sūtras. According to L.M Joshi, Gaudapāda and Samkara (6th CAD), the earliest and greatest masters of Advaita Vedānta school were influenced by the literature.157 The conception of the Absolute (Nirguna Brahman) in Advaita Vedānta is similar to the absolute śnyatā in the Prajñāpāramitā sūtras. Here, the word śnyatā stands for negation of all determinations. Nirguna Brahman is considered as śnyatā because it is devoid of all attributes. On other hand, śnyatā is also considered as the ground of the conditioned world. The Madhyamikakārikā the theories of Samkara’s Advaita Vedānta and Rāmanuja’s Visistādvaita Vedānta philosophy mention it.159

The impact of dialectics of Prajñāpāramitā sūtras is particularly predominant in the works of Śrī Harṣa, a Vedāntist of Samkara’s school in the twelfth century A.D.160

Another important sūtra of Mahāyāna is the Vimalakīrtinideśa sūtra. This sūtra stands for the whole system of the sūtras of the Realistic-critical literature. The sūtra was compiled some 150 A.D., it becomes extremely popular in the countries practising Mahāyāna Buddhism. The sūtra consists of thirteen chapters in which the non-dualism of the Absolute is revealed and the extreme actions in the practice of dharma are also criticized.162

There are two Chinese translations of the sūtra. The former is Kumārajīva’s version in 406 A.D. and the latter is Hsuan Tsang’s version in 650 A.D. Kumārajīva’s version is popular in China, Japan, Vietnam, and Mongolia.

157 Ibid., p. 344.
158 SIP1, p. 36.
159 SIP2, p. 652.
160 JBC, p. 345.
161 ACB, p. 105.
162 RHV, pp. 73-89.
According to its own account, the sūtra originated in Vaisali where appeared the second Buddhist council. The sūtra not only upholds the Bodhisattva ideal but glorifies the role of layman in the attainment of enlightenment. An important idea of the sūtra that: If a Bodhisattva wishes to attain a pure-land, he should firstly purify his mind. When his mind is pure, his pure land will be pure.¹⁶³

The Realistic critical literature is the main literature used in the sūtra. This is also the second important literature of Mahāyānism. The characteristic of the literature is to criticize the dual actions and thoughts and revealing non-dualism of the Absolute. The doctrine of non-dual idealist absolute was developed by Maitreyanātha, Vasabandhu and Asanga. Dinnēga¹⁶⁴ has declared that the climax of wisdom is the non-dual absolute.

Samkara’s idea is seemingly influenced by the doctrine of Mahāyāna non-dualism; he regards the individual souls, God or qualified Brahman as the phenomenal appearances and the unqualified Brahman as the ontological reality or non-dualism.¹⁶⁵

The Saddharma-pundarīka sūtra was composed between 100 BC-100 A.D.¹⁶⁶ It is a composite text that shows an overall division into two sections, the first relating to Upēya (skilful means) and Ekayāna (one vehicle)¹⁶⁷, and the latter to life-span of the Buddha.¹⁶⁸ The Upēya or skilful means is the central teaching of the sūtra, the teachings of three vehicles (yāna) are only temporary expedients made necessary by the diversity of temperament among the Buddha’s disciples as well as by their varying degree of spiritual developments. In reality, there is but one vehicle, great vehicle (Buddhayāna) therein the Buddha himself abides and by means of which he delivers all living beings, leading them from the provisional to the final truth, from partial to complete enlightenment. The teachings of three vehicles were expounded for the purpose of revealing the one vehicle.¹⁶⁹ Andrew Skilton¹⁷⁰ maintains that the sūtra developed from the teachings of lokottaravēda, a branch of Mahasanghika schools.

¹⁶³ SEL, p. 160.
¹⁶⁴ JBC, pp. 341-2.
¹⁶⁵ RIP₂, p. 468.
¹⁶⁶ ACB, p. 102.
¹⁶⁷ BTLS, pp. 15-7.
¹⁶⁸ Ibid., pp. 250-3.
¹⁶⁹ ACB, pp. 102-3.
¹⁷⁰ Ibid.
The śāstra consists of twenty-eight chapters, each of which mentions an important factor of philosophy. There are six Chinese translations of the śāstra, the Kalasivi’s version made in 255 A.D., two versions of Dharmarakṣa, the first about 265-316 A.D. and the latter some 268 A.D., Zhi dao Gen’s version some 335 A.D., Kumārajīva in 406 A.D. and the version of Dharmagupta and Jñāṇagupta some 601 A.D. Among these translations, Kumārajīva’s version, Jñāṇagupta and Dharmagupta’s version, and Dharmaraks’s second version are extant in China, other translations are lost.

There were many commentaries of the śāstra in India and other countries between 200-600 A.D. specially a commentary the śāstra was made by Vasubandhu II about 550-600 A.D.171 According to Sangharakshita, the Saddharma-puṇḍarīka śāstra is not only a religious classic, but a masterpiece of symbolic literature.172 His appreciation is entirely correct because the śāstra uses many philosophical images to symbolize truths. Even each Bodhisattva, each philosophical image stands for the characteristic of man. For example, in the chapter eleven, the Prabhātaratna Buddha stands for the Buddha-nature or the original enlightenment or the Absolute that is potential in everybody. The Sakyamuni Buddha, in the chapter, is symbolized the enlightenment obtained by the practice of Dharma or the recent enlightenment or the pure soul. The image of the Prabhātaratna Buddha, who share his half lotus throne to the Sakyamuni Buddha, stands for the union between the Absolute and pure soul. When the pure soul becomes one with the Absolute, man attains the final liberation or the immortality just in this life. The stūpa of seven precious things stands for the dharma-kāya or real body of man in which has enough seven precious things, that is, faith, observance of precepts, hearing instruction, shame for self, shame for others, wisdom and renunciation.

The symbolic literature is the third kind of Mahāyāna literature. This literature seemingly influenced the thought of Rēmanuja, who was the founder of the Visistādvaita Vedānta school, regards God as symbolization of truth and according to him there is no distinction between the indeterminate Brahman (Nirguna Brahman) and the determinate Brahman (Saguna Brahman).173

171 HMLJ, pp. 5-6.
172 SEL, p. 106.
173 RIP2, p. 661.
The Sukhavativedha sūtra is of two versions, long and short ones. In the long version\textsuperscript{174}, it talks about the Bodhisattva Dharmakara, who took forty-eight vows to establish the Pure-land, became a Buddha there, called Amitabha Buddha. The pure-land is described by the Sakyamuni Buddha in more detail with its earth being covered by seven precious things, e.g. gold, silver, diamond and other jewels, without bumpiness of mountains, hills and stones, etc. Living beings there spend their times in pleasurable play and enjoy what they wish.

In the short version\textsuperscript{175}, it aims at the practice of pure-land teachings. Faith, virtue and vow are special features mentioned in the version. It states that those who set their minds on Amitabha Buddha, cultivating unmeasured roots of good \textit{(kusalamśila)} and vowing to be born into that world, they will be reborn there after death. Even those who have not often set their minds on the Amitabha Buddha and without cultivation of the roots of good very much, can be reborn there, if they imagine Amitabha Buddha in front of them at the moment of their death. Even those who, at the moment of their death, recite Amitabha Buddha’s name only ten times with their one-minds, they can be also reborn in pure-land. Moreover, the Bodhisattvas, who were born in the pure-land, can become Buddha only after one more rebirth, if they wish. In the pure-land, living beings have not sense of possessing and to have no thought of pleasures or of non-pleasures.

In pure land, there is no quarrelling, dispute or opposition, their thoughts are all impartial, benevolent, mild, affectionate, unobstructed, etc.

There are three Chinese translations of the short \textit{sūtra}, the first by Kumērajīva in 402 A.D. and subsequently by Gunabhadra and Hsuan Tsang.\textsuperscript{176} The long version has also twelve Chinese translations, five of them are still extant, the earliest having done between 147 and 186 A.D. Thus the date of composition of the \textit{sūtra} cannot be placed later than the first century A.D.\textsuperscript{177}

\textsuperscript{174} SEL, pp. 170-3.  
\textsuperscript{175} Ibid.  
\textsuperscript{176} Ibid., p. 173.  
\textsuperscript{177} Ibid., p. 170.
Besides, there is another sÉtra relating to pure-land teachings namely the ‘Meditation on Amitabha sÉtra’.\(^{178}\) The sÉtra is said to be expounded by the Sakyamuni Buddha at the vulture peak, Rajagriha, Bihar. The sÉtra relates the facts of Indian history, that after taking the throne of Magadha, Ajatasatru had imprisoned his father king BimbisÈra and attempted to starve him to death. The king is saved by his faithful consort Vaidehi, who secretly provides him with nutriment. On hearing of this, Ajatasatru became angry and kept her in prison. At that time, king BimbisÈra without food, his body was wicked and going to death. King prayed the Buddha, he appeared in front of BimbisÈra and taught him of Amitabha Buddha’s pure-land and recitation of Amitabha Buddha name. After hearing the teaching, king BimbisÈra died with a happy mind and to be reborn in the pure-land. After the death of king BimbisÈra, the queen got suffering so much; the Buddha taught her sixteen methods of meditation on the Amitabha Buddha in order to help her free from suffering. The sÉtra was translated into Chinese by KÊlayasa, who arrived in China from India 424 A.D.\(^{179}\)

The literature used in the SukhavativyÈha sÉtra is the literature of self-relation. This is the fourth important literature of MahÊyÈna that can not be found in any HÎnayÈna sÉtras. By the literature, the Buddha gives an account of his first-hand experience of the pure-land and the means to rebirth in that world.

The AvataÈsaka sÉtra and the LankÈvatÈra sÉtras are also the important works of the depictive literature of MahÊyÈna.

The AvataÈsaka or the Flower ornament sÉtra or the BuddhÈvatamsaka sÉtra has been eulogized by Suzuki in the most enthusiastic terms.

It was composed between 1\(^{st}\) CBC \(^2\) 1\(^{st}\) CAD. According to Suzuki\(^{180}\), there are three Chinese translations of the AvataÈsaka sÉtra, in sixty, eighty and forty fascicules respectively, the first had been made by Buddhhabhadra between 418-420 A.D., the second by SiksÈnanda between 695-699 A.D., and the third by PrajñÈ some 796-797 A.D.

\(^{178}\) Ibid., p. 174.

\(^{179}\) Ibid.

\(^{180}\) SEZ3, p. 71.
The *Avatāśaka śātra* in forty fascicules is mainly the *Gaṇḍavyūha śātra* in Sanskrit source, extant in Nepal now. It describes the religious search made by the young man Sudhana for true *Dharma* through his spiritual friends.\(^{181}\) The Vairocana appears in the *Avatāśaka śātra* most notably in the *Gaṇḍavyūha* chapter. The *Dasabhêmika* is also an independent chapter in the *Avatāśaka* of eighty fascicules that mentions forty stages of Sage and twelve stages of Sainthoods of *Bodhisattva* corresponding with ten pêramitês (perfections).

The *Avatāśaka śātra* as a whole presents the doctrine of *Dharmadhêtu* or the mutual independence of all things in the universe. According to this, all things in the universe arose simultaneously. In other words, it is the creation of the universe by the universe itself.\(^{182}\) And the śātra also teaches that everything is a manifestation of the Absolute, hence the one is the many and the many is the one, though everything remains in its own position, distinct and similar from the Absolute.\(^{183}\) According to Andrew Skilton\(^{184}\), *Avatāśaka śātra* is highly influential in Chinese Buddhism, forming the basis of the *Hua Yen* school in China and it is popular in countries practising *Mahêyênism*.

The second śātra of this class is the *Lankêvatêra śātra* that is taught by the Buddha in Srilanka, where he visited at the request of Rêvana, king of Demons, who has his capital there. Its original Sanskrit text is now extant in Nepal, it contains ten chapters. The śātra is a simple dialogue between the Buddha and *Bodhisattva* Mahêmati, who set 108 questions to the Buddha. The śātra is concerned with the philosophical matters such as five *dharmas*, three self-nature, *tathêgatagarbha*, *Èlayavijêna*, etc. the śātra was composed some the first or the second century A.D.\(^{185}\)

According to Chinese *Ch’ân* school, Bodhidharma\(^{186}\) (the 28\(^{th}\) patriarch of Indian meditative school) brought the śātra to China in 520 A.D. and handed it to Hui Ké (Chinese monk, Bodhidharma’s first disciple), who was the second master of

\(^{181}\) ACB, p. 106.  
\(^{182}\) KBC, p. 316.  
\(^{183}\) Ibid., p. 318.  
\(^{184}\) ACB, p. 106.  
\(^{185}\) SEL, p. 204.  
\(^{186}\) KBC, p. 351.
Chinese Ch’an school. The main doctrine of the sÉtra is the theory of Mind-Only (cittamÉtratÈ) that maintains that all things in the universe come from the mind; matter and other elements manifested from mind. Mind, according to the sÉtra, includes cosmic mind and human mind. The cosmic mind is but Élayavijëna that contains all the seeds of material, from which all external objects are constituted.\(^{187}\) The sÉtra affirms that only the cosmic mind or Élayavijëna is real while all things manifested from it are unreal.\(^{188}\) Human mind is said to be a system of eight consciousnesses, e.g. Élaya, manas, manovijëna and consciousnesses of five sense organs.\(^{189}\) After death it is Élayavijëna or subtle body goes to transmigration according to karma contained in it. Apart from that, three kinds of knowledge are mentioned in the sÉtra.\(^{190}\) And meat-eating is strictly banned, occurs in the 8\(^{th}\) chapter of the sÉtra.\(^{191}\)

Besides, the Sanskrit text of the शौर्या सद्धर्म लंकवतेरा महेयेना sÉtra or ‘Holy entry of the True Dharma into LankÈ’ which is the full title of the work, the other four Chinese translations are still extant. The earliest translation was made by Dharmaraksa between 412-433 A.D., the work was known simply as ‘the LankÈ sÉtra’ (now lost). The second was Gunabhadra’s version in 433 A.D. The third by Bodhiruci in 513 A.D. and the fourth by Siksënda between 700-704 A.D.\(^{192}\)

As known, there are 600 MahÈyÈna sÉtras exist in the original Sanskrit source, or in Chinese and Tibetan translations. The sÉtras, which are mentioned above, represent five streams of MahÈyÈnic literature. These five streams of literature are known as the Negative-dialectical literature, the Realistic critical literature, the Symbolic literature, the literature of Self-relation, and the Depictive literature. By the Negative dialectical literature, the whole system of PrajñÈ pÈramitÈ sÉtras was taken shape, they deny all attributes and forms of phenomenal objects that are changing from minute to minute. Simultaneously they also reveal the real nature of all things that exist forever. The Realistic critical literature is a special feature of the Vimalakirtinideśa sÉtra, by which the sÉtra criticizes the dual actions and thoughts of

\(^{187}\) Ibid., p. 322.  
\(^{188}\) STTMc, pp. 115-6.  
\(^{189}\) SSLS, p. 189.  
\(^{190}\) Ibid., pp. 157-9.  
\(^{191}\) SEL, p. 206.  
\(^{192}\) Ibid.
the Buddha’s disciples and revealing the non-dualism of their true minds. The Saddharmapūrṇaṇḍarka sūtras uses the external phenomena to symbolize the characteristic of man. In the Sukhāvatīyāha sūtra, the literature of Self-relation is used for the Buddha’s self-relation of pure-land and means to rebirth there. The Avatāśaka and Lankāvatāra sūtras use the Depictive literature to describe the reality. The former describes the systems of world in the universe and the mutual independence of all phenomenal objects. A process of religious search made by young man Sudhana and fifty-two stages of Bodhisattva are also described in detail in the sūtra. The latter describes the cosmic mind and human mind. Simultaneously a process of cultivation and three kinds of knowledge are also described in the Lankāvatāra sūtra.

Thus, Mahāyāna Buddhism has enriched the Indian literature with its five streams of literature that are inherited and developed by scholars later-on. L.M Joshi maintains that these streams of literature have influenced on the works of Gudapanda, Samkara (6th c. A.D.), Rāmanuja (11th c. A.D.), Sri Harsa (12th c. A.D.), Swami Vivekananda, Mahatma Gandhi, Sarvepalli Radhakrishnan, B.R. Ambedkar and others.193

(ii) Mahāyānic Contribution to Indian philosophy

The Concept of Truths

It is a matter of historical truism that the doctrine of two fold truth, relative truth (samvrtisatya) and the absolute truth (paramārtha satya) was firstly expounded by Nāgārjuna, Śrīryadeva, Bhavaviveka, Candrakirti, Śeṅtideva, Maitreyanātha, Asanga, Vasubandhu, etc. though its seeds be perceivable in the prajñāpramītā sūtras.

According to L.M Joshi194, the classical Vedānta schools took this twofold truth theory from Mahāyāna as foundations of their philosophy.

The doctrine states that this phenomenal world to be not eternal and its appearance is due to illusion (māyā). This thought is very well known to the Heart sūtra and Madhyamakārikā as well as to other Mahāyāna sūtras and sūstras. In the

193 JBC, p. 347.
194 Ibid., p. 341.
Saddharmapuṇḍarīka sūtra\(^{195}\), the world is said to be impermanent and is compared to a house set on fire. The teaching of one vehicle is often understood as means to the extinction of this fire born out of thirst (tanhā).

The Vajracchedika or Diamond cutter sūtra\(^{196}\) says that the conditioned world is always changing as a current and exists in four moments of production, existence, changing and destruction.

Madhyamikas regard external objects and subjective cognitions to be equally essenceless with the sānyatā as their eternal basis. Nāgārjuna I used the word sānyatā for both, relative and absolute truths. According to Madhyamikas, all things in the world are relative and conditional but they are depended on the absolute sānyatā.\(^{197}\)

Yogācāras recognize the reality of external objects, which are constituted by consciousness (the seeds of phenomena), are impermanent. According to them, only ālayavijñāna is real and eternal but all things manifested from it are transient.\(^{198}\)

Though all conditioned things are impermanent and destructive, their nature exists forever. Madhyamikas think that the absolute sānyatā or self-nature as the common source of all things. It is beyond any discrimination and discussion. The Heart sūtra\(^{199}\) affirms that the Absolute is not created, not annihilated, not pure, not impure, not increasing and not decreasing, even no wisdom and not attainment of Nirvāṇa.

On the basis of the Heart sūtra, Nāgārjuna I (80-120 CAD), who developed the idea of Madhyamika school in India, describes the absolute sānyatā by means of eightfold negation as follows:

\begin{itemize}
  \item It is neither origination nor cessation,
  \item Neither permanence nor impermanence,
  \item Neither unity nor diversity,
\end{itemize}

\(^{195}\) BTLS, pp. 85-91.
\(^{196}\) SBS, p. 134.
\(^{197}\) SST, p. 37.
\(^{198}\) BYB, p. 108.
\(^{199}\) SBS, pp. 134-5.
Neither coming in nor going out  

The absolute sÉnyatÉ or self-nature, according to NÉgÉrjuna, is free from dualism and imperfection. The opposite pairs of category as above can not describe the absolute. It is the subtle reality that nothing can destroy it; death does not touch it nor vice dissolve it. It is free from craving (tanhÉ), from evil, from fear and it is embraced in all.  

It is not created by material elements, it is a self-existent and self-complete entity and there is nothing outside it to exist and from which all things spring up. All phenomenal things are manifestations of it, ceases in it and returns to it after their destructions. SÉnyatÉ or Absolute is the real nature of all existences.

The Absolute, moreover, is the self-nature of man; it does not change while his body changes. It is free from good or bad while the body is good or bad. It is not to be blind or death while the body is blind or dead. The real-nature is immortal and self-bright and self-demonstrated. It exists forever and it is a subject of all experiences.

YogÉcÉras consider the Absolute as the nature of tathÉgata-garbha, (the pure aspect of ÉlayavijÉna) that is foundation of one’s cognition and it is also the real essence of external objects. According to them, nothing in the universe is permanent except their real nature. One’s eight consciousnesses are also manifested from the nature of ÉlayavijÉna. In the Absolute, there is nothing to move, nothing to cultivate and to attain because it is always in the state of purity and brightness.

The concept of Absolute of MahÉyÉna influenced the thought of GaudapÉda, who made an attempt to hormonize MahÉyÉna philososhy with that of Non-dualistic VedÉnta.

In the Ïgama sÉtra, GaudapÉda makes an endeavour to synthesize and bring about a concord between MahÉyÉna Buddhism and Advaita VedÉnta. By this concord, the MahÉyÉnic philosophical thought seems to have crept into VedÉnta and its result is found in Non-dualistic VedÉnta of Samkara. It would be historically correct to say that the Samkara VedÉnta has been influenced by the Madhyamika thought, and the

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200 KBC, p. 182.
201 Ibid.
202 RIP, p. 152.
203 RPU, p. 256.
204 SSLS, p. 193.
link is preserved in the śāgama sūtra of Gaudapāda. Gopinātha Kavirāja205 rightly maintains that the Madhyamikārikā of Nēgērjuna has influenced the thought of the Gaudapādaśārikās.

The Concept of Ītman and Jīva

Ītman: The Ītman is originally the term of the Upanisads but in Mahāyāna doctrine, this term is replaced by other terms such as prajñā, sānyatā, self-nature, Buddha-nature, tathātā, absolute Nirvāṇa, true-mind, the nature of tathāgata-garbha, etc. Ītman or Buddha-nature or self-nature is known as substratum of all experiences, it is absolute nature of man.206 Hīnayānists deny Ītman since they only mention the relative truth; Ītman is not found in any separate parts of transient things. For example, when the pole, axle, wheel, frame-work, spokes of the wheel are separated, the chariot is not seen but when they are combined, the chariot is seen.207 Ītman or self-nature is not necessarily the same as egoism, even when selfishness or egoism is destroyed, the self-nature remains. Hīnayānists always think about the destruction of self, in reality, the self that they try to destroy is the self-attachment to external object; it is not self-nature of all things. It is this self-attachment that makes them to suffer. The real-self or Ītman can not be destroyed. If the self-nature or Ītman were destroyed, there would not have any existence. Owing to Ītman or self-nature, everything exists and acts in orderly/ manner. Owing to Ītman or real-self, eyes, ears, tongue, nose, body and mind perform their functions. The affirmation of self-nature or Ītman in all things is the specific property of Mahāyāna. To translate the term Ītman always by ego or self may be wrong. The theories of ego and non-self in the Hīnayāna doctrine only belong to ethics, they are not the metaphysical concepts. The Ītman is known as sānyatā in the Madhyamikārikā. This sūtra holds that sānyatā is absolute, the basis of all existences. According to Nēgērjuna I, Ītman or sānyatā is wonderous and bright. If one tries to think about it or to describe it by any language, he is like trying to catch space with his hand because space can not be caught or touched by him.

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205 MSED, p. 408.
206 JBC, p. 340.
207 RIP, p. 302.
The *Lankâvatâra sûtra* identifies Êtman or real-nature with DharmakÊya, the basis of all existences from which all things spring up, exist and to be destroyed. It is also the real body of the Buddha, his sambogakÊya and nirmÊnakÊya are the manifestations of it. DharmakÊya is devoid of all marks and inexpressible, it is neither spirit nor material.

**Jïva:** Jïva or soul is also the term used in the *Upani–ads*. In Buddhism, it is called by many names such as consciousness, *patisandhi viññâna*, *pudgala*, *gandhava*, etc. these terms are used for the empirical self that is the governor of body, sense organs, mind and intellect. It is neither female nor male, nor yet is the neuter. Whatever body it takes to itself by that it holds. Owing to past *karma* it assumes successively various forms in various conditions. It is without beginning and without end; it is the knower, enjoyer, thinker and doer of the good or bad *karma* and experiences the result of *karma*. It is unborn, conscious, and eternal, it does not perish while its body dies. When a man dies, whose body is burnt, the material elements of his body return back to the four elements in the universe and he remains only his soul or *gandhava*.

According to the *Ksitigarbha sûtra*, after death, one’s *gandhava* (soul) is free from his body and lives continuously for forty nine days; it will then go to rebirth according to its past *karma* except the very evil and the very good men. The very evil man falls into the hells immediately after death and the very good man is reborn into the heavenly worlds just after death.

The *Upanisad* says that the soul is led by *karma* into the mother’s womb there it connects with the father’s self that was left there, then a new fetus to be taken shape and a new life is continued. After throwing this body again, it also get an appropriate body in accordance with its *karma*. When the thirst of lust is rooted out from one’s mind, his soul becomes one with his Êtman or self-nature and the immortality is attained.

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208 SSLS, pp. 142-5.
209 SIP, p. 17.
210 Ibid., p. 18.
211 RPU, p. 313.
212 TSBKV, p. 9.
214 Ibid., p. 597.
The Difference between \textit{\`{A}tman} and Soul

There is the difference of \textit{\`{A}tman} (self-nature) and soul (consciousness). As mentioned above, the consciousness (soul) is the manifestation from self-nature (\textit{\`{A}tman}). In other words, self-nature is the substratum of consciousness. The self-nature and consciousness exist in the same body but the self-nature is the eternal reality while consciousness comes from death to deaths and experiences the pleasant or painful fruits of its past \textit{karma} and feels happiness or misery.

The self-nature is the inner essence of all living beings. It is like an indifferent spectator without affected by joy and sorrow. The self-nature and consciousness are unborn and eternal. In the state of liberation, consciousness (soul) is divested its name and form and attains the immortality and united with the self-nature as rivers having different forms and names, merge in the sea loosing their names and forms. As water poured into water, milk poured into milk become one without differentiation, even so consciousness and self-nature become one in the liberated state of man.

The Concept of World and M\textit{\`{E}y\^{E}}

\textbf{World:} The world according to the \textit{Saddharmapundarika S\text{\`{E}tra}}\textsuperscript{215} is real though it has its imperfect manifestations. The \textit{Upanisads}\textsuperscript{216} hold that God himself created the world with his \textit{m\text{\`{E}y\^{E}}} (power). But \textit{Mah\text{\`{E}y\^{E}}nists} deny this concept and maintain that it is creation of the universe by the universe itself. And everything in the universe is interdependent. An entity exists by the attraction of other entities and the interdependent is lengthened to the inexhaustible space\textsuperscript{217}

It is interesting to say that the concept of universe in \textit{\text{H\^{I}nay\^{E}}na} doctrine is very poor. In the \textit{Aggivacchagotta}\textsuperscript{218} and the \textit{C\^{E}tamalunkya S\text{\`{E}ttas}}\textsuperscript{219}, the Buddha’s disciples ask him the important questions concerning philosophy as follows: The world is eternal or the world is not eternal? The world is an ending thing or the world is not an ending thing? The life-principle is the same as the body or the life-principle is one

\textsuperscript{215} BTLS, p. 70.  
\textsuperscript{216} RPU, pp. 625, 863...  
\textsuperscript{217} KBC, p. 316.  
\textsuperscript{218} MLS, pp. 162-7.  
\textsuperscript{219} \textit{Ibid.}, pp. 97-101.
thing and the body another? Tathēgata is after dying or Tathēgata is not after dying? The Tathēgata both is and is not after dying or the Tathēgata neither is nor is not after dying? These questions are not answered by the Buddha in the Hīnayāna doctrine whereas these metaphysical problems are explained clearly in the Mahāyāna teachings.

In the Avataṃśaka Sūtra, in sixty fascules, the Buddha asserts that there are innumerable systems of the world in the endless space. All phenomenal things in the universe are existing due to the interaction between them, and they always have mutual attractions. The idea of the Sūtra is adopted by modern scientists, who have invented astronomical telescopes and used them for exploration of universe. As a result, they have seen clearly the systems of sun in the space. So they ask themselves that, about 2500 years ago, how could the Buddha see the whole universe clearly while humankind has not yet made any scientific instrument for exploration of universe?

About 500 years after the Buddha, Jesus, the founder of Christianism, has taught in the Old Testament: The sun goes round the earth. The earth is centre of universe and it is motionless... The earth is as square as the face of a table and sky is as round as the dish-cover that covered up the table... Jesus’ idea has been denied by modern scientists. Among them, Galileo, German scientist, in seventeenth century A.D. (1610-1642 A.D.), who has invented the telescope and used it for his discovery, saw countless other worlds in this system of sun in which thousands celestial bodies are active. And he re-declared that earth goes round the sun and receives light from the sun. The moon does go round the earth; the earth is a planet like other planets and not the centre of the universe because the entire universe is full of planets, etc.

Galileo’s statements seem to be hostile to the Bible. So he was condemned to the stake by Inquisition of Vatican Catholic church in 1642.

220 FOST, Vol. 1, pp. 5-20ff.
221 KBC, p. 316.
222 BLG, pp. 23-34.
223 Ibid., p. 54.
224 Ibid., p. 23.
225 Ibid., pp. 26-8.
226 Ibid., p. 99.
In our time, cosmonauts with their spaceships landed on the moon as well as on the venus, mars and Jupiter belonging to this system of sun and they themselves see the immense universe with their own eyes. Therefore what is taught by the Buddha in the Avataśsaka and Sukhāvatīvyutantis sūtras are verified by modern cosmic science. Thus, the cosmic conception of Mahāyānaism not only has enriched the Indian cosmic science but it is also a great contribution to human civilization.

**Mīyā**: Mīyā has three meanings, *shakti* (God’s power), *avidyā* (ignorance) and *ēnatta* (impermanence).

*Shakti* or God’s power is identified with the creative power of Ėlayavijñāna by Yogācāra school. According to this, Ėlayavijñāna is the absolute totality, originality, and creativity of universe, unconditioned itself by time and space, which are modes of existence of the concrete and empirical phenomena. The external objects are created by the seeds of material contained in Ėlayavijñāna, out of which they exist and into which they are destroyed. God is, according to Mahāyānists, the imagination of thought; he was not a creator of the universe. If he was the sole cause, whether the God was Mahādeva, Vēsudeva or others, whether spirit or matter, owing to the simple fact of the existence of such a primordial cause, the world would have been created in its totality at once and at the same time. For it can not be admitted that there should be a cause without an effect, but successively some come from wombs, some from eggs, some from the wet places, some from transformation of the other species. Hence, a conclusion is made that the universe created by a series of cause and conditions and God is only a personalization of the creative power of the universe or Ėlayavijñāna. God is not the sole cause of all.

The second meaning of mīyā is impermanence of the inner and outer worlds. In the phenomenal field, one’s thought always changes and is attached to external objects by which the sufferings arise. Only after attaining Arhatship, his stream of thought just becomes pure and real happiness is attained.

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227 RIP, p. 631.
228 Ibid.
229 STTMC, pp. 87-8.
The external world is said to be created by a series of cause and conditions so it is not permanent. Change is the pervading feature of the material world; changing things imply non-existence at the beginning and non-existence at the end. The Heart Štra declares that the world, which is made by five aggregates, is emptiness. In reality, there is the drying up of the great oceans, the falling away of the mountain peaks, the deviation of the fixed pole-star, the submergence of earth, the departure of men from their station, etc. From the sky, earth to the gnats, mosquitoes and ants all must die, the grass and the tree that grow will decay.

The last meaning of MÊyÊ is ignorance. Ignorance, according to MahÊyÊnists, is a dark state of mind by which one can not know the essence of man and world; due to it attaches to worldly things one makes many bad actions that lead him to rebirth. Though MahÊyÊnists agree with HÎnayÊnic doctrine that ignorance is the root of rebirth, MahÊyÊnists do not advocate to destroy ignorance because it is a formless entity and it is not found in anywhere. So Zen Master Hsuan Chiao, a Chinese monk in the sixth century A.D., declares that: śThe more having destruction of ignorance, the more causing the sickness (of self attachment) increases.ś.\textsuperscript{230} The VimalakîrtinideÊa Štra\textsuperscript{231} also says that: śdesire, hatred, and ignorance are the seeds of TathÊgata.ś It is said thus because ignorance and enlightenment are two sides of an entity. If there were no ignorance, certainly there would not be enlightenment. When wisdom comes, ignorance itself disappears, no need to destroy it by any ways.

\textsuperscript{230} LCZ, p. 116.
\textsuperscript{231} RHV, p. 65.
The Concept of Bondage and Liberation

According to Mahàyànaists, the world is really sinfulness, all things in the world do not make one to become bondage, and really they are manifestations of thusness. One is, nevertheless, bound to external world because he does not abide in his real-nature, his thinking follows external objects when his sense organs get in contact with them. So his mind, which is originally pure, suddenly gets pleasure with the beautiful and discontent with the ugly, by which he becomes ignorant and he himself is tied by the strings of defilement. It is like the silk-worms, which are co-crooning, tie themselves with the silk-threads. So long as one’s mind remains attached to the external world, is bound to the endless circle of transmigration (samsàra). The principle, which governs the spiritual world, is karma that leads man from a life to lives. If he does not break it with his wisdom and energy, he never attains the freedom from bondage.

There are two forms of liberation mentioned in the Hànayàna teachings, e.g. Upàdhi,esa Nirvàna and Anupadhi,esa Nirvàna, the former is the liberation during the life and the latter is the liberation after death. Two forms of liberation of Hànayàna seems to be copied from the jàvan mukti and videha mukti in the Upani–adic doctrines. The explanations of jàvan mukti and videha mukti in the Upani–ads are the same with that of the Upadhi,esa Nirvàna and Anupadhi,esa Nirvàna in Hànayàna doctrines. Mahàyànaists consider these two liberations as the partial liberation; the complete liberation is the union between one’s soul or consciousness with his real-nature.

The concept of liberation is different from Hànayàna and Mahàyàna. When an Arhat enters into Nirvàna, he enjoys happiness there and he never gets rebirth in the suffering world; whereas a Mahàyàna Bodhisattva needs not get Nirvàna as he always works for the sake of others. And to him, there is no difference between samsàra and Nirvàna. Wherever he lives and works, that place is his Nirvàna. According to Mahàyànaists, the liberation is obtained just on the earth if one acquires intuition and lives up to his real-nature.

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\[232\] RIP, p. 447.
\[233\] RPU, p. 121.
\[234\] BTLS, p. 200.
The concept of liberation of *Mahāyāna* was inherited and developed by Samkara, the great master of *Advaita Vedānta* school (9th c. A.D.). He recognizes the complete liberation and it is obtained on earth. According to him, the person, who acquires intuition of Absolute, becomes the liberator here and now.  

**The means to Liberation**

According to the *Lankāvatāra* and *Saddharmapundarika* sūtras, the means to liberation consists of *prajñā* (wisdom), *bhakti* (devotion), and *śāṅbhoga-cārya* (duty or purposeless actions).

The wisdom (*prajñā*) is considered as a prerequisite condition leading to liberation, without which the performances of duty and devotion will easily fall into the superstition and egoism. In *Hīnayāna* doctrine, the wisdom is especially emphasized, without mentions of the duty and devotion. There are three kinds of wisdom mentions in the *Hīnayāna* doctrine, e.g. heard wisdom, intellectual wisdom and experiential wisdom. These wisdom can destroy the self-attachment and attains non-rebirth in the suffering worlds, the *dharma*-attachment cannot be rooted out from one’s mind by these wisdom. *Mahāyāna* maintain that the intuitive wisdom is a bright state of mind in which everything is reflected. There are four kinds of wisdom mentioned in *Yogacāra* doctrine. *Yogācāra* hold that when one acquires self-realization of his original enlightenment, his five previous consciousness (seeing, hearing, smelling, tasting, touching consciousness) become the perfecting wisdom that can perceive all things as they are. His *manovijñāna* becomes the profound observing wisdom that can see the essence of all things. His *manas* becomes the wisdom of equality that is free from discriminations. And his *śāyavijñāna* becomes the great mirror wisdom, where all things are clearly reflected. By this wisdom, the Buddha has seen everything in the universe and known what happens in one’s mind clearly.

Devotion (*bhakti*) is one of the special features of *Mahāyāna*, distinguishing itself with other Buddhist sects. Devotion is said to generate knowledge that can unify

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235 SIP, p. 584.
236 SSLS, pp. 202-5.
237 BTLA, pp. 306-11.
238 SSLS, pp. 202-5.
239 BTLS, pp. 306-11.
240 SST, pp. 36-7.
241 LCZ, p. 100.
242 Ibid., p. 65.
one’s mind with the absolute $\text{s}\text{\'{E}nyatÈ}$ through the Other power ($\text{adhishthÈ}na$) of Buddhas that issue from their original vows ($\text{pranidhÈ}na$). Through devotion, the devotee expresses his eager and sincere heart to the Buddha and $\text{Bodhisattva}$. Through devotion, the devotee can root out his selfishness, pride and desire from his mind.

There are two kinds devotion mentioned in the $\text{SaddharmapundarÈ}ka sÈtra$, the material offering and moral offering. The former is the offering of flowers, songs, incenses, fruits and rice to the Buddha’s statues. The latter is the practice of ethics, meditation and wisdom as well as working for the happiness of others.

When the devotee offers a flower or a song or a bowl of food to the Buddha’s statue, he not only prays the Buddha to bestow blessing on him but he also develops his faith to the Buddha and $\text{Bodhisattvas}$, by which he can control himself from evil thoughts and actions. The $\text{LankÈvatÈra sÈtra}$ asserts that the material offering is only equal to $1/16$ of moral offering.

Purposeless action ($\text{anÈbhogacÈrya}$) is an impartial service of $\text{Bodhisattva}$ towards all living beings. Though $\text{MahÈyÈna Bodhisattva}$ performs all duties for happiness of others, he never asks for gratitude or reward. He always seeks proper opportunities to serve others. Nothing can make him happier than the active service for the sake of others as their happiness is also his own happiness. The doctrine of purposeless action is built on the bases of love, kindness, and compassion. In other word, the $\text{Bodhisattva}$’s compassion is developed highly only when he works for the sake of others. By serving all living beings, the $\text{Bodhisattva}$ can attain the highest enlightenment (Buddhahood). If there were no living beings, the $\text{Bodhisattva}$ would not have a chance to practise the $\text{Bodhisattva}$ path and the Buddhahood would never come to him.

The means to liberation of $\text{MahÈyÈna}$ as above influence the thought of $\text{VisiÈtÈdvaita VedÈnta}$ school (1027 CAD) and Jainism. $\text{RÈmÈnuja}$, the founder of the school, asserts that the performance of duty ($\text{karma}$), devotion ($\text{bhakti}$), and

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241 SSLf, pp. 272-4.
242 SSLS, p. 232.
243 SIP, p. 36.
knowledge (jñāna) lead to liberation. On the contrary, Mahāvira, the founder of Jainism, advocates that the liberation is the result of performing right faith, right knowledge and right conduct. According to Mahavira, devotion to an Arhat or Siddhi produces beneficial karma leading to the celestial happiness; it does not liberate the soul from karmic matter.

(iii) Mahāyānic Contribution to Indian Psychology

Psychology is a science that studies mind (citta), the functions of mind (caittas) the sickness of mind and reduction of mind. Mind, according to Buddhism, is a system of six consciousness or a system of eight consciousness (vijñāna). There are two psychological distinctions in the Theravāda doctrine. The former is an analysis of five aggregates (rāpa, vedanā, samjñāna, samskāra, and vijñāna). The latter is a discrimination of six consciousnesses (visual, auditory, olfactory, gustotary, tactual and mental consciousnesses).

Of five aggregates, rāpa or material part constitutes the body of four elements as well as external world. Nāma or mind is the spiritual or subtle part that consists of feeling (vedanā), perception (samjñāna), mental dispositions (samskāra), and intelligence or reason (vijñāna), these four principles constitute the inner world. S. Radhakrishnan maintains that there is the difference between the outer and the inner, the subjective and objective. According to him, subjective perceives the outer world or external objects and on the contrary, the outer world or external objects are the immediate objects of perception, thought or understanding. Man, according to Theravādas is a combination of material (rāpa) and mind (nāma) or five aggregates. His body is created by four material elements (earth, water, air, fire). His mind is constituted by four mental elements (feeling, perception, mental disposition, and reason). Both his body and mind are changing as a current. In his psycho-physical organism, the part, which is relatively stable, is body; the unstable state is mind. Feeling (vedanā) is the sorrow, happy and neuter states of mind. When sense organs come in contact with their objects, his mind arises a good or bad feeling. The neuter

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244 SIP₃, pp. 259-61.
245 SSLS, p. 179.
246 RIP₁, p. 401.
247 Ibid.
feeling arises when sense organs come in contact with their objects that are neither beautiful nor the ugly. Mahāthera Narada\textsuperscript{248} holds that feeling produces craving (tānha), the cause of saṃsāra. Perception (saṃjñā) is the recognition of the general relations as well as all the perception of all kinds, sensuous and mental. The object of cognition may be either an object of sense or of thought. Saṃskāra includes a miscellaneous host of tendencies, intellectual, affectional, volitional and has its specific functional synthesis. Consciousness (viśenā) is intelligence that comprehends abstract elements. S. Radhakrishnan\textsuperscript{249} holds that consciousness (viśenā) is not conditioned by sense contact, while feeling, perception and disposition are conditioned.

Apart from the analysis of five aggregates, Theravāda analyses one’s mind into six consciousnesses: visual, auditory, olfactory, gustatory, tactual and mental consciousnesses. These six consciousnesses have their objects (colour, sound, smell, taste, touch and dharma or images of external objects engraved upon one’s subconscious). When eyes contact the colours, the visual consciousness arises, the image of objects is deposited into mental consciousness and its analysis yields affection and volition. Likewise, the remaining pairs such as ears and sounds, tongue and tastes, nose and smells are explained. It is the contact of sense organs gives rise to a series of feeling, perception, thought, will, concentration, and attention.

As mentioned above, Therevāda only analyses one’s mind into six consciousnesses and their functions. Manas, the agency produces affection and will and Ėlaya, the subtle body, which contains all habits, both have not yet been discussed. Certainly the Theravādin psychology must be supplemented by Mahāyānic psychology later on. It means that manas and Ėlayavijñāna must be added into the psychology of Theravāda in order to complete a system of consciousness.

The Vaibhāṣika school (one of Hīnayāna schools) made a distinction between the inner world of ideas and outer world of objects\textsuperscript{250}. According to Vaibhāṣikas, the external world belongs to material world that is known as mountains, rivers, sky, stars, earth, trees, plants, etc. The inner world consists of mind (citta) and the functions of

\textsuperscript{248} NBT, p. 246.
\textsuperscript{249} RIP, p. 401.
\textsuperscript{250} Ibid., p. 614.
mind (caittas). Mind, according to *Vaibhêśikas*, is also made by six consciousnesses (vijñāna), e.g. visual, auditory, olfactory, gustatory, tactual, and mental consciousnesses.

S. Radhakrishnan hold that mind (citta) is conscious of objects and caittas are that which arise when mind perceives its objects. The external world is open for perception and if there is no perception, there can be no inference.

The causal relation between cognition and objects is specially paid attention to. The object cognition is of two kinds, the perceived and the inferred, the sensible and the cognizable. *Vaibhêśikas* maintain that cognition or perception is produced by objects, the object is cause and cognition is effect. According to them, the perceiver is conscious and substratum of consciousness is permanent.

Six sense organs (eyes, ears, nose, tongue, body and mental organ) have their respective objects. For example, eyes can perceive colours, it can not perceive sounds whereas ears can perceive sounds without perceiving colours or smells, etc. After grasping the external objects, mind arouses sense organs and excites consciousness. Sense organs, which contact objects, are material and each organ has two parts, the principal and the auxiliary. In the case of sight, the optic nerve is the principle and eye-ball is the auxiliary though eye contacts with forms. When an object, ugly or beautiful, is perceived, its data is deposited into the sub-consciousness and after the data is analysed by mental consciousness, perception and feeling arise. Like *Theravêda*, *Vaibhêśika* also considers the sixth consciousness as mind. *Manas* and *Èlaya* are not mentioned in the *Vaibhêśika* doctrine. And *Vaibhêśika* agree with *Theravêda* that sense organs can not discriminate their objects but only consciousnesses (vijñāna) can do. *Citta*, according to Vasubandhu I, is one with mind, consciousness or discrimination.

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251 Ibid.
252 Ibid.
253 Ibid., p. 618.
254 Ibid., p. 619.
255 Ibid.
The *SautrÉntika* psychology is more profound than the psychologies of *TheravÉda* and *VaibhÈsika*. It agrees with *TheravÉda* that perception is produced by the external object; if there is no external object, there is not perception.\(^{256}\)

*SautrÉntikas* maintain that present cognition can not perceive past objects, they are only inferred from their cognitions and the forms of object are inferred from those of their cognitions. The result of cognitions are the copies or representations of their objects. Just as the beauty of a rose is inferred from a beautiful rose and affection arises from cognized moments. So the knowable objects are inferred from the form of cognition and cognitions are diversified by their objects. Different external objects produce different cognitions and impress their forms of cognitions. The internal forms of cognitions are representations of the external forms of object. Without external objects, the diversity of cognition will not take shape. The *SautrÉntikas* think that the stream of subject-cognitions is uniformly present in all times but the object-cognitions appear and disappear at certain times. According to *SautrÉntikas*, knowledge arises on the basis of four conditions, that is, data, suggestion, medium, and dominant organs.\(^{257}\) For example, from a rose seen outside, the form of rose arises in the understanding; the manifestation is styled a cognition. From suggestion, a revival of old knowledge of rose takes shape and the restriction to the apprehension of that rose arises from the medium. Eye is the dominant organ for perceiving that rose. Enough three conditions (light, distance, and object) eye can perceive.

Like *TheravÉda* and *VaibhÈsika*, *SautrÉntika* also considers the sixth consciousness as mind; *manas* and ÊlayavijÊnÊ are not mentioned in their psychologies.

It is interesting to say that *HÉnayÊna* schools do not care to present deeply a system of psychology because their main interest is ethical.

The *Upani–adic* psychology also consists of visual, auditory, olfactory, gustatory, tactual, mental consciousness and *manas*.\(^{258}\)

\(^{256}\) SIP\(_2\), p. 352.

\(^{257}\) RIP\(_1\), p. 622.

\(^{258}\) RPU, p. 661.
The *Upani-adic* psychology is more adequate than *Hinayana* ones because the *Upani-adic* thinkers have seen the important role of *manas* in the system of consciousness. But they faulted here as they consider *manas* as mind. In reality, *manas* is not mind if it is separated from system of consciousness. Mind, according to the *Lankatérya s sûtra*²⁵⁹, is a system of consciousnesses. On other hand, the *Upani-adic* thinkers knew the role of *Elavavij-Eña* or *Hiranyagarbha*²⁶⁰ in the creation of universe but they did not know its important role in the whole system of consciousness. It is *Elavavij-Eña* is a subtle body that contains all habits and defilements. And after death, it is *Elavavij-Eña* comes to transmigration according to the seeds of *karma* contained in it.²⁶¹

*Mahâyânânic* psychology is said to be the most complete system as it mentions enough eight consciousnesses (*Elavavij-Eña, manas, manovij-Eña*, and five sense consciousnesses).²⁶² According to *Yogâcâra*, *Elavavij-Eña* is originally free from attachments and defilements but it is the operation of *manas*, a system of consciousness is taken shape and polluted. *Elavavij-Eña*, on the other hand, is polluted by *manas* that produces affection and will, it is these habits made the waves on the face of *Elaya* ocean that stirs up and rolls on dancing without interruption.²⁶³ *Manas*, according to Suzuki²⁶⁴, is born from *Elavavij-Eña* and it is also a discriminating agency by which the homogeneous, undifferentiated *citta* is divided into two parts, the one as the seer and the other as the seen, the one as the grasping ego and the other as an object grasped. And *manas* is not only an intellective principle but also a co-native one. When six sense organs contact their objects, *manas* edges itself between *Elavavij-Eña* and consciousness and causing them to attach firmly to their external objects and it leads to thirst, wish, and urges for pleasures. One’s sorrow, grief, suffering, and lamentation start nowhere else but *manas* and *manovij-Eña*, the root of intellection and conation. According to *Lankatérya s sûtra*²⁶⁵, *manas* is not only a discriminating intelligence but also an agency of affection and will.

²⁵⁹ **SSLS**, p. 179.
²⁶⁰ **RPU**, p. 625.
²⁶¹ **BYB**, p. 96.
²⁶² **SSLS**, p. 248.
²⁶³ **Ibid.**, p. 171.
²⁶⁴ **Ibid.** , pp. 190-1.
²⁶⁵ **Ibid.**
The function of manas is essentially to reflect upon Élaya and to create discriminations between subject and object from the pure oneness of Élaya. The habits accumulated in Élaya are now divided into dualities of all forms and all kinds. In its activities, manas is always joined with manovijéna to create desires based upon its wrong judgments such as when it perceives the reality of an ego substance and becomes attached to it as the ultimate truth. Manas is of four kinds of defilement always accompany it. Four kinds of defilement, which always accompany manas, are ignorance about self, belief in self, pride in self and love in self.266 When manas is purified, the whole system of consciousness becomes pure.

Manovijéna is synonymous with mental consciousness (the sixth consciousness) in the Hînayêna psychology. Manovijéna is said to discriminate dharma. It means that manovijéna always analyses data of external objects that have been brought into sub-consciousness by five sense consciousnesses.

TathÉgatagarbha is the pure aspect of Élayavijéna, which is pure, eternal and unmodifiable. The nature of TathÉgatagarbha is not only the substratum of Élayavijéna but it also the basis of the whole system of consciousnesses. It is free from ignorance and attachment but when Élayavijéna is disturbed by manas, tathÉgatagarbha is covered by all habits and defilements.267 The nature of tathÉgatagarbha is equivalent with Étman in the Upaní-ad; it always lives in suchness; it is the absolute or real nature of man. The LankÉvatÉra sÉtra asserts that if no existence of real nature, there would be no Arhat, no sufferings, no cessation of suffering, no rebirth, no karma, no meditation, no liberation.268

Apart from that, YogÉcÉra recognizes three degrees of knowledge: sensual knowledge (parikalpita), logic knowledge (paratantra) and absolute knowledge (parinispama).

Sensual knowledge gives the false attribution of an imaginary idea to an object produced by its cause and conditions. The sensual knowledge exists only in one’s imagination and does not correspond to reality. For example, at night, one steps on a

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266 STTMC, p. 90.
267 SSLS, p. 193.
268 Ibid., p. 256.
rope and images it as a snake and gets frightened. Logic knowledge (paratantra) is also a relative knowledge. It is the correct knowledge of objects produced by cause and conditions. On seeing the rope that he stepped on last time, now he bends down and examined it carefully, he knows it is not a snake, it is a rope that is made by many small ramie fibers, but he does not know the real nature of the rope. The absolute knowledge (parinishpana) is the highest knowledge or intuition by which he can know the nature of the rope as well as of all things.

Generally speaking, the Hīnayāṇa psychology is limited in the analysis of six consciousness. Hīnayāṇists consider mental consciousness (the sixth viṇṇa) as mind; manas and ēlayavijñāna, two most important components of a system of consciousness are still lacking. Though the Upani–adic psychology mentions manas in its psychological system, it continues to consider manas as mind. In short, Hīnayāṇists and the Upani–adic thinkers have a big mistake in their psychologies because they did not mention manas and ēlayavijñāna. Whereas Mahāyāna psychology gives enough a system of eight consciousnesses- ēlayavijñāna, manas, manovijñāna, and five sense consciousnesses. And Mahāyāṇists maintain that mind is a system of eight consciousnesses that is always gone on without a hitch and it is always polluted by manas. When manas are purified, the whole system of consciousness becomes pure and the Absolute is attained.

Thus, Mahāyāna psychology has already contributed to Indian psychology. It not only supplements manas and ēlayavijñāna into Hīnayāṇa psychology but also re-addresses the role of ēlayavijñāna in the Upani–adic psychology in order to complete a system of modern Indian psychology.

Many scholars have paid attention to the great psychological importance of consciousness (viṇṇa) in the Viṇṇa-Eptimatrataridasa śEstra of Vasubandhu that opens a new horizon for some modern scholars, who studies the universe and man. This work speaks of the truth as an infinite and limitless mass of consciousness. This statement reminds us of the psychology found in some Pārānas (the works of Hinduism).

(iv) Mahāyānic Contribution to Indian Ethics
Mahāyānic contribution to Indian ethics is manifested through four main heads, that is, the caste and gender equality, vegetarian sacrifices, impartial service of Bodhisattva and attainment of the Absolute.

**Caste and Gender Equality**

Special aspect of Mahāyānic contribution to ancient Indian ethics is based on the foundation of social harmony and racial integration on a national scale.

As known in history, the ruling class often used religion for maintaining the social order based on castes (varna). The caste division was further emphasized under the influence of Vaishnavism and Shaivism. A passage of the Mahābhārata\(^{269}\) tells that the sEdra can achieve salvation only through service to the twice-born and devotion to gods. It is also especially emphasized in the Epic and Pāṇḍūras, that sEdra can obtain Brahmanhood in the next life through good conduct.\(^{270}\)

Seemingly, the caste division of Brahmanism is based on the theory of karma. But karma, in fact, concerns with the goodness, badness, happiness or sorrow of a man; it does not take part in caste system of a society. Caste division certainly derives from ignorance and greed of the ruling class that divided community of nation into separate castes in order to dominate effectively and easily.

Romila Thapar\(^{271}\) says that, in the time from the first to the sixth century A.D., rate of interest was defined by regulations according to caste of person to whom money was lent, with the upper classes paying a small rate than the lower. It would have made more difficult for the lower and economically poorer castes to pay debts or to finance commercial ventures and it would be far easier for the upper castes to invest in trade.

Of disparity of wealth within society, D.N. Jha\(^{272}\) indicates that the upper castes were very rich whereas the common people, slaves and labourers seem to have coveted this wealth. It is the rise of a new wealthy class in the villages and towns which caused economic inequalities.

\(^{269}\) DAI, p. 106.  
\(^{270}\) Ibid.  
\(^{271}\) RPHEI, p. 252.  
\(^{272}\) DAI, p. 31.
Caste distinctions became fierce and rigid in the time of Guptas. It means that caste distinctions and caste rigidity became more prevalent than ever before. A PÉranic text\(^{273}\), compiled in Gupta time, associates the four colours, white, red, yellow and black, with Brahman, Kshatriya, Vaishya and SÉdra respectively. It shows the relative status of the four orders. According to the book, Brahmana belongs to the highest caste who should not accept food from a SÉdra because it reduces his spiritual strength. Three remaining castes were Kshatriya, Vaisya, and SÉdra; specially SÉdra must serve the three above mentioned castes.

On other hand, in ancient India, women were also slighted too much. They became an item of property and came to live in the perpetual tutelage of men.\(^{274}\) D.N. Jha\(^{275}\) indicates that there was a ban among the Shakyas on the marriage of a girl even with a king of supposedly low status nor was interlining between individuals born of unequal births permitted.

Seemingly, the HÎnayÈnic doctrine\(^{276}\) has accepted the caste system of Brahmanism. In a Buddhist birth story, it is claimed that the Buddhas was born only in the two higher castes and never as a Vaishya or SÉdra. Sometimes HÎnayÈnists complain caste system of Brahmanical religion, but they never wages any powerful struggle against caste distinction and untouchable and seems to have recognized the phenomenon of untouchable which originated in the post Vedic period and remains to this day an appalling feature of Indian social life.

Apart from that, MahÈyÈnists condemn HÎnayÈnic doctrine that slights the value of women since it considers women to have five impossibilities. It means that women can not become Buddhas, can not become the Brahma heavenly kings, Sakra kings, Mara kings, and the Wheel turning holy kings.\(^{277}\)

\(^{273}\) Ibid., pp. 104-5.
\(^{274}\) Ibid., p. 115.
\(^{275}\) Ibid., p. 54.
\(^{276}\) Ibid., p. 39.
\(^{277}\) BTLS, pp. 213-4.
Mahāyānist consider caste division as non-ethical because all men have the power to become perfect. As a result, all members of society were admitted into the monastic order and then they were treated equally in the true Dharma.\textsuperscript{278}

The Mahāyānic theory of social harmony has gradually sabotaged the standpoint of the Brahmanical tradition which zealously guarded the myth of the divine origin of four castes and their duties. Though Mahāyānist have not continuously criticized the theory of caste and have not ridiculed the false claims to superiority based on birth (Jāti) and colours, they have opened the doors to higher religious life and the highest goal for those who seek for enlightenment without exclusion of lower castes of society.

L.M. Joshi\textsuperscript{279} maintains that though Mahāyāna was not directly concerned with the abolition of castes, it strongly opposed the caste system and repeatedly taught the evils of casteism. The theory of castes, which was propounded by birth, was not sensible because by birth one cannot upgrade his castes but by action he can become low or noble. In his work, namely ‘The Buddha and His Teaching’, Nīrada quoted a passage from Sutta Nipāta (Theravādin doctrine) in order to explain this irrational division as follows:

\begin{quote}
ŠBy birth is not one an outcaste,

By birth is not one a brahmana,

By deed is one an outcaste,

By deed is one a brahmana.\textsuperscript{280}
\end{quote}

In reality, birth can not change one’s castes but the action determines his value, low or noble. The good action causes him to become noble whereas bad actions causes him to be slighted. Birth and colours are not the pre-requisite conditions for caste division.

S. Radhakrishnan\textsuperscript{281} says that: In ancient India, the caste system was in a confused condition where the distinctions were based on birth rather than on qualities.

\textsuperscript{278} NBT, pp. 172-4.
\textsuperscript{279} JBC, p. 368.
\textsuperscript{280} NBT, p. 17.
\textsuperscript{281} RIP\textonecomma, p. 437.
According to him, democracy is a modern motive of social reform in which Mahāyānists play an important role. It is said that the Buddha, who, for the first time in the known history of humankind, attempted to abolish slavery and established the higher morality and the idea of the brotherhood of humankind and brought the happiness to them. According to Mahāyānists, once the human-rights is established, everybody has chance to contribute himself into the social construction and development. It is the Mahāyānists who contributed enormously in establishment of equal-rights between men and women. In the Saddharmapuṇḍarīka sūtra\textsuperscript{282} men and women are equal in seeking for enlightenment and they are assured to become the future Buddhas. The equality between man and woman is universality of Mahāyāna from the aim of which, the status of women is raised to her highest position. In the Saddharmapuṇḍarīka sūtra\textsuperscript{283}, woman is not only equal with man in the liberated direction but she is also equal with all Buddhas in the absolute nature. It is Mahāyānism that raised the status of woman and brought to a realization of her importance to society.

Nṛrada\textsuperscript{284} maintains that before the advent of Buddhism, women in India were not held in high esteem. They did not enjoy sufficient freedom and were deprived of an opportunity to exhibit their innate spiritual capacities and the mental abilities. One Indian writer, Hemacandra\textsuperscript{285}, looks down upon woman as the torch lighting the way to hell. Even celibacy was to be strictly observed by widows and the practice of self-immolation (sati) at the pyre of the husband also being performed. In ancient India, as is still seen today, the birth of daughter to a family was considered as an unwelcome and cumbersome addition. The innate goodness of both men and women is known by Mahāyānists and they are assigned their due places in Mahāyāna doctrine. Gender is not a barrier for purification or enlightenment. As a result, six thousand Bhikṣunis were assured becoming Buddhas in their future lives.\textsuperscript{286} The freedom of women was regarded as one of causes led to prosperity of country and national harmony. The Mahāyānic theory of social harmony influenced on political sphere in the time from the first to the sixth century A.D.

\textsuperscript{282} BTLS, pp. 215-7.
\textsuperscript{283} Ibid., pp. 213-4.
\textsuperscript{284} NBT, p. 172.
\textsuperscript{285} Ibid.
\textsuperscript{286} BTLS, pp. 216-7.
L.M. Joshi\textsuperscript{287} asserts that it was through MahĒyĒnic influence and teachings of social harmony and tolerance that foreign invaders such as the Greek, Sakas, KusĒnas and HĒnas, who came to India and settle there in the course of time immediately preceding and following the Christian era, were assimilated by Indian society.

The theory of social harmony is a positive contribution of MahĒyĒna to national growth and its massage of human-rights had left a deep impression on the mind of Indian people, which has been continued from the medieval age to this day.

Vegetarian Sacrifice

The immense kindness of MahĒyĒnists is directed not only to all human beings but also to animals as well. It is Mahēyēna sētra that bans the sacrifice of animals and admonishes its followers to extend their loving-kindness to all living beings. The Lankēvatēra sētra\textsuperscript{288} advocates vegetarianism in order to avoid killing the life of others, as life is precious to all. But in the Jivaka sutta\textsuperscript{289}, Hīnayēnists allow monks to take meat, if it is not seen, heard and suspected to have been killed on purpose for them.

Though Hīnayēnists did not advocate animal sacrifice, they indirectly allowed their disciples to kill animals that were useful to ancient Indian agriculture.

The animal sacrifice is seen popularly in the Brahmanical literature. L.M Joshi\textsuperscript{290} indicates that the Vedic Brahmanism or Vedicism advocated sacrifice of animals and there was no mention of the principle of non-violence (ahimsĒ) in the entire Vedic literature prior to the ChĒndogya Upanīdad. Through animal sacrifice, Brahmanas killed a heavy toll of cattle stock, therefore many movements of Jainism and MahĒyēnism directed against their superstitious religion.\textsuperscript{291}

\textsuperscript{287} JBC, p. 370.
\textsuperscript{288} SSLS, pp. 368-70.
\textsuperscript{289} MLS, Vol. 2, pp. 64-5.
\textsuperscript{290} JBC, p. 339.
\textsuperscript{291} DAI, p. 52.
Even, human sacrifices were also described in the *Vedic* literature. A sculpture from *Mathura* shows a devotee offering his head to *Siva*. D.N. Jha raises his voice to defend that perhaps some extreme sub-sects of cult preached such extreme practice such as human sacrifice. According to D.N. Jha, *Shaivism* advocated human sacrifice; the extreme character of it explained why it was less popular than *Vaishnavism*.

D.N. Jha says that Hsuan Tsang, a Chinese pilgrim, who came to India in seventh century A.D., was about to be immolated before the image of *Durga*, the consort of *Siva*. But a sudden miraculous storm made his escape possible.

L.M. Joshi maintains that the *Mahāyānic* theories of *ahimsā* and *maitrī* influenced the *Brahmanical* writers. The authors of the *Manusmrti* (200 A.D.), the *Mahābhārata* (200 B.C² 400 A.D.), and others accepted the tenet of *ahimsā* and thenceforth it became a cardinal principle in *Purānic Brahmanism (Hinduism)* also. It is impossible to deny that *Purānic Brahmanism (Hinduism)* had borrowed the tenet of *ahimsā* from *Mahāyāna Buddhism*.

According to L.M. Joshi, the Hindu ethics has been absorbed by the best of *Mahāyānic* ethics. It means that respect for life, kindness to animals, a sense of responsibility and an endeavour after high life have been brought home to the Indian mind with renewed force. By *Mahāyānic* influences, *Hinduism* has shed extreme practices of religion which were irreconcilable with humanity and reason.

Apart from that, Swami Vivekananda has often noted the diverse *Mahāyāna* influence *Hinduism* such as stopping or lessening the customs of drinking wine and non killing of living animals for sacrifice or for food in India. He asserts that *Hinduism* was influenced by *Mahāyāna Buddhism* since the decline of Buddhism in India about twelfth century A.D., *Hinduism* took from *Mahāyānism* a few cardinal tenets of conduct such as *ahimsā*, *karunā*, *maitrī*, control of the mind, etc and made them as its own.

**Impartial Service of Mahāyāna Bodhisattva**

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293 *Ibid*.
294 *JBC*, p. 340.
295 *Ibid*.
Hīnayāṇa ethics aims at the practice of eightfold path (astangamarga), that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right meditation.\footnote{NBT, p. 180.}

Generally speaking, the eightfold path of Hīnayāṇa only leads to the individual benefits, Mahāyānic ethics, on the contrary, not only serves individual benefits but it also liberates humankind from the worldly sufferings. The Bodhisattva, whole hearted service to humankind is the highest manifestation of Mahāyānic ethics. The Bodhisattva, who always considers living beings as the means to his liberation, sacrifices himself for happiness of others and refusing the attainment of Nirvāṇa until all creatures being salved from pain.\footnote{TSBKV, pp. 5-6.} According to Suzuki\footnote{SSLS, pp. 205-6.}, a Bodhisattva, as a rule, makes vows before he begins his career, for his desire to attain the final stage of Bodhisattvahood not only for himself but also for all living beings. Four vows of Bodhisattva are known as follows:

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dliving beings whose number exceeds calculation, I vow to save all,  
Defilements are inexhaustible, I vow to destroy all,  
The means to liberation are innumerable, I vow to study all,  
And the Buddhahood is the highest goal, I vow to attain it.\footnote{Having vowed thus, Mahāyāna Bodhisattva performs all duties for the happiness of others without asking for gratitude or reward. He always seeks proper opportunities to serve others. He lives not only for himself but also for all. He loves all living beings like his relatives and always shares weal and woe with everybody.  

The ethics of Mahāyānism is built on the base of love, kindness and compassion. If living beings are sick, Bodhisattva is a good physician to cure them. If they are sunk in poverty, he will support them with money and other things. If they are suffering, he will teach them the true Dharma, causing them free from bondage... It is because service to all living beings, the Bodhisattva’s compassionate heart is developed and his ethics is gradually advanced. If there were not living beings, the}
Bodhisattva would not have a chance to practise the Bodhisattva path and Buddhahood would have never come to him.

The Attainment of the Absolute

The Absolute is real-nature or Buddha-nature of man that is free from dualism and imperfection, free from sin, old-age, death, grief, hunger and thirst. It is the subject which persists irrespective of the external changes. It is also the common factor in the states of waking, dream, sleep, death, rebirth and the final liberation.\(^{301}\)

_Bradṛャranyaka Upaniṣad\(^{302}\)_ affirms that the Absolute is free from craving (tanhō) from evil, from fear, it embraces all. Permanence, continuity, unity, and eternality are also its characteristics. It is a self-existent and self-complete entity and there is nothing outside it to exist. The Absolute is truth of truths, from which all things are sprung up, existed and come back after their dissolutions.\(^{303}\) Vasubandhu I\(^{304}\) says the Absolute is the base of man’s body and mind; it is not changed while his body and mind are changed. The Absolute consists in the truly subjective that can never become an object. It is the person who sees, not the object seen. The _Lankāvatāra sūtra\(^{305}\)_ considers the Absolute as Dharmakṛṣṇa that has assumed the shape of the whole universe. It is also known as the essence of all existences.

The Absolute is also known as the Buddha-knowledge, the intuitive wisdom that constitutes the essence of the Buddhahood. It is neither a thing made nor a thing not-made, neither cause nor effect, neither predicable nor unpredictable, neither describable nor indescribable, neither subject to perception nor beyond perception. According to P.V Bapat\(^{306}\), the Absolute is the same between Buddhas and living beings but by ignorance, one has not yet recognized it therefore he is turned by the wheel of _samsāra_. According to the Lotus _sūtra_, the purpose of the appearance of the Buddha in the world is to open the gate and shows Buddha-knowledge to all living beings and causing them to know and to live up to it.

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\(^{301}\) RPU, p. 501.

\(^{302}\) Ibid.

\(^{303}\) LSS, pp. 73-7.

\(^{304}\) STTMČ, pp. 115-6.

\(^{305}\) BYB, p. 140.

\(^{306}\) SBS, p. 135.
According to the spirit of Heart *sûtra*\textsuperscript{307}, the Absolute or *sûnyatâ* can not be attained since it is invisible entity that is potential in every person. This potential power can only be recognized by intuitive wisdom and when once it is experienced, one’s altruistic and selfless heart is advanced and his action corresponding with ethics. In other word, the Bodhisattva’s ethics is complete only when the Absolute is experienced by him.

The concept of the Absolute of *Mahâyânism* influenced the philosophical thoughts of *Samkêra* and *Rêmanuja*. The former identifies the Absolute with *Nirguna Brahman* that is an unqualified non-dualism. It means that he does not admit plurality of forms as souls and matter\textsuperscript{308}, while the latter considers the absolute as *Saguna Brahman* that is a qualified non-dualism. It means that he admit plurality since the supreme spirit subjects in a plurality of forms as souls and matter.\textsuperscript{309}

**(v) Mahâyânic Contribution to Indian Art**

It is said that after advent of *Mahâyânism*, *Brahmanical* art came into existence. According to L.M. Joshi\textsuperscript{310}, the worship of icons, images, and symbols in *Hinduism* seems to have been introduced after emergence of *Mahâyânism*. According to K. Antonova\textsuperscript{311}, in historical times, the art and ritual of image worship was popularized first by the *Mahâyânists* and it soon became an essential feature of all sects of *PÉranic Brahmanism* (*Hinduism*).

The spread of *Mahâyânism* gradually became more elaborate and abroad so monastic complex, *stîpas, vihÈras* had to be built from its requirements.

Through the donations of wealthy merchants, guilds of handicraftmen, landlords and royal votaries as well as under patronages of Sakas, Kusênas, SÊtavÊhanas and Guptas, many architectural monuments were built at many places such as *Sanchi* and *Bharhut* in central India, *Amaravatî* and *NÊgÊrjunakonda* in south India, and *Karle* and *Bhaja* in western India, etc.\textsuperscript{312} Among these monuments,

\textsuperscript{307} RIP, p. 659.
\textsuperscript{308} Ibid., p. 661.
\textsuperscript{309} JBC, p. 336.
\textsuperscript{310} Ibid.
\textsuperscript{311} KHI, p. 118.
\textsuperscript{312} BYB, pp. 244-5.
NÉlandÉ University, which is said to be endowed and patronized by the emperors of Gupta, was not only a centre of MahÉyÈnism, it was also an outstanding national and international educational institution from the fifth century A.D. to the thirteenth century A.D. in India.\(^{313}\)

According to K. Antonova\(^{314}\), all India art schools were influenced by the ideas of MahÉyÈna Buddhism. These art schools are known as follows: Gandhara school in north-western India; Mathura school in the Ganges valley (north India); AmaravatÎ school in Andhra (south India), VengÎ school in south India, etc.

MahÉyÈnic architectures in the period of study consisted of images of the Buddha and Bodhisattvas, monasteries, temples, caves and others.

**The Buddha Images of MahÉyÈnic Schools of Art**

S. Radhakrishnan\(^{315}\) maintains that: ‘Buddhism imitated Brahmanism in making a god of Buddha, images of Buddha were set up and thus devotion to a personal being developed.’

In fact, before the advent of MahÉyÈnism in India, there were no images of gods as well as that of the Buddha. According to L.M. Joshi\(^{316}\) and Romila Tharpa\(^{317}\), all images of Brahmanical gods came into existence after the advent of MahÉyÈnism and PurÈnic Brahmanas imitated MahÉyÈnists to make their god images standing and sitting on the lotus seats.

It is said that from the Buddha’s NirvÈna to the first century A.D., the Buddha was depicted by means of symbols in Indian sculptures and painting such as śa wheel śa for his turning Dharma-wheel in Sarnath, śa bodhi tree śa for his enlightenment, śa horse śa for his renunciation of the world, śa footprint śa for his super ordinary characteristics and some other symbols.\(^{318}\)

\(^{313}\) AIB, p. 442.  
\(^{314}\) KHI, p. 173.  
\(^{315}\) RIP, p. 583.  
\(^{316}\) JBC, p. 348.  
\(^{317}\) RPHEI, p. 147.  
\(^{318}\) Ibid., p. 173.
L.M. Joshi\textsuperscript{319} affirms that with the emergence of Mah\text{\text{"y}}n\text{\text{"a}}na, the Buddha image became the central object of worship and it was manufactured in thousands in plastic forms, and about the beginning of the first century A.D., images of the Buddha began to come into existence and Mah\text{\text{"y}}\text{\text{"e}}nism thus inspired the style of god images of Brahmanism.

There were the differences of Buddha images among the various ancient Indian schools of art. Generally speaking, it is still recognizes that the first images of Buddha were made by the Gandhara school of art about the first century A.D.

Nancy Wilson Ross\textsuperscript{320} asserts that the Gandhara image of Buddha, which was made by the artists from Mediterranean world, often resemble Greek art or the art of Roman empire in the Christian era. D.N. Jha\textsuperscript{321} adds that many early Gandhara Buddhas had apollonian faces, their draperies arranged in the style of Roman toga. According to him, Gandhara images were curious mixture of abstraction and realism. The brows and eyes of the Buddha were modeled with the hard dryness of carving characteristic of late antique art, whereas the lower part of the face was sculptured with apparent concern for the realistic definition of the structure of the mouth and the chin. Similar features of the head or bust type can be visualized in various Buddhist sculptures belonging to Kus\text{\text{"e}}na period. For example, the image of Buddha from Jhajjar in which the Buddha is seated on lotus seat, the dress worn by the Buddha known as sanghati, is Greek. The halo around his head is a Hellenistic feature.\textsuperscript{322}

Nancy Wilson Ross\textsuperscript{323} indicates that the fasting Buddha from Madhubun (MaholĪ) shows that the Gandhara artists were much careful in carving the body details to show forceful realism. The physical condition of fasting Buddha has been shown by ribs and bones, emaciated belly and sunken facial expression.

Apart from that, various heads of the Buddha found from Kharkodda\textsuperscript{324}, Mahamoodpur\textsuperscript{325}, Gurgaon\textsuperscript{326}, Brahman\text{\text{"e}}vas\textsuperscript{327} reveal the similar features of

\textsuperscript{319} JBC, p. 359.
\textsuperscript{320} NTAE, pp. 183-4.
\textsuperscript{321} DAI, p. 93.
\textsuperscript{322} Ibid.
\textsuperscript{323} Ibid.
\textsuperscript{324} MO (fig. 20, 21, 23, 24, 28)
Gandhara art of Kusênas. Various busts such as Bodhisattva from Mohanbêri\(^{328}\) (Rotah), Buddha in vajraparyankê pose from Brehamavas\(^{329}\) (Rotah), and colossal bust of the Buddha from Gurgaon\(^{330}\) represent the same Gandharian features of Kusêna times.

The images of Buddha were made by the Gandhara stucco school of art were more beautiful. The face was softened by an imperceptible smile. The slightly protruding eyes and fleshy cheeks differ from the classical models the manifestation of the curls on the heads. Dress and stance follow the tradition of the stone carvers but with far greater freedom and naturalness. The execution of these figures reflects the techniques imparted to stucco by importing Hellenistic pieces. The early group of the Buddha figures that belonged to the first century A.D. distinguished by clear and impressive heads with long curl and beautifully drawn carves outlining the lineaments. They show locks of hairs in wavy curls overflowing the usnisê wherever it is marked. The body is balanced with clear cut proportion and the attitude is realized.

The images of the Buddha made by Mathura school, according to P.V. Bapat\(^{331}\), were carved with the male shaped straight, firm and stiff with broad and masculine chest. Halo round the head of the Buddha was plain and often bears scalloped border, the head has small curls, the drapery covers only one shoulder, lower garment is seen up to the middle of legs, the right hand is raised in abhaya mudra (gesture of protection) with a beautiful decoration. The face bears half open eyes with a smiling expression on the face.

The Mathura origin has been found at a number places such as Sanchi, Sarnath, Kosambi, Ahichchhatra and Sanghol, etc.\(^{332}\) And images of the Buddha and Bodhisattvas in seated and free-standing pose, of both normal human size and colossal stature, belonged to the period of Kusênas.

\(^{326}\) SCGJ, pp. 378-9.  
\(^{327}\) Ibid.  
\(^{328}\) CIA, p. 145.  
\(^{329}\) KJI, p. 115.  
\(^{330}\) SEK, p. 76.  
\(^{331}\) BYB, p. 250.  
\(^{332}\) Ibid.
R.C. Sharma holds that in the end of the first century B.C, the relief tradition of Mathura school was replaced by stereotyped images. The colossal Bodhisattva from Maholī and Kētra through its volume, drapery, and pose remind the early Mathura tradition. The great Buddha figures of Mathura, Sarnath, Ajanta, and Bihar are immortal specimens which symbolize the ideals of a whole age. And Debala Mitra holds that colossal copper and gold images of the Buddha were also found in Karmir.

The images of the Buddha in Vengī school of art either standing or seated are fairly common. They appear either as free standing isolated sculptures or within the relief compositions. As a rule, they have spiral usnīsas (curly hair) and drapery as well as to leave the right shoulders bare. In a few images, however, the garments cover both shoulders but a number of such images is insignificant. The Vengī type of the Buddha images appear to be closely allied to the Mathura type of Buddha and Bodhisattvas. The style of Vengī art extended to Srilanka naturally because of commercial contacts and religious affiliation. And the Vengī type of sculptures have been discovered as far as Dong Duong in Champê (modern Middle of Vietnam) and Indonesia.

The images of the Buddha in Amaravatī school are also highly remarked by scholars. K. Antonova holds that the Buddha image made by the Amaravatī school being elaborated in more detail and being represented as a human aspect and to be depicted as the supreme deified being. In the Gupta period, the Buddha was portrayed as the embodiment of divine power. He has a broad torso and narrow waist, and hardly perceptible muscles. The whole figure is executed in a special style, the head is slightly inclined, and the right arm is bent at the elbow in the ‘abhaya mudra’ pose; the figure of the Buddha is conspicuously idealized, the pose is natural and unconstrained, conveying an impression of inner concentration, the face wears a blissful smile.

Architectural Monuments in Mahāyānic Art

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334 DBN, p. 109.
335 CAK, op. cit. (fig. 343).
336 ABIA, p. 100.
337 KHI, p. 174.
338 Ibid.
The architectural monuments concerning Mahāyānism consisted of stūpas, temples, monasteries, some free-standing and some cut into rock at hillsides.

It is interesting to say that, there was no evidence of Brahmanical monasteries or any other monument of Brahmanism before the time of Samkara (9th CAD). According to D.N. Jha, the Purānic Brahmanical religion was still in its formative stage. Art, therefore, mainly centered round Buddhism.

L.M. Joshi observes that the monastic institutions of India seem due to Buddhism and Samkara perceived the advantage of the coenobitic life for organizing religion and founded a number of temples, subsequent religious leaders imitated him to build some other temples. Some of the centres founded by Samkara were located at Puri in Orissa.

Swami Vivekananda, a leader of Samkara school, also maintains that the temple of Jagannath was an old Buddhist temple, Hindus took it over and hinduized it. And other temples of Buddhism were also took over by Hindus. For example, the temple at Badrinath in Garhwar in which even the original Buddha image was worshipped as the image of Viṣṇu.

Evidences above prove enough that all Hindu temples came into existence after the advent of Mahāyānism and they were inspired by Mahāyānists. Sudha Sengupta affirms that the earliest and the major number of the temples, monasteries and caves, from the first to the sixth centuries A.D., were Buddhistical. D.N. Jha also asserts that the artistic remains of the period consisted chiefly of Buddhist stūpas and Buddhist cave temples.

The stūpa, according to D.N. Jha, began as earthen burial mound. It was a hemispherical dome built over the relics of the Buddha or of a sanctified monk, or sacred texts. The relic was kept in the central chamber at the base of the stūpa which was surrounded by a path enclosed by railings. Of the surviving stūpa railings, the
earliest came from Bharhut and dated to the first century B.C. At the same time, the older Sanchi stūpa was renovated and enlarged to twice its original size.

D.N. Jha\textsuperscript{345} says that the stūpa of Amaravati was larger and more ornate than the one at Sanchi, it seems to have been completed about the second century A.D.

Sudha Sengupta\textsuperscript{346} maintains that the great Kusāna, king Kaniska, built some new stūpas in many places. The Dharmarājika stūpa, which was built by Kaniska, was seen by Fa hien (Chinese pilgrim) in the fifth century A.D.\textsuperscript{347} Hsuan Tsang, who came to India in the early seventh century A.D., reported that he saw at least one hundred stūpas in Kasmīr.\textsuperscript{348}

Apart from these stūpas, there were many stūpas built in Sind\textsuperscript{349}, Sarnath\textsuperscript{350}, Andhra Pradesh\textsuperscript{351}, Amaravati\textsuperscript{352}, Nēgarjunakonda\textsuperscript{353}, Jaggayyapeta\textsuperscript{354}, etc.

Mahāyānic monasteries, temples, and caves also played an important role in the ancient Indian culture. The new architecture of Mahāyānism would have been determined in part by religious requirements and the need to distinguish these from the architecture of Brahmanism and that of Hīnayānism. There were marvelous cave temples at Karle, Kanhiri, and Bhaja in Bombay state and Ajanta in Deccan, some free standing and some cut into rock at hill-sides. Sudha Sengupta\textsuperscript{355} says that there were at least 100 monasteries in Kasmir that had been seen by Hsuan Tsang, Wu Kung\textsuperscript{356}, Chinese people, who lived at the same place about a century later, reported to have seen about 300 monasteries.

\textsuperscript{345} Ibid.
\textsuperscript{346} MBSB, p. 274.
\textsuperscript{347} Ibid.
\textsuperscript{348} Ibid.
\textsuperscript{349} Ibid.
\textsuperscript{350} Ibid., pp. 271-80.
\textsuperscript{351} DBM, pp. 198-9.
\textsuperscript{352} Ibid., pp. 206-7.
\textsuperscript{353} Ibid., p. 211.
\textsuperscript{354} MBSB, p. 276.
\textsuperscript{355} MBSB, p. 276.
\textsuperscript{356} Ibid.
During the reign of Gupta, in the fifth century A.D., University of Nêlandê was built. Debhala Mitra indicates that five kings of Gupta dynasty erected many monasteries at Nêlandê.

In Madhya Pradesh, there were many rock-cut monuments to have been discovered at Bagh and Dhamnar. In H. Nasik, a group of twenty four caves locally known as Pêndulena or Pênda caves was cut in a long line on the north face of a hill. These architectures represent a brilliant phase in the rock-cut architecture of the second century A.D. During this period came up the majority of the caves. Caves in Aurangabad belonged to the sixth century A.D. Their architectural and sculptural features combined with the introduction of female deities. These caves are particularly interesting for the inspired orgy of the sculptural magnificence, surpassing in subtle grace and plastic treatment and effective display of varied types, even the best of Ajanta. In Ellora, the Buddhist caves comprise twelve caves sprang up mostly in the sixth century A.D. The chief interest of this group, the last bright flame of the Buddhist rock cut architecture, lies in its having certain original forms excavated on a gigantic scale and not found elsewhere. Many monasteries, temples and caityas are found in the Madhya Pradesh, Bharhut, Sirpur, Jamalgarhi, Taxila, etc.

According to D.N. Jha, these magnificent monasteries were often situated near the trade routes or in the hilly areas or the main points where pilgrims and merchants often stopped.

357 ACB, p. 128.
358 DBM, pp. 85-6.
359 Ibid., pp. 91-2.
360 Ibid., pp. 168-70.
361 Ibid., pp. 179-80.
362 Ibid., pp. 181-3.
363 DBM, p. 91.
364 Ibid., pp. 93-6.
365 Ibid., pp. 102-3.
366 Ibid., pp. 122-3.
368 DAI, p. 86.
Painting in Mahāyānic Art

Painting was a developed art. D.N. Jha\textsuperscript{369} indicates that apart from professional artists, men and women of the upper classes could ably handle a brush.

Jha’s appraisal as above blows up abilities of upper classes. In fact everybody can not have an aptitude for paintings except professional artists. The Mahāyānic painting, which displays the Buddha’s past and present lives and other edifying legends, became main subject of the artists in the period. The remains of Mahāyānic paintings, dating from the first century B.C. are found in some of caitya halls at Ajanta in the Deccan. P.V. Bapat\textsuperscript{370} indicates that a principal wall painting of the period in cave No 10 is devoted to the illustration of Saddanta Jataka. According to him, Mahāyānic paintings had attained its maturity during the Gupta period (5\textsuperscript{th}-6\textsuperscript{th} c. A.D.).\textsuperscript{371}

D.N. Jha\textsuperscript{372} asserts that remains of Mahāyānic paintings of the Gupta period may be seen in the caves at Bagh (cave IV, 5\textsuperscript{th} c. A.D.), Ajanta (caves I, II, XVI, XVII and XIX) and Badami (cave III, 6\textsuperscript{th} c. A.D.). The Ajanta artists displayed consummate skill in delineating human and animal figures. The representation of the Bodhisattva announcing his renunciation (cave I) and that of Indra and his entourage flying to greet the Buddha in Tushita heaven (cave XVII) are only a few of the many masterpieces. Decorations in ceilings, pedestals of columns and doors and window frames speak of the artists’ extraordinary powers of conception and technique. Though the theme of paintings at Ajanta is religious, one can see in them a dramatic panorama of the life of princes, nobles, warriors and sages. The human and animal figures display vigour, adding grace and vitality to the style which reveals great delicacy and depth of feeling. A quiet dignity, poise and detachment are the hall-marks of classical Mahāyānic paintings in India.

Generally, Mahāyānic art not only enriches Indian art but it also had influences on Buddhist arts outside India.

\textsuperscript{369} Ibid., p. 112.
\textsuperscript{370} BYB, pp. 253-4.
\textsuperscript{371} Ibid.
\textsuperscript{372} DAI, p. 112.
It is said that images of the Buddha, that are sitting or standing on the lotus seats, are productions of *Mahāyāna*. These images are not only worshipped by the Buddhists in the countries following *Mahāyāna* but they are also worshipped by the countries practising *Hinayāna* doctrines like Srilanka, Burma, Thailand, Cambodia, Laos and some *Theravāda* temples in south Vietnam.

**Influence of Indian Mahāyānic Art on Buddhist Art of Countries Outside India**

P.V. Bapat\(^{373}\) maintains that *Mahāyānic* art outside India has produced a magnificent wealth of sculptures and paintings, which include many unique specimens, have no parallel in India. The sculptors have often displayed great vision and thought in producing these masterpieces that compel the attention of scholars and connoisseurs of art from all parts of the world.

**In Afghanistan**

According to P.V. Bapat\(^{374}\), in *Bamiyan* (Afghanistan) there were colossal figures of the Buddha modeled on an earlier Gāndhara type belonging to the 3\(^{rd}\) and 4\(^{th}\) CAD, these figures carved out of a sandstone cliff in the region. Simultaneously many monasteries and temples, which were influenced by the Indian architectures, were found in Afghanistan by Hsuan Tsang on his way to India in seventh century A.D.

**In Srilanka**

P.V. Bapat\(^{375}\) asserts that most remarkable image of the Buddha of early date is the seated one in meditation from *Anuradhapura* was influenced by *Amaravati* school. And the metal image of the Buddha from *Badulla*, which is now preserved in the Colombo museum, was modeled after the *Amaravati* bronze of the *Chola* tradition.\(^{376}\) A standing Buddha near *Ruanweli stupa*, dating from the 2\(^{nd}\) c. A.D. is an exact replica of similar figure from *Amaravati*.\(^{377}\)

\(^{373}\) BYB, p. 269.
\(^{374}\) Ibid., p. 259.
\(^{375}\) Ibid.
\(^{376}\) Ibid., p. 263.
\(^{377}\) Ibid., p. 264.
The paintings from Sigirya are probably more intimately connected with the pallava paintings from Sittanavasal, Panamalai, and Kancipuram than any others.\textsuperscript{378}

**In Thailand**

R.C. Majumdar\textsuperscript{379} holds that an early site, Pong Tuk, has yielded bronze Buddha images of the Amaravati\textsuperscript{I} style, which may be dated in 2\textsuperscript{nd} c. A.D. According to him, the Buddha images of the Gupta style both of earlier and later type have also been discovered. And many monasteries and temples have also discovered there. Especially the incident of nÈga mucalinda protecting the Buddha from a great storm for seven days and nights after his enlightenment, a great favourite in the Krishna valley, is probably nowhere so prominent as in Thailand.\textsuperscript{380} Another important incident from the Buddha’s life, which has its earliest representation of Bharhut and which is also a great favourite in Gupta and mediaeval sculpture, is the descent of the Buddha from the Trayasrimsa heaven after his preaching the law to his mother. This is depicted in a variety of form in Thailand.\textsuperscript{381}

**In Cambodia**

P.V. Bapat\textsuperscript{382} maintains that the image of Buddha, who seats on the nÈga with the halo round his head, was influenced by Amaravati\textsuperscript{I} school of art. Even in the earliest Amaravati\textsuperscript{I} sculpture, where the footprints of the Buddha were represented, are seen in some temples in Cambodia.\textsuperscript{383}

B.N. Puri\textsuperscript{384} writes that an inscription was found at Thma puok, mentions images of the Buddha, Maitreya and Avalokitesvara. Through these evidences, MahÈyÈnism is proved to be prevailing in Cambodia from 1\textsuperscript{st} to 13\textsuperscript{th} CAD. Apart from that, the inscription found at Phnom Bantay (south of Angkar Bauray to the west of Battambang) invokes the images of MahÈyÈnic divinities including Lokesvara and Praj¤È pÈramitÈ. All these were influenced by India VengÈ and Amaravati\textsuperscript{I} schools.

\textsuperscript{378} Ibid., p. 263.
\textsuperscript{379} MBSB, pp. 313-4.
\textsuperscript{380} BYB, p. 266.
\textsuperscript{381} Ibid.
\textsuperscript{382} Ibid.
\textsuperscript{383} Ibid.
\textsuperscript{384} MSBS, p. 339.
In Burma

P.V. Bapat\(^{385}\) says that the stÉpa of Kuang Hmudaw near Sagain hill, in upper Burma comes closest to the stÉpa of Sanchi in India. The Ngakye Nadaun stÉpa of the 10\(^{th}\) century A.D. from Pagan is almost similar to the Dharnekh stÉpa at Sarnath.\(^{386}\) The MahÈbodhi temple at the same place, which belonged to the 13\(^{th}\) century A.D., resembled the MahÈbodhi temple at Gaya. Other stÉpas of the 11\(^{th}\) and 12\(^{th}\) centuries A.D. were also influenced by Indian architecture.\(^{387}\)

In Malay Peninsula

R.C. Majumdar\(^{388}\) holds that the temples, both of brick and stone, were built in Wellesley and Keddah in the fourth or fifth century A.D. are similar to Indian temples. According to him, the great stÉpa of Nakhon SrÍ Dhammarat and a number of temples surrounding it seemingly were influenced by Indian architectures.\(^{389}\)

In Indonesia

Two inscriptions dated A.D. 778-782 refer to the construction of a temple TÈrÈ at Kalasan and setting up an image of MaêjurI at Kelurak by the Sailendra emperors, who were in close touch with Pala emperor, DevapÈla, at Bengal and the Cola emperor at Rajaraja.\(^{390}\)

P.V. Bapat\(^{391}\) says that the image of the Buddha seen in the temple at Candi Mendut is similar to the seated Buddha at Ajanta and elsewhere and it closely follows earlier Gupta sculptural type.

In Vietnam

ChampÈ was the oldest name of Middle of Vietnam; in the later period, it was merged into North and called Annam, one of three countries of Dong Duong. Ancient south of Vietnam belonged to Funam and later it was merged Middle and North areas.

\(^{385}\) BYB, p. 265.
\(^{386}\) Ibid.
\(^{387}\) Ibid.
\(^{388}\) MSBS, p. 339.
\(^{389}\) Ibid., p. 317.
\(^{390}\) Ibid., p. 318.
\(^{391}\) BYB, p. 268.
into Vietnam. According to R.C. Majumdar\textsuperscript{392}, the early introduction of Buddhism in this region was indicated by an image of Buddha made in the \textit{Amaravati} style that found at \textit{Dong Duong}. But there was no epigraphic reference to Buddhism before 9\textsuperscript{th} c. A.D.

The long inscription\textsuperscript{393} on the four faces of a stela found at \textit{Dong Duong} records the installation of an image of the Buddha in 875 c. A.D. as well as a Buddhist monastery built by the Buddhist king Indravarman. The remains of a Buddhist temple found in the province of Quang Nam shows influences of Indian art. Specially the incident of \textit{naga mucalinda} protecting the Buddha from a great storm for seven days and nights after his enlightenment, a great favourit in \textit{Krishna} valley, is discovered recently at An Nhon district and now it is kept at Son Long temple, Tuy Phuoc district, Binh Dinh province, Vietnam. In the Ly dynasty (11\textsuperscript{th} c. A.D.) from the image of Avalokitesvara made by the Indian \textit{Veng\text{I}} school, Vietnamese sculptors developed into images of female Avalokitesvara with one thousand hands in which one thousand eyes were sculptured. These statues stand for strength of Vietnamese people in the heroic struggle for their independence and country defence for thousand years. Besides, images of the Buddha, which are worshipped in Vietnamese temples, have bearing of the Indian \textit{Veng\text{I}} and \textit{Amaravati} styles.

\textbf{In China}

P.V. Bapat\textsuperscript{394} maintains that the influence of \textit{Mah\text{\text{\text{"}}}}\textit{y\text{\text{\text{"}}}}\textit{nica} art from India can also be traced in the figures of the Buddha in the thousand caves at \textit{Tun Huang} in China. According to him, the wall paintings in these caves are akin to those at \textit{Bamiyan} (Afghanistan) and may be said to be related to those at \textit{Ajanta}. Rock carvings at \textit{Yun Kang} clearly show Indian \textit{Mah\text{\text{\text{"}}}}\textit{y\text{\text{\text{"}}}}\textit{nica} origin. In \textit{Shansi-hope} province (to the west of \textit{Peking}), twenty one big caves have been discovered. The old Buddhist monuments in China were influenced by the styles of \textit{Gandhara} and \textit{Amaravati} schools. Bapat\textsuperscript{395} also says that the Buddhist sculptures from the 4\textsuperscript{th} c. A.D. onwards in the grottos of \textit{Yun Kang}, \textit{Maichishan} as well as in the caves at \textit{Tun Huang} show the

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{392} MSBS, pp. 315-6.
\item \textsuperscript{393} \textit{Ibid.}, p. 316.
\item \textsuperscript{394} BYB, p. 261.
\item \textsuperscript{395} \textit{Ibid.}
\end{itemize}
\end{footnotesize}
influence of the *Gandhara* school as well as of the pure Indian style of the Gupta period.

**In Japan**

The image of *Vairocana* Buddha at *Nara* is certainly influenced by *Amaravatī* school. The paintings on the wall of the *Haryūji* monastery (8th c. A.D.) certainly recalls Indian influence which may perhaps have come through China.\(^{396}\)

**In Nepal**

According to P.V. Bapat\(^ {397}\), the *Svayambhunath* and the *Bodhinath* *stūpa* from Nepal are influenced by Indian *Pala* art. All monasteries and temples in Nepal are certainly influenced by Indian architectures.

**In Tibet**

P.V. Bapat\(^ {398}\) holds that Tibet *stūpas* are not very different from Nepalese ones, but the famous *stūpa* from *Gyan-Tse* with its unusual plan and elevation reminds one of the *Borobudur* *stūpa* in Java. They are also influenced by *Pala* art. The monasteries in Tibet contain stucco figures, wood carvings and *Tanka* paintings which bear Indian style.

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\(^{396}\) *Ibid.*  
\(^{398}\) *BYB*, pp. 262-3.
CHAPTER SIX
CONCLUSION

Mah⁻y⁻êna was one of twenty schools of ancient Indian Buddhism. It is considered as the most progressive school in thought and practice. Of thought, Hînay⁻ênists only mention the relative truth and recognize the impermanence, suffering, and selflessness of all phenomenal things, whereas, Mah⁻y⁻ênists reveal both, the relative truth and the absolute truth. According to them, the absolute truth or absolute SênyatÊ is foundation of all existences and all things spring up from the absolute, exist in it and return back to it after their dissolution. The absolute SênyatÊ is forever but all things manifested from it are impermanent and perishable. Of the practice, Hînay⁻ênists only expound the practice of Eightfold Path and attainment of Arhatship, whereas, innumerable means are opened in the Mah⁻y⁻êna doctrine. Apart from the practice of Śîla, dhyana, and praîÇ È or ten pêramitÊs, Mah⁻y⁻ênists also practise devotion (bhakti) and impartial service (anÈbhogacaryÊ) towards creatures. Mah⁻y⁻ênists hold that it is the devotion and impartial service that purify the mind and achieve the knowledge of the absolute SênyatÊ. It means that, through the performance of devotion and impartial service, one can root out all attachments and defilements from one’s mind thereby one can unite with one’s Buddha-nature. The purpose of HînayÊna is individual liberation; whereas, the end of Mah⁻y⁻êna is based on universal liberation.

The ideal of Bodhisattva is considered as the kernel of Mah⁻y⁻êna. Hînay⁻ênists believe in one Bodhisattva, who was before the enlightenment of Buddha. While Mah⁻y⁻ênists believe in an infinite number of Bodhisattvas whovolunteer to enter into the suffering world in order to salve living beings could become Bodhisattvas. There is the difference between Arhat and Bodhisattva in the Mah⁻y⁻êna doctrines. After attaining Arhatship, the Hînay⁻ênic Saint enjoys happiness of NirvÊna and never turns back to the suffering world salving beings. Though a Bodhisattva may be not led by Karma into rebirth, out of compassion, he denies the happiness of NirvÊna and enter into the suffering world to salve living beings. According to Mah⁻y⁻êna, NirvÊna is not nihilism. It is an enlightened entity neither positive nor passive, neither egolessness nor non-egolessness nor both nor neither. So samsÊra is not different from NirvÊna. Enlightenment, according to Mah⁻y⁻êna, does not mean simply the understanding Four
Noble Truths in their positive states, but the experience of the absolute \textit{S	extipa{E}nyat	extipa{E}} that creates the original enlightenment of all living beings. The images of Buddha, \textit{Boddhisattva}, god, and goddess have become the worshipped objects of \textit{Mah\textipa{E}y\textipa{E}nists}. Besides the tenet of virtue, meditation, and wisdom, a doctrine of salvation by faith is emphasized in the \textit{Mah\textipa{E}y\textipa{E}n \textipa{E}na s\textipa{E}tras}; especially, \textit{Mah\textipa{E}y\textipa{E}nists} do not believe in \textit{Arhatship} as the final liberation. An \textit{Arhat} only attains partial liberation and he must have something more to learn.

The spirit of tolerance and understanding other religions has been the nature of \textit{Mah\textipa{E}y\textipa{E}n}. So \textit{Mah\textipa{E}y\textipa{E}nists} always respect various religious beliefs and live in harmony with them in brotherhood. All gods and goddesses of \textit{Brahmanism} like \textit{\textipa{I}vi}, \textit{\textipa{I}vi–\textipa{I}u}, Laksmi, Ganesh, etc. are considered as \textit{Bodhisattvas}, who protect the Buddha’s \textit{Dharma} and monks.

In \textit{Mah\textipa{E}y\textipa{E}n} doctrine, the Buddha is regarded as a god higher than other gods. He never dies and he can save all beings by his supernatural powers. Moreover, the \textit{Mah\textipa{E}y\textipa{E}n} doctrine often uses the Symbolic and Negative dialectical literature to describe truth therefore it is difficult to understand its profound meanings. That is the reason that various scholars and \textit{Therav\textipa{E}din} monks have misunderstood the \textit{Mah\textipa{E}y\textipa{E}n \textipa{E}na s\textipa{E}tras} so much so that they even refuse to accept these \textit{s\textipa{E}tras} as the words of Buddha. According to them, the metaphysical, mythological, superstitious factors contained in them do not address the need of the present life. But the indepth study of the \textit{Mah\textipa{E}y\textipa{E}nic S\textipa{E}tras} addresses profound questions of philosophy, psychology, ethics, metaphysics, cosmology, etc. \textit{Mah\textipa{E}y\textipa{E}nic} doctrine is really necessary not only for ethical life and scientific temper but also for sciences in the world.

According to \textit{Mah\textipa{E}y\textipa{E}n} tradition, \textit{Mah\textipa{E}y\textipa{E}n \textipa{E}na s\textipa{E}tras} were taught by the Sakyamuni Buddha and these were first written in the \textit{Andhra} country (south India) and then in the west and afterwards in the north.

In fact, \textit{Mah\textipa{E}y\textipa{E}nic} and \textit{H\textipa{n}ay\textipa{E}nic s\textipa{E}tras} were not taught directly by the Buddha. They were written on the basis of the Buddha’s words by his disciples later on. That is why each Buddhist sect has its own \textit{s\textipa{E}tras} and \textit{s\textipa{E}stras}. There are at least 600 \textit{Mah\textipa{E}y\textipa{E}n \textipa{E}na s\textipa{E}tras} found in the original \textit{Sanskrit} texts and in the Chinese and Tibetan translations. Among these \textit{s\textipa{E}tras}, the system of \textit{Praj\textipa{E}\textipa{E} paramit\textipa{E} s\textipa{E}tras} is regarded as
the foundation of Mahāyāna philosophy. There were many renowned philosophers of Mahāyāna such as Asvaghosa, Vasubandhu, Nāgarjuna, Asanga who lived during the period under study; Nāgarjuna is considered as the soul of Mahāyāna Buddhism. He wrote many books related to philosophy, psychology, and logic.

There were two main schools of Mahāyāna – the Madhyamika and Yogācāra schools. Both these schools were primarily based on the doctrine of Śnyatā, nevertheless different in emphasis.

The Madhyamika school used the term Śnyatā for both, the conventional truth and the absolute truth. On the contrary, Yogācāra used the term Ėlayavijñāna for cosmic mind and human mind. According to Madhyamika, the universe and man had been created by five aggregates that are always in the states of becoming, abiding, changing, and perishing. Though all conditioned things are impermanent and perishable, their essence is eternal. This essence cannot be described by any language but in order to indicate it, it is called Śnyatā that is not created by material elements and exists forever. Madhyamika advocated to practise ten pāramitās and experience twelve stages of Bodhisattva.

The Yogācāra school believes that universe and man have been created by consciousness (the seeds of phenomena mental and physical). According to Yogācāra, only Ėlayavijñāna (the totality of universe) is real and all things manifested from Ėlayavijñāna are impermanent, changing, and perishing. Yogācāra advocated to practise yoga in order to transmulate consciousness into wisdom.

Most of the scholars agree that Mahāyāna Buddhism developed from Mahāsanghika school that was branched off from the Early Buddhism about 110 years after the death of Buddha. There is no consensus among scholars as regards its date of emergence. A set of scholars asserts that Mahāyāna Buddhism came into existence during the time of Kaniska (1st B.C. 1st A.D.); whereas, the other set of scholars argues that Mahāyāna Buddhism was present before the period of Asoka.

The views put forth by the second group of scholars in regard to the date of emergence of Mahāyāna seems more logical and convincing as in the first century A.D., Mahāyāna Buddhism not only reached China but Asiatic oases like Khotan, Kasgar, Tun
Huang etc. had become the centres of Mahāyāna. Moreover, two inscriptions, which have been discovered recently at Swat and Taxila, authenticate that Mahāyāna was prevalent in North-West India during the time of Asoka. Further, the prajñā paramitā sūtra was composed in Andhra country in the second century B.C. and the Avataśsaka sūtra in the first century A.D.

The above referred evidences, leave no doubt that Mahāyāna Buddhism came into existence much before the time of Asoka and continued to grow during the times of Sungas, Sakas, Kusānas, Sētavahānas, and Guptas.

The appearance of Mahāyāna was seemingly a cultural and ideological revolution in ancient India. An effort has been made in Mahayanist Buddhism not only to redress the weaknesses of Hinayāna doctrines but also prompted the philosophers of Upanisads to assimilate the progressive ideas of Mahayanist doctrines into Upanisadic thoughts.

The period from the first century B.C. to the sixth century A.D. was the heyday of Mahāyāna Buddhism in India. Under the patronages of Sungas, Sakas, Kusānas Sētavahānas, and Guptas, Mahāyāna Buddhism not only developed in India but it was also spread to the Asiatic countries.

Under influence of Mahāyāna, the changes could be seen in all social activities including politic, economy, literature, religion, ethics, and art. Before the period of Mauryas, caste system was prevalent in Indian society and the discrimination between four castes became severe. After the advent of Mahāyāna some progressive changes could be seen in Indian society. During the period under study, the caste discrimination was seemingly blurred and Brahmans could not achieve considerable ascendency. During the time of Asoka, a section of Sēdras, for the first time in Indian history, was set down in the agricultural settlement and aided by the state. Apart from that, many sub-castes emerged on the basis of occupation and women were also enjoyed some kind of freedom. The scholarly and educated women, though number is very few, played an important role in running of the administration and they held property in their own rights.

Though most of ancient Indian rulers followed Brahmanism, their thoughts and practice were influenced by Mahāyāna Buddhism. After Kalinga war, Asoka thought
that he had killed many people, he, therefore, came to Buddhism in order to repent his sin and he built many stūpas, vihāras in his kingdom; especially, he erected many stone pillars and made commemorative monuments in the Buddhist holy places. He issued fourteen edicts in which the tenets of ahimsā, karunā, dhyāna, prajñā of Mahāyāna were mentioned. Mahāyāna had flourished in the period of Sakas. The rulers of Saka dynasty built many stūpas, vihāras, temples in their place. Before becoming a Buddhist, Kaniska followed Brahmanism and by the influence of Asvaghosa, a great Mahāyāna philosopher, Kaniska converted to Mahāyāna Buddhism. In his kingdom, Mahāyānism was accepted as the state religion and under his patronage, the fourth Buddhist Council held in Kasmir. After this Buddhist Council, many Mahāyāna sūtras and sūstras were composed and many Buddhist missionaries were sent to Asiatic countries to propagate Mahāyāna doctrines. Though most of the Sātavahana rulers were followers of Brahmanism, they also supported Mahāyāna. Under their patronage, many Mahāyāna sūtras and sūstras were written in Andhra country. Especially, Mahāyāna Buddhism had flourished during the time of Gautamiputra, one of kings of Sātavahāna dynasty. Mahāyānism reached its climax during the period of Guptas. During the period, philosophy, ethics, and art of Mahāyāna were developed and influenced Hinduism. The University of Nālandā was built by king Kumaragupta during the fifth century A.D. The idol worship, the practice of devotion and recitation of Dharanis were considered as characteristic feature of Mahāyānism during the time of Guptas. Moreover, many Mahāyāna missionaries were sent to the countries of Central Asia and China in the period of Guptas. Simultaneously, some Buddhist monks from China and Central Asia like I-Tsing and Kumarajīva came to India to learn Sanskrit and Mahāyānic philosophy.

After the advent of Mahāyāna Buddhism, a significant progress in economic activities including agriculture, industry, handicraft, and commerce could be also seen.

In order to strengthen the agricultural activities, śādras were not only granted the cultivable lands but were helped by lending money, seeds, cattles and the fiscal exemption by the state. Before the appearance of Mahāyāna, cultivation and cattle breeding were restrained by the Vedic ritualism and sacrifices. It is interesting to note that the theory of Ahimsā and vegetarianism of Mahāyāna played an important role in the development of cultivation and cattle breeding in India.
In the industrial activities, artisans and craftsmen played an important role in the production of commodities. The Milindapannhà, which was composed during the time of Asoka, recognizes 75 occupations. Out of to, 60 occupations were related to various kinds of crafts and the rest connected with the working of mineral products such as gold, silver, iron, jewels etc. When Sédras became free from Brahmanical social structure, they had chance to participate in the production of commodities. It is Mahàyàna Buddhism that made them to become conscious of their role in the economic development. Many scholars assert that, during the period, many Sédras became rich, even the economic distinctions between Vaisyas and Sédras were difficult to make. Mahàyàna Buddhism was a sigh of relief for women also played an important role in economic activities along with men.

Before the appearance of Mahàyàna, Brahmánism, Jainism, Hánayàna Buddhism were prevalent in India. During the period under study, Mahàyàna gave up begging for food and advocated to reside in monastery study Mahàyàna teachings as every monastery was granted the cultivable land by the state. The life of mendicant monks only existed from the time of the Buddha to Asoka. The periods, from the first century B.C. to sixth century A.D., the life of mendicant monks was not exalted as the urban economy required a settled life of monks.

Besides, in the Hánayàna doctrine, monks were not allowed to keep money and jewels; taking one meal at midday and not allowing to contain food over night. Mahàyàna allowed monks to keep money, gold, diamond, silver, etc., of course within prescribed limit and to do cooking in monastery, taking three meals in a day and may also consume food over night if that food is mixed with salt. Their keeping money and other properties was not for luxurious lives but for vital needs of Buddhism in the age of a developed commodity economy. Thus Mahàyàna opened wide the means of practice in Buddhism. Such developments led to disappearance of Theravàda Buddhism from India during the period of Guptas (4th A.D. to 6th A.D.).

Moreover, the Hánayàna doctrine did not meet the need of masses during the new period in which the religious belief was emphasized. The Hánayàna doctrine denied the Buddha’s supernature powers and blessing. Clearly, they have distorted and wronged the spiritual side of man for they ignored the groping for the spirit after
something higher. The famishing and thirsting souls sought to the spiritual satisfaction from the Buddha’s supernatural power and blessing in order to placate sufferings but Hīnayānic atheism led despair to them.

Confronting the new challenges of religious life, Mahāyānis gave up the Hīnayāna atheism and offered to human kind a salvation by faith and wisdom.

To practise meditation, Hīnayāna advocated to renounce family life and social interaction to retire to a secluded spot in the forest. Such the practice certainly causes hindrances towards laities. Men, who are bustling in economic and social activities, cannot practise Hīnayāna meditation. This method of meditation is only for monks and nuns, who have leisure to practise it.

The purpose of Mahāyānic meditation is the experience and attainment of inner serenity and calm that is always in the state of Nirvāṇa. By this reason, Mahāyānis never ask their followers to give up their family and all social discourses to practise meditation. Mahāyānic meditation may be practised any time and at any place, meditator can meditate even when he is at work.

Mahāyānis offered masses two meditative methods, that is, the recitation of Amitābha’s name and the utterance of Dhāranis. Practising these meditative methods with one mind, he can attain enlightenment and liberation.

Under influence of Mahāyāna, all religious activities during the period under study underwent some changes. For example, Purānic Brahmanism (Hinduism) started practising the idol worship, performing vegetarian sacrifice, and the practice of rite and ceremony. The Hīnayāna philosophical atheism and its rigid system of doctrines were relaxed.

The advent of Mahāyāna made positive contributions to Indian thought and culture. From discussions in preceding chapters, it is clear that philosophy, psychology, literature, ethics and art have been influenced by Mahāyāna Buddhism.

Of literature, Mahāyānis left innumerable sūtras and śāstras that have enriched the Indian Sanskrit literature. Especially, Mahāyānis participated in Indian literature with their five literatual streams, viz. the Negative Dialectical Literature,
Realistic Critical Literature, Symbolic Literature, Literature of Self-relation and Depictive Literature. These five literatural streams have influenced the works of successive religious teachers, philosophers and scholars like Gaudapanda, Samkara, Rêmanuja, etc.

Of philosophy, the doctrine of twofold truth was first expounded by NÈgarjuna and other MahÈyÈnists and then the classic VedÈnta schools made this doctrine as the foundation of their philosophy. The MahÈyÈnic concept of Absolute also influenced the thoughts of thinkers of Hinduism. Especially, the concept of universe of MahÈyÈna has been the basis of natural science of the world. The concept of liberation and the means to the liberation of MahÈyÈna had supplemented the concept of liberation and the means to liberation of HÌnayÈn. The concept of liberation of HÌnayÈn is the attainment of NirvÈna, cutting rebirth; whereas the concept of liberation of MahÈyÈna is the union of consciousness (soul) and the absolute SÊnyata and volunteering for rebirth in the suffering world in order to salve living beings. Of the means to liberation, HÌnayÈnists only mention the role of wisdom; the devotion and impartial service of Bodhisattva are scant. Whereas MahÈyÈnists mention wisdom (praj¤È), devotion (bhakti) and impartial service towards living beings (anÈbhogacaryÈ).

Of psychology, HÌnayÈnists and the thinkers of Upanisads only mention six consciousness of sense organs (seeing, hearing, touching, smelling, and mental consciousness). MahÈyÈnists re-expounded them and added manas and Èlayavij¤Èna, two important factors of psychology, into HÌnayÈnic psychology in order to complete the system of Buddhist psychology. On the other hand, the thinkers of Upanisads knew the role of hiranyagarbha (Èlayavij¤Èna or store-house) in the creation of universe. They have not yet known its role in the individual cognition. YogÈcÈris asserted that Èlayavij¤Èna or subtle body in which all habits of defilement and seeds of karma are contained. After death, it is Èlayavij¤Èna that will be led to the mother’s womb by the seeds of karma contained in it and out of that a new life will take shape. Without Èlayavij¤Èna, no rebirth.

Of ethics, MahÈyÈna Buddhism advocated equality of castes and tried to raise the status of women in the society. MahÈyÈnists considered caste division as a non-ethical action because any man, irrespective of caste, can become perfect. As a result, all
members of society were permitted to enter into the monastic order and whosoever entered the monastic order were treated equally in the Mahāyāna Buddhism. S. Radhakrishnan holds that democracy is a modern motive of social reform in which Mahāyānists played an important role. Though Hīnayānists protested caste system of Brahmanism, at the care of their heart, they still believed that women cannot become Buddhas. Mahāyānists advocate that women can become Buddhas as they possess the Buddha-nature. They also advocated vegetarianism in order to stop killing animals as life is very precious. Though Hīnayānists do not make animal sacrifices, they are allowed to take meat, if meat is not seen, heard, and suspected to have been killed for them. The theory of ahimsā and vegetarianism of Mahāyāna influenced the practice of Hindus. It cannot be denied that the tenet of ahimsā and vegetarianism of Hinduism is influenced and inspired by Mahāyāna and the theory of ahimsā has become the very basis of ethical system of Hinduism.

Of art, before the advent of Mahāyāna, India did not have any image of god or that of Buddha. All architectural monuments of Brahmanism came into existence only after the appearance of Mahāyāna. Sudha Sengupta affirms that the earliest and the major number of the temples, monasteries, and caves were Buddhistical and Mahāyānic art influenced all architectural monuments of Hinduism. Mahāyānic art not only influenced the art of Hinduism, it also influenced Buddhist art in many countries in Central Asia, and South Eastern Asia.

After the sixth century A.D., Buddhism including Mahāyāna started declining and by 16th century A.D. it disappeared from India. Various reasons have been given for the decline of Buddhism in India. Some of these reasons given are: Assimilation of Hindu gods, goddesses, rites, rituals and superstitious in Mahāyāna religion, persecution and exclusion of Buddhists by various rulers; specially after revival of Hinduism, decline in morality of Bhikkhus, indiscipline and mismanagement of monasteries, Turkish invasion, so on and so forth.

The present study would not be going into the details of the factors responsible for the decline of Buddhism in India, as the problem situation under investigation, as its title suggest, remains focused on emergence and growth of Mahāyāna Buddhism (1st century B.C. to 6th century A.D.). However, a serious attempt to investigate the
factors responsible for decline of *Buddhism* in India could be an interesting independent area of research.

It would be pertinent to point out here that though *Buddhism* has no longer remained an active religion in practice in India, yet there is no denial the fact that one could still sense the presence of its soul in *Hinduism* and other related practices. Its strength as an active religious practice could be seen in the countries outside India. In the present time, *Buddhism* has become a global religion; especially, *Mahāyānic* doctrines are adopted by people in many countries in the world such as China, Japan, Mongolia, Korea, Vietnam, Bhutan, Tibet, Australia, America, England, Russia, Germany, etc.

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GLOSSARY

\( \text{\textit{tman}} \): \textit{tman} is essence of soul that is the highest reality and immanent in a man. It is the pure-consciousness, the self-illumination and the self-realization and always the same in any time and space. It is beyond birth and death while body is subject to birth and death. From \( \text{\textit{tman}} \), body, life, mind, intellect, are manifested. \( \text{\textit{tman}} \) and Brahman are the same in their functions.

An\( \text{\textit{bhogacary}} \): The service without reward. The Mah\( \text{\textit{y}} \)\( \text{\textit{Ena}} \) Bodhisattvas do everything for the sake of others but they never ask any one to give them any thing.

Amitabh\( \text{\textit{E}} \): Amitabh\( \text{\textit{E}} \) Buddha is the lord of pure-land. Amitabh\( \text{\textit{E}} \) consists of two meanings. The former is Amit\( \text{\textit{E}} \)bha (infinite light) and the latter is Amit\( \text{\textit{E}} \)yus (Infinite life). Innumerable Kalpas ago, he was one of the sixteen sons of the Great-Universal Wisdom Excellent Buddha. And in another Kalpa, he vowed forty eight oaths to establish the pure-land in order to salve living beings from the suffering worlds.

Asanga: Asanga was the elder brother of Vasubandhu I. He followed Yog\( \text{\textit{Ec}} \)\( \text{\textit{E}} \)ra school; he was born about 310 A.D. in Purusapura, Kaniska’s capital in Gandh\( \text{\textit{E}} \)ra and died about 390 A.D. His master was Maitreyan\( \text{\textit{E}} \)tha, who founded the Yog\( \text{\textit{Ec}} \)\( \text{\textit{E}} \)ra school about the third century A.D. Asanga wrote many books concerning to the Yog\( \text{\textit{Ec}} \)\( \text{\textit{E}} \)ra philosophy and logic.

Alayavij\( \text{\textit{E}} \)\( \text{\textit{Ena}} \): Alayavij\( \text{\textit{E}} \)\( \text{\textit{Ena}} \) consists of the internal and external worlds. In the field of universe, it is the totality of the universe or cosmic mind in which the seeds of phenomena are contained and all external objects are manifested from Élayavij\( \text{\textit{E}} \)\( \text{\textit{Ena}} \).

In the individual field, Élayavij\( \text{\textit{E}} \)\( \text{\textit{Ena}} \) is considered as the subtle body or the soul of man. It is the substratum of individual cognition. In other words, from Élayavij\( \text{\textit{E}} \)\( \text{\textit{Ena}} \), a system of consciousness is formed. These eight consciousness are known as five consciousness of sense organ,
manovijñāna, manas, and Ėlayavijñāna. After death, it is Ėlayavijñāna which is led by karma into the mother’s womb, there a new life takes shape. Tathāgatagarbha is the pure aspect of Ėlayavijñāna. Whenever one’s mind unifies with the nature of tathāgatagarbha, Ėlayavijñāna or soul becomes immortal.

**Abhidharmakosa**: A commentary on Hīnayāna doctrine. It is attributed to Vasubandhu I, the younger brother of Asanga. It was compiled about the fourth century A.D.

**Anāgāmi**: The third stage of Hīnayāna Sainthood. After destroying five lower fetters, i.e. false view of existence of body, doubt, wrong precepts of custom, desire and anger, he attains this sainthood. He is considered as the Never-Returner, who is never reborn again in this world.

**Arhat**: The highest sainthood of Hīnayāna. After destroying five lower fetters and five higher fetters, the Anāgāmi obtains Arhatship and he is frees from the rebirths in Kammaloka, Rāpaloka and Arāpaloka. Theravāda considers Arhat as the perfect Enlightened one but Mahāsanghika, Sārvastivāda, Sautrāntika, Vaibhāsika and Mahāyāna deny this concept. They hold that Arhat only attains the partial enlightenment for he just destroys the ego-sānyatā (the emptiness of ego); he has not yet completed the dharma-sānyata.

**Asura**: A spirit that may be either good or evil. Asuras are enemies of Devas and they are the mightiest of all demons. They are one of the six classes of living beings.

**Abhimukhi**: The sixth stage of Mahāyāna Sainthood. He practises the perfection of wisdom. He is considered as an Anāgāmi of Hīnayāna Buddhism because he just destroys partially the ego-sānyata and stops his rebirth in the realms of existence. The dharma-sānyata, he has not yet destroyed completely.

**Acala**: Immovable stage, the eighth stage of Mahāyāna Sainthood. He practises the perfection of aspiration. He is equal with the Immovable Arhat in
Hînayëna doctrines. He just destroys completely the ego-sûnyatâ and stops his rebirth in six realms of existence. He must destroy the dharma-sûnyatâ completely in order to attain the Buddhahood.

**ArcismÈti:** The fourth stage of Mahîyëna Sainthood. He practises the perfection of energy.

**Avalokitesvara:** He is a Bodhisattva, who practised completely the reflection on the hearing of ears and the sounds of the world. He is a symbol of loving-kindness and compassion of Buddhism. During the T’ang dynasty, he was known as a female Bodhisattva. And from the Tenth century A.D., he was called Pai I Kuan Yin (the Avalokitesvara on the white robe).

**Bodhisattva:** This word consists of two parts, Bodhi and Sattva. Bodhi means enlightened or wisdom; Sattva means living being or man. Bodhisattva is an enlightened one; he seeks enlightenment not only for himself but also for all living beings. He practises ten PÊramitÈs and he is going on the road to the Buddhahood.

**Brahman:** One of three gods of Hinduism, along with Vi–Êu and Siva. Brahman is not object of worship. It is also regarded as the essence of all existences. It is changeless and eternal reality. But the universe, which was manifested from it, is impermanent, changing, and destroying. Kena Upanisad says that Brahman has both sides of peaceful stability and active energizing. In the former aspect, he is Brahman (Nirguna Brahman) and in the latter aspect, he is Êsvara (Saguna Brahman). He is said to create this universe with his mÊyÊ. By the force of Brahman, all things operate in their respective positions such as sun rises in the east and sets in the west; the moon appears in the night-time and sun in the day-time. And all things spring from Brahman, exist in Brahman and after their dissolutions they return back to Brahman. Sometimes Brahman is considered as Ètman because they are the absolute realities.

**Brahmaloka:** Brahmaloka is one of the sixteen worlds of RÊpaloka (the worlds of Form). It is the highest world of three worlds of the First Meditation.
One, who attained the fourth stage of meditation in the world of man, after death, will be reborn in the Brahma world. In Brahma worlds, living beings live by their energies of meditation without eating food. They enjoy their life-span for one asamkheyya (innumerable years).

**Brahma Nirvâna:** Brahmanirvâna is the ontological nirvâna or the self-nature or essence of all existences. It is equivalent with the absolute nirvâna or sênyatê of Mahêyêna Buddhism.

**Brahmana or Brahmin:** Bramana was the priestly caste; the highest of the four castes in the society of ancient India.

**Buddha-nature:** It is bright substance in every sentient being. It is called sênyatê, Nirvâna, thusness, etc.

**Buddha-vehicle:** It is also called the One vehicle. The teachings of three vehicles are only temporary expedients made necessary by the diversity of temperament among the Buddha’s disciples as well as by their varying degrees of spiritual developments. In reality, there is only one-vehicle or Buddha-vehicle.

**Bhêmis:** Bhêmis are the stages of Sainthood. The Mahêyêna Bhêmis consists of twelve stages of Sainthood, and they are divided into two groups. The former group is called ‘the previous stages of Bodhisattva’ or The Bodhisattvas of lower knowledge. The stage includes eight bhêmis, viz. The Pramuditê (joyful stage), Vimalê (pure-stage), Prabhêkarî (illuminating stage), Arcismêti (Radiant stage), Sudurjayê (very-difficult to-conquer), Abhimukhî (stage of face-to-face), Dêrangama (Far going or Far reaching), Acalê (Immovable stage).

The latter group is the higher stage of Bodhisattva. The group consists of four stages, viz, Sêdhumatî (stage of the good thought), Dharma-meghê (cloud of virtue), Nirupamê (equalled enlightenment) and Jênavatî (Buddhahood).

Eight previous stages of Mahêyêna Bodhisattva (Pramuditê, Vimalê, Prabhakarî, Arcismêti, Sudurjayê, Abhimukhî, Durangama, Acalê) are
equivalent with eight stages of Hînayêna Sainthood (Sotêpanna magga, Sotêpanna phala, Sakadêgêmi magga, Sakadêgêmi phala, Anagêmi magga, Anagêmi phala, Arhat magga and Arhat phala). The later four stages of Mahêyêna, viz Sêdhumaî, Dharma-meghê, Nirupamê and JênavatÎ are not equivalent with Hînayêna Sainthoods. An Arhat can practise these four stages in order to attain Buddhahood.

**Conciousness:** There are many meanings of consciousness. In the field of Nature, consciousness is considered as the seeds of phenomena that are contained in Élayavijêna (the totality of universe) from which all material objects are created.

In the field of individual cognition, it includes eight consciousness, that are, visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, bodily consciousness, manovijêna, manas, and Élayavijêna. Hînayênists only mention six consciousnesses (visual, auditory, olfactory, gustatory, bodily and mental consciousnesses. Manas and Élayavijêna are not found in the Hînayêna psychology.

**Dhêranis:** A spell or incantation is said to protect man, who recites it and it can benefit others by virtue of its mystic power.

**Dharma:** It consists of two meanings; the former is the Buddha’s teachings that were collected in the Tripitaka and the latter is the phenomenal things.

**Deer park:** A park in Benares (Skt.Varanasi) where the Buddha preached his first sermon to the five mendicant monks (Ajnatakaundinya, Asvajit, Vashpa, Mahênamam, and Bhadrika shortly after his enlightenment).

**Dharmakêya:** Dharmakêya is the body of law. It is identical with Nirguna Brahman in the Upanisads. It is also the absolute reality, from which all phenomenal things are created, existed and returned back to it when they are destroyed. It is inner essence that constitutes the enlightenment. Without it, the Buddha could not attain the Buddhahood.
Five desire: The desire that arises from the contact of the five sense organs, i.e. eyes, ears, nose, tongue, body and thought. Sometimes five desires are defined as the desire for wealth, sex, food, fame and sleep.

Five obstacles: Five limitations set forth in Hīnayāna teachings that women face in their religious practice. To this view, a woman can never become a Brahma heavenly king, can never become the lord of Shakra, can never become a devil king, can never become a wheel Turning Sage King, and never become a Buddha. In the twelfth chapter of the Lotus Sūtra, this view is refuted.

Five aggregates: The five Skandhas, the elements or attributes of which every human being is constituted (1) Form or body, (2) receptivity, sensation, feeling, (3) conception, (4) volition or various mental activities, (5) consciousness.

Five parts of Dharmakāya: The dharmakāya is made by precepts (śīla), meditation (dhyāna), wisdom (prajñā), emancipation (mokṣa) and emancipation of knowledge.

Five transcendent faculties: (1) the celestial eyes, (2) the celestial ears, (3) the knowledge of the minds of others, (4) the destiny of the karma abode (knowledge of all former lives of oneself and others), (5) freedom of will. And there is also a sixth transcendent faculty, the elimination of faults (supernatural knowledge of the finality or end of all fault).

Hīnayāna: Small vehicle or the uncomplete means. The teachings that leads cultivator from the first stage to eighth stage of Bodhisattva or from Sotapanna to Immovable Arhat is called Hīnayāna doctrine. Hīnayāna Buddhism consists of Theravāda, Mahāsākāra, Sarvastivāda, Vētsīputriyas, Dharmottaras, Bhadrāyanikas, Sammātīya, Sannagarika, Dharmaguptas, Kāsyapiyas, Sautrāntika and Vaibhāsika.

Kalpa: Kalpa or eon is the period during which a physical universe formed and destroyed. There are small, medium, and great Kalpa. Kalpa is also explained as the period during which the human life-span increases by one
year in every hundred years from 10 to 84,000 then decreases at the same rate from 84,000 to 10. Twenty small Kalpas constitute a medium Kalpa, and four medium Kalpas constitute a great Kalpa.

**Mahāyāna:** Mahāyāna is the great vehicle or the highest means or the complete doctrine. There are five reasons, that the new movement of Buddhism is called Mahāyāna.

1. Universal salvation is the kernel of it. It is large enough to carry all beings to the absolute nirvāṇa or real happiness. It invites all to aspire for the highest goal of the Buddhahood without exception of laity.
2. Its look-out is broad and its aim is infinitely great like the infinite sky. The idea of Bodhisattva is the hall-mark of Mahāyāna.
3. Mahāyāna mentions both the conventional truth (samvrti satyam) and the absolute truth (paramārtha satyam).
4. Its capacity can accommodate various religious beliefs and popular practice.
5. Sanskrit language, the divine language of scriptures, was used for its writings.

**Māya:** Māya has three meanings:

1. the power of God. Upanisads hold that God created the universe with his māya, without māya God did nothing.
2. The impermanence, changing and destroying of the universe are known as māya. Upanisads state that God is eternal and unchanging but the universe was created by him is impermanent.
3. Ignorance is the third meaning of māya. One, who lives in ignorance, he is certainly suffering, sorrow, grief and lamentation. Having realized the real nature of all things, one’s ignorance is removed and the final liberation is attained.

**Madhyamika:** Madhyamika is one of Mahāyāna schools. The school was established by Rahurabhadra in the second century A.D. Nāgārjuna was not a founder of the school, he only systematized and developed the idea of
Madhyamika that was founded by his master Rahurabhadra. Nêgêrjuna, Nêgêrbodhi, ṭryadeva, Chandrakirti, Santideva, etc were the exponents of the school.

**Means to the final liberation:** Means to the final liberation, according to the Upanisads, Saddharmapuṇḍarīka and Lankāvatāra sūtras, are gyanyoga or prajñā (wisdom), Bhaktiyoga or bakti (devotion) and Karmayoga or anēbhogavarya (service without reward).

**Maitreya:** Maitreya is a Bodhisattva. He is called Ajitā. It is said that he will become a Buddha after the Sakya Buddha. He was not the founder of Yogācāra school.

**Maitreyanatha:** He was Asang’s master, who founded the Yogācāra school in the third century A.D. Some scholars have misunderstood that the Yogācāra school was founded by Bodhisattva Maitreya, the future Buddha, staying in the Tusita heaven. And they further believed that Vasubandhu used his super-nature power went to Tusita heaven to learn the doctrine of Yogācāra from Bodhisattva Maitreya. In fact, Vasubandhu learned the doctrine of Yogācāra from his master Manonatha.

**Nirvāṇa:** Nirvāṇa means ‘blown out’. It is the state in which one has escaped from the circle of birth and death. Two kinds of Nirvāṇa in Hīnayāna doctrine are phenomenal or the relative nirvāṇa. The Upēdhisesa and Anupēdhisesa in the Hīnayāna doctrine are equivalent with jīvanmukti and Videhamukti in the Upanisads. These states of pure spirit are not the final liberation. The final liberation is the union between one’s mind and Ītman or self-nature that is inherent legacy of him. The ontological Nirvāṇa is equivalent with the Brahma- Nirvāṇa in the Upanisads.

**Mind:** Mind is described by the different levels. Upanisads regard manas as mind that is the discriminating perception. In Hīnayāna doctrine, mind is said to include the five perceptions of sense organs and mental consciousness. But in the Mahāyāna doctrine, mind consists of the true mind and thinking mind. The true mind is essence of mind or the substratum of eight
consciousnesses. This ontological mind is called by many names in the Mahāyāna sūtras such as tathāgata, original bodhi, dharma-kṣaya, sūnyatā, etc. The thinking mind consists of discriminations of eight consciousnesses (ālayavijnāna, manas, manovijnāna and five consciousness of sense organ).

The Yoga Čehāris assert that manas in the Upanisads is not mind, it is a part of mind because it is not the organ of perception; it is only the organ that produces affection and willing. Thus, mind, according to Yoga Čēra school, is a system of eight consciousness and its pure essence.

Jīva: Jīva or soul is the subtle body or living force of man. Soul is the enjoyer of the result of past karma as well as the doer of new karma. Jīva suffers sorrow, sufferings, grief and lamentation. By the power of past karma, after death of man, his soul is led to the mother’s womb there Jīva combines with the material elements left by father in the womb of mother and a new life is formed there.

Having obtained nirvāṇa, his soul becomes pure and it is not led by karma to rebirth again. The terms such as patisandhīvijnāna, pudgala, consciousness, ālayavijnāna, etc in Buddhism are equivalent with Jīva or soul in the Upanisads.

Six realms of existence: The heavenly worlds, the world of man, Hells, Asuras, hungry ghosts and animals.

Sūnyatā: Sūnyatā consists of two levels – phenomenal Sūnyatā and ontological Sūnyatā. All the impermanence, changing and destroying of the conditioned things are called phenomenal Sūnyatā or relative Sūnyatā. And the eternal essence of all conditioned things is also called the absolute Sūnyatā or the self-nature or dharma-nature. Hīnayāna doctrines only mention the relative Sūnyatā. It means that all things are impermanent and selfless. Whereas Mahāyāna doctrines mention both the relative and absolute Sūnyatās. Mahāyānists assert that though all conditioned things are impermanent, changing, and destroying, their essence is eternal and
unchanging. The ontological Śnyatā is the property of Mahāyāna Buddhism. It is equivalent with Brahman or Ētman in the Upanisads.

**Three levels of knowledge:** The Lankāvatāra sūtra gives three levels of knowledge, that is, sensual perception (parikalpita), logic perception (paratantra) and intuition (parinischpana).

**Truth:** There are two levels of truth, that is, the absolute truth (paramārthā satya) and the relative truth or conventional truth (samvati satya). The absolute truth is the real-nature or essence of all conditioned things. It is beyond the cause and conditions, it exists forever. Brahman or Ētman in the Upanisads and dharmakāya, Śnyatā, self-nature, dharma-nature in Mahāyāna doctrine are considered as the absolute truth or essence of all things. The conventional truth is attributed to all external objects, which are created by causality, are impermanent, changing, and destroying. Moreover, all Hīnayāna doctrines such as Four Noble truths, the theory of Dependent Origination, rebirth, karma, etc are known as the conventional truths because they are made by cause and conditions.

**Upanisad:** Upanisads are the end parts of Vedas or the essence of Vedas. There are 108 Upanisads but there are only eighteen principal Upanisads. The date of Upanisads is known from 900 B.C. to 1500 A.D. The old Upanisads came to existence from 900 B.C. to 300 A.D. The old Upanisads mention the philosophy whereas the new upanisads, which came from 300 A.D. to 1500 A.D., told about the religious ceremonies, and the worship of Siva, Viṣṇu, Sati, Durga, etc. The philosophical elements are not mentioned a lot in the new Upanisads.

**Vasubandhu:** It is said that there were two Vasubandhus lived in the age of Guptas. The former was Vasubandhu I, Asanga’s younger brother, the author of Abhidharmakośa, who was converted to Mahāyānism by Asanga, lived at Purusapura (Kaniska’s capital) in Gandhara during the time 320 A.D. to 400 A.D. This Vasubandhu was patronized by king Samudragupta. The latter was Vasubandhu II, who was Dinnēga’s master,
lived in Ayodhya during the time from 455 A.D. to 520 A.D. This Vasubandhu was patronized by Skandagupta (456-467 A.D.).

**Yogâcâra**: Yogâcâra school was established by Maitreyanâtha, Asanga’s master, in the third century A.D. Some scholars have misunderstood that Bodhisattva Maitreya, the future Buddha, founded the Yogâcâra school. Even some scholars assert that Vasubandhu and Asanga founded the Yogâcâra school. All the above views are certainly wrong for the Yogâcâra school was established by Maitreyanâtha in the third century A.D.