In a philosophy like that of Buddhism where nothing is regarded permanent in the universe, which believes that unconditioned substances do not exist, which regards each personality as a continuous flowing stream (sāntāna) of dharma, it was very difficult to conceive of an Īśvara. The great Buddhist masters in their texts deny the existence of an Īśvara as the creator of the world. Though the Buddha himself recognized the existence of the various gods, he believed that they are subject to coming to be and ceasing to be. These gods in no wise correspond to the ethical ideals which the fully developed religions realize in a personal God and his earthly manifestations. Buddha was a rational thinker and he described his religion as ‘come-and-see religion’ (vipassikā dhamma) which was to be embraced not out of mere blind faith but out of conviction for its wholesomeness. His instruction to Ananda clearly shows his attitude in this regard, "Depend on your own
self as the light, as the refuge and not on anything else; depend on the doctrine as the light, not on anything else”.1

Nevertheless, we find in Buddhism the notion of a super human saviour and teacher who has a necessary compassion (karuna) and a skill in means (upaya-kausalya) to uplift the suffering mankind. Saitha (skt. brahma) or Faith is given an esteemed position throughout the Pali Buddhist literature. As Buddhism does not believe in a creator God, Faith, in the Buddhist sense, means an act of “taking refuge” with the Buddha and also the state of mind which would acknowledge him thus: “the Lord, the arhat, the all-enlightened, endowed with knowledge and conduct, the Happy one, knower of the world, supreme cherisher of men to be tamed, teacher of gods and men, Buddha, the Lord”.2 Faith is the first among the five spiritual faculties. We find in Buddhism the full gamut of emotions and attitudes involved in bhakti - anuvrtti, karanagati, bhavanapulla, namaamarana, etc.

On the view upheld in the Mahayana schools Buddha is not a God but a super man. He is - as he is himself supposed to have said - the beautiful lotus blossom that grew from the swamp of the world and stands above it. He is said to have said to his disciples that he only shows the way and cannot reach anyone to the destination.3 His physical relics were worshipped to indicate the pious to
ponder over his teachings and thus awaken wholesome factors in them. The *Milindapātra* compares the relics with the wooden sticks with which a new fire can be kindled or with a fan by which wind may be summoned, artificially, even though a great fire has died down or a great wind has blown itself out i.e., the Buddha entered *Nirvāṇa*, and so the cult of relics is said to be productive of three blessings: liberation, rebirth in heaven or rebirth as a man. The veneration of relics is, therefore, recommended for the laity. Buddha always remained a man for the Theravādins and Saṃvādins — though a man of supernatural stature, of unique moral qualities and of inconceivable spiritual and moral powers. The statement about the Buddha's body being just as unclean as that of everybody else shows this beyond doubt.

The *Vibhāṣa* says that like that of all other beings the body of the liberated one came into existence through the 'factors of being' i.e., ignorance and thirst for life. Again this view the Mahāsāṃghikas and Sautrāntikas held that the body of one exalted above the world must necessarily be pure. The Andhakas and Uttarāpathakas interpreted this in an unduly materialistic sense and stated that in the case of the Buddha, everything, even his excrements were perfumed. The Andhakas had such a high opinion of Buddha's proclaiming the *dharma* that they had come to
believe that he had preached in a supernatural manner and on supernatural themes only. Some of the Hinayana works show a tendency to lift Buddha, even during his earthly life, into wholly transcendental spheres - and thus act as a bridge between Hinayana and Mahayana, as in Mahayana works this aspect is exclusively emphasized. Quite early it had been stated that a Buddha is to be distinguished from a man, a god, Mara or Brahman and that he was much superior to them. All of them fell within the phenomenal realm while Buddha was transcendental.

It is this very notion which should be taken as the basis for the distinction in Mahayana between Buddha's 'avatavika-kaya' and his 'dharma-kaya'. The Sahavastu, a text of the Lokottaravada Mahasanghika sect, falls in the category of this intermediary literature.

According to this sect the Buddhas are connected only externally with the worldly life; they have no sastra-dharma, their bodies, their length of life and their power are unlimited, they neither sleep nor dream, they are self-possessed and always in a state of samadhi. They do not preach by name, they understand everything in a moment, until they attain parinirvana they possess kayalipa (knowledge of decay) and anutpadatatha (knowledge of non-origination). In short, everything concerning the Buddhas is transcendental. They conceived of the Buddha dacoetically and gave rise to
the concept of the Bodhisattvas. The Bodhisattvas, according to them, are supersaumanda, their birth or body is not a result of sexual intercourse and hence they do not pass through the four embryonic stages of the human beings. They never experience lust, malice, violence and injury. For the benefit of all classes of sentient beings, they are born of their own free will in any form of existence they choose.

All these conceptions led to the deification of the Buddhas and the Bodhisattvas. The Mahāvastu elaborately discusses many forms of worship and concludes that "any of these forms of worship can bring the worshipper all kinds of desires and even heavenly objects and he can be free from grief and oppression and can fare on the way to enlightenment. Such a man's virtue cannot be counted in words. The benefactors and worshippers of the Buddha shall never be troubled by any ills of the world and they may become happy and prosperous."

All such docetic tendencies reach their full flowering in the great Mahāyāna work Saddharma Pundarīka. In this one of the earliest texts of Mahāyāna Buddhism Śākyamuni is a completely supernatural being who shows his powers by a host of miracles. His earthly existence as the historical Śākyamuni who entered Nirvāṇa is but an illusion produced by him for the purpose of converting
human beings; and the Buddha will bring liberation to all beings for inconceivable periods of time. Bhakti, for the Buddha finds full scope here, though according to some scholars, such as Herman von-Clarenapp,18 even the Buddha of Sādharmā Pundarīka cannot be compared with the Lord of theistic religions, as, first, there are innumerable Buddhas, and, further, Sakyamuni has not been the world liberator from the beginning but has attained to this office in time — though it may have been immeasurably long ago. And finally, the activity of Sakyamuni is limited to the soteriological field alone; he has no influence on the creation, rule, or continuation of karma in the world. He agrees with Louis de la Vallee Poussin in saying that there is no place in the Sādharmā Pundarīka which cannot be adequately interpreted in the Orthodox i.e., non-theistic manner. Sakyamuni is not the father of the world in the sense of the creator of human beings, but because of his teachings he is the father of the holy ones, the future Buddhas.19 He says that in theory the Buddha differs radically from a theistic God; in religious practice however he admits that within the realm of sentiments on which the Lotus Sūtra is based, he obviously shares some features with a gracious "Father in Heaven" who is the protector of men in need.20 But even though the Buddha might not have all the characteristics of a theistic God, he reaches
quite near this ideal — we certainly have here the concept of a man-God and the emotions that he evokes in his followers attest all the characteristics of a highly developed stage of bhakti towards a divine saviour. The attitude towards Buddha is compounded of reverence, hope, gratitude, dependence. One takes refuge in the Buddha. Even the doctrine of name is clearly expressed here. The Lord is perfect in six virtues — noble kindness, noble compassion, noble sympathy, noble indifference, has thirty-two signs of a great man, has a golden hue, the ten powers, fourfold absence of hesitation, four articles of sociability, the eighteen uncommon properties, magical powers, ability to save beings in all directions of space.21

In this way, with regard to his qualities Buddha is no less than a theistic bhagavān. He performs various miracles. As stated in the Saivārtha Purāṇa22 when he enters upon his meditation there falls a great rain of divine flowers. Buddha-field shakes in six ways, there issues a ray from within the circle of hair between the eyebrows of the Lord and extends over eighteen hundred Buddha-fields in eastern quarters. People hearing him see the apparition of precious stupas,23 through his power the daughter of pāla king becomes a male and hence
able to become a bodhisattva when she presents a gem to the Lord. 24

Buddha proclaims a very personal relationship with his devotees in Chapter III of Saddharma Pundārika; after telling a parable of a man who saved his sons, who were too busy playing inside, from the house on fire by promising them beautiful toys so that they could come out of the house he says "In the same manner Sāriputra, I, the great seer, am the protector and father of all beings and all the creatures who childlike are captivated by the pleasures of the triple world are my sons". This parable also shows the ānāga-kusumāṇa of the Lord.

His attitude towards all men is the same, as a cloud has the same attitude towards all plants. 25 He says "I have the same feeling for respectable people as for the low, for moral persons as for immortal". 26 He says in the same chapter - "I shall refresh all beings whose bodies are witnessed, who are clogged to the triple world. I shall bring to felicity those that are pining away with toils, give them pleasure and final rest". He declares boldly - "I am the tathāgata, the Lord who has no superior, who appears in this world to save".

Similarly, we see a deep devotion for the Lord by his disciples. The story of the devotion of Bhaigajyaratāja is an ideal example for this. 27 He burns his body in order
to offer worship to the tathāgata and dharmaparyōva. Then all the Lords shout in applause and say that this was real heroism and real worship of the tathāgata.
Then in his second birth he weeps and laments for him and pays worship to the relics of the Lord and in the presence of eighty-four thousand stūpas burns his arm which was full with suspicious signs. This shows intense love for the tathāgata and we are reminded of similar stories in the Mahābhārata. Let us also examine the bodhisattvas' attitude towards the disciples. We know that whereas Hinayāna assumed the popular gods as the dispenser of worldly blessings, Mahāyāna supplemented these by the conception of the helpful bodhisattvas along with the Buddhas. For ordinary men and women to develop devotion and respect for a religion, a religion should also promise the fulfilment of their worldly desires too.
Secondly, almost in every religion we find certain personalities, saints, lower devatas which provide a link with God. In Christianity and Islam saint worship is popular.
The Buddhists invented this class of saints (bodhisattvas) chiefly by personifying the different virtues of Buddha's personality - as Dr. Hardayal points out in his The Bodhisattva Doctrine. Hence Vajraśīla is a personification of vision (prajñā) and Avalokiteśvara that of compassion (karunā) respectively. The highest qualities of a bodhisattva were regarded as vision and compassion.
In Chapter XXIV of the *Sadharma Pundarika*, which contains a description of the transformation of Avalokitesvara, it is said that he has the power to save anybody — if a man is entrapped in great fire, he is saved by him from there; if a man given up to capital punishment implores him, the swords of the executioner would snap asunder, even if he be bound in wooden or iron manacles, be he guilty or innocent, all the fetters would give way as soon as Avalokitesvara's name is pronounced; those who act from the impulse of hatred, their impulse will disappear; a woman desiring a male or female child would get what she desires; and so on.\(^{31}\)

Devotion to Buddha may be expressed by causing musical instruments to be played at such places. Even by offering a single flower, by worshipping with distracted thought can a person in course of time see bodhis.\(^{32}\) The passage gives expression to the same sentiment which we notice in a famous verse of the *Gītā* wherein Krishna has said: "Whosoever offers me with love a leaf, a flower, a fruit or even water, I appear in person before that devotee of purified intellect, and delightfully partake of that article offered by him with love."\(^{33}\)

The *Sadharma Pundarika* also says that on any spot of the earth where dharma-parvāya is expounded, preached, written etc., one should build a tathāgata-shrine. Any
spot of earth where dharma-paryaya is taught must be honored, revered and worshipped as if it were a stupa.34

Method of worship

The methods of worshipping the Lord also resemble those of the theistic sects. It is said in the Lotus Sutra that by erecting stupas of various materials either by costly metals, precious stones or by ordinary things like brick and clay or even when little boys playing erect stupas of sand, they attain enlightenment. The same is the case with the images of goratas—they can be made with precious metals or even with ordinary things and those who make them attain enlightenment.

Secondly, worship is practiced by offering flowers or perfumes to the relics of the tathagata, to stupas, images of clay, or those drawn on the wall. This method of worship reaches more near the theistic ones in the later Mahayana. If we examine the Bodhisattva-paryaya of the later Mahayana, we see that the Buddhist teachers were not satisfied with prescribing only sutra and wishukti as the necessary preliminaries to Bodhisattva-mittotpada. They introduced more devotion and ritual and also propounded the ideas of sin and confession. It is not that all these ideas are entirely new. For example, the advantages emanating from the confession of sin made in true repentance are clearly recognized in the Vinaya.
the monastic code of the Buddhists, and the act of
confession is given a due place in the monastic discipline.35
It may be assumed, therefore, that all these ideas along
with many others were contained in the Hinayana in seed
from which the Mahayana inherited and elaborated further.
This development is seen in the Dharma Sutras, the
Siksa Samuccaya and SaNTideva's Bodhicaryavatara, the
last one being the most important of all. A bodhisattva
must perform the following religious exercises, before
he can attain to the thought of Enlightenment, in other
words anuttara-suddha after cakra and adhimukti.

(a) Vandana and puja (obeisance and worship) - Worship
and adoration of the Buddhas, the bodhisattvas and the doctrine.
SAntideva is the main representative of this emotional
Buddhism. In the second canto of the Bodhi- Caryavatara,
he sings a hymn of love and adoration for the Buddhas and
the bodhisattvas. He lavishly offers them everything
that is beautiful and expensive, all flowers, fruits,
jewels, gem producing mountains, woods and forests,
creepers, fruit-laden trees, celestial perfumes and
incense, wish fulfilling tree of heaven, lakes adorned
with lotuses and swans, etc. True spirit of devotion
is seen in these lines of SAntideva - "I give myself to
the Jinas. I give myself entirely and utterly to their
sons (i.e. the bodhisattvas). O noble beings, take
possession of me. I shall become your slave through
love". He then declares that he would gladly render humble service to the Buddha and the bodhisattvas - would prepare their bath, massage, their bodies, spread perfumes over them, etc. This reminds us of the worship of älvaras which is quite similar.

(b) śaranaśamana (taking refuge) - Śāntideva repeats the formula of taking refuge in the Buddha, the doctrine and the bodhisattvas. Though the threefold formula dates from a very ancient period, the Mahāyānists had substituted bodhisattvas for sāṇdhya. The triad is known as triratna. The novices have to confess their faith in these three jewels before proceeding to the higher duties.

(c) ōppa-deśana (Confession of sins) - The poet confesses his sins and declares that he is a sinner and promises not to sin again and takes refuge in the bodhisattvas for protection and help. These prayers of confession add a true colour of bhakti to Mahāyāna - "I am a brute; whatever sins I have committed or caused others to commit either in this life or in the endless series of previous existences, and whatever sins I have approved all these sins I confess. I am consumed with remorse and I have earned death through my folly.

O Leaders, whatever sins I have committed with my body speech and mind against the three jewels, or my parents
or my teachers, or others. I confess then all now. I am a sinner soiled with many transgressions.

How shall I escape from this? I am always beset by fear and anxiety lest I should die soon before the burden of my sin is diminished. 40

He invokes the bodhisattva to save him. He promises to follow the Buddha's teachings. He is mortally afraid of the pain of rebirth in purgatory and again confess all his transgressions against natural law and against the rules and precepts of the Buddhist community and ends by declaring that he should sin no more.

As Dr. Hardayal says, here the ideals of self-reliance and personal retribution are discarded and the bodhisattvas are invoked to save a sinner from the evil consequences of his deeds. It is assumed that frank confession is meritorious and can induce the bodhisattvas to help him. This trend of thought reminds us of the ancient Vedic hymns to Varuna and the later devotional literature of the Hindu sects, like the Vaisnavas and the Saivas. 41 Dr. Hardayal says that in early Buddhism also we see king Ajātaśatru confessing his sin before the Buddha 42 and the Buddha "accepted the confession" but it is not very clear that the iron law was effectively relaxed in favour of erring humanity before bhakti came to be regarded as an easy and alternative device to escape
pain and attain felicity. In the later Buddhist literature repentance and confession are held to absolve the sinner from the sin and its punishment. They can at least mitigate the disastrous consequences of sin. As many as thirty-five Buddhas are supposed to hear the confession.43

(d) Purvānumodana (rejoicing in the God) - Sāntideva says that he rejoices in thinking of the deeds of all beings, of the liberation obtained by the arhats and of the spiritual heights attained by the bodhisattvas and the Buddhas.44

(e) Adhyāsaṇa and Vācaṇa (Prayer and supplication) - Sāntideva prays and implores all the Buddhas to preach the true doctrine and not to disappear in the final nirvāṇa. The people would remain blind if they do not receive the final instruction from the Buddhas.45

(f) Parināmāna and Atmabhāvādi-parītyāga (Declaration of attrition and self denial) - This stage immediately and proceeds the Cittotpāda has been described as parināmāna (the transference of one's merit for the welfare of others) and Atmabhāvādi-parītyāga (renunciation of one's body, or of oneself). These terms have been invented by late commentators and the Dharmasaṅgraha puts parināmāna after the attainment of enlightenment.46 Sāntideva gives us a magnificent catechism of love and charity in his Bodhi-
caryāvatāra.47
After 

After \textit{uttara-pāñjikā} comes the event of the Rising of the Thought of Enlightenment (\textit{bodhi-cittocāda}), with which the devotee gets transformed into a \textit{bodhisattva}. Obviously, the moment of the rising of the thought of Enlightenment is of the highest importance in the life of a devotee and he rejoices that his birth has now become fruitful and that he was born into the race of the Buddhas, in which alone the attainment of the \textit{bodhisattvahood} is possible. Now onwards, the devotee starts making rigorous efforts to intensify his aspiration to realize the Transcendental by a systematic reflection on the true nature of the phenomenal world, which is evanescent, full of pains and miseries, wherein all happiness ends in sorrow and the fear of death is the most tortuous fact. This reflection on the evil nature of mundane existence is, however, not aimed at creating a feeling of aversion in the mind of the devotee towards life but evoking in him a feeling of compassion for his fellow-beings, who are still under the spell of ignorance. This intensifies his feeling of love for them so much so that he declares in the words of the \textit{bodhisattva-bhūmi}: "O may I attain supreme and perfect Enlightenment, promote the good of all beings, and establish them in the final and complete \textit{nirvāna} and in the \textit{Buddha-knowledge}".\footnote{48} Let he might not relapse from this state and, further, his resolve to attain the supreme Enlightenment i.e., \textit{Buddhahood} be strengthened, he, then,
takes a number of vows (pranidhāna). The Pañabhumika Sutra has listed ten pranidhānas which the bodhisattva has to make and one of these is to provide for the worship of all the Buddhas without any exception.\(^49\) It is quite clear how much important the element of worship has become in the Mahayana form of Buddhism. In course of time, pranidhāna was finally incorporated in the list of the bodhisattva's balas, vaśīta or the pāramitā.\(^50\)

A bodhisattva then must declare his pranidhāna in the presence of a living Buddha who then predicts his future success in attaining enlightenment. This is called vyākarana or vyākṛti. This is common in sadharma Pundarīka but Sāntideva does not attach much importance to this.

After this stage a bodhisattva is fit to commence his caryā. In the bodhisattva bhūmi it is divided into (i) bodhipakṣa caryā - in which one practices the thirty-seven bodhipakṣa dharma (four samv黏, upasthānas, four samv黏 balas, four pādipādas, five indriyas, five balas, seven bodhvancees, and the eightfold noble way), (ii) abhijñā caryā (practice of super knowledge), (iii) pāramitā caryā (practice of perfection), (iv) gattva-paripāka-caryā (practice of maturing the living being i.e., preaching and teaching).
In abhijnā-caryā we see that as regards the performance of miracles the bodhisattvas are as capable as the Buddhas. The six abhijnās which they acquire are diivvágskaṃ (supernal organ of sight) diivva gātra (supernal organ of hearing), paracittajñāna (the discernment of knowledge of the mind or the thought of others), pūrvavāyasyutpādaśjñāna (seeing death and birth). Possession of Pātī enabled him to perform numerous miracles by which he could transform or create anything. It was, thus, of two types Pātī paripāram India and Pātī naipíram India. In the first category come such wonders as emitting flames from mouth, transmitting the four elements into one another, making all things and forms enter his body, make himself visible and invisible etc., and in the second such as creating a phantom body creating a voice etc.

The sixth is Āragavāgavī Jayā by which he frees himself from all the Āragava. Bodhisattva acquires ten vyāsita—ājramākā, obodvāsita, paripārava vyāsita, karmayāsita, unpattiyāsita, ahiṁunikāsita, prajñāna vyāsita, Pātī vyāsita, dharma vyāsita, jñāna vyāsita. These Vyāsita are also wonderful powers and are enumerated in the Āra-sūtrakīraṇa, nāhāvupta-sūtra and dharma Sāmāraha.

The five āṇāyas and the five halaś, which have the same names, are included among the thirty-seven bodhi-cakṣya dharmas. These are (i) śraddha, (ii) vīrya, (iii) sāmāti, (iv) samādhi and (v) graññā.
We are concerned here with śraddhā. What is śraddhā? asks Sāntideva in his Viśuddhimagga (akṣaya-mati-sūtra) and answers that by faith one has faith in four dharmaṇī, which four? He accepts the right view which assumes a transmigration in the world of birth and death; he puts his trust in the ripening of karma; he has faith in the mode of life of a bodhisattva and having taken up this discipline he does not long for any other vehicle.

He believes when he hears all the doctrines which are characterized by the true, clear and profound knowledge of conditioned co-production by such terms as lack of self, absence of a being, absence of a soul, absence of a person and by emptiness, the signless and the wishless.

He believes in all the qualities of a budhha, his powers, his grounds of self-confidence and all the rest and when in his faith he has left behind all doubts he brings about himself those qualities of the budhha. This is known as the virtue of faith. 51

Śraddhā is said to be recommended by Gautama Buddha himself as the starting point of a pious Buddhist’s life in the new faith. The Lalita Vistara speaks of it as the first necessary condition for receiving religious instructions. 52 Similarly, when he exhorts Nanda in the Saṃjayāgama Kāva he puts śraddhā in the first place: ‘cultivate first the inriya or śraddhā’. 53 Almost all the Buddhist writers have sung the praises of śraddhā; it leads to inviolable
aspiration and enables a Bodhisattva to escape the power of evil. However, it must be rooted in righteousness. It is indeed the excellent of all possessions. He who has faith will be rich in virtues. Faith gives constancy, and strength. It is a rare gift which is not easy to come by. Spirit is so blessed that she should be accorded divine honours and worshipped as a goddess. Faith is like a ship in which a Bodhisattva can safely enter the great ocean of virtue and merit, but if he makes a shipwreck, he cannot acquire supreme virtue. Without faith no one can start on the long career of the Bodhisattva, which begins with the "Thought of Enlightenment". Faith is the root of that idea. It is the parent of all the virtues, it dispels all doubts and shows us the city of bliss.

According to Har Dayal, the idea of bhakti is found in the Pāli Nikāyas and was called caitya in the fifth century B.C. The basic act of taking refuge with the Buddha, Dharma and the Sangha should not be underestimated. According to his personalities play a great part in all the religions and in the Pāli canon Gautama Buddha is the centre of the whole movement and the doctrine derives its vitality and importance from his personality. When the Christians love and exalt Jesus Christ and Moslems praise and glorify their Prophet, they evince personal bhakti which can be justified by an appeal to history and
psychology and even if the Buddha had advanced no extraordinary claims on his behalf, his greatness as a man would have given rise to the cult of bhakti for him. Buddhism had already reduced the great Hindu devas to a subordinate position, but they like all human beings had hearts as well as brains and the heart demands its rights whatever the logic might say and so they substituted the Buddha in the devas' place.

The veneration of higher beings is actuated by a deeply rooted need of the human beings, which is to look up to a personified ideal, "man inclines towards veneration" says Goethe. In theistic religions this is projected on to a God, or to his incarnation in this world. In Buddhism, Buddha is the ideal of perfection. In him the believers behold all that is good, true and beautiful and they offer their veneration to him.

But opinion is divided among scholars as to whether bhūtā of the Pāli Nikāyas could be taken in the sense of bhakti. According to Edward Conze, the basic act of taking refuge in the Buddha, dharma and nāthas essentially implies trust in the Buddha as a 'saviour' in the strictly limited sense, that he had discussed the doctrine (dharma) which if properly applied must undoubtedly lead to salvation. But we can agree that more than this is implied in the Mahāyāna use of the term when Avalokiteśvara etc., are regarded as 'saviours'. They effect the salvation of beings by more
than the enunciation of a transcendental doctrine. In fact they rather exert the three functions of the Blessed Lord which are enumerated in the Bhagavad-gita.\textsuperscript{65}

In Mahayana we see that a simple act of faith, when turned on the Buddha or a proclamation of his dharma, produces an inconceivable amount of merit which may outweigh countless moral defaults. Edward Conze further says that a well known stanza\textsuperscript{66} tells that the Buddha is inconceivable and so is his dharma and in consequence faith in the inconceivable also produces an inconceivable reward. The commentary explains inconceivable (an\textsuperscript{2}\text{utra}) as that which seems incredible to believers, and alludes to what is said in a \textit{sutra} about the enormous consequences of one single thought of faith.\textsuperscript{67} In the \textit{Saddharma Pundarika} also we see that even by offering a single flower shall one in course of time see \textit{koting} of Buddhas.\textsuperscript{68} Further, in chapter xvii of the same text it is stated that if someone hears the discourse on the law for a single moment, he will in his next existence possess carriage, yoked with bullocks, horses and celestial aerial cars. Even if someone is able to persuade another to listen to it even for a single moment then the former will attain the advantage of association with a bodhisattva who has acquired \textit{gsar}ng, his features will become perfect and so on.\textsuperscript{69}

Hence we can say that though the word faith might be said to signify only an intellectual belief in a doctrine,
yet it is a necessary pre-requisite of loving devotion, and in a number of contexts it can be taken as devotion also.

The doctrine of faith reached its culmination in the *sukhavati vyūha* of the pure Land Sect. This sect believed that salvation is to be attained "through absolute faith in another's power" and lays emphasis on the repetition of the formula 'Namo Amithābha Bodhisattva'.

Corresponding to the doctrine of grace we have the doctrine of karunā here. The great virtue karunā is an attribute of the perfect Buddha and the Buddhasattva. In early Buddhist texts, however, the term *amukampā* is generally used for compassion and it holds the key position in the article. In a short but lucid article I.B. Horner has written:

The Buddha urged his first five followers - all of them arhats - to go forth and teach out of *amukampā* for the world (*Vijaya*, *Vāda* 1, ii. 11). He is further recorded to have said: "Any one speaking truly of me would say, 'being not liable to intellectual confusion, has arisen in the world... out of *amukampā* for the world (*Mahāvīra*, *Sutta* 4). He also, out of *amukampā* for his disciples, put before them the aim of becoming heirs of *dhamma* in him, not heirs of material things of the world (*Mahāvīra Sutta* 3). And again in point out to them empty places in which to meditate, he said on a number of recorded occasions: "All that teachers can do
out of amokṣaya for their disciples, that I have done for you; meditate, monks." And so on.  

It is mentioned in an enormous number of passages in all the principal treatises and occurs most frequently in Mahāyānic literature. According to the Prajñāpāramitā Sūtra a bodhisattva shows his karunā by resolving to suffer the torments and agonies of the dreadful purgatories during innumerable aeons, if need be, so that he may lead all beings to perfect enlightenment. He desires enlightenment first for all beings, not for himself. He is consumed with grief on account of the sufferings of others and does not care for his own happiness.  

He loves all beings as a mother loves her children. He is like a mother, father, relative, friend, slave, teacher for all beings.  

In the Astasahasrika the Lord compares the bodhisattva to an excellent hero. He says that as the hero would not desert his family while taking it through a frightful forest similarly a bodhisattva is also a compassionate hero, who is full of pity and concerned with the welfare of beings who dwell in friendliness, compassion, sympathetic joy and evenmindedness. Aryasīva and Sāntideva exalt karunā above all other virtues. This virtue itself was developed by dāna. In innumerable parables we see heroes and heroines of stories giving
away wealth, limbs, lives, wives and children when they are motivated by karunā.

According to Narâyana, in early Mahāyāna wisdom and mercy are regarded as equally important and a bodhisattva must possess the double equipment of knowledge and merit (jñāna samabhāra and punya samabhāra). In fact wisdom is regarded as more important than mercy. The glorification of wisdom reaches its climax in the writings of Mahāyāna school where jñāna is extolled more than mercy. But the later Mahāyāna emphasises mercy more than wisdom. It sometimes seems to ignore wisdom altogether as when it declares that karunā is the one thing needful for a bodhisattva.

Manjusrī represents wisdom and Avalokiteśvara karunā. In the early Mahāyāna we see an oligarchy of bodhisattvas and eight are mentioned as a group of equal rank. Perhaps Manjusrī is regarded as the primus inter pares. In the later Mahāyāna, the oligarchy is changed into a monarchy wherein Avalokiteśvara is the first and the rest are nowhere. He absorbs all the virtues, powers, functions and prerogatives of other bodhisattvas, because he is the Lord of Mercy. He reigns without a rival. He is prominent in the supplementary portions of the Saññādharma Pundarīka, Sukhavati Vūha and the Kāranda Vūha.

In the Mahāvuyāvatī he stands at the head of a list of
ninety-one Buddhas. His apotheosis culminates in his identification with the spirit of the universe and in bestowing on him all the attributes of Brahma and Iswara.

While discussing ārāmāra we said that the doctrine of faith reached its culmination in the Pure Land School, according to which salvation is to be attained through "absolute faith in another's powers". In this school, hence, the bodhisattva, by virtue of his karuṇā or grace, can give salvation. Let us examine the problem of grace in Buddhism. The problem of antithesis between the Buddhism of Faith and hence of grace and that of self exertion, the first represented by the Pure Land School and the second by Zen, has puzzled many scholars. But, according to Edward Conze, there is no real opposition between the two. He says that those who exert themselves must have plenty of faith to induce them to turn their energies in that direction and that those who wait for Amītābha to take them to paradise will have plenty of opportunity to exert themselves when they get there. He further says that salvation can be seen from three points of view - (a) result of external personified agent accepted in faith, (b) result of self striving guided by an infallible teacher, (c) as the doing of the absolute or dharmaśātu with which Amītābha is identified. Of the three the last would be the most valid as against the first it is based on wisdom and
against the second it realizes that no one can really rely on a self which is a mere fiction and a pun if an individual is unlikely to have the strength to direct his own spiritual destiny. As for division of (a) and (b) view points mystics generally tend to bless the dividing lines between external and internal: "Look within, thou art Buddha".30

Hence this doctrine of grace or karuna brings Buddhism very near the theistic religions. Of course the Buddhists distinguish between karuna and mahakaruna. Karuna is sattvik lambana i.e., directed towards persons, and thus belongs to the level of human awareness. Mahakaruna is dharmik lambana i.e., to say it arises from the perception of the true nature of things which are transient.31 In other words mahakaruna is the necessary outcome of mahakarma.32

We have seen in the beginning, how in a philosophy like Buddhism, which denied the existence of a Nārama as the creator of the world, the notion of a superhuman saviour developed, how the concept of Buddha evolved from that of a human being to that of a man-god, how in Buddhism in a few centuries we see the full gamut of emotions and attitudes involved in bhakti, and how, instead of a mere worship of relics and symbols, the image-worship of Buddha was seen in a full fledged form,
The notion of Buddha as a supernatural person and all these new tendencies were justified by certain philosophical changes in Buddhism during these centuries especially by the concept of trikāya.

We have seen that the Theravādins and the Sarvāstivādins treated their Buddha as essentially human with some supernatural qualities. It was the Sautrāntic school which brought about a change in view. The Vaiśṇavas considered nirvāṇa as a reality but a lifeless though inexpressible reality and their Buddha also disappeared in such a nirvāṇa.\(^{33}\) The Sautrāntikas disapproved of this and said that the nirvāṇa should be conceived wholly nihilistically.\(^{34}\) They, however, admitted the existence of Buddha's cosmic body (dharma-kāya). They interpreted dharma-kāya as a series of pure dharma or the transformation of the substratum of the psychophysical organism.\(^{35}\)

We have seen that the Mahāyānins considered everything related to the Buddhas as supernatural and they also gave rise to the concept of the bodhisattvas. They took up the question of kāya in right earnest, and paved the way for the speculation of the Mahāyānists.\(^{36}\)

In the early Mahāyāna sūtras this was only adumbrated here and there without being fully formulated. It was not until the Yogācāra philosophy began to be crystallized into a system of Asanga and his followers
that the conception of the triple body came to form a part of their programme.

The early Hinayānists had conceived of only two kāyas, viz., "Buddha's rūpakāya, as that of a human being, and his dharmakāya as the collection of his dharmas, i.e., doctrines and disciplinary rules collectively". The early Mahāyānic texts show, on one hand, that the early Hinayānic texts regarding Buddha as a man of flesh and blood were wrong, and they introduced two conceptions of nirmanakāya and buddhakāya. Whatever is said to have been done by Sākyamuni is the apparent doings of a created body of the shadowy image created to follow the ways of the world (lokānīvartana) so that people might be convinced that Buddhahood is not an impossibility. Their nirmanakāya concept is the same as that of the Mahāsaṅghikas who had first said that Sākyamuni is only a created body, nirmana kāya, while the real Buddha is lokottara or transcendental.

Their conception of dharmakāya was used in two senses in the beginning: body of dharma (collection of practices which makes a being a Buddha) and the metaphysical principle underlying the universe - the Reality (tatha). This concept was developed by the Mādhyamikas. A follower takes refuge in dharmakāya, it is in the Buddha nature in which he takes refuge. But the Mādhyamikas developed the theory of dharma-nairatna in a different
way. From the point of view of empirical reality they believed in svabhāva-sūnyatā of all things and from the point of view of the absolute they believed in prapañña-
sūnyatā. Buddha is conceived in the Hinayāna as the ultimate goal of the world's progress, realized in a continuous stream of existence (bhava saṁśāra). He can really exist so far as this progress really exists; but an independent existence of both is impossible because being interdependent they are correlative and hence not absolutely real. Only ignorance can imagine that the Hinayānist Buddha has real existence of his own. The Mahāyānist Buddha is above all possible determination (niścayāpāca). Māgarjuna says that neither is the Buddha relational nor non-relational nor both at once, nor neither. Such characteristics are also conventional (praiñācetā). They are imputed characteristics (āropita 
pravahā). The real Buddha must be perceived directly by intuition. If Buddha's existence is insisted then his non-existence after nirvāṇa must also be conceded, but if the relativity of the conception is realized never will the question about his existence occur. Buddha is merged quiescent in nature and beyond all possible determination. Those who proceed to dichotomize him as eternal or non-eternal, existent or non-existent, relative or non-relative, omniscient or non-omniscient, are all misled by words. They have no direct intuition
of the absolute Buddha. The Hīnayānaists do not see the Buddha directly but wish to see him conceptually. Buddha must be regarded as the cosmical order (dharmatā), his body is the cosmos (dharmatā). The reality of the Buddha is the reality of the universe, and as far as the Buddha does not have any separate reality, neither has the universe apart from him. All the elements of existence when lifted through the principle of relativity become resplendent. All the millions of existence (bhūtakoti) must be regarded as the body of the Buddha manifested in them. (tathāgato yatvasbhavaṃ-tatvasbhavamidaṃ jagat). This is the Buddha conceived as dharmakīya.

The Yogācāra school distinguishes the gross rūpākāya from the subtle rūpākāya which was the lokottara Buddha of the Mahāyānaśika; it named the former rūpa or nirmānakāya and the latter saṁsthūra dkāya. Their concept of dharmakīya also differs from that of the Mādhyamikas - as for them reality as pure consciousness, undifferentiated into subject and object, was identified with the dharmakīya.

Though we have seen that this concept of resplendent Buddha had already found currency in the prajñā-pāramitās, but in them the expression saṁsthūra dkāya does not occur. The original prajñā-pāramitā regarded this resplendent kāya as nirmāna and included it in rūpākāya and hence did not introduce a third kāya. That is the reason why Mañjuśrī in Mahāprajñā-pāramitāśāstra does not mention it.
The Lokâvatâra presents us first with this conception calling it nisvandadharma or dharma-nisvanda-Buddha. The idea of dharma-kāya is also found in this text but not as the triple body dogma, that corresponds to dharma-kāya is found in the conception of dharma-Buddha, tathāgata-inâna-Buddha or as aññatathāgata. Dharma-Buddha means Buddha whose essence is reality itself and from whom all others Buddha-personalities flow.

The Svarṇaprabhâṣa tells us that the sarbhoga-kāya is a very subtle body of the Buddha, endowed with mahā-purusa signs. The Siddhi says that there are two sarbhoga-kāyas called para-sarbhoga-kāya and sva-sarbhoga-kāya. The former is seen by bodhisattvas while the latter is seen by Buddhas of the various lokadhatus and not by bodhisattvas. As regards refulgence, illimitability, immeasurability there is no difference between the two. The para-sarbhogakāya has the mahā-purusa-lakṣaṇa while the sva-sarbhogakāya does not. The citta of the former is unreal like nirākāra while that of the latter real. Nalinske butt points out that the conception of the sva-sarbhogakāya shows a tendency of the Yogacāra school to posit something, like the tāvāra of the Vāmid, behind the phenomenal universe.

D.T. Suzuki makes the dharma-kāya much more personal instead of regarding it as the idea of suchness. He insists
that to suchness is added a living spirit with virtues. "Dharmakāya is literally a body or a person that exists as principle and it has now come to mean the highest reality from which all things derive their being and lawfulness but which in itself transcends all living conditions. It is what essentially constitutes Buddhahood. Dharmakāya is an inexhaustible fountainehead of love and compassion (this is also the teaching of chiong). The Dharmakāya is the raison d'être of all beings, transcends all modes of yōga, is free from desires and struggles and stands outside the pale of our finite understanding. If one wants to understand the true nature of Dharmakāya in a more concrete form, it may be spoken of as the Absolute Person wherein wisdom and compassion are united not mathematically but spiritually.

There are two ways of stressing one conception - (a) Dharmakāya is suchness, the body of the law, the impersonal absolute. (b) Word of Tathāgata, true knowledge and the source of every individual being underlying all phenomenon, endowed with love, compassion and will, therefore, personal.

As the Dharmakāya is identified with the absolute and is connected with the phenomenal, hence the idea developed that it can descend to earth as the saviour
of mankind. Whenever it decides to come down to earth in human form it conjures up a phantom body called nirmanakaya. This concept was however not a new one evolved by the Buddhists but a common property of all the ancient philosophic systems of India. In the Yogadarsana it is interpreted as a body or a series of bodies assumed at will by a yogi. In Mahayana the object of Buddhas assuming a nirmanakaya is said to be the service of the entire creation (sattvavartha).

Later the ideal of saṁbhogakāya was also evolved as the Buddha ideal who enjoyed a resplendent body and preached to the bodhisattvas. It is a symbol of transcendental perfection and personified wisdom - the body of Recompense or the body of Bliss. On the one hand it is the Buddha idealized, on the other hand it is the dharmakaya personified. Šakyamuni is his mouthpiece or shadow. The saṁbhogakāya is incarnated in the nirmanakaya. When our eyes are open to the glory of the eternal Buddha we need not look at his human expression. In the days of ignorance the teachings and examples of the human Buddha are helpful but when we see clearly with the eyes of the bodhisattva, "not through a glass darkly", we look to the resplendent Buddha, the Buddha of sight, of truth, of eternity.

B.L. Suzuki compares the idea of trikāya to the philosophy in Christianity. The dharmakāya thus corresponds
to Godhead in Christianity, the source of all, realized only through mystical experiences. This being becomes God as usually known to all as *saṃbhogakāya*. But ordinary people need something more tangible and require a living personality—hence *nirmanakāya*. In other words, the three kāyas stand for the Godhead, God and Christ. Or, she says, we might compare the *dharmakāya* to parabrahma, *saṃbhogakāya* to Īśvara and *nirmanakāya* to the *avatāra*. 105

From 200 B.C., down to the Christian era the great Buddhist *stūpas* were enriched with beautiful sculptures. In these works no image of the Buddha appears. But in many of the scenes represented, his presence is indicated by some symbol and all the carved work breathes the spirit of devotion and reverence. Then in the 1st century A.D., we see images of the Buddha for the first time and Buddhism introducing a personal element in worship. We see the Buddha converted into a superhuman and eternally living principle. This culmination in the creation of a new Buddhism or Mahāyāna gave a new impetus to worship in Buddhism and brought it nearer the other theistic sects. The mahāyāna doctrine, following upon earlier tendencies, had brought about a new concept of the Buddha. He was seen as the absolute world-principle, a personification of the highest truth, wisdom and godness. In connection with this outlook there developed a desire to behold and revere his sacred person and to show pious devotion to him as the merciful redeemer.
This step was taken in two regions - Gandhāra and Māthura. Scholars have debated for many years which came first, but now most of them have come to the conclusion that Māthura was ahead by a few decades and the issue has lost much of its significance in view of the small difference in time involved. Of greater importance than the chronological sequence is the great upsurge of the element of bhakti which permeated such distantly situated regions.

REFERENCES

3 In Buddhism, there is always an emphasis on practical experience. It is said to be necessary even for laymen. See Anguttara, I (P.T.S.), pp.171-172. In the 'Cullāvatthi-padopamasutta' of the Mahāvīra Nikāya I (P.T.S.) p.230, Budhha has compared a spiritual seeker with a clever elephant-tracker who for himself walks on the way and comes to know the truth.
4 Migāndapacī, pp.99ff.
5 Contra Pāli, p.179, where right thinking is declared to be the true relic worship for the Buddhist monks.
7 C.C. Pand, Budhīsa Dharmā ka Vikās īke Itthe, p.248
8 Kathavatthu, XVIII.4.
9 Kathavatsala, II, 10.
14 "na ca mithunagamabhūtan samatasva samuchsrijam".
   Ibid., p. 201.
15 Ibid., p. 197.
16 See, Binayendra Choudhary, 'Date of Buddha Worship',
17 Sadharma-Pundarika, pp. 206-07.
18 Hermann Von Glasenapp, Buddhist - A Non-Theistic
   Religion, pp. 76-77.
20 Glasenapp, op. cit., p. 77.
21 See Sadharma Pundarika, Ch. X.
22 Ibid., Ch. I.
23 Ibid., Ch. XI.
24 Ibid., pp. 172-73.
25 Ibid., Ch. V, pp. 90-94.
26 Ibid., p. 93.
27 Ibid., Ch. XXII.
28 Ibid., p. 92.
29 Dr. Hardyal, The Bodhisattva Doctrine, p. 36
30 For a detailed discussion on the concepts of Prajñā
31 Sādharma Pundarika, pp. 289-290.
33 "Praṇaṁ puruṣam chalam tuvam va na bhaktva pravaccati,
   tvadham bhaktvā prakṛtyam anātipatyaṁ pravatātmanah". Cit.
   IV, 26.


36. Bhiksu Sangharakṣita, who believes that "some of the formulas used are as old as Buddhism itself" says about the use of this term: "The use of the term smuttara, unsurpassed or supreme, for the Mahayana office, was perhaps intended to suggest a comparison with its more rudimentary Hinayana original". See Bhiksu Sangharakṣita, *Survey of Buddhism*, p.446.


38. Ibid.

39. See Chapter VI.


42. *Dīka Nilaya*, i, 85; *Sarvata*, IV, 317; *Mahābhārata*, i, 440.


45. Ibid., iii, 4-5.


47. *Rudhiravātāra*, III.


49. Ibid. *Bodhisattvacūya*, p.3.

50. *Pāṇiniṭkāti*, Sec.34, 26, 27.

51. Quoted by Edward Conze, *Buddhist Texts*, Ch. 'The Buddhism of Faith'.

52. *Lalita-Vistara*, p.293.

53. *Saundarananda*, XII, 30-33, 41.

56 *Saundarananda,* XVIII, 4.
58 *Ibid.,* XII, 37.
59 *Urbāyāvatu,* i, 309, 9.
60 *Sikṣāsamuccaya,* 62, 9.
62 *Ibid.,* 3, 6; 3, 13, etc.
63 Hardayal, *The Buddhist Doctrine,* p. 32.
64 Edward Conze, *Thirty Years of Buddhist Studies,* ch. 'Buddhist Saviours', p. 40.
65 "Saṃśaya sādhana viññāya ca dukkto, pharmanāthānāthānāraḥ āraḥ sahavāsāraḥ vino", *Sūtrā,* IV, 9.
66 S. Levi 153-5, 162-70, 176.
67 Also *Apanāna* 336, for miraculous results of one single act of devotion.
68 supra, p. 156.
69 *Sadharma-feeding,* p. 229.
72 *Sahāwatsāra-sūtra,* sec. 12.
73 *Kāraṇa Pundarīka,* 122, 10, 119; *Pratīyā śārmatā śat.,* 111.
74 *Lalita-Vistara,* 375, 3, 402; *Sadharma Pundarīka,* 239, 4.
75 *Ratnagīrīti,* xx, 371-73.
76 Hardayal, *The Buddhist Doctrine,* p. 44.
77 *Vṛttatattva,* i, 32, 14; *Lalita-Vistara,* 5, 2; 403, 1; *Sadharma Pundarīka,* 83, 3.
78 see Hardayal, *op. cit.,* pp. 45-46.
79 The advantages and disadvantages of both have been discussed in detail by C. Humphreys in Young East.

80 See E. Conze, Thirty Years of Buddhist Studies, ch. "Buddhist Saviours", p. 45.

81 Cf. Subhārakṣaṇa 7.33. Kāraṇa is Ādvaśa-svabhāva while nahi is Anca-svabhāva.


83 Ibid., p. 446.

84 Cf. N. Dutt, Mahāyāna, pp. 175-76.

85 Mahāyāna-sūtra, 4.56. They believed in the existence of two kinds of elements (gandharas). Besides those subject to total extinction at the time of nirvāṇa there is a subtle consciousness which survives after nirvāṇa and of which the former are manifestations. Here we have the germ of jiva-vātana or the jiva-buddha system though they (sautr.) differed from Mahāyāna as they admitted the reality of the phenomenal world.

86 See Dutt, op. cit., pp. 175-76.

87 Ibid., p. 182.

88 Mahāyāna-sūtra, Chap. XXII.

89 Vajrāsana Rāmaparāmita, 39: "sanyāsa-buddhaḥ api evamah svapasanam iti".

90 Mahāyāna-sūtra, XXII, 2-10.

91 Ibid., XIII, 12.

92 Ibid., XIII, 16.

93 Ibid.


95 Malinakersa Dutt, Mahāyāna Buddhism, p. 165.

96 Suzuki (tr.), Lohāvatāra Sūtra, pp. 51-52.

97 N. Dutt, op. cit., p. 121.
99 N. Dutt, op. cit., p. 122.
103 P.L. Suzuki, Mahāyāna Buddhism - a Brief Outline, pp. 46-47.
104 See Gopinath Kaviraj, Aspects of Indian Philosophy, Ch. I.