
The Looping Journey of Buddhism: From India To India

Jyoti Gajbhiye

Former Lecturer in Yashwant Rao Chawhan Open University.

Abstract: *This research paper aims to show how Buddhism rose and fell in India, with India retaining its unique position as the country of birth for Buddhism. The paper refers to the notion that the native people of India were primarily Buddhist. It also examines how Buddhism was affected by various socio-religious factors. It follows how Buddhism had spread all over the world and again came back to India with the efforts of many social workers, monks, scholars, travelers, kings and religious figures combined. It examines the contribution of monuments, how various texts and their translations acted as catalysts; and the contribution of European Indologists towards spreading Buddhism in Western countries. The major question the paper tackles is how and why Buddhism ebbed away from India, and also what we can learn from the way it came back.*

Introduction:

Today Buddhism is a globally wide spread religion with presence in every nation. It is very interesting that Buddhism originated from India and developed here, and after that it spread all over the world. When many Asian countries were following Buddhism in different forms like Mahayana, Hinayana, Tantrayana, Therwada, Buddhism in India had ebbed and become very low between the 13th -14th and later centuries. However, in 1956 it was returned through the efforts of Dr. Bheemrao Ambedkar, mostly through the large number of scheduled caste Hindus who had converted back to Buddhism. Before Dr. Bheemrao Ambedkar, some foreigners and Indians reformers made dedicated efforts to bring back Buddhism in India. Dr. Bheemrao Ambedkar brought a new version of Buddhism it called "Navyan"

Buddhism, as this version of Buddhism has not divided into different branches. It has only 22 oaths for following this religion. It is very easy to follow for modern people, and it is important to keep it in mind as we watch the journey of Buddhism unfold.

1) The Origins of Buddhism:

Circa 1500 BC the major cultural presence in India was of "Sindhu sanskriti" (the Indus valley civilization). That was the original culture of India. Cities like Mohan Jodaro and Harappa were found in excavations which were solid archaeological evidence of Indus valley civilization. These cities

were situated along the Indus valley in Punjab and Sindh.

Around 2000 BC, the Aarya travelers and invaders came to India. The native people who were Dravidian, were systematically subdued and defeated.

They made their own culture called "vedik Sanskriti". Their beliefs lay in elements such Yajna (sacred fire) and other such rituals. During Buddha's time there were two cultures "Shraman Sanskriti" and "vedik Sanskriti". Shraman Sanskrit was developed by "Sindhu Sanskriti" which believes in hard work, equality and peace. Archaeological surveys and excavations produced many pieces of evidence that prove that the original natives of India are Buddhist. Referring to an article from Gail Omvedt's book "Buddhism in India" which was originally published in "The Telegraph" –

The History of Hinduism too find place in discussion. 'Hinduism', according to Omvedt was originally a "geographical" idea 'during the British rule the nationalist elites fixed on the term Hindusim to identify their religion. As she describes it, ancient Indian was not "Hindu" as is propagated, but largely Buddhist. Brahminism only revived in India from 7th century onwards.

-(An Excerpt from the Telegraph 2nd January 2003)

Kapilavastu was a republican state and there were many ruling families in the republic of "Shakya, where they ruled in successive generations, with the head of the family being known by the title of Raja (King). Then Siddhartha Gautama was born in the house of Shudhodhana with his turn to be Raja imminent. Defying his royal destiny, Siddhartha left the house at the age of 29 for finding the truth about the nature of life and suffering. He fasted to an extreme degree for many days in Uruwela. After the prolonged fasting he realized that this achieved nothing and was not the way to reach truth. Working for humanity is proper way for living life. 528BC he found sambodhi (Enlightenment) under the sacred tree and started dhammaopadesh (preaching). He formed the Bhikkhu sangha and sent them to spread the word of Buddhism in many different countries. He made first five disciples. This has been called "Discourse on the turning of the wheel of Law" which included all of the teachings of Buddha. He had shown the middle

way for living. Some more description has been given in Romila Thapar's book "The Penguin History of early India"

"In underlining elements of logic and rationality, the Buddha was reflecting some of interests of his day. Freedom from the cycle of rebirth led to nirvana, interpreted either as bliss through enlightenment, or extinction. Thus the doctrine of karma and samsara, linking action and rebirth, was essential to the Buddhist system even if the Buddha denied the existence of the atman or soul."

The major methods through which Buddhism was spread all over the world include-

1.1) Monks and their major contribution in spreading Buddhism

Buddha went to Rishipattan Mrigdawat (known today as Sarnath), where he proceeded to form the panchwargiy bhikkhu sangha. He told his bhikkhus to go to different countries to preach people, as this religion was for happiness and peace of the bahun (large group of common people), because this religion is truly the path to happiness and it would help them to develop themselves". In those times, the King of Magdha was Bimbisara. Gautam Buddha preached to Bimbisara and Kosalanahsh Prasenjit. The king was considered the most crucial factor in protecting and promoting a particular religion and this preaching went on to secure the king's endorsement for the religion. Considering this power of the ruler over the spread of religion, when the Mughals ruled in India several Buddha statues and viharas were destroyed. In British times Buddhism was not opposed outright by the British but the spread of Christianity affected it in various ways. Buddhism's period of glory was the Shakyas period, Kosal period, Maurya period and Gupta period. Large religious conferences were held to promote Buddhism. The conferences had a general aim to send Buddha bhikkhus to other countries to initiate the spread of Buddhism. Buddha bhikkhus met as a community and considered how to develop Dhamma. During Buddha's period there were 80 mahashravaks. Sariputta and Maudgalyayana were the main two bhikkhus who assisted Gautam Buddha. Gautam Buddha went to various cities in India in his life time. His birthplace was Lumbini, however the birth of his philosophy was in Bodhgaya; where he found Buddhahood (Buddhahood). After this life changing event he went on to visit Rishipattan (Sarnath), Rajgruh, Vaishali, Mankulparwart (Bihar), Sunsumargiri (Chunar), Kaushambi (Allahabad), Parileyak (Mirzapur), Nala (Bihar), Vairanja, Chaliy Parvat, Shrivasti (Gonda), Kapilvastu, Kushinagar. He died in 483BC in Kushinagar. His contemporary Nagsen was a follower of Mahayana Buddhism, and he preached to the Indo Greek king Meander

(Milind) who was the ruler of northwestern India (Now known as Pakistan). Milind asked him a large volume of questions and he answered them. The collection of these questions and their answers is collectively called "Questions of King Milinda". Nagsen also went to Thailand where he spread Buddhism and introduced people to the Emerald Buddha (a meditating Buddha made of semi precious green stone). Nagsen, Nagarjun, Asang, Vasubandhu, Dignag, Dharmakirti, Dharmottar, Shantrakshit, Gyanshree, Shakyshreebhadra were the bhikkhus who were the primary students of Buddha.

Nagarjuna was one of the greatest Buddhist philosophers in history. He was born in 150 CE in Amravati in Vidarbha. He was also an ayurvedic doctor. He opened the madhyamika school, which adhered to the tenets of Mahayana Buddhism. He had written "mulamadhyamakakarika" (Fundamental verse on the middle way) expounding upon one of the major pillars of Buddhism the Middle Path which advocates the avoidance of all extreme choices in favor of a moderate approach. Nagarjuna resided in Sriparvata near Guntur (Andhra Pradesh) which later came to be called Nagarjuna-konda. Nagarjuna-konda has two monasteries by the names of Caitika and Bahusutra. Over the course of his life, he wrote many books on Buddhism. This was an unflinching effort to help in the spreading of Buddhism. His student Aryadeva also expanded upon his work. Asang was half brother to Vasubandhu. They both spread Abhidharma (Buddhist text which contains various Buddhist sutras) in different countries. Dignaga has a major text written by him, the Pramana-Samuccaya (Compendium of Valid Cognition), which revolves around the way perception works in the context of language. It considers perception to be pure cognition, without the presence of further deliberation, and sees language as being a tool coming forth from thoughtful exclusion. Dharmakirti was an ideal for Dignaga, and he formed a school of Buddhist logic which was keenly philosophical owing to his past work in philosophy and human psychology.

Dharmakirti was a Buddhist scholar from Indonesia who went on to become a renowned teacher in Nalanda University. Shantrakshit, Gyanshree, Shakyshreebhadra also did significant work for the cause of Buddhism. Buddhist monks were not only sadhus/religious figures but they were also learned people who were revered by society for their knowledge and wisdom; many of them had written books and translated texts from Pali and Sanskrit to regional languages. Many

religious texts pertaining to the Mahayana stream of Buddhism had been written in Sanskrit, a language which has been traditionally out of reach for the common man. In many countries people were deeply influenced by the philosophies of Buddhism and chose to receive deeksha and become monks. One of these was Chapat bhikkhu, who came from Sri Lanka to Brahamadesh and made monks for spreading Buddhism. He had written many religious texts .Sirindmoli was Buddhist bhikkhu who went to Cambodia by the sea route in order to nurture the growth of Buddhism. Bhikkhu Buddhadas formed the dhammadan association in North Thailand, an organization which revolved around religious charity .It was considered very important for a member of society to give 5 to 10 percent of their income for the benefit of religious work. In those times Therawadi Buddhism was the prevalent form in Thailand and this Dhammadan association acted in the context of the Therawadi stream.

Gunverman was responsible for taking Buddhism to Jawa. Bhikkhu Dhammapal was from Nalanda who went to Sumatra and worked for Buddhism. Ghoshak had contributed to the cause with a large number of religious texts. Another famous bhikkhu was Dharmraksh, who was Chinese with his family being from Dunhuang. His lingual background allowed him to translate over 200 books in Chinese .His skill with languages extended far beyond this however, as he could speak over 36 languages. This goes to show exactly how Buddhist monks came to be considered as great scholars as well as religious figure. Buddhism entered in Tibet in 640BC, before which they had practiced “Bon religion” which has beliefs surrounding ghosts and spirits. Aachary Shantirakshit went to Tibet, where he proceeded to translate a considerable number of religious texts. Bhikkhu Deepankar also journeyed to Tibet; where the prevalent form of Buddhism had become distanced from the roots of Buddhism and diluted with other beliefs .He worked very hard to restore Buddhism in its purest sense. Bhikkhu Sumankirti chose yellow clothing for monks.

Moving on from Tibet, China’s king sent people to bring back Bhikkhu from India .Bhikkhu Dharmraksh and kashyap went to China with many books to teach Buddhism to the people. Bhikkhu Muko managed to gain the all important royal favor by treating the Korean King’s daughter, following which he was given permission to stay in Korea to propagate Buddhism.

Aanand Maitay (birth name Allen Benett) was born in London in 1872, in 1890 he read “Light of Asia” inspired after reading the book. He went to Sri Lanka and then further on to Rangoon. By 1902 he had become a full fledged Buddhist bhikkhu by

undergoing the proper deeksha. He was the major source of dissemination of Buddhism in western countries. Another English Bhikkhu Kapilvaddho, was responsible for the formation of the “English Bhkkhu Sangh” in 1956. Paul Adam was a follower of Therawadi Buddhism from France and responsible for setting the seed of Buddhism in France. Anton walter florec gueth was first German to become Bhikkhu who was named Gyantiloka. In America Japanese Bhikkhu Soryu Kaghi went for speading Buddhism. Jyodo Shinshu and Honpa Hangwangji sampraday (Branches of Buddhism) bhikkhus went to America .

The Dalai Lama also has a major central role in Buddhism, and is perhaps the most visible icon of Buddhism to the world at large. There were specifically important roles played by the 4th,5th, 7th, and 13th dalai lama for spreading Buddhism. The present Dalai Lama is famous for his efforts towards the enrichment of religion and of humanity, not the least of which is the visibility that was achieved when he was awarded the nobel peace prize for his work.

1.2) Through the actions of King Ashoka and other various prominent royals-

King Ashoka had perhaps the most major role for spreading Buddhism in the ancient times. His role is probably the most well remembered in the entire history of the progress of Buddhism. He was an ambitious king who wanted to make an akhand Bharat (United India), that is he wanted one king to be ruling all over India .His contemporary was King Prasenjit who was also a follower of Buddhism. For a large part of his life, King Ashoka fought many wars and got many victories. As the famous story goes, after the Kalinga war he was so shaken to see the death and destruction on such a massive scale of so many people; that his mind changed irrevocably. He accepted Buddhism for the sake of peace and to try to undo all the destruction which he had both witnessed and caused. In 261BC during the celebration of the Kalinga victory there was a large public gathering in Pataliputra. King Ashoka addressed them in his speech proclaiming so: Gautam Buddha’s religion is for humanity and peace, which believes in love and cooperation. He announced that he was accepting Buddhism, and wanted to spread it all over the world .He also affirmed that from that day forth he would work for the victory of Buddhism.

He proceeded to appoint some mantris (ministers) to different regions for guiding people about the religion. He began making the now famous stone

edicts, caves and viharas. The stone edicts had been written in Pali language, the language of commoner. He also made a staggering 84000 stoopas for the public. After the third religious conference he sent some dhammadut (faith ambassadors) to different countries .He also made new bhikkhus and sent them to various countries including Syria, Egypt, Macedonia, Epris, Greece, Africa, and also Yawan, Kamboj, chol, Aandhra, Pulind, Sri Lanka.

He sent his son Mahindra and daughter Sanghmitra to Sri Lanka, as the most important ambassadors of the religion and of good faith. The ruler of Sri Lanka in those times was an old king by the name of Mutashiv. Mutashiv's second son Devnam grew to be good friends with Mahindra. Preaching to common people changed their mind and they become follower of Buddhism. Mahindra also formed a bhikkhu sangha of his own. And his sister Sanghmitra came to Sri Lanka bearing a branch of the sacred Bodhitree. She went on to form the bhikkhuni (Buddhist nun) sangh in Sri Lanka. After Mutashiv, the kingship of Sri Lanka went to Devnam, and in the course of his reign he also did lot of work to develop Buddhism, After Devnam his brother Uttiya become king of Srilanaka and after Uttiya's death, the Tamils won Anuradhapur. This was the period when Buddhism was very low in Sri Lanka. In this difficult time when Tamilians were destroying many religious text, the "Tripitik" and "Atthagatha" was saved by some monks. When Portuguese came to Sri Lanka, Buddhism had suffered several setbacks. By 1592 Vimaldharmasuriya had become king and Buddhism had come up as a major religion again. It is important to note how Buddhism rose and fell and rose again with the changing fate of territories.

King Kanishka was also another royal who was an enthusiastic follower and promoter of Buddhism. He is known for being the one who organized the fourth Buddhist conference held in Jalandhar. His achievements included securing Kashmir and expanding his realm all over central Asia .There were 500 bhikkhu gathered in the fourth conference organized by him, with Bhikkhu Vasumitra leading the conference. After prodigious religious discussion they organized "Tripitika" and rewrite the religious text in bronze plate .That was the time when "Mahayan" Buddhism started.

King Harshwardhana was the king of Thaneshwar (known today as Haryana); and he also contributed a lot with work for Buddhism. He organized a major religious conference which was held for 21 days, and he erected a 100 feet tall statue in Kannoj.

King Anawratha was the ruler of Brahmdesh (now known as Myanmar). He won the state of Thaton

state brought Tripitik and Buddhist bhikkhu to Pagan. Therwadi Buddhism had its presence in Brahmadesh. His son Kyanjhith completed the construction of the Pagoda which his father had started. One French scholar came and researched there and found that there was accepted Sanskrit to Pali for religious text. That was the time when Burma began to give up on the religion of tantric Buddha; which gave way for a new chapter in history for Buddhism.

Dharmacheti was a bhikkhu .King Shin Sawbu's daughter who was the queen of Pegu granted him some territory and he left the life of a bhikkhu to become a ruler . But his love for Buddhism remained, and so he used his newfound position of power to work hard for its progress. Dharmacheti solved the quarrel between Sinhali and brahmin people.

In Cambodia in 484BC, King Jayverman had sent the bhikkhu Nagsen,who went to China bearing a Hastidant (ivory) stoopta. King Suryaverman 1001 to 1050BC was from south he followed "Mahayan" Buddhism. There were many Sanskrit stone edicts found in Cambodia, and so there was evidence that Indian culture had already taken root there at that time.

In those times, Bengal and Bihar were Pal Kingdoms. Pal kings as a dynasty were very supportive towards Buddhism, an example being King Dharmapal who made the Vikramshila mahavidyalya (University); which was an excellent medium for education and learning. His son Devpal also did finished the remaining work of Vikramshila Mahavidyalay and Sompuri Vishwavidyalay.

Another important monarch in the story of Buddhism was King Prasendi of Kosala. The capital of his kingdom of Kosla was Shravasti, the center of his religious activities. His main queen Malika was a very religious Buddhist woman; they both worked together for the sake of Buddhism. Prasendi, who was also known as Prasenjit made many monasteries with the help of his queen.

King Milinda(Meander) who ruled Gandhar,Sindh, Panjab,Kathiyawad,West Uttarpradesh. He also ruled Sakal (Siyalkot) from 161 to 130BC. He was a student of the bhikkhu Nagsen who had given deeksha to him. His enthusiasm for the philosophy of Buddhism was such that the currency which he issued had the symbol of dharmachakra (Religious symbol of Wheel) imprinted on it. He was also an important preserver of many religious texts.

One of the first kings of Kerala was a Buddhist; and one of his descendants of Kerala was Vikramadity Vargunan, who also worked for the favor of Buddhism. By the second and third

century in South India in Andhra Pradesh there had emerged two Buddhist religious places of importance, Dhanyakatak and Shreeparvata. So there came to be a significant number of followers of Buddhism in the region at that time.

The Maitraka dynasty ruled in Gujarat from 470 – 789CE, it was founded by Senapati Bhatarka. The third ruler of the Maitraka dynasty Dronasimha declared himself Maharaja (King). Dhruvasena was married to a daughter Of Harshvardhana. Vallabhi was the capital of Maitraka dynasty and it had become a big centre of Buddhism in 7th century, during that time many viharas were there. The Tibetan king Stong-bachan was married to a daughter of the king of Nepal, who came to Lhasa(the capital of Tibet) bearing a Buddha statue. She is one of the major agents responsible for bringing widespread Buddhism to Tibet. The King of Tibet also married a Chinese princess who brought a statue of Buddha with her and made a temple to house the statue. Buddhism in Bhutan trickled down from Tibet. During the 7th century, the King of Tibet Sangstan Gampo actively spread Buddhism in Bhutan. In China Buddhism came in 217BC through Silk Road . In Han Dynasty (65 – 220BC) in primary there was Buddhism developing in large manner. In Ming dynasty there were great followers of Buddhism. But the secondary religion there was Confucius's religion also took place but eventually Buddhism grew to be stronger than Confucianism.

Bodhidharma was the third son of the King of Kanchipuram. He journeyed from India to Sumatra by the sea route and eventually he became a monk after prolonged deep study of Buddhism. In the 6th century he went to China where he taught dhyana (meditation) to new bhikkhus. The Chinese referred to Dhyana as 'Chyan'. In Japan, Zen Buddhism, which was formed upon the principles of dhyana was growing in popularity. Japan's Emperor Shotoku who was the son of Queen Suiko ruled for 30 years in Japan. He was very religious and did a lot of whole hearted work to build up a strong Buddhist culture. Even in the present day, his image is seen printed on Japan's currency. King Kinmei Tenno was also a follower of Buddhism. So we can see how the kings, queens, princes and princesses had a major role in the expansion of Buddhism in India and as well as other countries; since they were the promoters of not just a religion but an entire culture. Their power and authority allowed Buddhism to flourish rather than just exist.

1.3) Translation of Buddhist religious texts which made the religion more accessible globally-

Religious texts are perhaps the most important vessel to carry religion from one country to another country, So many bhikkhus and scholar translated into the particular language of the region where they wanted to spread Buddhism. King Ashoka made many religious edicts carved in stone and on copper plate in Pali language which were found through excavation. They have survived well because of the hardy nature of the material used, and because of translation scholars were able to read them. In Tibet there were a lot of texts which were translated into the regional language. Acharya Dhammamitra translated "Vinaysutratika" in the language of Tibet. In Tokharistan the famous monk Dharmraksh went to China in 284BC where he lived and spread Buddhism till 313BC. He was a very learned man who had knowledge of over 36 languages. His vast literary and lingual knowledge allowed him to do a lot of translation work. He translated over 200 books into the Chinese language, a truly great contribution for any one person.

As we have seen earlier, King Songtsan Gampo (688-712BC) of Tibet was an avid follower of Buddhism. He brought Indian and Chinese Bhikkhus in Tibet and appointed them for the translation of religious texts in Bhot (the language of Tibet) language. At that time some books were translated by Moolkosh and Gyankumar and the main book translated by them was "Suvarnaprabhassutra". That time it was common for Tibetan kings to be married to Chinese princesses, therefore Tibet gradually adopted a new mixed culture,a blend of Tibetan and Chinese. Songstan Gampo's son Gungsong Gungtsan was born whose mother was also Chinese. When he was only 13 years old he became king, in a period when there was a war between the followers of Bon religion and those of Buddhism. The new young king therefore wanted to send all the Buddha statues to China for safekeeping; however they could not send them there in time and the statues ended up being buried in earth. He managed to send one of the statues to the Nepal border. He read all the religious texts which were kept by his father. He grew to develop a reverence for Buddhism because of these readings and eventually he appointed one Kashmiri pandit (Scholar) and a Tibetan scholar for the translation of these tomes which had affected him so deeply. Acharya Shantrakshit also helped them although he did not know the Bhot language, it was the Kashmiri pandit who knew both the languages. Acharya Shantrakshit spoke the Sanskrit Text and Kashmiri pandit translated that to Bhot language. Acharya Shantrakshit had translated many religious texts .A very important text translated by him was "Hetuchakra" which was originally written by

Diganang .At the same time Aachary Vimalmitr,Buddhaguha,Shantigarbh,had translated many religious texts with the help of Tibetan scholars.

Unfortunately king Gungsong Gungtsan died soon .Tibet already had quite a bit of translation work done at that time but it was not done in proper manner or structure. The language in words and grammar was not following any particular discipline. In this time translators established some proper rules for translation, so that there was more of a set standard. From the ninth century onwards, translation work had begun to be done with a framework proper rules and discipline. Many translation works were done for “Mahayan” religious text and also for the books which were written for Tantric study.

Nagarjuna,Asng,Shantrakshit,Chandrakirti,Vinidev ,Kamalsheel great works also translated by translators.Jinmitra,Gyansen,Dharmatas were good translator of that time.Pandit Somnath was also one of the translators who translated “Kalchakra Jyotish”, Deepankar was a great scholar and Bhikkhu who had written and translated many books. He came to Tibet after Pandit Somnath. Shantiprabh translated the “Tatwasangrah” which was written by Shantirakshit. Chelde translated Dhammakirt’s “Praman Wartika” in Bhot language which was first translated by deepankar and Subhutisreeshanti. in 1118 an Indian scholar pandit Siddha came to Tibet, he also spent some time in Nepal where he did more translation work. In the same period; Ravikirti, a scholar who studied for 23 years in Kashmir translated Aarydev “Chatuhshatakshastra” and Chandrakirti’s” Madhyamkawtar- Bhasya”, Mulmadhyamk vrati”, Prasannpada, and Poornwardhan’s “Abhidharmkoshtika”, Lakshananusarini”. Bhikkhu Shakyasreebhadra was another important translator of texts, like all of the others his work was crucial in the spread of Buddhism.

In the 13th century scholars arranged for all of the translated works to be available in a more widespread capacity. The major backer of this endeavor was Rinhendrub ,he worked to make as many translated texts as possible available for the common people, in a time when texts were largely considered to be the exclusive domain of scholars. He also translated “Kalap-Dhatu-Kay” and “Tyadhynt Prakriya and curated and arranged over 5000 books, a truly stupendous figure by the standards of any age.The translated work he arranged in “Satan-Gyur” In the Tibetan tongue ‘satan’ means Shastra(Knowledge) And ‘Gyur’ means translation. Pandit Vanratna was last Indian bhikkhu in Tibet He translated Siddha’s Dohē(Poetry in a proper manner) and songs. Lama

Taranath who had written a comprehensive history of Buddha’s religion, also translated some books One of the most important book translated by him was Anubhutiwarupacharya’s “Sarswat”.

Kashyap Matang And Dharmraksh these to bhikkhus translated some useful Buddhist texts into Chinese that explained Buddha and his dhamma , his philosophies and tenets in a simple manner, such that it attracted common people.”Saddharm Pundrik Sutta” was also translated that time in Chinese, that was a vastly popular book among the Chinese people.

317-420BC in that period Buddhism was to develop in middle China and South China due to the actions of Chih-Chin. He was a scholar who had mastery of over six languages. He translated the “Dashesahstika Pragyaparmita”,” Vatsutra”,” Brahmajalsutta” into Chinese. In 224BC, the Indian Bhikkhu Vipra came to China. He translated “Dhammapad”.

Hui –Yuan was a great scholar, who was instrumental in getting the “Sarvastiwad Vinay” translated into the Chinese language.

In Mongolia Kublai Khan ordered the start of the translation of some religious texts into the Mongol language. After Kublaikhan Buyantu Khan ordered Tripitak and some other important texts to be translated into the Mongolian language and the translated words to be written in gold.

In Japan the majority of the religious texts available were in Chinese, and for many years they depended on these texts for their knowledge of Buddhism. However, in the 20th century they started the process of translating them into Japanese language.

While it is undeniable that translations were very important for the spread of Buddhism in Asia; its power is perhaps even more visible In Europe as it was responsible for the first brush with Buddhism that many Europeans had. Starting from the 18-19th centuries Europeans had started studying Buddhism seriously. In 1855 Viggo Fausboll translated the Pali version of Dhammapad into Latin it was published in Copenhagen. in 1875 R.C.childer was a young scholar who made Pali Dictionary.in1833 Eujen Barfon translated “Mahavansa” in French.

Emile Charls was scholar of Sanskrit and Pali.He translated Buddha autobiography in French. He also translated Pali Grammer “kachchayan In French.

Oldenberg was a prominent German scholar who translated Vinaypitak in 1879 and in 1833 translated the Thergatha. It was a very important step for the collective learning of Buddhism in western countries. In 1895 Wiliam Gigar went to

Sri Lanka .he had written in Sinhali later translated by Mahawans and Deepwans in English.

In America the movement grew to such an extent that a community called the “Buddhist text translation society” was formed. That society translated important Buddhist texts into English.

We can see that translation was so crucial because of the access it provided for the masses of multiple regions, on a scale which would not be possible through the oral dissemination of the scholars who could access these texts. Translation into the local language also made it easier to understand the complex nature of these texts. This meant that the middleman of sorts was eliminated, and anyone could directly access the philosophies and lessons of the religion.

1.4) Monuments and monasteries which acted as hubs of religion and culture

Religious monuments represent an entire ecosystem of culture, religion and religious information. One cannot overstate the importance of monuments in creating a religious presence. Naturally, a king who made significant religious places was considered to be more strong and generous. The visibility and respect afforded to the king by making such monuments which were considered to be holy places to visit; was hard to match through any other means. A large number of people visited these places, making them a hub not only for religion and learning but also for culture and even commerce. King Ashoka is known for building Three major stoopas. In Aandhrapradesh,in Bhattiprolu, in Amravati, Shalihundam, Shankram, Guntupailli, stoopas were made. Bhattiprolu Stoopas was one of the older ones and was made to hold the relic of Buddha’s bone. Amravati vihara was also very famous. It was made even before 200BC, King Ashoka developed it in his period. There were two stone edicts found which were written in the Pali language. Shalihundam is also a very important center of Buddhism, located on the banks of the Vasundhara river. Recently there was a stone edict found, written in the Brahma lipi. Shankarm situated in district Vishakhapatnam .There were many stooapa, Chaitya and viharas. Guntpalli is located in western part of the Godavari, where there were many Buddhist caves. King Ashoka was responsible for creating an astounding 500 Buddha viharas that he went on to donate to bhikkhus. In 6th century ,in Srinagar king Praversen’s uncle Jayendra made a big vihar where the traveler Hu-en-tsng stayed for a period. King Lalitadity made the “Rajvihar” in Parihaspur. Excavations have found the remnants of it left till present day.

Ladakh is considered a place of significance for Buddhism; and one of the most prominent Buddhist sites there is the Likir monastery which is famous with both tourists and scholars. People worship Thuba (Buddha), Jamya (ManjuShree), Chanrajik (Awlokiteshwar), Maitray,Grolma (Tara) ,Padhampani and Vajrapani. They have statue of the Buddha in these Viharas.

In Sri Lanka, the Buddhist king Devnampiya Tissa made many viharas to strengthen his appeal and to promote Buddhism as a culture, which had already become the major religion of Sri Lanka. Isurumuniya vihara and Asgiri vihara are major viharas which are still present. Pathmak chetiy,Jambukol vihar,Hatthadhk vihar suppose to be made. In 311BC the king of Kalinga, sent the teeth of Buddha as a relic to Sri Lanka, escorted by his daughter and son in law. Anuradhapur’s king Srimeghwarna graciously accepted the teeth and made a Buddhavihar to house the sacred teeth. In 1815 the teeth were brought to Kandy and given to its chief bhikkhu. A big fair was held in Kandy in the month of August to give tribute to the relic of teeth of Buddha.

In Brahmadesh king Anawrahta who made the Shwedagon Pagoda, which came to be the major religious centre in the region for both bhikkhus as well as common people. The Pagoda was completed by Anawrahta’s son Kyansittha. He also made one more pagoda called the Aanand Pagoda there were many pictures and stories(Jatak katha/ Jataka Tales) imprinted upon the walls. Jatak katha are important to teach children to read some simple life stories of Buddha with a message.

Thailand is a majorly Buddhist country, one in which over 90 percent of the population follows the belief system of Theravada Buddhism. Some pieces of evidence found through excavation Guptakalin Buddha statues verified that here buddha’s religion had come from Magdha. May be Thailand was the country which called Swarnbhumi.the capital of Swarnbhumi was Nakhon Pathom. Phra Pathom chedi there was a stooapa which was same to Sanchi Stooapa..By the encouragement of king Aniruddha Therwadi religion came to north Thailand from Brahmadesh.Thai Script had influence of Kambodian script. Some kings had taken deeksha and they became bhikkhus.That time they called Sangharaja from Sri Lanka and made statues,vihara,stooapa and footprints like sri Lankan style. In Thailand including vihar and temple called “Wat”.Thailand has 21000 wats which center for art, culture and archeology. They also hold residential space for bhikkhus. Beyond that, they were also vibrant social centers. Schools, hospital, a retirement facility for seniors, spaces for entertainment for the benefit of the common

people. Every vihar has a chief, responsible for taking care of it and its organization.

Indonesia was another place with many prominent Buddhist monuments. In the central region of Java the "Borobudur" is a very famous monument. There were two temples near "Borobudur". The foundation of one of them, Sangharam, was discovered through excavation.

Perhaps one of the saddest stories of Buddhist monuments happened in Afghanistan; where in the valley of Bamiyan there was the famous and extremely revered 180 feet Buddha statue. In 2001 the Taliban attacked the statue with dynamite and damaged it irrevocably. It were built in Gandhar Style, which was mixture of Greek and Roman architecture. Benjamin Roland had written a book "The Art And Architecture of India" (1956) in which he explained how the massive Bamiyan statues were made. One Statue was in sleeping position. That was the great art of that time. The French archaeologist Focher discovered many things of Buddhist art made with baked clay. Some pots, pictures and statue were kept in Paris museum and some were in Kabul museum. There was big market of Gandhar architecture things and statues in India, Central Asia and China.

In Karakorum (Mongolia), during the 16 century a big vihara named Erdene Zuu Buddha Vihara was made. That was the place where Changej Khan Ruled.

In Russia circa 1811-16BC the Ajinsky vihar was constructed. The Buddhist realms in Russia was expanded in 1948 with the construction of the Ivolginsky vihar which grew to be famous as Buddhist study center.

From 1960 onwards, several Tibetan Lama (bhikkhus) made many Buddhist centres in America and Europe. In London Buddhist society made in 1956 a large, well equipped Buddhist centre which had facilities like a library, a meditation hall, a preaching hall, a Buddha shrine, making it a very prominent centre for learning and practicing Buddhism.

Japanese preacher Taizen Deshimaru shifted to France. He made many meditation centres in Europe. In 1963, along with Pragyanand he completed the Zen Temple for Mahayani Buddhism.

In the 1963 census America had about 50 Buddhist temples; a figure which has increased fairly dramatically as there are 500 temples in the USA at present. Many viharas are of the Therwadi thoughts, and all of them have meditation centres also. There are for schools also for teaching Buddhism.

In China the first Buddha vihar was made in Loyang which called white horse's vihara because there were the things kept brought on white horse from central Asia with bhikkhu Dharmraksh and Kashyapa Matang In 518BC. In Toba Wei territory many viharas and Buddhist centres made by wood. The architecture of these buildings are very beautiful and grand. There were many Buddhist caves also which have statue of Buddha more than one lakh. Lushan school of Buddhism is very famous. In 386BC here Hui-Yuan came to Lushan and made Donglin temple in Lusan. He was founder of pure land Buddhism in China.

From China in 372BC Buddhist religion came to Korea. The whole of Korea was under the control of Siila king in 678BC, and they established Buddha's religion. They made many temples and viharas and pagodas.

The Buddhist religion came to Japan through Korea. The Buddhist religious texts the Japanese first had contact with were mostly in the Chinese script. Eventually they were translated into the Japanese script. In 623BC after the death of Shotoku there were 46 viharas made. In Kyoto, there is a Buddha monument is very famous which was built around a 1000 years before. The Japanese followers of Buddhism largely worshiped Amitabh Buddha. Given this, King Fujiwara made Horyu-ji temple for Amitabh Buddha in Kyoto.

As we can plainly see, Buddhist monuments act as beacons of culture and religion. They attract scholars, travelers, local believers, officials and traders. They also ensured the survival of several religious texts and relics, which would have perished otherwise. They are instrumental as centres for spreading Buddhism.

1.5) Travelers and social workers who acted as catalysts for socio-religious changes and trends-

Travelers play a very important role carrying culture, religion and language from one country to another country. Many Chinese bhikkhus came to India. Some joined Indian monasteries to help with the spread of Buddhism. They had researched on many topics and gave their opinion. Some had also written books based upon their learnings and experiences from travelling.

Xuanzen also known as Huiyen Tsang was the great Chinese traveler who is from Luoyang near the Henan province, where he was born in 602BC. An obvious question would be why the Chinese were interested in traveling to India to study Buddhism. The answer to this lies in the fact that China had no original religious texts of Buddhism, with many of them being lost in translation or hard to procure. So

in order for them to read original literature and to see the revered site of the Buddha's birth place they had to travel to India. India was also famous for its culture and historical monuments and the Chinese were interested in visiting it for socio cultural reasons as well.

Although his family members were believers of Confucian philosophy, at a very early age he grew attracted towards and began to follow Buddhism. In 629BC he started his journey, while intending his final destination to be India. First he went to Turpan and met there king than he came to Karasahr, Kucha, Samarkand, and then Amu Darya after that In Kunduz he met there Bhikkhu Dharmasimha who suggested him to go to India from Bulkh (modern Afganistan). Then he came to India crossing Bamiyan and Kapisi (modern Kabul). He came to Purushpura (Peshawer), the capital of Gandhar, where he visited many stoopas. The Kanishka stooa was one of the important sites that he visited and recorded. He also visited Kashmir and Punjab, he wrote about the 4th religious conference held by King Harshwardhana. Harshwardhana adopted Mahayana Buddhism with the encouragement of Xuanzen. Later he went to Bodhgaya, Sarnath and Kushinagar and many other places in South and East India. He lived for 5 years in Nalanda and studied in the famous university there. In 657BC, he returned to China with a large volume of Buddhist texts. In Changan(Xian) he installed a large scale translation centre, operating it till he died in 664BC. Hiuen-tsang's travel did a lot to solidify the goodwill and relationship between China and India. They had started sending diplomats to each other's countries, and because of this many kings and ministers adopted Buddhism. He encouraged translation work so they can understand the work of other scholars.

Shwen-Tsang (600-664BC) was a great Buddhist scholar in China, who was famous for his scholarly works. At that time in China the primary rulers were the Tang dynasty, whose official religion was Taoism. Shwen-Tsang lived in India for over 17 years and studied Buddhism and also translated a lot of Buddhist works in his time there. By his initiative 1335 of Buddha's sutras were translated into the Chinese language. He facilitated a lot of cultural exchange between India and China. In India he came to be known as great scholar regarding Mahayana Buddhism. When he finally returned to China, he made Fa-Shyan-Chung (a religious branch of Buddhism) which was established in China for many years. His student Pyen chi collected his travel memoirs in a book called "Mahathang Rajvanshkal Mein Pashchim ki Tirthyatra ka Vritant" (The description of Western area pilgrimage in Mahathang territory). In this

book he described over 110 states from India and Central Asia in the context of Buddhism.

Fahyan- was also a Chinese traveler who came to India in 397BC. At that time Buddhism was rapidly spreading in China. Fahyan was also a follower of Buddhism but he was not happy with his knowledge of Buddhism available to him and he wanted to learn much more. He wanted to read mulgranth (original religious text) of Buddhism, that were Vinaypitak, Sutrapitak and Abhidhammapitak. Fahyan wrote about King Ashoka along with his son and daughter and how they worked for Buddhism. He lived in Pataliputra for three years and learned Sanskrit. After India he went to Ceylon and then onwards to Java. He returned China 415BC. He wrote his travel experience "Buddha ke Desh ka Yatra Vritant" (Description of Travels in the Country of Buddha), and also translated the work of others.

Sung-Yun- Chinese traveler Sung-Yung travel to India In 518BC, motivated by the same desire to research Buddhist literature. The Queen had sent him to India for religious endeavors, and in India he visited the grave of Bodhidharma. In China Bodhidharma was very famous for his work. When Sung-Yun came to India there was a lot of change in religion, now more people were following a more superstitious version of the faith; that is they were leaning towards Vajrayana Buddhism which believes in magic and the powers of the supernatural. He lived in India for 3 years and studied Buddhism and translated some texts.

I-tsing was a traveler who came to India in 649BC, where he proceeded to live in India's Nalanda vihar for 11 years. While returning to China he went through Sumatra, where he visited the Shree Vijaya (Malyu) region. He wrote about Sumatra and its surrounding kingdoms. All the kings in these regions were followers of Buddhism, and at that time the large majority of people were following Hinyana Buddhism, while some were followers of Mahayana Buddhism.

Bodhidharma was also a great traveler, who we have read about in the section about bhikkhus. He was the prince of Pallav kingdom. His brothers did not want to be him to become king because he was the favorite of the king among his three sons. They plotted against him to prevent him from ascending to kingship; but Bodhidharma himself grew more and more attracted to Buddhism and gave up his claim to pursue it. He crossed Himalaya and went to China, where he had a major disagreement with king Wue. He eventually left the city and went behind the Shaolin Temple where he meditated to an acute degree in a cave, following which he formed Zen Buddhism.

Travelers did a lot of work which resulted in the growth of Buddhism. Many Historians used the memoirs and texts which travelers left to describe history more accurately. If we think about Buddhism there were some social workers also they did lot of things for promoting Buddhism.

In Sri Lanka there was a large discussion organized between Christian and Buddhists, which was held in Pandoor. An American, Dr Peebals was present there for this discussion, and when went back to America, he wrote about that occurrence. Colonel Henry Steel Olcott read that book in American library and he liked the thoughts surrounding Buddhism. He wanted to learn more about Buddhism and so in 1880 he came to Sri Lanka with madam Helena Blavtsky.

Colonel Olcott was an army officer who had served in the American Civil war, who eventually came to be a great journalist and lawyer. In Sri Lanka he studied Buddhism deeply and got influenced by it enough to become a Buddhist himself. He worked for Buddhism at a time when it faced some of its greatest challenges in the region. He told Buddhists that if they want to maintain independence from Christian missionaries you have to open Buddhist schools in order to make Buddhist culture self sufficient. In 17th June 1880 he founded the Theosophical society in Sri Lanka, a society whose primary aim was to make buddhist schools and therefore achieve a greater level of assertion and cultural confidence for the Sri Lankan buddhists. The Theosophical society successfully made over 174 schools in Sri Lanka. They also published "Sarsvisndras" in the Sinhalese language, After that he published "The Buddhist" in English. In present "Young men Association" published a magazine "The Buddhist". With the help of colonel Olcott Sri Lankan Buddhist found right of rallies. By efforts of colonel Olcott Sri Lankan made there "Dhammadhwaj" (Buddhist flag). He also appointed a registrar for Buddhist marriages in order to bring more structure into Buddhist culture. All of these steps resulted in making the Buddhist community of Sri Lanka stronger and more confident in its society. He was considered such a hero by the Sri Lankans, that they named two major roads after him. And in front of Railway station they made statue of colonel Olcott. He died in 1907 in India.

Anagrik Dhammapala helped Colonel Olcott. He was an activist and writer, whose birth name was Don David Hewavitarane. That time Sri Lankans were going through many social and religious challenges. Anagrik dhammapal helped them to improve their predicament. He was a trusted translator to Colonel Olcott. When he came to India Bodhgaya and other religious places he saw that the

Mahabodhi vihar was under the control of Shaivism priests and in many other places the Buddhist religious structures were controlled by Brahmins. He fought for them to be given back to the Buddhist people. In this era, in Sri Lanka Christianity was dominant over Buddhism .People thought of Buddhists being as low status; he wrote to present his contrary views to this philosophy. He changed his name to Anagrik Dhammpal which means 'Savior of Buddhism'. In 1933 he had taken deeksha and became a bhikkhu, following which his name now changed to Devmitta Dhammpal. He did a lot of significant efforts for the cause of Buddhism and its place in society in Sri Lanka and India. Later Dhammapala broke away from Olcott and Theosophical society because Olcott's stance of universal religion. In 1925 Anagrik Dhammapal had started a branch of Mahabodhi society in London. His work did a lot to promote the idea of Buddhism in western countries. Dhammapal died in 1933 in Sarnath India.

In Europe and America there were a lot of social reformers who worked for Buddhism. Taisen Deshimaru from Japan went to France and slowly started teaching about the tenets of Buddhism. In 1970 he started an organization named "La Association Zen", which started two meditation centers for Zen Buddhism. Taisen and Pragynand founded a Zen temple in France in 1963.

In the seventies there were a copious number of Tibetan refugee groups who came in France, which led to many Tibetan Buddhist centers being started. The first Buddhist society "Les Amis du Bouddhisme" had been founded in 1929 by the Chinese reformer Tai-Hsu and Constant Lounsberry. In Paris several Buddhist conferences were organized. From 1900 to 1935 there was the presence of many Buddhist scholars in Britain, France, Germany, Holland, Denmark, Poland and America. From 1930 they started a modern school which was the place there was Buddhism taught deeply including Mahayan, Vajrayan and Therwada. Max Welleser was first German scholar from modern School.

In Germany the first Buddhist organization had been founded in Leipzig in 1903 by the prominent Indologist Karl Seidenstuckar later he established a branch of the institute in Berlin in 1905. In 1907 he started Mahabodhi society in his own house. In 1818 Indology and Sanskrit courses had started in universities of Germany .World famous philosopher and thinker Schpoenhauer (1788-1860) came to know about Buddhism .He was became believing in Buddhism. He himself was not a Buddhist but because of his thoughts and opinions, many other German Buddhist scholars emerged. In 1924 Dr. Paul Dhalke established a Buddhist

monastery in Berlin which was named "Das Buddhistische Haus". German Dharmaduta society was founded in Sri Lanka by Asoka Weeraratna. In 1958 the Dharmaduta society purchased the building called buddhistische haus from Paul Dhalke, which had been facing several difficulties. It now became the centre for spreading Therwadi Buddhism. The first German Buddhist monk was Gyantilok Mahather (Aton walter Floras Guth 1878-1957). In 1911 he made a Buddhist monk house in Srilanka named "Polgasduwa". In the first world war he was placed under house arrest in Srilanka and Australia. After the war he went to Japan for teaching in Tokyo University. The first German Buddhist nun was Uttapalwarna (Else Buchholtz) who lived in Sri Lanka in 1926. The social atmosphere there was not favorable towards Europeans. The animosity of the local there led her to leave for Japan, where she learned Mahayani Buddhism for 5 years. Following that, she went to Sri Lanka again with the help of Marie Musaeus Higgins. Marie was a German Educationist who started the "Musaeus College" in Colombo. The college was specially for females interested in learning about Buddhism.

In the Second world war (1939-1945) all religious activities were subdued, but at a very small level people were practicing Buddhism. The war diverted people to spiritualism. That time Paul Dhalke's Buddhist house, which was facing severe financial troubles was purchased by Dharmaduta society of Sri Lanka. In present there are nearly 20 organizations which work for Buddhism.

In the 19th century Asian Buddhist people and bhikkhus had gone to America with the intent of spreading Buddhism. Some Chinese and Japanese people became residents of America. In 1899 in Hawaii, the first Japanese temple was established, which became a center for all Buddhist activities in the region. In 1900 the "Young Men's Buddhist Association" was founded in Honolulu. In 1899 the "North American Buddhist Mission" founded in San Francisco. The Japanese were following Jodo Shinsu and its branch Nishi hongwanji Buddhism and so they made a separate organization for it. In Berkley they founded "Institute of Buddhist Studies" in 1966, from which students would go to Japan for studying Buddhism. In 1893 there was a big religious conference in Chicago which was highly beneficial for Buddhism in America as a whole. Anagrik Dhammpal had come from Sri Lanka to attend this conference and a Zen Buddhist scholar from Japan was also present for this conference. Americans were influenced and imprinted with both and some were actively learning Buddhism. During that period many Zen centers were formed in America for Zen Buddhism. And after that Buddhism spread in Canada and

Brazil. In Australia and New Zealand there were a lot of Vietnamese Buddhists who were residing there permanently, they were responsible for bringing Buddhism on a larger scale there.

As we can see social reformers played a great part in promoting Buddhism, using it as a tool for social development and for healing society. Such efforts benefited both Buddhism as a culture/religion and general society as well.

1.6) By writing new Buddhist literature in various languages used all over the world –

There were some original religious texts for Buddhism which were written on stones and copper metals. The Buddhist Main original religious book was Tripitak. which was written in about 500BCE by Sangha. All Monastries are following Tripitak. Which has three volumes-

- 1) Vinaypitak
- 2) Sutrapitak
- 3) Abhidhamma pitak

Each volume has 32 books. Tripitak was written in Pali, Sanskrit and some of the Asian local languages. Tripitak had been translated in many countries into their respective languages.

The original books are very important for religion but writing new books about the religion makes great sense for the sake of the understanding of the common people. Many Scholars wrote books about Buddhism to make it more accessible to the masses. In the Gupta Period, newer literature of Buddhism and the resultant widespread knowledge created a new phenomenon of masses engaging with Buddhism. King Chandragupta gave backing to "Abhidham Kashkar" written by Vasubandhu. A famous writer who belonged to the period was Sanghbadra, who wrote the "Mahayan Sara". Dignank was also from that period and had written many books, which included "Praman Samucchaya", "Aalamban Pariksha", "Tripitak Pariksha", "Nyay much".

The Gupta dynasty ended in the 16th century and many small states were established in North India. That time Prabhakar Wardhan was the king of Thaneshwar in Haryana. King Harshwardhana son of king Prabhakarawardhana had taken charge of Thaneshwar after him, and his elder son was named Rajwardhana. King Harshwardhana was himself an accomplished scholar who had written some literature on Buddha. Distinctively, he wrote two poetry books about Buddha "Suprabhat Strot" and "Ashtmahashree-Chatyasanskrit strot". He had written some plays as well, specifically

“Naganand” which was a Buddhist drama. Others plays included “Ratnawali” and “Priyadarshika”.

His kingdom included a gifted and renowned scholar, Banabhatta. He wrote “Harshcharitra” and “Kadambari”. Huen-tsan, the famous Chinese traveler came to India in his period. King Harshwardhana was a major patron for Nalanda University. Saint Nagargun (as we have read in the section about Bhikkhus) was a great Buddhist scholar, he had written numerous books, some of the famous works being “Madhyamikakarika”, “Dashbhumivibhashashtaka”, “Suhattlekha”. Nagarjuna’s student Aaryadeva was also a major philosopher of the Madhyamika, that is the Middle Path school of thought. He wrote on this philosophy, with “Chatuhshatak”, “Shatshastra” and “Aksharshatak” being famous books written by him.

In Chola dynasty in South India two Buddhist writers Buddhadatta and Buddhaghosha were famous for their work. Buddhadatta wrote “Abhidhammawtara” it is very similar to Buddhaghosha “Vishuddhimugga” (path of purity). Buddhaghosha went to Sri Lanka in 410BC, where he wrote the Atthagatha in the Pali language which was the compiled history of Sri Lankan Buddhism. He promoted goodwill and a strong presence for the Pali language in Sri Lanka and scholars began writing in Pali language. “Manimekalai” was another book from South India which was written in Tamil language by Chithalai Chathanar, this book being about the daughter of Kovalan and Madhavi and her conversion to Buddhism.

Shantideva was from Gujarat, and later he stayed in Nalanda in the 8th century. He believed in Madhyamika philosophy of Nagarjuna. He wrote “Bodhisatvacaryavatara”, a religious text which was very famous and translated into many languages. The 14th Dalailama wrote about the great book “A flash of Lightning in the Dark of Night” which was published in 1994.

In Sri Lanka Tripitak was scripted for the first time. In the same period Sinhala Aashtagatha was also written. In that time two very important books had been written in the Pali language in Sri Lanka named “Deepvans” and “Mahavans.” Deepvans had 22 chapters and described Sri Lankan history in the context of Buddhism and kings over the years. Deepvans had been written in 276-303BC.

In the 5th century “Mahavans” was written by Mahanama. Mahavansa was a larger volume, comprising of 37 chapters. The descriptions in this text were deeper than in the Deepvansa, with a more intense examination of concepts. It also included some imaginary tales and dantkatha. In

11th century there were written many Buddhist texts in Pali, Sanskrit and Sinhala languages. Anurudha wrote “Abhidhammatthasangah” and “Parmathvinichchay”. At that time in Sri Lanka Mahakssapa, Moghaleya, Sariputta were Buddhist scholars who cultivated a strong Buddhist literature. King Dhammacheti had sent 22 bhikkhus to Bramadesh with all religious texts to spread Buddhism. Following that they went on to Thailand.

In Brahmadesh, Theravadi Buddhism had come from South-East Asia and Mahayani Buddhism came from Bihar, and they developed here by learning and writing new books. From Bengal Buddhaghosha came with Tripitak and Atthagatha to Brahmadesh. Pagan was famous for studying Buddhism and Pali language. A teacher of King Narpatissitthu had written the “Saddniti”, this book was famous in Sri Lanka as well as in other countries. Bhikkhu Chappat wrote many books, an important one being a text by the name of Sdhammajyotipal. The Pegu state was developed by King Wareru. He wrote “Dhammat” which was a comprehensive book describing law and religion, a text which was later used by King Bayinnaung for creating a peaceful and law-abiding society. The King Bagyidew gave significant help to the Bhikkhusangha. That time the British won the southern part of Brahmadesh, the king was very tense and he was defeated by King Tharrawaddy Min. His grandson Mindon Min ruled in (1852-1877BC). This period can be called the golden period for Buddhism in Brahmadesh. He went on to organize the 5th Buddhist conference in Mandalay. He had created the world’s largest Tripitika, consisting of 729 pages of the Pali Buddhist canon. Pannasami wrote the Sasna Vamsa (a Burmese religious text).

In Kushan Period, the Buddhists of Turkistan helped for the development of Buddhism. Famous philosopher Ghoshak wrote “Abhidham Vibhasha”. Later it was translated into the Chinese language. He was a part of the 4th religious conference held by King Kanishka in Purushpur. In this conference Buddhism was formally divided into Mahayana and Hinayana. Dhammamitra Bhikkhu from Tokharistan translated Ghoshak’s text in Tokharian language. Dhammamitra wrote “Vinaysutatika”. Later it was translated into the Tibetan language.

Aaryachandra translated “Maitriyamsamiti” in Tokharian language.

Bhikkhu Shantrakshit published his book in Sanskrit named the “Tatsangarah Granth”. He went to Tibet for spreading Buddhism. Dhamma kirti wrote “Vadnyaya”. Kamalshil was also a great scholar from Nalanda, he wrote criticism on Shantarakshita’s book. Deepankar Sri Gyana went to

Tibet and there he wrote "Bodhipath Pradeep". He did lot of work for reconstructed Buddhism in Tibet. He had written criticism on "Kalchakra".

There was lot of translation work which had been done in China. In Han's dynasty a part of north Vietnam was annexed into China. Even after the Han dynasty's rule was over, it still had a presence in China. The Red river was dividing Vietnam in two distinct cultures. On the northern side of river there was a heavy influence of Chinese culture and on the southern side of river there was Indian culture. Mau Tse who lived in North Vietnam wrote a book about clashes between Confucianism and Buddhism. In the Toba-Wei dynasty was the most fertile time for Buddhism in Northern China. Kumarjeeva was one of the scholars who had done a lot of translation work in that period. Huiyuan was also a great Sanskrit scholar who wrote the famous text "Why Monks Don't Bow Down Before Kings" (404BC), a book about asserting the political independency of monks.

In the rule of the Sui dynasty (590-617BC) many bhikkhus came from India to China. At that time the famous Chinese bhikkhu Chi-tsang (549-623BC) wrote a criticism on "MadhyamikShastra", "Shatshastra" and "Dwadash Nikay". He developed the Triastha branch of Buddhism branch which was originally founded by Kumarjeeva. In the Sui dynasty the monumental task of cataloguing of Buddhist religious texts was done. They made three different catalogue according to subject and writers. In Sung dynasty (960-1269BC) Buddhism started firmly, and by that there had been opened an "Imperial printing hall", from where many important Buddhist texts were printed. Many historical and cultural religious texts were written in that period. Tsan-ning, the Chinese scholar had an important role in writing the history of Buddhism. Tsan ning (919-1001) was a leader of the Nan-Shan branch of Vinay sampraday. In 982BC, the king authorized him to write the autobiographies of famous monks. He started writing and completed the comprehensive text in 6 years. He also wrote "Outline of Buddhist sangha". Hui-Chiao, Tao-Hsuan and Hui-Hung were other scholars also wrote about the life of famous monks. From 645BC Tao-Hsuan assisted Hsuan-tsang with his translation work.

King Kublai khan was great supporter of Buddhism. In his period bones of Buddha brought from Sri Lanka to China. At that time national religion of China was Buddhism. Kublai khan ordered all Chinese Tripitak printing so in 1287 Chinese Tripitak were printed. By the match of Tibetan and Chinese religious texts they had given Sanskrit name to Chinese texts. Ming dynasty was also good for Buddhist. King Zhu Yuanzhang was

invited Buddhist bhikkhus to China to write criticism on main Buddhist religious texts. He also organized a Buddhist conference in Nanjing for studying, discussing and debating Buddhist books. The Manchu dynasty (1644-1911) was also greatly beneficial for Buddhism. In this period new editions of Tripitak printed. They named the new addition "Dagen" it had 7174 books. This work had been started in king Yongzhang's period and completed in the Xianfeng period. Zheng Shileh Xuan was the Buddhist scholar from China who printed a lot of Buddhist texts.

In 1243 in Korea the Tripitak was made in Korean. It was a very important belief system for Korea because people believed it saved them from the attacks of the Mongolians. In Korea many scholars wrote about Zen Buddhism. Koreans had very strong faith in nationality which was established from and linked to Buddhist philosophy.

Around a 1000 years after the death of Buddha, Buddhism finally entered into Japan from Korea. "Nihon Shoki" was the second book of Japanese history. It described how Buddhism came into Japan in 538BC.

King Soseono myeong sent Buddha statue, flags, chatra and Buddhist religious text to king of Japan. Two great monks had created history in Japan, the first being Saicho and second, Kukai. Kukai wrote a book about three religions Confucium, Taosim and Buddhism presented as a comparison and analysis. Kukai was the 8th preacher for Buddhism. During his trip to China Sicho went to Yuecheng (Modern Shaoxing) and sought out texts and information on esoteric Buddhism. Saicho was entranced with the new material and wanted to learn more. He wanted the Japanese Buddhist community to be united and together follow a singular stream of Mahayana Buddhism. He wanted to end Tendai (tantric) Buddhism in Japan, as it had significant superstitious beliefs; but he died 7 days before the result of his presented argument. He did not receive support for his cause, and was not permitted to oppose Tendai Buddhism.

In Heian dynasty whole Japan was follower of Buddhism. At that time (985BC), Genshin a prominent Tendai scholar wrote "Ojoyoshu" (The Essentials of Rebirth in the Pure Land) which presented his approach towards reincarnation/rebirth in pure land. He had spread Jodo Shinsu Buddhism.

In the Kamkura period Buddhism developed in three branches, the first branch which was founded by Honen (1133-1212) was named Jodoshu and he wrote a book on Buddhas pratigya (Oath) and stawan (Prayer). The second branch of the three was Jodo Shinsu, established by Shinran (1173-

1272). He wrote a book which is now known as "Sidhant aacharn shradha aur Falprapti" (Doctrine of Trust in Behavior and the Fruit of deeds) The third branch was founded by Ippen-Shnin (1239-1289), and was called Ji-Shu. This stream was similar to Zen Buddhism in nature.

After the Second World War Buddhism started in a new way. Monks went to Europe and America from China and Japan. Japan was considered a hub of scholars of "Buddhology" because of the many books that had been written and translated here.

King Ashoka had sent his dhammadut (faith ambassador) to Antiokas in the third century. Antiokas comprised of what forms 5 countries in later eras – Syria, Egypt, Macedonia, Sirene and Epiras. In those countries, Buddhism was spread in Ashoka's period and after the end of Ashoka's era it continued to be spread for one or two centuries. From those countries it managed to spread from east to west; but it properly went to Europe only in the 18th-19th centuries. Eugene Burnouf was from Paris he wrote Indian Buddhist religious History in French. He also wrote "Essai sur le pali" This book was famous for pali and Therawadi Buddhism to all over western countries. Burnouf also did lot of work for pali texts, grammar and dictionary. Spence Hardy wrote a book "Manual Of Buddhism" on the Eastern Buddhist sangha. Samuel Beal wrote in 1871 "A Catena of Buddhist Scriptures from the Chinese" From that book Chinese literature became available to European. In beginning Books on Buddhism in English were published in Christian missioneries. 1878 Prof T.W. Rhys Davids was the scholar and founder of pali language in Europe. He wrote "A sketch of life and teaching of the Gautam Buddha" in 1878. He founded pali text society in 1883 in Britain. Pali society published 154 pali books, 78 translation and another few books in English. Hermann Oldenberg was a German professor of Indology, who wrote about Buddha's life and teaching in German language. The great famous poetry book "The Light of Asia" written by Sir Edwin Arnold was beautifully explained Gautam Buddha Character and his enlightenment to become Siddhartha to Buddha. The book was adopted by "Lalit Vistara" which was written on Mahayan and Therwadi Buddhism. In 1881 Colonel H.S. Olcott wrote a book on Buddhism named "The Buddhist Catechism" which proved Buddhism is a religion which emphasizes thinking and adherence in a scientific manner. Robert Caesar Childers was scholar of pali language. He was from France he went to Sri Lanka where he learned Pali and Sinhali languages. His first Pali text published in Britain in 1969. Then he made Pali dictionary which published in 1975. Friedrich Max Muller was a German who studied in Britain. He was Great

Philologist and Indologist. He wrote "Sacred books of the east". It contains 50 volumes. 10 volumes are about Buddhism. After that book Max Muller wrote "The Sacred book of Buddhist". From that "Dialogue of Buddha" was very famous. In 1896 Henry Clarke Warren wrote "Buddhism in Translation" it described pali language introduction in English language. Allen Bennet who was known as Anand Maittay started comics magazine on "Buddhism". Anand Maittay wrote "The wisdom of Aaryas" which published in 1923. In 1951 Penguin Books Limited published 40,000 copies of "Buddhism".

In 1959 many Tibetan lamas (bhikkhu) came to London and they started spreading Buddhism in England and Switzerland. One of Germany bhikkhu Angarika Govinda wrote "Foundation of Tibetan Mysticism" That book got good review. Helmut Halffman book "The religion of Tibet" was also good for information about Tibetan Buddhism. Emile Charles Marie Senart was Scholar of Sanskrit and Pali. He translated Kaccayan Pali grammar in French. In 1875 he wrote Buddha autobiography in French. Sylvain Levi was famous professor of Indology. He traveled to Asia. He studied Buddhism. To study real Buddhism he suggested read all Tripitak and Anupitak in Sanskrit, Pali, Tibetan and Chinese languages. In 1905 when he was in Nepal he wrote "Le Nepal". He wrote criticism on "Dhammapadam". He searched Kuchian and Tokharian language literature which guide how Buddhism spread in Asia. He also wrote about Indian and Tibetan Yogachar and its scientific effects. In 1934 Levi was Editor for "Madhyantvibhangtika" with S. Yamaguchi. After that he wrote "Hobogrin" with Japanese scholar J. Takksu about encyclopedia of Buddhism. Andre Bearu was buddhologist from France who wrote "Trois Traits sur les sects Boudhiques attribues a Vasumitra" (Paris 1954). Louis Renou researched stone edicts from King Ashoka's period. Dr. Jean Filliozat was Sanskrit scholar who research Buddhism and wrote some books on it. Jean Boisselier was done great work on Buddhist art.

In Europe in "modern school" there were Buddhism taught about its different branches like Therwad, Mahayana, Hinyana, Tantrayana. That type of Buddhism taught in 1857-59. Karl Federic Koppen wrote in "the religion of Buddha". Ernst Windisch was a noticeable Indo-Europeanist. He wrote in German "Mara and Buddha" (1895) and "Buddhas geburt und die lehre von der Seelenwanderung" (Buddhas birth and the doctrine of the Transmigration of souls). Wilhelm Geiger wrote many books in Sinhali language. In 1916 he wrote a text called "Pali Literature and Pali Language" this book is very useful for western

countries. Dr. Hermann Becht wrote "Buddhismus Buddha und Seine Lehre Tome" in German in 1919. Nyantiloka Mahather (Anton Walther Florus Gueth) "word of the Buddha" which published in Germany in 1906. This was very famous book which was translated into 9 languages and was printed in many subsequent editions. His other books were "Fundamentals of Buddhism: four lectures", "Buddha's Path to deliverance", "Guide through the Abhidhammapitak" and "Buddhist dictionary" those all books are very useful to studying Buddhism. Max Weber, He was a professor in Heidelberg University. He encouraged students to take up Buddhist subjects for their PHD theses. He wrote "The religion of India: The sociology of Hinduism." Henric Luders wrote "Observation of the language of the Buddhist original Canon" published in 1954. Luders verified from his research that Buddha's language was Magdhi. The Pali Tripitak was translated from Magdhi.

Hellmuth Hecker wrote ten to twelve books and many articles on Buddhism. Wolfgang Schumann wrote "Buddhism: Outline teaching" and "The Historical Buddha: The time life and teaching of the founder of the Buddhism". He wrote about Mahayan and Hinyan Buddhism. How Dhamma and Dharm, and Nirvana and Nibbana is different in both of philosophy. Wilhelm Geiger did a lot of work for Buddhism including translation and writing books.

Max Wellesar was the first German scholar from the modern school of thought; who wrote multiple books on Buddhist philosophy. George Grimm was a Pali scholar in (1868-1945) who wrote "The Doctrine of the Buddha; The Religion of Reason" it contained Pali canon texts. Karl Eugen Neumann was from Austria, being a great Pali scholar who translated many books from Pali to German.

After the second world war such activities became slower in Europe but in Berlin Paul Dhalke was still maintaining some momentum by publishing his magazine "Buddhist Life and Thinking" till 1942. Many Buddhist libraries were burned during that time. Some books were then published from "Curt Weller Publishing House" that published an edition called the Ashoka edition. Most Germans interested in learning more about the religion, had their first brush with Buddhism through the Ashoka edition.

In America, D.T. Suzuki was responsible for the introduction and spread of Zen Buddhism. He wrote many books on it. Paul Karas wrote world famous book "Kalyano dhammo the Gospel of Buddha" in 1894. After the religious conference in Chicago there was very much follower of Zen Buddhism in America. Cristina Rocha wrote a book

"Zen in Brazil: The Quest for Cosmopolitan Modernity" which illustrated how some Brazilians became attracted to Buddhism after witnessing violence and drug addiction. It was published in 2006 from University of Hawaii. She also wrote "Buddhism in Australia: Traditions in Change" in 2010. "Zen in Brazil" translated version available in 2016 for Brazilians.

So we can see how the Buddhism globally spread through books and scholars from all over the world.

2) Deterioration of Buddhism in India-

Buddhism origin was from India but so many Asian countries following Buddhism as their national religion but in India it has decreased significantly except some states in the north east and west. One of the possible reasons why Jainism is still significantly popular in India is because it believes in Aatma (soul or spirit of a person) and its rebirth but Buddhism is Anattavadi. Another element to this was the fact that Buddhist people in India can eat flesh (even if the tenets of Buddhism preach abstinence from meat), but Jain people strictly do not eat any flesh whatsoever. These reasons and maybe some more made it easier for the Brahmins to accept Jain people but not the Buddhist community, and so they declined supporting Buddhism in favor of supporting the more acceptable one for them, that is Jainism.

There were many reasons for deterioration of Buddhism, the history of Buddhism indicates how Buddhism ebbed away from India-

2.1) The influence and repercussions of Hinduism-

Buddhism was founded by "Shraman Sanskriti" and Hinduism was founded by "Vedic Sanskriti". Soon the "Vedic Sanskriti" of the Hindus ruled on Shraman Sanskriti. Hindu people worshiped Brahma, Shankar and Vishnu as the major trilogy of deities; and they declared Buddha to be the ninth avatar of Vishnu. This was an attempt to bring Buddhism within the fold of Hinduism. The original philosophy of Buddhism is markedly different from Hinduism, with Buddhism centered on achieving peace with your own self rather than the concept of having good or bad effects in your next life based on your actions in this one. Buddhism doesn't believe in "Aatma" (the soul and its reincarnation); this made it harder for Hindu people to accept that philosophy. They wished to control Buddhist and their Temples, monasteries and Buddhist places; because of the growing popularity it was receiving as a religion. Even Bodhgaya where Buddha found enlightenment was under the thumb of Brahmins. So the monasteries became weaker and less and Buddhism was faded

by all these activities. By the pressure of Brahmanism some people were following Hinduism. Just as the influence of Taoism upon Buddhism in China, Buddhists in India faced significant influence from Hinduism.

2.2) Muslim rulers who caused an ebb of Buddhism in India-

By the 12th century Muslims started ruling in India. The Pala dynasty which was the last great Buddhist imperial family in India, dissolved in the 12th century, and with its dissolution, Buddhism had fallen in a way. Muslim rulers were against idolatry in general, and hence they destroyed several temples of both Hinduism and Buddhism. While Buddhism did not originally include idol worship, over the years several groups within Buddhism developed a reverence towards idols. They destroyed monasteries and began exterminating monks, and therefore the monks began fleeing India and going to other countries. The fact that all monks don't have families meant that they were more mobile and could change places comparatively more easily. Meanwhile, the Muslim rulers burned the Buddhist viharas and destroyed the Sangharam. They even destroyed Nalanda and Vikramshila which were centers for Buddhist studies.

2.3) Lack of strong and unified religious leadership

Due to the attack of Islamic rulers many religious leaders left India. Shakyashribhadra, the leader and principal of Vikramshila left the country and went to Tibet. Many religious leaders left India and good replacements were unavailable, which further weakened the stance of Buddhism. All these factors meant that Buddhism could not survive on the scale it once had. It had been almost totally flushed out after a century of Mughal rule.

2.4) Lack of security given to monasteries and monks-

Most of Indian kings were under the Muslim rulers. So nobody saved monasteries and monks and Buddhism did not get what is known as "Rajyashray" (the Protection of kings). As we have seen earlier in this text, when rulers support religion it can swiftly grow to become a national religion with significant following; with monasteries and monks acting as beacons for attracting

2.5) Through impurities coming up in Buddhism-

We have seen that Buddhism was divided into different branches, Mahayana and Hinayana were

the most prominent of them. In Mahayana Buddhism they include murtipuja (idol worship), and in some streams which had serious Hindu influences, Buddha was even considered to be an avatar of Vishnu. Many religious texts were in Sanskrit and so some elements of Hinduism permeated into some versions of Buddhism. The Sanskrit language is considered to be a principally Brahmin language, so their clout over the religious texts of the period was solidified because of others not being able to access the language; allowing them to make the texts in accordance with their own interests. In Vajrayana some followers and even some monks routinely drank alcohol. This adulteration of the core tenets of Buddhism meant that the whole religion was hollowed and weakened from within. Even some of the lands which were used for Buddhist communal and religious purposes were made into the private property of influential individuals.

3) Revival of Buddhism in India-

With the spread of Buddhism, Buddhist culture had gone all over the world; but ironically, Indian people were forgetting about a very important aspect of their own original culture and religion. Even in Panini vyakarn (Grammar) there were three gurus out of which two were Buddhist. In the field of literature, Ashwaghosh, a Buddhist writer predated Kalidasa, but was never given the same level of admiration from the literary community. Even in sculpture and in architecture, the Buddhist style was influential and well known. All of these factors, including the deterioration of core Buddhist belief led to the erasing of Buddhism from the collective memory of a nation. It eventually did get revived, once the serious issue was recognized and addressed. But it was not the Indians who took initiative for this, many foreigners who came to India started working for revival of Buddhism in India. Anagarik Dhammapal, who we read about in the section about social leaders, took the initiative to rebuild Buddhism in India in 1891. He founded the "Mahabodhi society" which was a centre for the revival and development of Buddhism. He began to press for taking the control of Bodhgaya back to the Buddhist people from its Brahmin controllers. He also held a conference in 1892 in Darjeeling. He discussed all the problems with the Tibetan people and even contacted the Dalai Lama. All of his attempts to promote Buddhism set the path for future activists for the same cause.

In several European countries Buddhist scholarships were started to encourage research into the various different subjects in the context of Buddhism.

Some Indian also went there for these scholarships. The British scholar Thomas William Rhys David was the first founder of these scholarships. He also started the "Pali Text Society" for translation of Buddhist texts.

In Bengal Kripashankar Mahasthira founded the "Buddha Dharmankur Sabha" in 1892 to work for the revival and regeneration of Buddhism in the land of its birth. Later he started its branches all over India and the organization began publishing a journal called "Jagajyoti" (The Light of the World). Saratchandra Das who traveled to Tibet and learned about their religious and social ecosystem. From his research and experience he wrote many books about Buddhism. When he came back to India, he started a journal for the Buddhist Text Society.

Dharmanand Damodar Kosambi was a Buddhist scholar and Pali language expert who did lot of work to endorse Buddhism in India. He visited Buddha's birth place in Nepal and also traveled all over India, Sri Lanka and Burma. He wrote a biography of the Buddha called " Bhagwan Buddha" (1940) in Marathi .He was also involved with a play called "Bodhisatva", a drama on the life of Gautam Buddha. He did a lot of work for bringing up the popularity of Buddhism back to the levels. He also started "Bahujan Vihara" in Mumbai. He supported Dr. Bheemrao Ambedkar conversion of Buddhism.

Dr. Bheemrao Ambedkar has undoubtedly played the most major role in the return of Buddhism to India. Nearly all of the dalit (low caste) population converted to Buddhism, because of the debilitating inequality they had to face and the lack of possibility to reform Hinduism sufficiently. Dr Ambedkar read about and considered all religions which would allow his community to escape from the clutches of social ostracization ; and finally he chose Buddhism for the cause of the Dalit people. Ambedkar believed it was the ideal religion for the upliftment of the oppressed classes of society, simply because it was a scientifically and logically sound religion which gave liberty and equality to all. Dr. Bheemrao Ambedkar was born in 1891 in the Mahar community which was considered to be a lower caste. He had faced many difficulties due to his background of being from a lower caste. He completed his education with a lot of difficulties, and the extent of his trials and efforts lie far beyond the scope of this article. He wanted to create a life of dignity for the Hindu lower caste people but it was not possible while staying within the boundaries of Hinduism. He decided to convert from his religion, which had kept him in the chains of the caste system. He knew about Buddhism because he had read the Buddha's autobiography in his young age. After he visited Bodhgaya and many

Buddhist religious places his admiration for the Buddha solidified; leading him to make his famous proclamation "I was born Hindu but will not die as a Hindu" as he converted to Buddhism along with at least 4,00,000 lower caste people. In 1956, in Nagpur there was an immense mass conversion program, which was a religious revolution against the social brutality which they had faced so far. All of the Dalits who accepted Buddhism were called Neo-Buddhists. Dr. Ambedkar had also written "Buddha And His Dhamma" which could only be published posthumously. His contribution for the cause of the untouchables was irreplaceable to say the least. He was the greatest revivalist of Buddhism in India along with being a social reformer, and because of him a large and important chunk of the Indian population converted to Buddhism.

Iyothee Thass was lower caste leader of Madras from Paraiyar community. His research showed that all of the supposedly lower caste people were Buddhists in ancient times and were the original Dravidian inhabitants of India. In 1890, he met Colonel Olcott and following discussions with him he decided to adopt Buddhism. He implemented this when went to Ceylon and took deeksha and became a fervent Buddhist. He started the "Sakya Buddhist Society" in Madras which also known as "South Indian Buddhist Association". His contributions to the cause of the lower caste people and to the cause of the revival of Buddhism were equally impressive.

The 14th Dalailama has also done prodigious service to Buddhists and all human lives, and example of which is the support he extended towards refugees. He came to India in 1959 when a revolt erupted in Lhasa with involvement by the republic of China. Dalai lama considers Tibetan Buddhism to have originated from Indian Buddhism, because all the religious texts had come at some point or the other from Nalanda and translated into the Tibetan language. He has given religious talks all over India to promote unity and peace, and brining a global spotlight onto the rebirth of Buddhism. He is playing a crucial role in the spreading of Buddhism in India, by the being the most recognizable face of modern Buddhism.

Conclusion

After studying the journey of Buddhism we realize that that Buddhism has faced acute ups and down in India. It was operating at a much higher level in the time of king Ashoka and up to five centuries after him .In the Maurya, Gupta, Pala, Chola dynasties flourished. The Pallava Dynasty was involved in "Shaivism" and "Vaishnavism"

religions, and so Buddhism faced some challenges under this dynasty. Under the Mughal dynasty it was almost totally destroyed, with only bare remnants of Buddhist society remaining operational in India. In primary stages there was "Sthavirawada" Buddhism in India, the proponent of Sthavirawada were known as "The Elders"; a basic, senior branch which believed in the orthodox disciplinary and doctrine traditions of the Buddha. Later it came to be considered to be the default "Indian Buddhism". The next type of Buddhism is called "Mahasanghik" which was started in the second Buddhist conference in Vaishali, with the term Mahasanghika meaning "Great Community". The community believed in the transcendent nature of Buddha, which was for common people. Mahasanghik was a liberal group with a progressive bent of Buddhology. Later Mahasanghik group developed into Mahayana. In present there are two branches of Buddhism- first "Mahayana" and Second one "Hinyana". Hinyana is considered to be linked to Therwadi Buddhism. It went from Central Asia to Java and further on to Kamboj.

Buddhism went to Korea and Japan only in the Mahayana form; and to Tibet and Mongolia in the Vajrayana Form. Soon it covered the whole of Asia and after that it went on towards Western countries as well. From the 13th century Buddhism declined in India because of many reasons and then it came back to India because of the deliberate and dedicated efforts of social reformers.

This analysis of Buddhism and the way it traveled from and back towards India, raises some important questions. Did the Arya come with Vedic culture already well developed or did they form it in India? Buddhism and Jainism are both religions which came from Shraman Sanskriti, so why did Jainism not face as many challenges as Buddhism? Is having multiple branches one of the major reasons for the deterioration and dilution of Buddhism, or is it a way to get multiple perspectives on the same philosophies? Is Neo Buddhism forever associated to lower caste and bound to be linked to activism for the lower castes? Is it possible that at some point the vast population of India will again have a large percentage of Buddhists? What are the issues Buddhism facing in present, and are Buddhist activists doing more harm than good to the roots of the religion? Which other religions compete with Buddhism for being the salvation for the downtrodden and in appeal to the ostracized parts of society? The philosophy of reincarnation and its validity is still a question for Buddhist people because Dr. Bhimrao Ambedkar did not endorse that as part of his Buddhist movement, however certain groups did keep believing in it.

At the same time we have to keep the practical effects of Buddhism in mind. It played a major role in connecting multiple Asian countries with each other. In Europe, Indologists have wanted to come India and wanted to learn Sanskrit, Pali and as well as Hindi, thus facilitating Indo-European exchanges. Some of the major religious texts of Buddhism are not in India, having been sent to Tibet to be protected; thus establishing a lasting link of Tibet with India. Politics and religious activities were seen to be going hand in hand, and Buddhism played an important collaborator to political alliances and deals.

The story of Buddhism and its spread from and back towards India, leads to certain possibilities. Not the least of which is to glean what the future holds for Buddhism, and how Buddhists as a community need to develop for the future. Perhaps we should focus on practicing Buddhism as a people, not as activists; given that the current flavor of Buddhism in India has a strong undercurrent of activism for the benefit of the previously downtrodden castes which have adopted it as their religion. Perhaps it is also important to establish the link between all countries with Buddhist centers with the roots of Buddhism in Bodhgaya. By taking all of the centers and getting them to interact and be individually connected with all the other Buddhist countries. This is the era of globalization, a time where the whole world is considered to be one. Bringing into account the relatively recent threat of terrorism which has grown exponentially all over the world; Buddhism is a valid and surprisingly practical religion for the future, always having been composed of those who believed in peace and ultimate control over desire and anger. In a modern world ravaged by violence and conflict it is a credible option for promoting humanity and unity. Perhaps the greatest era of Buddhism in India is on its way in the future.

References-

- 1) Gupta Lokesh, Encyclopaedia of Buddhism, 2011, Sonali Publication
- 2) Omvedt Gail, Buddhism in India: Challenging Brahmanism and caste edition published in 2013, SAGE publication
- 3) Thapar Romila, The Penguin History of Early India; From the origins to AD 1300, 2002, Penguin Books Ltd
- 4) Dr. Ambedkar B.R., The Buddha and His Dhamma, edition published on 2011, Publisher, Kashinath Meshram, Nagpur
- 5) Prebish Charles S., The A to Z of Buddhism, 2001, 2003, Vision books Pvt Ltd
- 6) Sankrityayan Rahul, Buddha Sanskriti, (Hindi) edition 2010, Koshalya prakashan

7) Dr.Singh Lal,Chini yatriyon ki Bharat Yatra,(Hindi)2014 ,Gautam book centre,Delhi
8) Lakshami Narashu P.,The Essence of Buddhism,1993,Asian Educational services,New Delhi

Glossary:

- 1) Aatma-Soul
- 2) Acharya-Teacher
- 3) Akhand Bharat-United India
- 4) Anatmavadi-someone who does not believe in aatma or soul
- 5) Bhikkhu-Buddhist monk
- 6) Bhikkhuni-Buddhist nun
- 7) Bhikkhu Sangha-Monks Union
- 8) Bodhi Tree-Sacred Tree under which Buddha got enlightenment
- 9) Buddhiv-Buddhahood
- 10) Chatra-Parasol
- 11) Dant Katha-Tooth stories (Indian folk legends or fables)
- 12) Dhamma-Religion
- 13) Deeksha-Initiation
- 14) Dhammadan-Charity for religion
- 15) Dhammadhwaj-Flag of specific religion
- 16) Dhammachakra-Wheel(Symbol)of Buddhism
- 17) Dhammapad-Religious texts
- 18) Dhyana-Meditation
- 19) Dohe-A style of poetry
- 20) Hinyana-A name given by the followers of Mahayan Buddhism to the more orthodox school of early Buddhism
- 21) Jatak Katha-Stories of Buddha's life
- 22) Karm- Karma
- 23) Madhyamika-Mahayana Buddhist school of Philosophy founded by Nagarjuna
- 24) Mahayana-Main existing branch of Buddhism
- 25) Maharaja- King
- 26) Mahashravaka-Distinguished disciples of Buddha
- 27) Mahasanghik-Great group of early Buddhist schools which follows the tenet of humility
- 28) Mantri-Minister
- 29) Murtipuja-Idol worship
- 30) Navyana-At present the Dalit people are following Navyana Buddhism formed by Dr. Bheemrao Ambedkar
- 31) Nirvana-The immortal (Faith in Buddhism repeating cycle of death and rebirth)
- 32) Panchwargiya Bhikkhu Sangha-First Buddhist monks union formed by Buddha
- 33) Pandit-A scholar in the context of Brahmin culture
- 34) Raja-King

- 35) Rajyashray-State support
- 36) Sadhu-Monk
- 37) Samsara-It is a generic term for the expected state of affairs:a perpetual continued cycle of time
- 38) Sangharaja-Senior monk in Therwadi Buddhism
- 39) Sangharama-Temple or monastery
- 40) Sanskriti-Culture
- 41) Sthaviravada-It is proponents of an orthodox understanding of Buddha's teaching
- 42) Stupa-Cairn
- 43) Tantrayana-A branch of Buddhism which started in 7th century The Vehicle of Text which developed complex meditation
- 44) Therwada-A branch of Buddhism which developed from Hinyana
- 45) Vihara-Buddhist Temple
- 46) Vinay-Humility
- 47) Vyakaran- Grammar
- 48) Yajna- sacred fire, especially in reference to Hinduism