

Manjushree to Marxism

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Introduction

The history of Nepal begins with the advent of Buddhas in Nepal. The most important of them is "Mahamanjushree", who turned the huge lake surrounded by high mountains into the Kathmandu Valley of the present day.

Buddha does not mean Gautam Buddha alone or his followers. There were Buddhas thousands of years before Gautam Buddha. Gautam Buddha, when he was offered by his disciples the title of "Sarvgyan" (all-knowing), he refused to accept on the plea that there might have been greater Buddhas than himself in the past, and there may appear on this Earth greater Buddhas than himself in the future.

Buddhas mean those people who are full of knowledge. It is not a follower of a particular sect or religion. Buddhism is not a particular religion or sect. It is an all embracing human knowledge. They are opposed to a sect of religion. They are the seekers of truth and knowledge. Siddharth Gautam became Buddha when he got the essence of all knowledge - the knowledge, which knows no bound.

The legend has it that those Buddhas who came to Swayambhu Chhetra, the present day Kathmandu Valley and its adjoining areas, were

- a. Vipaswi Buddha from Bandhumate
- b. Sikhi Buddha from Arunpuri
- C. Viswabhu Buddha from Anupama.

When they came to the present day Kathmandu Valley, it was a big lake surrounded by high mountains. The lake was known as Nag Raha (The lake, where dangerous serpents lived) Bipaswi Buddha having taken up his abode on the mountain to the west of Nag Raha, sowed a lotus seed in the lake, on the day of full moon in the month of Chaitra (March-April). The mountain where he lived was known as Jatmatrochcha (The present day Nagarjun Hill). After some time he returned to his own place. In the month of Aswin (September-October) full moon, a lotus flower appeared in the middle of which, Swaymbhu appeared in the form of light. Then came Sikhi Buddha and Viswabhu Buddha to see the light one after another.

After them came Bodhisattva Manjushree from Mahachin - Wu Tai Shan Mountain of Shanxi Province of China. He stayed on Mahamandal a small hill one mile west of Bhaktapur. At present the place is a shrine dedicated to Manjushree and is known as Manjushree Sthan. He saw Swayambhu light from there and he stayed there for three days. He then thought of cutting a passage through the mountain to drain the lake Nag Raha. For this he went to the low hills on the Southern side and placed his two goddesses Barada and Mokshada. Goddess Barada on Phulochcha in Godavari, the South eastern corner of Patan

and Mokshada on Dhyanochha, the North Western corner of Kathmandu proper. He himself remained in the middle and cut the mountain at Chobhar which is known as Itaukhan (Idaukan) in Chinese language, in the place cut by the sword once. In Nepal it is believed as told from generation to generation, that the place was cut by Manjushree with his sword-Chandrarhar.

Nepal history says that he cut the hills at four places to make the water flow through narrow gorges. The places are: a) Gokarna Gorge, b) Aryaghat Gorge c) Chobhar Gorge inside the valley and d) Koduval.

Thus the Valley was made and it became habitable. Before cutting the hills he measured the depth of the water at three places

1. At present day Devipatan- Charumati Bihar- as known as Chabahil-Lohan. Sul Ganeshtan
2. Ashani Prabest: The Nya Lohan of Asan Tole
- 3 Jagati mound of Jhatapole, Patan.

These are three places where his three arrows stuck. These days instead of arrows there are stone pillars to commemorate the arrows.

Thus Mahamanjushree was not simply an ordinary learned Buddha, he was a genius in technical matters, too.

When the Valley became habitable he built a town from Swayambhu to Gusheshwari and named it Manju-pattan after his own name. The name might have been given by his disciples and the town was inhabited by his disciples. A king was elected from among his disciples. The first king was named Dharmakar (he who does virtuous deeds). The residence of the king was built at Dharmasthali (the place of virtue) and while building the residence, five jewels were put under the foundation in commemoration of five peaks of Wu Tai Shan Mountain. This place is half a mile north of the present day Balaju in Kathmandu.

Wu Tai Shan

Wu Tai shan mountain is in Shanxi province of China. Shanxi is the birthplace of Chinese nations and had played a major role in the development and prosperity of Chinese nations.

Shanxi was named as zin (chin) in ancient times. Zin means a bag of arrows, at present, Wu Tai Shan Mountain is a Buddhists holy land. Of course there is a big statue of Manjushree too. Manjushree is known in Chinese as "Wan Shu Phu Sha.

The ancestors of Chinese nation started their history on this stretch of land as early as one hundred thousand years ago.

Jin state produced gold and iron, from which sharp weapons were made. It is said Jin's famous horses could ruin enemy's forests and overcome perilous gulleys. It is known as a treasure land with abundant resources and talented persons since ancient times it is from such a place that Manjushree had come to Nepal in those ancient days not less than three thousand five hundred years ago, when other parts of China were not so developed.

Manjushree

Manjushree is a sanskritised name. He was versed in many languages and he had very many learned men such as Gunakar, Shantishree, Mitra etc, as his disciples. Some of his disciples were from Vanaras, the center of learning in India. He taught sixty four branches of knowledge to his disciples

Apart from the high philosophy of Pragyaparamita, he taught his disciples arts, crafts, wood carving, stone carving, paintings and other crafts all told sixty four branches of knowledge.

It is said after settling his disciples as house holders at Manju-Pattan and after teaching them well all the sixty four branches of knowledge he went back to China. Some of his disciples became "Bhikshus".

One of his disciples, a genuine and able Guru Shantikar Acharya, established a Manjushree memorial Chaitya just west of Swayambhu at a hillock. Just before this Chaitya is a Mandal where Manjushree had purified the learned Dharmashree Mitra- Bhikshu before he taught him the meaning of twelve letter mantras at the end of Nama Sangeeti (the list of names) of Manjushree. In the Mandal are the footprints of Manjushree with signs of two eyes Dharmashree Mitra, who had become blind as he pretended not to see Manjushree, while the latter had gone to Vanaras to check him how he was teaching the people.

Manjushree had gone there as a very poor man in dirty rags and in the form of a leper. Dharmashree Mitra could not recognize him as his Guru in such condition before the mass of his disciples and met with the Guru only after the audience had dispersed.

Manjushree was neither a leper nor a poor man. He wanted to check how his disciple Dharmashree Mitra understood the teaching and implemented it in practice as such behaving with the poor, wretched or a sick man - a leper.

Here lies the essence of Manjushree teaching. For him all men are equally tolerant and respectable. One must feel, care and show compassion towards all. If a man is poor, one

should find ways and means to mitigate his poverty and if he is sick, it is not that he should be shunned but rather that he should be taken care of to cure his diseases. Dharmashree Mitra couldn't grasp the teaching of Pragyaparamita and failed in the test. He pretended not to recognize his Guru Manjushree and became blind.

Later on he realized his mistakes, but he had already become blind and he was made Gyanshree Mitra because of knowledge he had with him. In Kathmandu and Patan Manjushree is worshipped daily as a deity by those people whose residences are near the shrine of Manjushree. But twice a year people in thousands gather in his shrine from different parts of the Valley from afar. Till today the Manjushree Chaitya and the footprints of Manjushree just west of Swayambhu is the most popular shrine of Manjushree. People intellectuals, the teachers, students of various levels, beginners of the alphabet gather there in thousands throughout the morning till afternoon on the fifth day of the brighter part of lunar month in Magh (January-February). It is on the first day of the month that the Chinese hold spring festivals. The fifth day is known as Shree Panchami after the name of Manjushree. From this day the spring begins in Nepal and as such it is also known as Basant Panchami (the fifth day of every fortnight is known as Panchami) while in China Beijing it is after long time that trees begin to be green but the trees in Nepal begin to bud and bloom from the day when spring begins actually. It is on this day according to the traditional custom that children begin to learn their alphabets beginning with eight letters which is a simple prayer to the god of learning or speech, Manjushree. Some say it is prayer to Lord Shiva but this day it is not Shiva but Manjushree that is worshipped as god of learning. Also Saraswati the goddess of learning is worshipped on this day. Saraswati is worshipped where the shrine of Manjushree is far away. People generally children and women remain awake the night before on the belief that Manjushree or Saraswati would come to Nepal in the Night via Tibet. Those who are active and able to visit Manjushree- Shrine just behind Swayambhu even if their houses are far from the shrine.

On the full moon of Ashad (June-July) Manjushree is worshipped as the great and glorious guru. It is said parents only give life to a man, it is the guru - and able teacher who moulds the life of man. Manjushree moulded the life of the whole society, especially that of Kathmandu Valley. Kathmandu is the centre of Manjushree culture. He gave arts, crafts, paintings and sixty four branches of knowledge and a high philosophy. He gave culture and civilization to the people of Kathmandu. Hence he is ever respected as a great guru. The learned poet King Kabindra Pratap Malla of the Seventeenth Century while writing the song of praise of Swayambhu recalls Kathmandu Valley as a "beautiful and pleasant land created by Manjushree".

Another King Rajendra Bikram Shah of Nineteenth Century has written two songs in praise of Manjushree in Nepal Bhasa or Newari Language which begins with the line "the gurudev- the god like guru Manjushree came from Maha-Chin. After having seen the light in the lotus amidst the lake "Nag Raha" by you who is well versed in all disciplines of Knowledge and science, you, who is ever engaged whole heartedly for the upliftment of mankind holding a sword by the right hand and a book by a left hand, drained the water of the

lake via Koduval and created this Nepal and inhabited it with the people". The devotees of Nepal, who realized the qualities of the great and good guru, named the city as Manju-pattan after the name of the guru.

Copper tiles (Balchanda's Historical outline of Nepal - In Nepali PP 94) Manjushree was equally respected and worshipped by Chinese people. The learned traveller When Zang of the Seventeenth Century and pray Manjushree whenever he found himself in difficulty.

He is known as Bodhisatwo. Bodhisatwos are not bound by any religion. They are above all religions and hence to call him Buddhist is a misnomer. His teachings to other Bodhisatwa was "do not attach to any religion." He says, "everything of changes constantly, religion too changes constantly and there is no particular shape of religion. Bodhisatwa should not bind themselves in Buddhism too. "Not only Buddhism" he says "do not get attached to the philosophy, which he had given i.e. Pragyaparamita.

He teaches his disciples to keep the mind free and clear like the sky and do things not because some teachers have said it so or because it has been written in a holy script. His teaching is that everything must be tested by all means as the goldsmith tests gold before accepting it, when it is proved correct for them to decide by oneself becoming one's own light. We must be able to see things in its motion and changes there are no superstitions, no dogmatism, no fundamentalism, no communalism, or sectarianism. Manjushree denies the existence of any particular religion or sector all the time. He says there is nothing free from change and such religion to changes constantly. He teaches his disciples to engage oneself in the upliftment of mankind and serve the interest of mankind at all circumstances facing all the difficulties and danger firmly. He says religion has no shape or colour.

Influenced by the philosophy of Manjushree Narendra Dev had no personal property. When he became old and wanted to give to his daughters he had nothing saved, except a philosophy book, Pragyaparamita and a cap he had worn. He distributed two things to his two daughters such was the influence of Pragyaparamita, taught by Manjushree. Another King of Patan Siddhi Narsingh Malla had no money to give any ornaments to his queen. He equally respected Buddhism and Hinduism and the Krishna Mandir of Patan of Mangal Bajar was constructed by him at the behest of his mother. He organized and also set a rule for Buddhist Bihars.

The Original Abode of Manjushree

Some Chinese scholars told me that Manjushree had come to China from Nepal and that he belonged to the fourth to Sixth Century AD. Some say that Manjushree is the disciple of Gautam Buddha. Yet others say that Manjushree had come to Nepal from Varanasi in UP, India. This is the saying of Bhuwan Lal Pradhan of Kathmandu and his argument is that had he come from China his name would have been Chinese like that of Faxian Wang, Xuianche etc. He says Manjushree is a Sanskritised name. He has had another queer argument that in

those days i.e. some two thousand years ago there was no route as of today to come to Kathmandu from India. The path of Bhimphedi, Chitlang was not open then. The route of Kamala-Khonch, Sindhuli, was dangerous. Sultan Samshuddhin, who had come to attack upon the Valley in 1349, also came to Nepal via Dolakha i.e. the North Eastern part of Nepal. As such Manjushree also might have come to Nepal from Banaras via North Eastern direction-Kabhre. He further argues that in those ancient days the people of Nepal had no Knowledge of the outside world. The only not so difficult route was this North Eastern region. He says there is a Statue (or Idol) of Manjushree at the top of a hillock-north east East of Nala in the Kabhre district. The idol is worshipped as goddess of learning Keas Manjushree. In Nepal Manjushree is also known as the god of learning. Manjushree and the goddess of Learning- Saraswati have become synonyms here in Nepal. A child begins learning the alphabet first by learning eight letters Om, Na, Mo, Ba, Gee, Swo, Ra, Ya: meaning "My homage to god of learning the Manjushree They begin to write other letters only after having learned to write by himself or herself. The eight letters of prayer. The people of Nepal worship the above mentioned Idol as Saraswati. The place is understood to be a place where Manjushree had stayed and passed the night while coming to Nepal. Mr. Bhuwan Lal Pradhan says Manjushree from Vanaras might have stayed there and he might have come to Nepal via that place as there was no other route to Nepal from India.

He has imagined all these arguments on the basis that Manjushree is the Sanskritized name. Certainly it is not Chinese name. The Chinese name of Manjushree is "Won Shu Phu Sha". Won Shu Phu Sha comes from Wu Tai Mountain of Shanxi province of China. His Tibetan name is "Hjam Dpal" (means, the god of Wisdom). His Sanskritized or Nepali name is Manjushree - The meaning being "Soft and beautiful and yet which gives prosperity and progress to mankind. He is also known as "Bagiswor" (The god of learning or speech). He is also worshipped as Saraswati-The goddess of learning. At Kathmandu his footprints: carved on a stone slate and fixed on a hill just behind Swayambhu is worshipped by the people of Kathmandu and they believe that one becomes a learned man by worshipping Manjushree. Gautam Budhha is known in Tibet as Gtso Bo (ChoBo)" that doesn't make Gautam Budhha a Tibetan. A Nepalese Bhikshu Buddhabhadra who lived in Kashmeri Buddhist vihar is known there as "Zhe Xuan. That doesn't make him of Chinese origin, Brikuti in Tibet is known as "Zhe Chun". That doesn't mean Brikhuti a Tibetan or Chinese, Chobhar is known as "Itaukhan" in chinese. That doesn't make ta part of Chinese territory. Swayambhu is known in Chinese as "Hau Shan" (The hill of monkeys). That doesn't make Swayambhu a Chinese Stupa. Socrates of Athens Greece, becomes Shukarat in India and Nepal. Aristotle becomes Arastu - again a Sanskritized name and Alexander, the great of Macedonia becomes Sikander in India. Thus names change. So no wonder "Wan Su Phu Sa is named as "Hijam Dpal' in Tibet. For us Nepalese people, he is "Manjushree" the god of knowledge. For Tibetan also he is the god of Wisdom, but they call him "Hjam Dpal".

So Mr. Bhuwan Lal Pradhan's objection to believing Manjushree to have come from Wu Tal Mountain of Shanxi province of China has no meaning. His assumption that he had come from Vanaras also carries no meaning.

He says there was no route to India in those days. There was no Chitlang- Bhimphedi road of course. Of course the route through Kamala-Khoch of Sindhuli also was dangerous.

Maybe. But no amount of danger checks a man's work leading to success. Moreover Bhuwan Lal Pradhan could not say that there was no route from China.

Moreover Shanxi was the birthplace of Chinese nation. The ancestors of Chinese nation had started their history from Shanxi as early as 100,000 years ago, we have nothing to get astonished that Manjushree came from Wu Tia Shan Mountain of Shanxi. The area is known as treasure land with abundant resources and talented persons. Since ancient days Shanxi was known as Jin (Chin) in ancient times, which meant a bag of arrows. They were well versed in swords and archery i.e. in the use of bows & arrows. Manjushree had used all the three weapons to drain away the water of the Nag Raha-the lake. As such, it is no wonder that Manjushree was not only the lord of knowledge, but a hero with bow, arrows & sword in his hands. The artists of Nepal like to depict him with a sword in his right hand and a book Pragyaparamita in his left hand. He doesn't depend only on knowledge but he wants to put the knowledge into practice. Thus Pragyaparamita has two components i.e. the component of knowledge and the other component of ways and means to implement successfully. This Pragyaparamita is not an imaginary Philosophy but rather a scientific one.

Mr. Bhuwan Lal Pradhan says, had Manjushree been of China, Xuan Yang, would have mentioned that Manjushree was a Chinese or he had come from China. Bhuwan Lal Pradhan himself writes that Xuan Yang used to worship and pray to Manjushree before he came to Nepal. Had Xuan Yang not been sure of the place of his origin, he would have searched and gone to that place at Varanasi or Banaras to find out the place and have a darshan or look at the place, as he had gone to Lumbini. Mr. Bhuwan Lal says, "Moreover Huan Tsang was a great devotee of found Manjushree. Whenever he found himself in difficulty he prayed and worshipped Manjushree. Thus the great devotee of Manjushree during his stay in India for fourteen or fifteen years, he never said Manjushree is a Chinese or that of China. A question arises as he had said about Gautam Buddha. He was from Nepal, did he say "Manjushree an Indian?" As a great devotee he would have searched the birth place of Manjushree in India, Had Manjushree been from India or Banaras as he did find out for Buddha in Lumbini. Moreover he was a greater devotee of Manjushree than of Guatam Buddha. Manjushree was already deified before he came to learn about Buddhism in India.

Gautam Buddha himself had gone to Wu Tai Shan mountain to have a look at it as the birthplace of Manjushree, Bhuwan Lal Pradhan himself says that Silvan Levy has written about it in the History of Nepal Bhuwan Lal Pradhan wants to twist the facts in search of his ways and means to prove Manjushree to be an Indian.

Wang Xuanche - the messenger of China who had come to Nepal in 646 AD had brought along with him from Wu Tai Shan - south west of Beijing- a miniature statue or idol of Manjushree. Similarly, the Chinese pilgrim had brought a similar idol of Manjushree to Nepal and given it to the same Vihar in Nepal. They were from the same Wu Tai Mountain of Shanxi Province, Had Manjushree been a Bhikkhu from Banaras, the Bhikkhus of Banaras would have brought such idols from Banaras. Of course there are other Manjushrees all about whom we shall deal later on

Moreover the head gear and dress of Manjushree of Manjushree Hill of Swayambhu, Kathmandu would not have been cap shaped Mukut rather his head would have been shaped clean like that of Bhikshu. His body would have been half naked and wrapped by a piece of cloth like that of Bhikshu and not in full dress. This testifies that he is not a Bhikshu neither of Banaras nor of anywhere else. No great man or god from India would wear a cap.

Moreover had he had no relation with Wu Tai Shan Mountain, he would not have put five jewels as symbols of five peaks of Wu Tai Shan mountain when the royal residence was built at Dharmasthali." This place is even known today as "Nagamani" Dharmasthali, Nagmani in Newari language means five jewels. Thus there should be no doubt that Manjushree had come to Nepal from Wu Tai Shan Mountain Shanxi Province of China.

Time of Manjushree

As already mentioned above various people have various notions about the time of Manjushree. "Dharmakar, one of the disciples of Manjushree was made the first King of Manju Pattan, the first town of Kathmandu Valley. After the death of Dharmakar, Dharmpal, a disciple of Kakruchhanda was made the king. After some generations Sudhanwa, one of the descendents "Dharmapal became the king of Manju Pattan. The king Sudhanwa had gone to Janakpur at the same time before Shree Rama reached there, accompanied by his forces to get married to Sita. As the custom was, it was the girl to choose the husband whom she liked and Janak II, the father of Sita had arranged that he who would like to get the hands of Sita should put the cord on the iron bow of Shiva. Nobody could accomplish the task and Rama in his attempt broke the Iron Bow and got the hands of Sita.

Sudhanwa instead of fulfilling the terms, surrounded Mithila, the Kingdom of Janak and demanded Sita and the Iron Bow unconditionally. Janak refused and there ensued a battle between the two. Sudhanwa was killed in the battle and Janak sent his brother Kushadwaj to rule over Nepal (Ramayana, Balkanda).

This means Sudhanwa was a contemporary of Rama and Sita. Sudhanwa may be a bit older than Rama.

As such Manjushree must have made the Kathmandu Valley habitable some decades before Rama.

Bashistha was the teacher of Rama, he was also a teacher of Bhisma, the eldest grandfather of Pandavas. Thus Rama and Bhisma were contemporary. Thus Pandavs come two generations after Rama, Arjun, one of the five Pandava brothers, had fought with Humati for a boar, but he wisely ceded the boar to humati and made friendship with him. The Kirati King of Nepal Humati's successor, Jitedasti fought in the Mahabharat War in favor of Pandavas and was killed in the war.

His successor was Gali and Puska was Gali's successor. In this time the Lichhavis came to Nepal, Lichhavis came to Nepal being defeated by Ajat Satru 494- 462 B.C. Buddha was alive then. So in Puska's time Gautam Buddha was alive Mahabharat war was fought two generations ago, i.e at the time of Jitedasti. That means Pandavs, including Arjuna were some two generations older than Gautam Buddha. Bhisma Pitamaha, the elder grandfather of Pandavas was a disciple of Bashistha. Hence some three generations older than Pandavs who were two generations older than Gautam Buddha. Gautam Buddha belongs to the sixth generation after Basistha, the teacher of Rama. As such Gautam Buddha is at least eight to tenth generations after Manjushree. The differences of at least three hundred years between Manjushree and Gautam Buddha of the two, Manjushree being at least five hundred years older than Gautam Buddha.

Manjushree drained the water of Nag Raha and turned it into Kathmandu Valley. Made a town of Manju Pattan. While Gautam Buddha came to Nepal or at least was alive during the days of Licchavi kings, who came to Kathmandu Valley very late, generations after Sudhanwa. This way it is proved that Manjushree lived at least some three hundred to five hundred years earlier than Gautam Buddha.

This way we can count how many generations were passed after Manjushree when Gautam Buddha was born. If Gautam Buddha was 2539 years old in 1995 then Manjushree must be not less than 3000 years old in 1995.

In the Swayambhu Puranas, the legend about Swayambhu which were written in the words of Gautam Buddha himself as told to Maitreyi that Gautam Buddha had visited Wu Tai Shan Mountain and meditating on Manjushree there. It is written in the Swayambhu purana, in the meditation he saw a tree, from it came out a lotus plant and a lotus bloomed and he saw Manjushree on the Lotus in his meditation.

This also proves that Gautam Buddha was a disciple of Manjushree and Manjushree was not the disciple of Gautam Buddha. Manjushree was already deified by that time.

Aadi Buddha

First let us know what Buddha is. Who is Buddha? As Gautam Buddha told his disciples, "The body of mine is not Buddha." According to Gautam Buddha, a man who is full of knowledge is the Buddha himself. To become a Buddha it is not necessary that he be clad in yellow robes and his head be shaven clean. Buddha may appear in any form. He may be found not only inside the Buddhist circle he may be found outside the Buddhist Circle. He may be born as a householder; he may be born as a Bhikshu. Buddha can be born not only as a man, he may be born as a woman also. He may be born as a king, and sometimes he may be born as a politician and sometimes as a political leader.

According to Gautam Buddha the main five characteristics are as follows:-

- a. Excellent behaviour
- b. Excellent outlook
- c. Full of knowledge, including the knowledge that all men are equal and the same whatever condition they may be
- d. Excellent capacity to teach others
- e. Ability to show the path to mankind to accomplish what is taught

I think Manjushree doesn't lack any of the above mentioned characteristics. Rather the whole teaching of Gautam Buddha is based on the spirit of "Pragyaparamita". The highest philosophy in Buddhism. Nay! It is equally as high a philosophy to all mankind. This philosophy was out written as a buddhist philosophy not as hindu philosophy but Buddhism grasped philosophy of Pragyam Paramita par and it became the base of Buddhist Philosophy all the principles of Buddhism are found in the Pragyaparamita. Manjushree is the propounder of this Pragyaparamita and Gautam Buddha taught the "Ashta-Shahashrika Pragyamparamita as the teaching of his own. This Ashta-Shahashrika Pragyam Paramita is an important part and parcel of the whole Pragyam Paramit given by Manjushree. In an introduction of "Asta-Sahasrika" the writer in Newari language, the learned late pandit Jogmuni Bajracharya writes, "This big voluminous book is still written as the words of Gautam Buddha". The Buddha's method was to teach a thing well absorbed as one's own thought without quoting the previous teachers or others. He wanted his disciples to also do the same - to teach a thing as one's own without depending on others. (: **प्याँ हाँ वोगु तः धं सफु बुद्ध बचन हेतिनि**) This voluminous book is still Buddha's words from the introduction written in Newari language. (**निश्चयनं धगुठे प्रज्ञापारमितास विस्तारं दक्क बुद्ध धर्म उपदेश विया तःगुड :** Surely, In this Pragyaparamita has been explained in detail the Buddhist principles.

Thus, Pragyaparamita was absorbed and taught by Gautam Buddha, not that he got it by heart and then reproduced it. Thus we can say Lord Buddha was highly influenced by Philosophy of Manjushree. Gautam Buddha visited Kathmandu Valley at Pushakka's rein, the grandson or a second generation after Jiteasti who joined Mahabharat war on the side of Arjun-Pandays. During his visit to Kathmandu he visited Swayambhu Chaitya and Manjushree Chaitya which was built by his disciple, a great learned man "Shantikar" on the hill known as Manjushree hill just on the western side of Swayambhu. Gautam Buddha later on told about Swayambhu and Manjushree to his disciple Maitreyi. Swayambhu Puran is an epic told by Gautam Buddha to his disciple Maitreyi, while telling about Swayambhu, Gautam Buddha also told his disciple about Manjushree.

Manjushree Evoked

In the first century AD as Buddhism had to face a grave crisis, the Buddhists began to remember and evoke Maha Manjushree. So long there was no problem- everything went smoothly before the Buddhists. But gradually contradictions grew in the society. Thousands and thousands of mendicants - Bhikshus, beg for their living and do not work. Above all the best brains and the best talents and men of high caliber and character became Bhikshus. It was a big loss to society and social progress. Moreover when an enemy attacked they had no means to defend the country and we know very many Buddhist centers were uprooted along the Silk Road from Afghanistan to China. How? However great a Buddhist may be, he cannot save his high philosophy and principle when some brutal forces attack it.

The King "Kanishka" of Peshawar called a historic conference of Buddhists at the chairmanship of Kashyapa Gupta, a Bhikshu at 78 AD (The first Century AD): The conference took out the Tripitaka in Sanskrit language as the teachings of Buddha and there appeared very many learned Mahayana Buddhists, Learned Men or learned Buddhists like "Asanga" and "Basubandhu" appeared and they evoked Mahar Manjushree with a fiery sword in his right hand and a book (Pragyaparamita) in his left hand. Thus, they realized the need of sword-power as well as the knowledge as represented by the book.

Thus, only in the first century the world outside Kathmandu Valley realized the importance of Maha Manjushree- The great and glorious teacher of mankind. The Kathmandu people have never forgotten Manjushree, the greatest benefactor, the greatest teacher of Kathmandu people. Manjushree did not preach any religion nor established his own sect. He did not bind people in a small circle of religion. Rather he taught people not to get themselves attached to any religion but to keep the mind free and clear as the Sky and developed the habit of doing good to mankind and engaged himself in their upliftment. This way there was no prejudice among the Kathmandu people towards any religion and as such there was always religious Cooperation between one religion and another and we find joint religious functions of two ancient religions specially Buddhism and Hinduism. Even today the Kathmandu people have no prejudice against either religions as long as it does not harm our National unity, so long as the religion does not work in the interest of some power, so long as the religious teachers do not sell themselves to some power or money bags.

The credit goes to Manjushree that there is another unique culture among the Newars. They worship a common man or woman as a living god. All the children of the family are worshipped as Ganesh and Kumaris on the ninth day of Ghatasthapana during Dashain. On the second day of Diwali, all the family members are worshipped. On the third day sisters worship brothers. On the day when a man completes seventy seven years, seven months, seven days and seven paces, he is again worshipped as a god. On that day everybody shall pay homage to him. This way a conception is developed that man is a god himself and man is supreme being with supreme power. A man equipped with "Dikshya", worship his own soul

as the greatest God, the creator Manjushree taught mankind to use arms to destroy the evil forces and protect mankind.

Manjushree gave the Nepalese people not only the beautiful pleasant Kathmandu Valley as the Valley is known in the words of Kabindra Pratap Malla: The poet king of Kathmandu of 17th Century. "मञ्जुश्री कृत सुरम्य पूर्ति" (A pleasant and beautiful land created by Manjushree, it is he who taught the people arts, crafts, painting, agriculture etc. the same 64 branches of knowledge and gave Nepal a unique culture of brotherhood of all mankind. The first attack on it came from Shankaracharya in his struggle against Buddhism. Shankaracharya's philosophy represented the ideological background of rising feudalism. It is Shankaracharya, who split the people into Hindus and Buddhists. Before Shankaracharya, Pasupatinath known as Hindu God today was daily worshipped by Buddhist priests, who were replaced by Bhatta Brahmins from South India by Shankaracharya. Even today every year, on the Kartik Shukla Ashtami (The 8th day of brighter part of the lunar month Kartik (October-November) Pasupatinath takes the form of Buddha and is decorated as Buddha. As such pasupatinath can be considered neither a Hindu nor a Buddhist deity. But the communal sentiments of Hindu has painted him as a Hindu God. The Hindus as well as Buddhists (Mahayanis) equally respect, not only Pasupatinath but all other images of Shiva or Mahadev, Ganesh, Durga, Bhairab, etc. are equally respected by Kathmandu people whether he be Hindu or Mahayani Buddhist without discrimination. Hindus equally respect and worship Buddha's and other Buddha images. They visit Swayambhu and Bihars and temples as well.

Only Hinayanis discriminate between Hindus and Buddhists and sow the seeds of separatism. No wonder Lord Buddha in Pragyaparamita (Asta Sahasrika) calls Hinayan as a Mar or obstacle on the path of Pragyaparamita, which is the base of Buddhism. In the eleventh chapter of Asta Sahasrika, written and published by the late pandit Jogamuni Bajracharya Page 352 Lord Buddha asks Subhuti. "Subhuti! Those Bodhisattvas, who have understood Mahayan from where there is no question of going back. The fickle minded people who go back in search of Hinayan can they be called learned Bodhisattvas? Those who go back from Pragyaparamita and engage themselves into the search of formulas can they be called Bodhisattvas?" As such Gautam Buddha calls Hinayana a sort of Mar, an obstacle on the path of Pragyaparamita. It is such Hinayanis who are trying to separate mankind in a sect and Buddha calls those who believe in separatism, sectarian religion as childish ignorance. The religion which divides man from man is simply childish ignorance. Gautam Buddha says, (Third chapter of Pragyaparamita, those who believe in Hinayan can not understand Samyak Sambhodhi- (The equality of man) and can not devote himself for the cause of the whole mankind without discrimination, for their happiness, for their protection for the elimination of all sorts of miseries for the solution of the problems of mankind. One who believes in his own religion shall always be hostile towards other religions. Lord Buddha says, there is no Dharma as such, be at the same time said, there is Dharma. Gautam Buddha said there is Dharma as there is no Dharma. Really confusing thing! What it is it means there is no particular shape of Dharma as Hindu Dharma, Buddha Dharma, Islam Dharma or Christian Dharma. But there is yet a Dharma, Dharma is one's duty and responsibility

towards mankind, towards human society. Love the poor! It is neither Hindu Dharma nor Buddhist nor Christian nor Muslim Dharma, yet it is the Dharma of all. Liberate mankind from the clutches of exploitation and oppression. It is not a Dharma, yet it is a genuine Dharma, Lord Buddha teaches not to be hostile to anybody but love all as your own lovely son. For such love towards humanity there is no need of particular religion rather, particular religion breeds contempt towards others. Hinayan cannot have such an unprejudiced love towards mankind and teach oneness of man. It is Pragyaparamita (of course Shreemad Bhagwat Geeta) that can teach a man to love all mankind as yourself. They don't preach sectarian religion.

Pasupati Mahadev or Shiva is neither a hindu deity nor a Buddhist deity. He stands for the unity of all mankind. So are Shree Krishna, Manjushree, Durgas etc. They stood for mankind, fought against evil forces with their swords, and arrows and Sudharsan Chakra, while Lord Buddha used his mental power to convert the evil forces, e.g-Angulimal. Of course Gautam Buddha was not successful in all cases. He couldn't stop the aggression of Ajat Satru, nor could he resist when slave owners opposed the conversion of slaves into Bhikshus. This way, along with one's deep knowledge, sometimes even a sword may be needed to fight evil forces. Manjushree like Shiva, Durga, Krishna etc. along with his high philosophy of Pragyaparamita also held a sword, bow and arrow to use them when needed.

A man who uses sword indiscriminately becomes a facist but a man of high philosophy, when he uses sword to save mankind from evil forces cannot be called a facist but a revolutionary. Such men are respected as heroes. Even Mahatma Gandhi, holder of non violence in Indian independence movement, used to say time and again, better to use violence than to surrender like a coward.

About Lokeshwor it is said, he goes to God with music, to mankind with his philosophy and to Rakshas or Ashuras with his sword.

Hence Manjushree is also known as Lokeshwor.

Manjushree never preached communalism, nor did Gautam buddha, but at present some vested interest feel it to their advantage to keep communal feeling alive.

We have to fight against such a feeling for our national unity, for genuine peace in the world. Manju culture and his philosophy is the most effective instrument. Even if Buddha's philosophy, if rightly understood, communal feelings will disappear automatically. Gautam Buddha while teaching Pragyaparamita to Shubhuti and others disciples said "I am not preaching any religion, Religion has no shape or color. Gautam Buddha tells his disciples not to get attached to any religion, but to keep the mind free and clear as the sky- and ever engage oneself in the service of mankind.

Manjushree & Manjushrees

In Swayambhu Purana, (a Buddhist epic) lord Buddha tells Maitreya about Manjushree and his works. The same epic tells how Lord Buddha had gone to Wu Tai Shan mountain, Shanxi province of China to have a "Dharsan" (Look) of Manjushree's birth place and there he meditated Manjushree and saw the vision described by Sylvan Levy in the history of Nepal.

This Manjushree can not be Manjushree of Banaras. There may be many more Manjushrees like Shankaracharyas. There was a Shankaracharya who uprooted Buddhism from India and greatly damaged Buddhism in Nepal, killed very many learned Buddhists, Pandits, but their works, the priest who worshipped Pashupatinath daily was replaced from a Buddhist Pandit to a Bhatta Bramhin from Deccan, India. That was the time when the power of dictatorial feudal kings was rising in India and Buddhism was not suited for the growth of feudalism.

This Shankaracharya died on the way to Tibet. This is the Adi Shankaracharya who interpreted Brahma in a "feudalistic way". While Shree Krishna said God resides in the heart of hand as such man himself is god, Shankaracharya said the soul of a man is a simple reflection of "Brahma" or supreme god. As such according to Shankaracharya man and god cannot be one and the same. Why this interpretation now? While Geeta of Shree Krishna stressed on the equality of man, as God himself. No feudal King can accept this theory of equality of man. They had to show that man is a being inferior to God and hence can be treated as inferior to God or King Feudalism treated only the King as the incamation of God Vishnu. This way the so-called Hindu Pandit like Shankaracharya wanted to separate Hindus from other mankind with the King, the God, as their ruler. At the present day Hinduism is the upholder of feudalism. Whereas neither Shiva. Vishnu, Rama, Shree Krishna, The rishis, the vedas, the Upanishad, nor the six philosophies (Saddarshan) ever mention the word Hindu. Even Shankaracharya did not mention the Hindu word though he upheld the cause of dictatorial faudel Kings There was no such word as Hindu before there was any attack from outside India. The foreigners instead of calling Sindhu called Hindu all those who live across this side of Sindhu River. Hindus have not one religion or one philosophy. All the philosophies given by ancient rishis or Shree Krishna were communistic philosophy stressing on the unity, equality, and oneness of mankind and humanism, service to mankind, equal treatment to all. With the advent of dictatorial faudel Kings all these ancient philosophies were thrown on the background in the name of "Yuga Dharma", Dharma, that suited the faudel age or Yuga and the word Hindu was pushed forward with faudel type of religion, worshipping images and neglecting mankind and exploiting and oppressing man by man

Chanakya's Arthashastra shows how the kings were made God himself. Thus the whole outlook of philosophies changed. Faudel Kings including Ranas of Nepal banned reading of the Geeta. Sukraraj Shastri, a patriotic learned man was hanged because he interpreted the Geeta in its real sense and preached among the common mass. Chanakya's Arthashastra was the most important guidelines for faudel Kings and the general public were

banned from keeping the book. These days there is not one but so many Shankaracharyas, who may support Bourgeois democracy but not communism.

Similarly there may be many Manjushrees, some from Banaras in the first Century AD and others in other Centuries. There are Manjushrees, but not that Maha Manjushree who gave us beautiful and pleasant Valley of Kathmandu, built a society there founded a town named Manju-Pattan and the "Nyag Mani" Dharmasthali", and established the residence of the first King Dharmakara and gave us culture and the high philosophy of "Pragyaparamita"

It is not unnatural that such great men have been forgotten and neglected for centuries by the then rulers as it did not suit their interest. Gautam Buddha was worshipped only five hundred years after his Nirvana. Krishna too was worshipped 400 hundred years after his demise. No wonder Manjushree was remembered again only in the first Century AD. Lesome 1000 years after his demise

A question stands before us. Was the same Manjushree of India of the first century evoked like the Manjushree with a sword and a book? Did the learned man of India ever hold a sword. He may hold a book not a sword. It is only the Manjushree of some 1000 thousand BC, the Lokeshwora who held the Sword, bow, and arrow and at the same time a book Pragyaparamita. It is he who cut the mountains at the four places, one of them being called "Itaukhan" or "Eidaukan. "Itaukhan" or "Eidaukan" means the place where once the sword had cut. The popular belief in Nepal is that Manjushree had cut the Mountain of Chobhar at one stroke by his Khadga or Sword. Whether it was cut at one stroke or not, the cut is quite vertical as both sides of the river. It is said he measured the depth of the Lake former "Nag Raha at three places. We had mentioned it above. Thus the history of Nepal describes about that Manjushree who held sword and used bow and arrow to make the Kathmandu Valley and he had also put five jewels under the foundation of the first King Dharmakar's residence in memory of five peaked Wu Tai Shan Mountain of Shanxi Province of China. As such the Manjushree of India of the first Century was not the same Manjushree who built the Kathmandu Valley and gave Pragyaparamita - the mother of Buddhism and whom the people of Kathmandu valley worship. Others are Manjushree and he is Maha Manjushree.

Manjushree and Hinduism

Mr. Bhuwan Lal Pradhan writes that Manjushree is a Hindu but the question comes were the men divided into Hindus and non Hindus in those ancient days?

Whence came the word Hindu? Is there any word like "Hindu" in Vedas? Is there such a word like "Hindu" in upanishads? Or in Geeta? Or in Saddarshan, the sin philosophies? Is the word found in Ramayana, Mahabharata and other Purana Did Krishna, Rama, or Rishis of ancient days call themselves Hindus? When there was no such word like Hindu in those days how can Munjushree be called a Hind

The ancient people divided men not as Hindus and non Hindus. They divided men as "Suras" and "Asuras". Suras are also named as "Devas". The ancient legend tells us about the battles and wars between Devas of Suras and the Asuras. Some are known as Daityas, Danavas, all equally cruel and inhuman.

Asuras have their own history. They have the most cruel characters. Babylonia are not known as Asuras, whereas those who lived at Ashina were known as Asurs. Asurs used to attack the habitate of other people and massacred them. Some who could save themselves by fleeing saved themselves, others who could not flee were arrested and were killed. They were made to stand in a line and their heads were cut off one by one. At other times their heads were broken by a heavy club (Mace) one by one. They had a big home Kunda; the sacrificial fire-pit, where the fire was ever burning and sacrificed men in thousands in the home kunda. Some of these who were arrested, had their hands and legs cut off and their bodies were used as bricks in a wall. Such atrocious people were Asuras - the cruelest men. There was also a tribe who moved on horses without straps, along with their women. They cut the men, they found on the way and drank their blood. The whole race disappeared in the course of history. Asuras dominated the world some 7000 years ago, it is said they were destroyed and disappeared ultimately at Krishna's time i.e. to some 2000 years ago. There was no question of Hinduism or non Hinduism in these days

Shree Krishna says in the 16th Chapter of Shreemad Bhagawad Geeta, Those men with Ashuri character are generally proud and showy, their words are harsh and they are ever angry and ignorant. Their character and behaviour are never pure nor do they have any concern with truth. The whole aim of their life is luxury and they are even engaged in cruel deeds and they are seen after the limitless wish for lust and luxury etc.”

Such are the people who never know the difficulties and miseries of other people and they live at the cost of comfort and happiness, the normal life of even other people. Their only concern is to fulfill their own personal desire, lust and luxury.

Whereas there are other types of people too, Whom Krishna says, who don't give trouble to others, who speak the truth, who is never angry, who is ever ready to sacrifice their all for humanity's sake, who is even full of love and compassion to all mankind, who is not covetous of anything who are even kind and soft, who feels ashamed to do anything wrong, who is bright, who can pardon to others, who is patient, clean and do not envy others and is never proud. Such are the qualities of men who are endowed with divinity

This way, Krishna says, there are two types of people. Krishna says there is no difference between man and man, and he says the god resides in the heart of men and asks Arjuna, his friend, to be able to see them as your ownself. Even then Krishna divides men into two categories a) The evil doers, and b) The innocent Public

Krishna says I shall take birth again and again to destroy the evil doers and protect mankind and set up good rules. While studying the Geeta it seems Krishna calls himself the God. Those who do not understand the essence of the Geeta or ignorant people shall mean this way. In Geeta Krishna says, try to see others into yourself. God is in the heart of everybody. Thus when Krishna says "I", the "I" does not mean his own individual but the "I" which resides in everybody. Hence, when he says that "I" shall be born again and again, it is not that Krishna himself shall be born again and again. It is the great men who are born from time to time, fight against social, political and economic injustice and show the path to mankind for finding a prosperous and happy life. We cannot find Krishna himself reborn, but we can find great men born from time to time. It is the task of these great men to fight against the evil dogs-Asuras-the modern Asuras and save the innocent people and make them the master of their own destiny. But ignorant people who can't see God in man think that Krishna will one day come back and do away all their miseries and they have nothing to do except praying and singing songs in praise of Shree Krishna and Rama etc.

Let us see the so-called Hindu legend. Of course, this legend is not only for Hindus who care very little about the essence of the teachings. Hindus believe in 10 incarnations of Lord Vishnu. May be one after another. The first is the incarnation as fish, the second incarnation as tortoise, the third as boar, the fourth as Narasingha -half-lion- half-man, the fifth "Bamana – a dwarf Brahmin, the sixth Parshuram - who destroyed all the shatriyas - or the proud faudel, the seventh Rama, the eighth Shree Krishna, the Ninth Lord Buddha, the tenth Kalki who is supposed to be not born yet. These are believed to be the incarnations of the same Vishnu. Most probably it is true.

But a question comes, if the same man can be born this way one after another, after the former's death, Parshuram, the sixth incarnation would not have been alive at Rama's time and they wouldn't have quarreled. But they were contemporaries, Parshuram being older than Rama. Parshuram was alive even during Krishna's childhood. Parshuram had given Sudarshan Chakra to Shree Krishna. How can the sixth, seventh and eight incarnations be possible at one time? It shows clearly that it is not the same man who is born again and again. Rather great men are born from time to time to do away evil forces and show the path to mankind.

Kapilmuni is said to be the 24th incarnation of Vishnu hereas he was older than Shree Krishna, the eight incarnation of Vishnu. How is it possible? Hence 10 incarnations mean 10 choicest great men and Kapil comes among the 24 choicest great men. As such there is no question of the same man born again and again. Great men are born from time to time as Krishna says they are born to destroy evil forces to save mankind.

Thus, Shreemad Bhagwad Geeta divides men not in Hindus, Muslims, Christians or Buddhists but divides into good and great men - Devas and the Evil and cruel men the Asuras, the Daityas and Danavs. Great and good men are found in every race or under any religion. So bad men also are found in every race or under any religion.

Hence to call Manjushree a Hindu is simply an expression of biased thinking. He is neither a Hindu nor a Buddhist, nor a Muslim or nor a Christian. He is neither anti Hindu, anti

Buddhist nor anti Muslim nor anti Christain. He is a perfect man and thinks like a man in all issues certainly a respectable Guru for all.

Pragyaparamita

Pragyan means knowledge, deep knowledge everything from its essence to outer form. Paramita means the ways and means implementing it successfully. Now a question arises, achievement from whom? For all minded. Hence while knowing Paramita, we have to know that Paramita also means immense love and compassion to mankind. The theme is for the welfare of the maximum number of people and for their happiness and for love and compassion for mankind. (हिताय बहुजन सुखाय लोकना कम्पाय). Hence it has two aspects. One is to have thorough knowledge of everything, the essence of everything and the other aspect is the ways and means to implement for the service of mankind, for the upliftment and make their life happy with immense love and compassion to all without discrimination of caste, creed, race, sex, or religion. While implementing this task one devotes his whole life facing bravely all sorts of difficulties and dangers.

The philosophy begins with the knowledge of "Sunyata" (Nothingness) and ends with the instruction to face any sort of challenge or difficulties and dangers on the way while implementing it and advancing to reach its goal of servicing mankind. It teaches us to become one of the most dependable leaders of mankind and show them the correct path and lead them. Pragyaparamita stresses clearly on the need of correct leadership to achieve success. The only purpose of all activities of those who have got the knowledge of Pragyaparamita is to uplift mankind and make their life happy. While marching forward to this may entail every sort of difficulties and sacrifice their all may be, even their life while defending the cause of mankind. According to Pragyaparamita, only he who knows the principles of "Samyak Sambuddha", can save and protect mankind. He becomes the light of mankind and Island for mankind i.e. serves as island amidst the ocean to serve and save the life of mankind leading an ever active life for eliminating all sorts of miseries of mankind and as such, he becomes one of the most dependable person for all.

Pragyaparamita teaches that wil men are equal and same the sou nodacomination between man and man in whatever condition he may D Deannashree Mira fased on the test and he soon became blind. Thus it is an extreme human philosophy with full of love to all mankind in all conditions. (He has set an example pie testing his disciple Dramashree litra of Bandas India Mangahree went to Banaras as a dirty and poor man in rags and in the form of a man suffering of leprosy, the disciple, who was teaching a vast number of own disciples, saw Manjustree in this condition, instead of enquiring about the problem he pretended not to see him though he had already recognized him. Dharmashree Mitra met and recognized Manjushree only after the dispersion of his own disciples (Dharmashree Mitra became blind himself very soon.)

Zero theory teaches that this world is nothing but illusion. Of course to the root of matters, this world can be said to be nothing but illusion. The men de trees, the flowers, the soil, the dirt, what they are? They are all bundled in various shapes made of electrons, protons, may if we do deeper the bundles of various shapes of protons and electrons. Water takes different shapes according to the pot it is put in. Pragyam Paramita begins with the knowledge of "Sunya."

According to Pragyamparamita all the things are a compact whole. Of course science has not reached there to draw the conclusion but it has been proved that everything is made of molecules and molecules are made by the combination of atoms. These atoms are known as elements. There are more than 108 elements or kinds of atoms. But every atom is made of protons and electrons. The difference being only in the number of electrons and protons in the atom. A grain of electron and a grain of proton make one atom of hydrogen, while two grains of neutron and two grains of protons in an atom make helium and so on. The grain of oxygen is made of eight grains of protons and eight grains of electrons. Of course every atom has its neutrons too. The Neutrons are made of Protons and electrons at the center of the atom. Water is made of 2 elements Hydrogen and Oxygen 2 grains of Hydrogen atoms and eight grains of oxygen make a molecule of water. While both hydrogen and oxygen are made of electrons and protons. Similarly all the molecules of other matters are made this way by the combination of electrons and protons.

While light is made of electrons and protons. Positrons are still minute and weightless parts of protons as small and weightless as electrons. The weight of a 4840 electron is equal to the weight of a proton So Positrons must be as small as 1/4840 the part of the proton. An electron and a Positron make a proton, a particle of light and the light in waves of the packages of Protons.

Thus with the same electron and protons or Positrons, everything in this world is created from the rays of the Sun to this vast universe. The petals of roses and the needles of the thorn of the same things are electrons and protons. But their quality differs. One of the important points of Marxism is that quantity changes into quality. In all atoms the difference is in the numbers of electrons and protons with the difference number of electrons and protons, the quality of the atoms change, and it takes the form of different things.

Thus while being an illusion Pragyamparamita and so Manjushree or Lord Buddha teaches us not to renounce material things like roses. Petals of roses and our human body are made of the same electrons and protons but the function of those two things differ. We are human beings capable of thinking and using the smell of roses. Roses can give us smell, but can not use us. So this world is created and it is not to be renounced but to be used in a proper way, selflessly for the betterment and happiness of all mankind.

Pragyamparamita says, nothing is made by anybody at any time nor all matters exist for ever in one form or another and nothing vanishes into nothingness Krishna says the same thing in Shrimad Bhagavad Geeta. What happens is the continuous change of things from one

molecule to another, protons are positively charged electric particles and electrons are negatively charged electrical particles. Naturally they attract each other and an element is made and when two elements unite according to valency theory then a molecule is made. Say a jar of hydrogen gas and another jar of oxygen gas, if put together with their mouths joining with each other the gases are united gradually and after some days we find inside the jar water drops instead of gases. Who made the water? It was by natural process. Similarly, elements combine with each other in natural processes or a new thing is made. Who makes it? Nobody makes it. All these are made by natural process. As such Pragyan Paramita is correct when it says that nothing is made by anybody. As such every element exists in one form or other forever. There is constant change some slow some rapid or instantly, but nothing is made out of nothing, nor anything vanishes and goes into extinction not a single atom is made out of nothing, nor the atom is destroyed and goes to non existence. It may be disintegrated into the form of electrons and protons, which again may combine with other electrons and protons and again may appear in the form of some other elements or compounds.

Electrons are weightless electrically charged waves or matter. Protons are 4840 times heavier than electrons. But Protons themselves are a compact mass of positrons. Positrons are on the other hand weightless positively charged waves or matter. When a grain of Positron is united with another grain of Electron it becomes light and it seems at a speed of 300,000 Kms/sec. Generally those who believe in God consider light as God himself. Light has no weight. Scientists have not yet come to conclusion whether light is a matter or simple waves. If light be simple waves, Positrons and electrons too are nothing but electrically charged waves. This way it is like Zero. From this Zero are made all the things in the Universe.

Zero itself is a wonderful phenomena. Zero as it is, is nothing. But the same Zero behind a figure says carries meaning such as, the one is turned into 10 when zero is added and so on. Where from this Zero got power to make 1 into 10.

"Zero" means "Sunya" as such it exists and it exists not "**अस्तिय नास्तिय**" 50 everything in the Universe is made of this "Sunya" or in scientific term at least of Electrons and Positrons which are in existence because there are waves and which are in non-existence because there is no matter in it. Whether it be a piece of stone or a piece of gold both are nothing but the masses of Electrons and Positrons. So Paramita tells us not to get attached to anything. As everything is in the state of existence and at the same time also in the state of non-existence, so Dharma or religion too, is in the state of existence and at the time in the state of non- A existence. In those days of Paigamber Mohammad or Shree Krishna, the problem of the poor and the weak could be solved by giving alms. But today no amount of alms can save the whole lot of poverty stricken unemployed people, the poor old men, the disabled and sick and the orphans or children of poor people. No amount of social service could wipe out their problems. The only way left is to transform the whole society, make the people the master of their own country and the master of their own destiny. The change in social problems which were unperceivable has brought it to the present state. Here we have a duty towards mankind in another form.

Functions like kneeling down before the image or imageless God, praying to him and worshipping him, making a temple for him is not so difficult a task. If only one has money one can do it easily. It will be not so difficult to give a handful of alms to the poor or distribute some warm clothes to a few number of the poor or the priests. If only one has enough money in his coffer.

But it is a hard task to be free from anger, lust, and envy possess love and compassion to the whole mankind and solve their problems and uproot the causes of such problems. Sometimes one will have to sacrifice one's own life in the attempt to solve those problems.

It is for this reason that in "Asta Sahasrika Pragyaparamita, in its 15th chapter Gautam Buddha tells Shubhuti, "Oh! Shubhuti, the Bodhisatwos and Marasatics, who have devoted their life to serve the people to make ter fe hudby, with love and compassion to mankind will have to face immessable difficulties and dangers. They will have to sacrifice their everything their heath property, their own happiness and will have to face the stack of the chuman scoundrels, go to jail and their properties confiscated and at the same me sacrifice even their own life. But they will do it not as part of religioio go to heaven or to have Salvation or Nirvana, nor to gain popularity and fame, but as naturally as Siddhartha Gautam did when he saved the Duck with nothing in their mind for gain For them even Nirvana or Sativation is nothing and such people have gained Salvation in this very life

Pragyaparamita

Just like Shreemad Bhagwad Geeta of Shree Krishna, Pragyaparamita, an equally high philosophy, is the highest contribution of Manjushree. Marijaree says it has no origin. Of course human knowledge has no origin. But the basic ides of "Sunyabad" (The theory of Zero), was there even during the days of Shankar Shiva or Mahadev. In Swasthani scripts about Shiva or Mahadev, Mahadev meditated "Sunya" as "Tapa," after the death of "Sati Devi", his first wife. Another basic idea of Pragyaparamita is dedication of one's life for the cause of humanity. This idea was also there during the days of Mahadev, who sacrificed his all during his lifetime for the cause of humanity. After the churning of Ocean by the Devas and Daityas, a most dangerous poison "Kala Kuta Visha" came out. Then a big problem before the Devatas was where to keep the poison, which if satored anywhere, would destroy the whole world, if taken by anybody, the man was sure to die. They approached Mahadev with the problem, Mahadev drank it peacefully and thus it is said, the world was saved. This is certainly the highest sacrifice anyone can do for the world mankind.

No wonder, though the Hindus call Mahadeva as a Hindu God, Buddhists equally respect Mahadev. Pashupatinath, an image of Mahadev in Kathmandu was worshipped by Buddhist Priests as daily duty before Shankaracharya came to Kathmandu and destroyed

Buddhism and replaced the Buddhist Priest by "Brata Brahmin, a priest from Deccan, South India.

Thus the basic idea of "Sunnyabad" and "The service of mankind was there even during the days of Mahadev but it was given a philosophical order in the form of Pragyaparamita by Manjushree. It is one of the highest philosophies that can guide mankind to peace, social justice and progress and unity of the world as against separatism, sectarian religion and sectarian philosophy.

If understood properly "Shreemad Bhagawad Geeta of Shree Krishna" also is equally powerful philosophy that can guide mankind for the unity of the mankind. It is also not a sectarian philosophy though Hindus would like to call it Hindu Philosophy. Of course, Hindus who believe in communalism rather work quite contrary to the philosophy given by Shree Krishna.

Though both are equally high in philosophy, both are equipped with arms too and Manjushree equipped with sword, bow and arrow and Shreekrishna with Sudharsan Chakra to save mankind from the devilish forces. They use their arms not for personal gain or for personal power but to safeguard innocent people from the evil doers. Shree Krishna says 'For the protection of men, innocent and good people and for the destruction of evildoers - I shall be born again and again. This is the spirit of Shree Krishna. Manjushree's philosophy too points in this very direction.

Lord Buddha's philosophy or Buddhism rests on Manjushree's Pragyaparamita. Buddha did not touch arms. Philosophy has two courses: a) Sanyas – Renunciation of the Universe as untrue - Zero

b) Yoga-Renunciation of affairs, not for renunciation sake but for serving mankind, the Universe.

Mahadev, Manjushree and Shree Krishna, are not Sanyasis but Yogis who can renounce anything for the interest of mankind. They do not renounce for renunciation, but do it so if the circumstances demand for the sake of mankind. They can live in Palaces, eat good food and dress well, but can also renounce all these things and even their life when the question of serving mankind demands it.

Lord Buddha supports Yoga. He says those who do not know yoga are childlike. Shree Krishna too stressed for Yoga. Mahadev is known as the greatest Yogi. Manjushree is also known as Yogi, it is learned at Wu Tail Shan Mountain, the birthplace of Manjushree. There is a big Yogic Center.

A Yogi doesn't differentiate between man and man, he or she sees man or woman as his or her own self. There is no narrow religious circle or a caste or race bar. Man (both male and female) is man and one and all of them and respected, unless he is the incarnation of evil

forces. Shree Krishna tells his friend "Arjuna" time and again, "maintain the poor and protect them (daridran bhara kaunteya) He says, "God resides in the heart of every man (male or female)." (Iswara sarva bhutanam rhidaya rjuna tistha-ti) This is the essence of Yoga Yoga stresses on the equality of man. (Geeta Chapter 6. Couplet 33) In chapter 5 couplet 19 it is said, they, whose mind is developed firm on communism (samya) shall conquer everything in this very world, i.e they shall change this very world into heaven. But the fickle minded selfish people can not realize it.

Every religion stands for equality and equity. In the Quran, equity is stressed at various places. The Quran says, "Give the poor their due." "Tax the rich to feed the poor." **In the Quran** love of man to another is led through God. In the Bible, the main slogan of Jesus Christ was to build the heaven.

If a man is true to his faith, he can never go against the interest of another man. Very few people like equality of man or equity. Hindus divided man into four castes and thirty three sub castes. The Christians gave the Bible to the African people but got rid of their land, captured them, made them slaves and their countries colonie. In the name of Islam and Zihad very many wars were fought conquered ser countries and slayed wepsent people

But the spirit of equality is found nowhere in practice. People are divided into so many religions that they fight with each other in the name of religion. Every religion teaches to love man (male or female) equally. But is in the name of every religion that man fight with each other. There is a fight between Hindus and Muslims, Christians and Muslims, and again between Shias and Sunnis, bet Catholics and Protestants and so on. Why can't mankind love each other and live united in peace?

It is for this reason that Shree Krishna said in Geeta in its last portion in the 18th stapler, couplet 05 says to his friend and cousin brother Arjun "Give up all sort of religions and know me "I shall liberate you from all sins. Here" I" and "Me represent not an individual Shree Krishna. It is the common "I" and "Me" which is in everybody. In couplet 61, he had already said that God resides equally in every man and by couplet 62, he had already said to Arjun that he surrenders to that God who everywhere and by his favor you will get great peace.

So long as man doesn't understand man as his own self, no amount of religious teachings will lead him or her onto the correct path.

Manjushree in Pragyapramita and Lord Buddha too through Pragyaparamita tells Shubhuti not to get attached to any religion and keep the mind free and clear like the sky. There is no simple formula of religion. There is no shape or color of religion or Dharma. Everything changes in this world and so does dharma too. Dharma too changes with the passage of time. Let us take one example of Buddha's teachings, Lord Buddha said to his disciples to love the slaves. Surely in a slave society, this can be a part of religion. But with the passage of time there is no slave society today. Now because Bhuddha has told us to love

the slaves, where to find the slaves? Is it that we go to some underdeveloped countries, capture the people and make them slaves and love them? Is it the spirit of the lord Buddha's teaching? Lord Buddha says, "There is nothing independent of change. Everything changes constantly. So the social problems, the human problems too change. Lord Buddha told us to love slaves not because they were slaves, but because they were the greatest sufferers at that time. The slaves of those days have not gone into extinction. They have changed their form. Now they are seen as landless, and poor peasants, they a jobless people. Hence the task before us if we can hear his unspoken words, is to love the landless and poor people, the jobless people or labourers who are exploited and downtrodden and who in spite of their labour are half naked and half strived and homeless.

In this situation the method of loving them also changes. We cannot bring them to our homes, give them shelter and feed them. It is not a question of a few hundred people or a few thousand people. The solution lie not tackling their problems individually. What is needed, is to change the very society and create a new society where the farmers and workers become the master of **means** of production and a creation of a new society where jobs are secured for all of them.

Lord Buddha says to his disciples not to do the the things simply because it was written in a holy script or simply because it was told by him. To do things because it is written in a holy book is simply dogmatism. As such Pragyapramita says not to get altached even to Pragyapramita, not to catch the words. Hence, the only way as Lord Buddha says, bases on his philosophy on Pragyaparamita, to test everything as a goldsmith tests the gold by all means and when found correct to implement it into practice by being oneself one's own light, i.e. not depending on anybody.

The fundamentalists and dogmatists catch the words and not the inner spirit and then mislead the society and instead of loving mankind fights communal fights, and slay innocent people children, the women and the old etc. Pragyaparamitra opposed to formulas or sutras and dogmatism - the bind formulas. The religion which divides man from man on the basis of participation childish ignorance. As such Mahamanjushree and Lost Bowen the stale in the Pragyaparamita, not to attach any religion and not to claim goes to be a Buddhist or non-Buddhist. He will do his duty towards mankind He will always engage himself in good action and never think whether he is aceng accessing the some religion and or not. He will never feel enemical or envious towards anybody whatever may be his religion. He loves mankind as a whole as his own lovely son.

Shree Krishna says the same thing in Geeta Chapter 12, Couplets 13. God loves the man best, he who doesn't envy or have any enmity towards anybody, and is friendly towards all who er selfless, has no ege and whose mind is constant whether he may be in misery or happiness. Hence, the love of all mankind is greatest "Dharma" or Virtue. Any religion devoid of this love towards mankind is simple foolishness. While doing his duty towards mankind, he will see nether "Dharma" nor "A-dharma". When Gautam Buddha, as a ghld saved the Duck, he did it neither as Dharma nor as A-dharma. He did it naturally.

A man versed in Geeta or Pragyaparamita doesn't see a man as Hindu or Buddhist or Islam or Christian or Jews. He sees him only as a man and loves him as a man.

Gautam Buddha faced Angulimala the most cruel Dacoit and Murderer and changed him into Arhat, a man of high quality. Ashoka, a wicked and cruel was turned into Ashoka, the great by the disciple of Lord Buddha. So far so good. But everybody can't be changed this way. Let's take the case of 'Ajat Satru.' Buddha couldn't stop him from attacking Vaisali Republic. As such Manjushree, Bodhisat holds swords, bows and arrows in his hands while he holds Pragyaparamita, the high philosophy in his left hand. Pragyaparamita states that there is no set of rules for a religion. As the circumstances change it will have to change. A Lokeshwara, it is said, goes to the God with music and amusement instruments, he goes to mankind with high philosophy to instruct them, but he goes to the devils with sword in his hand. A man can be changed by instruction and discussion, but a devil or Asura never understands philosophy and he is to be tackled and controlled by the sword. As such Pragyaparamita doesn't believe in formulas. Only ignorant people believe in Sutras or formulas. Violence or Himsa or killing anybody is bad but when a man faces an Asura, a cruel man, the eater of human flesh or Devil, one will have either to lose one's life in the name of Ahimsa - non violence or he will have to face Devil or Asura as a brave man with his sword. It is for this reason that Pragyaparamita says, religion has no shape or color.

Shariputra asks Lord Buddha "What type of religion, will be taught by Buddhist?" Lord Buddha told Shariputra, "When Bodhisatva teaches, he will not teach any Religion or Dharmam." "It is not Dharma in which course the childish fools take the course of such Religion which divides people in the name of Religion while keeping oneself aloof from spotless and pure Dharma." Shariputra asks again, "If so how can we say that there is Dharma?" Lord Buddha replied, "Shariputra! There is Dharma in the same way as there is no Dharma" "Hence the childish fools are taking that sectarian formal Dharmas" (Pragyaparamita, Chapter 1 Page 23-24, Nepal Bhasa edition).

Religious people generally go to temples and have Pujas and Dharsans of the image of a God, while they neglect the problems of mankind. Once a group of Pilgrims were going to the temple of Goddess Bhagwati, whom people consider to be Mother Bhagwati. On the way a woman in distress was crying for help. Those people in the group, having a young lady, attacked the woman with stones and took their path to the temple, while the young lady left the group and went to help the woman in distress.

Who is the follower of Dharma? The young lady who left the pilgrims and did not go to the temple and helped the woman or those who stoned the woman and went to the temple to have a Puja and Darshan of Mother Bhagwati? Similar are those people who go to Churches, the Mosque for Namaz, while they neglect the suffering mankind rather hate those people, who do not belong to their particular Religion. Such people as Buddha says are childish fools.

Here comes a question, as raised by Shariputra, "Is there no Religion or Dharma then. It is in such a question that Bhudda says there is "Dharma" in the same way as there is no Dharma.

As such he who believes in Pragyaparamita or Shreemad Bhagwad Geeta shall never see others as Hindus, Muslims, Christians or Buddhists. All are human beings all equally respectable and lovable. In the Quran Mohammad says, "Do not attack others, unless he comes to attack you." But when one believes in one particular Religion, he won't see another man as your ownself and lovable. Rather hatred and envy arises in one's mind. Pragyaparamita or Geeta doesn't preach a sectarian Religion. They teach and serve men without any discrimination unless he is inhumanly cruel, gives trouble to mankind and keeps them down trodden and ever exploited and oppressed. Pragyaparamita or Geeta moulds the character of a man, whoever he may be without creating any sect. Bodhisatwas and Mahasatwas, the highest order in Buddhism. when Sariputra asked lord Buddha, in which religion the Bodhisatwa-Mahasatwas teach? Lord Buddha said, "they don't teach any religion, it is here that Shariputra again asks Lord Buddha, "If it shows how religion eyish? Lord Buddha says, as there is no Dharma, in the same way there it exists. Geeta doesn't divide a man into Hindu, Muslim, Christian or Buddhist. Geeta divides man only into two sections one who is of Divine character, who serves sin mankind without any discrimination and the other Asura, the inhuman and cruel people. Both types of men are found inside every Religion. Such men are found among the Hindus, Muslims, Christians and Buddhists. As such men cannot be based on any religion. A religion which divides men into sects and makes them fight with eachother is simply childish foolishness as Lord Buddha and Pragyapramita say. Hence Pragyaparamita teaches mankind not to, attach reach oneself to any religion and keep the mind free and clear and ever engaging in the welfare of mankind of service to mankind and human progress. Geeta, too, says to discard all sorts of Religions and teaches mankind to see himself in others, to see God in man and engage oneself in the service of all mankind.

In primitive ages, the Asuras of Asyria used to attack upon the habitats of other people, kill them and destroy their habitats. During the attack, some fought, others fled and some were arrested and made slaves. They sacrificed thousands and thousands of them in the sacrificial fire, they made thousands stand in line and then slayed them one by one, or they would smash their heads one by one with their clubs. This was considered to be a religious duty in those days. Under the Maya Civilization of America, men were sacrificed to the sun. In the Vedic age, sacrifice was given at the sunset. Such were the examples of religion in those ancient days.

But with the advent of civilization no religion today demands human sacrifice. It isn't not a proof that religion changes with time?

Today, there are communal wars in the name of religion. Hindu fights Muslims and vice versa Christians fight Muslims and vice versa. Even in one religion Catholics fight Protestants and vice versa and Shias fight Sunnis and vice versa. Buddhists and Hindus

hating each other, who is correct? Nobody is correct but each thinks, theirs are the most correct religion. Such religions which divide man from man, Lord Buddha says (Pragyaparamita Chapter Nepal Bhasa-edition page 23) is childish foolishness. A Hindu attacking Mosque and destroying it and Muslim attacking a temple and destroying it. Are those not simple thoughtless acts? Hindus, if they are well versed in Sastras, believe that God all pervading, similarly Muslims to believe That Allah is all pervading. If so the God which is in a temple is confined in that particular temple or it resides even in Mosque? Similarly Allah who resides in Mosque, is he confined in a Mosque or he pervades in temples also? But Muslims think Allah resides in Mosque and Hindus think Ishwor resides in temple, while both believe God, Allah resides everywhere. Hindus regards Shreemad Bhagwad Geeta as the highest Philosophy, the most respected religious book. In the Geeta Shree Krishna says "God resides in the heart of all men." If so, is there no God in the heart of Muslims. Gautam Buddha had given an example as a child. Gautam Buddha, when he was a mere boy – Siddhartha's Duck, shot down by his cousin brother Devdatta. Devdatta claimed the Duck as was shot down by him. Siddhartha refused to give it. The case was taken to the old man. The old man said the bird belonged to him who saved and not to him who tried to kill it. Siddhartha cleaned the wound of the Duck, applied medicines and made strong and then lety in the Sky Save the duck

Siddhartha saved the duck, not because he believed in religion but because of his love for all. It is for this reason Pragyaparamita says, when Bodhisattvas act, they act not as religion or anti-religion. They do good things to all by their very nature. As such they don't call themselves to belong to any religion. They do not call themselves even Buddha or Buddhist. They are free from all sorts of religions. They are the men who are free from all sorts of fear nor do they wish any personal gain. They have full control over their mind and never deter from their duties towards mankind. They love all mankind and have compassion towards all who are in trouble and find out ways and means to liberate them from their miserable life

Lord Buddha told Shubhuti, only he shall be able to implement Pragyaparamita, who shall not think of Dharma or Adharma (religion or irreligion) (chapter 10 PP 325 of Pragyaparamita, a Nepal Bhasa edition written and published by the late Pandit Jog Muni Bajracharya) as such Pragyaparamita religion or irreligion teaches man's duty towards all mankind without any discrimination or communal or racial feelings. Buddha while teaching Pragyaparamita told Shubhuti, 'Shubhuti! I am not preaching any religion. Religion has no shape and color. Do not do anything simply because I have or had told you the thing or simply because it has been written in holy scriptures. But test it by all means as a goldsmith tests and when proved correct, you be your own light and then implement it. Hence Lord Buddha did not want to bind people in a narrow circle of any religion, whether it be even Buddhism. A man with a perfect knowledge whether he be a Hindu Muslim, Christian or he of any race or community is Buddha himself. Nobody has had any religious ritual to make Siddhartha, the Gautam Buddha. He was called Buddha because he had a high knowledge. Lord Buddha said, "This body of mine is not Buddha. He who knows me by my physic doesn't know me. Only he knows me who knows my thoughts. Any man who is full of knowledge is Buddha

himself.” Similarly nobody christened Christ as Christ by his work. But these days a man is known as Buddhist after some religious rituals. Similarly a man is a Christian after he is christened. Such religious ritual creates sectarian religion, whether one may put into practice the teaching of Buddha or any other Philosophy. A Hindu is made not by the teaching of ancient sages or Shree Krishna's Philosophy. One is made a Hindu by a Bramin who himself has a little concern with teachings of Geeta or Upanishads etc. So are different people with different religions, which bind them in a narrow circle and forbid them to have a broad knowledge.

Lord Buddha had warned that in future, the people under Bodhisatwo, living behind this Pragyaparamita, the root of all knowledge, will hold the branches in search of bigger knowledge. This is also an obstacle or ("Mar" "Karma") which leads? them to the wrong course. They run after the same formula. They run after their own salvation or peace. This is also a "Mar" "Karma" or obstacle on the path of full knowledge.

In the 9th Chapter of Pragyaparamita, Lord Buddha says, "The essence of this Pragyaparamita is to serve mankind for their welfare and happiness, to eliminate all sorts of miseries and troubles of this world, to eliminate hate or envy towards others." Bodhisattwas and Mahasatwas are not inferior Buddhas. Only a perfect man who dedicates his life in the service of mankind is known as Bodhisatwa-Mahasatwo. They do not call themselves Buddhas or belonging to any other religion. They have no selfish motive in their works. Their only concern is to serve as many mankind as possible, to make their life happy and they have full compassion towards all. And always wishing to know "Samyak Sambuddha". Sam means equal, aka "oneness". The man who has the knowledge that all men are equal and who sees in them oneness in Samyak Sambuddha. Such a man is ever engaged in the upliftment of mankind, he is ever full of love and compassion towards mankind, ever friendly towards all, never envious of anybody and ever happy at prosperity of others. These men are Samyak Sambuddha and in genuine sense they are Bodhisatwa-Mahasatwo. This is a very difficult conception. Though Geeta is a different branch of Philosophy, Shree Krishna, too, stresses on the oneness of mankind.

This is the greatest Dharma, without any conception of any religion, it is for this reason that Lord Buddha had said, there is no Dharma and at the same time he said there is Dharma in the same way that there is no Dharma.

When Siddhartha Gautam saved the Duck, he did it not as a part of Dharma, yet is a real piece of Dharma which Siddhartha did neither as Dharma nor as Adharma (neither as religious duty nor as irreligious duty).

Slaughtering animals, sometimes even men, is considered to be part of various religions. But in essence every Dharma teaches Ahimsa. Every religion whether it be a Hindu Yoga or Buddhist Panchsheel or Bible of Christians has taken Ahimsa or non violence as a part of religion. Mommhad in the Quran, "I have not sacrificed any animal to Allah, What I have done is my full faith in Allah ". But every Sect engages in slaughtering and when

quarrels grow they begin to slay even innocent children and old men and women. Not to speak of love and compassion, their intense hate towards others makes them blind and incites them to engage in massacre to engage in mankind. It is how superstition works. How religious fanaticism works? And no wonder if Lord Buddha called such Sectarian religion as childish ignorance or as Lenin calls it an opium. A great man does not need a religion. He is rather free of all religions and his mind is ever pure and clean like the Sky. He is a friend to all. He needs no Puja or prayer to God. For him all men are God themselves. If God can be found inside a man-made Mosque or Temple or Church, why not a God be found inside the hut of a man created by God himself? Shree Krishna says, "the greatest devotee is he who is ever engaged in the welfare of mankind without discrimination".

But there is no limit to human welfare. To feed a hungry man, to give a piece of cloth to the naked and build a public-inn for the stay of the poor is also a welfare to humanity. To build a school or hospital or a clinic is another type of welfare to humanity. To build an orphanage or a shelter for the old is also welfare to humanity. These acts are not negated where there is nothing for the poor. But to limit one's work to such type of human welfare is also a Mar, Karma or an obstacle on the path of developing oneself to Bodhisatwo. It is like limiting one's character to a Panchsheel. These are not the ultimate goals of Prayan Paramaita. Pragyaparamita doesn't want a man to entangle oneself in small works at the cost of building a new society where man or woman is the master of this world. What is needed is to uproot the causes of all these miseries and problems of mankind and make man or woman the master of their destiny.

So that nobody shall have to live at the grace or gift of somebody, so that their lives are secured and everybody gets equal chance for their physical, mental, intellectual, ideological development. There shall be nobody who begs alms and nobody to give alms and think himself a greatest religious man or woman. The task of Bodhisatwo and Mahasatwo are very difficult and dangerous tasks. Changing the whole society and building the new one is always full of danger and the path is not strewn with roses but laid of thorns. But Bodhisatwos and Mahasatwos are never afraid of difficulties and dangers. They will have to face on the road. Bodhisatwos-Mahasatwos protect mankind at all cost and become the most dependable persons and become the light and an Island for mankind. When furious waves of the Ocean raise all around it is the Island that saves. So when mankind is in trouble they become an Island for the people and lead the people to liberation. They do not show the path of liberation or salvation after death. They deliver liberation from all the worldly miseries and problems in the very human life. Such people are the Bodhisatwas Mahasatwas – the Samyak Sambuddha. Bodhisatwas and Mahasatwas are never after their own personal salvation. The Bodhisatwas-Manasatwas, who have the knowledge of Samyak Sambuddha, do not think there is another world after salvation or that this world and salvation are two different things. They shall not think of salvation or no salvation. It is all the same for them and their only goal is (Pragyaparamita, 5th Chapter) to create a happy-world for all mankind. This is Manjustumer's message to mankind. This is Pragyaparamita's message to mankind. Manjushree doesn't preach a sectarian religion. There is no Manjushree sect. He stands for the mankind. He is the man of the world and the man of all ages and his concern is not about the

race or community, He is concerned with the fate and happiness of world mankind of all ages. Pragyaparamita is the light he has given to the world mankind.

Pragyaparamita doesn't teach us to be passive simply because everything is Zero. Pragyaramita teaches us not to get attached even to Zero Theory. In the 20th Chapter of Asta Shaharsika Pragyaparamita when Shubhuti asked Lord Buddha, how to understand Sunyata or Zero? And how to practice this "Sunyata." Gautam Buddha representing the spirit of Pragyaparamita said, "He who puts into practice the lessons of Pragyaparamita must understand the "Sunyata Samadhi." Samadhi is the concentration of mind. Sunyata Samadhi means concentration of mind on Sunyata (zero). Of course here Zero doesn't mean "0". It means emptiness as the sky but in reality it doesn't exist.

Gautam Buddha says one should not remain passive and idle on the plea that everything is "Sunya." Zero is nothing when kept passive or inactive. But the same Zero when it becomes active creates marvels. It can make one into ten and the more Zero is added the more power it will gain. So the man who remains idle and passive with the conception that everything is Zero, is ruined. But the same man with Zero conception can do marvels when he becomes active and when he devotes his life for the upliftment of mankind, for changing the whole society and build a new one where every human being lives a happy life with no tears in his or her eyes, with no heads bent down, and friendly to all. Gautam Buddha says, "It is not the time to stay idle on the plea that everything is zero and naught.

Bodhisatwas are those who have found the truth not as a constant truth but as the truth in motion, the ever changing truth. Thus, he becomes the most up to date thinker and originator of new thinking and new principles able to solve the problems of mankind at that time. Of course the center of the thinking would be men and their happiness and money. When money becomes the center of thinking, the corruption begins. It is not that a man whose center of thinking would be men, will not think of national development. Whose center of thinking becomes money, then he instead of thinking country and countrymen will think of himself and turn himself into the most corrupt man.

Buddhisatwas do not think that they are Buddhists, nor anti Buddhists. They are never attached to a narrow circle of the same religion. They pervade everywhere. For him there are the religious bars to confine him in a narrow circle. They are perfect human beings full of love and compassion towards mankind whoever he may be, in whatever condition he may be. He never thinks of himself but always thinks of all mankind.

In this sense, Marx may be called a Bodhisatwo. It is not a religion that makes a man Bodhisatwo and Mahasatwo, but his inner development and his dedication to mankind make him Badhisatwo and Mahasatwo. Pragyaparamita doesn't oppose a man earning his own labor, but Pragyaparamita opposes attachment to wealth. Wealth may come, wealth may go but he will never deviate from the right course for fear of losing the property. Non attachment does not mean negligence. A negligent man will never attempt to work and develop but a man who is not attached, works and earns but not at the cost of comfort or happiness of other

people, through exploitation, oppression or corruption. Nor will he ever go mad if by any unavoidable circumstances he loses his property or wealth and for that reason his whole family undergoes unthinkable sufferings. He will easily sacrifice his all when there is wealth, he will put it into proper use. Karl Marx has set an example in this regard. Many other revolutionaries have also done so. Hence non attachment doesn't mean that he must be "Bhiksku." *Pragyaparamita doesn't deny property well earned.* But property earned by unfair means becomes a symbol of crime. One is not expected to throw away even one's coin's cloth in the name of non attachment. Hence disattachment means not throwing away or negligence of everything. It Doesn't mean poverty, physical weakness, or a lonely life. One can be wealthy, a strong man, a most learned man, a leader, a politician, a statesman, the most popular man and what not.

Pragyaparamita teaches a man to be a good householder or he may leave his house to serve mankind and do any evil for us. Of course Bodhisatwo- Mahasatwo use their all for the upliftment of their countries, for mankind and their happiness. There are such people not only inside Buddhist circles but outside it also. Generally great men are never attached to anything, even a religion.

Pragyaparamita teaches us not to get attached to Pragyam Paramita also and teaches us to keep our mind free and clear as the Sky and test things by all means even as the goldsmith tests gold before he accepts it and then decides by oneself by becoming light of one's own self.

Everything changes, as such the method of Dharma too changes and one must be able to see things in change and not remain ossified at same stage and turn oneself into a dogmatist.

Pragyaparamita stresses upon, "Samyak Sambuddha". What is Samyak Sambuddita? Samyak is sama plus eka. Sama means equal and eka means oneness. Samyak means equal and one. This means all human beings are the same and equal beings and they are one and the same. This knowledge makes the man Sambuddha. Sombodha means he who knows that all are equal human beings. Neither one is superior or inferior to the others. I think this way Pragyaparamatia comes very close to Marx and Marxism and the followers of Marxism. This knowledge of equality and oneness makes a man Buddha. Without this knowledge there is no meaning or use of "Sunyata and in the present day world. Marx suffered all and the followers of Marxism are facing every sort of difficulties not for their own self but for the upliftment of the whole mankind.

He who denies Marxism can rarely understand the meaning of Samyak Sambudda and as such shall always avoid his duty towards suffering mankind, the poverty stricken mankind. If a man is really a Bodhisatwo-Mahasatwo, he will not close his eyes at the suffering of mankind. In present day society a man who believes in some religion gives some alms and distributes some clothes or feeds them a nice food for a day or two and arranges feeding poor-a limited numbers of people, which shall never solve the problems of mankind.

Pragyaparamita says he who doesn't engage himself in solving the problems of human society and engages himself in such petty works, are waylaid peoples. It is not a question of a handful or a few hundreds of or few thousands or even a few millions of poverty stricken mankind. Millions of poor people may die of hunger and yet millions and millions of poverty stricken people will appear in this world so long as the system of exploitation and operation will not be uprooted from this world and all mankind irrespective of their cast, creed or nationalities be befriended living as brothers in this world each helping the others.

Such society can't be formed only getting by heart the Pragyaparamita; even if millions of Bodhisatwas-Mahasatwas work in their own way as it is being practiced today. The Paramita- immense love and compassion towards mankind shall take shape only when Bodhisatwas and Mahasatwas shall not deny the teaching of Marx, Lenin and other revolutionary leaders, who have practically shaped a new world even they have made some mistakes, we must correct the mistakes and remove the weaknesses. But are not to be denounced for their weaknesses even as the Moon, which gives us pleasant light though it has some dark spots.

As Pragyaparamita teaches, everything changes constantly Marxist Leninist methods too change naturally but the spirit shall ever be there even as the spirit of Pragyaparamita in spite of the fact that this philosophy too is as old as thousands of years. In real sense; Marxism is the modern form of Pragyaparamita which practically fulfills the task of Pragyaparamita

Examples may be had from those communist countries which uphold the cause of Marxism, of course Marxism is not a dogma but a guide to the action. Dialectical materialism believes in change. As such the methods may be changed as suitable to the concrete situation of the country. Whatever method be taken the central idea of communist system is to serve the interest of whole society irrespective of cast creed or sex

The solutions of health and education problems along with the Guarantee of jobs, food, residence and clothing of democratic republic of Korea and the Martyrs' village Phudung Sanghai of Peoples Republic of China are glaring examples how communist countries solve the problem of the people in their respective countries. Of course communist countries have some weaknesses but these weaknesses will be eliminated gradually so long as Marxism prevails in those countries and the leaders are sincere to the cause of people.

Samyak Sambuddha

Samyak Sambodhi is the philosophic knowledge and one's outlook, which considers mankind one and the same with no difference or discrimination. For them they have not to die for salvation or "nirvana". They have achieved salvation in this very world. For those who are equipped with deep insight of things there is no difference between this world and the after world where somebody thinks that they would get salvation or nirvana after death. For those who have no deep knowledge they do not get salvation even after their death.

As such Pragyaparamita means the deep philosophy which is to be implemented for the service of mankind and their upliftment by eliminating all sorts of their miseries and difficulties to give them a happy life.

Karl Marx had said, "Philosophers hitherto interpreted the world out the question is to change it." He said, this world must be changed and can be changed: with Marx was not satisfied with only interpreting the world. He wanted to change it, i.e. he wanted to implement the philosophy he had given.

So in those ancient days Manjushree was not satisfied only by giving a high Philosophy. He wanted to implement it. Hence the need for the suitable ways and means to implement it successfully to make the life of mankind happy.

So there stands a big mark how? The first lesson Gautam Buddha taught was five simple principles

- a. Not to steal
- b. Not to speak a lie
- c. Not to kill
- d. Not to engage oneself in immoral relation
- e. Not to take the toxic drinks

The five principles are found in the so-called Hindu religion too, i.e at the first step of "Ashtanga Yoga" (eight components of Yoga). Ashtanga Yoga with some variations of the five principles (a), (b) and (c) are the same, 4th one in Yoga a stress is given in Celibacy instead of loose clause of having no immoral relation, and in the 5th points, instead of denying toxic drinks, Yoga stresses on not to take from anybody anything for nothing, i.e an evasived income (aparigraha).

In the Bible we find that out of the five principles of Gautam Buddha (a), (b), (c) and (d) are put in the same order and in the fifth one instead of not taking toxic drinks, the Bible stresses on respecting the parents.

In one way or the Quran also stresses on these things, though not in the same order, these things are found in the scattered form in the Quran at different places. A question stands before us, is there any country in this world where the five or seven principles are upheld in practice?

Some people highly influenced by religious guidance may be upholding the principles, but not all the people under anyone of the above mentioned religion.

The Quran says, "Give the poor their due". The Quran says, "Tax the rich to feed the poor. There is no doubt about the religious belief of the people in general. People may give some alms, the rich might have been taxed to feed the poor. Yet we find many many wretched and poor people among the Muslim community. We find liars, thieves, murderers, immorals and drunkards among people of all sorts of religion.

Buddhism also could not uproot the social evils. One Angulimala was transformed, but there are thousands of Angulimala in the World and in those countries whose state religion itself is Buddhism. There are thieves, pickpockets, robbers, murderers, liars, men and women suffering from AIDS and drunkards and druggists. No amount of Buddhism could correct them. So under Christianity or Hindus and among Muslims too. I am not against the teachings of holy scriptures of religion but the problem is that of upholding the cause and scriptures of those teachings and finding out ways and means of solving the problems. I think, the spirit of the teachings must be caught hold up and the words. Catching words makes a man dogmatist, catching the spirit makes a man creative. The words of a time though useful at that time become obsolete as the time passes.

Gautam Buddha said, "Love the slaves". In the slave society it was useful but today there is no slave society. Where to search slaves to love them and feed them well? An old man had a cat, which used to climb upon his shoulders whenever he found his master sitting. As such he used to tell his sons to confine the cat in a room till worship of God was finished lest the cat would come upon his shoulders while he was worshipping God. The old man died and the cat died too. Now the sons of the old man did not find the cat to confine in a room till they worshipped, every one of them brought a cat from somewhere, confined them in a room and then worshipped. Was it the spirit of the old man? No, but the dogmatists always take everything word by word and go against the spirit of the teachings. They grow superstitious.

In the present day there are no slaves. But there are workers, poor and landless peasants and the unemployed, the aged, the orphans and the disabled whose condition is worse than that of a slave. But the present day Buddhist priests have very little time to think of these people. They feed a handful of poor people, distribute rugs to them and they are busy in building temples and chaityas, the golden image of Lord Buddha to worship him. Is it for this that Buddha preached Buddhism? Though I am writing here only about Buddha and Buddhism, this is only an example and so are the cases in all religions. The spirit is gone, only the bark remains. Is it enough if some people do not speak lies, do not steal, do not kill, are not immoral, are not corrupt, do not take toxics, and respect parents? If some percentage of people absorb the five principles and others are of immoral character, lies, steal, kill, pickpockets, drunkard or druggist and keep their parents starved and neglected. Are then the aims of Buddha's teaching of the five principles, Yoga, Yama, and Bible's five principles and Quran's teachings fulfilled? I do not think their goal is fulfilled.

As per such teachings of the great men, the Paigambar or Christ or Saints, though an essential part of correcting mankind, the teaching alone is not sufficient. They have given Pragyan but the problem of Paramita remains. How to eliminate thievery, how to uproot lying, How to stop murdering dacoits, How to make people of strong morality and uncorruptive characters?

Gautam Buddha teaches, mind makes a man Buddha and mind makes a man devil. Correct, but how to develop a man's mind? Teachings, studying and good companions can

play their role to a certain extent. Once Arjun and Shree Krishna had a discussion on how a man becomes a thief. Arjun said, "It depends upon man's characters". Krishna said, "No! It depends on the circumstances of a man." Nobody could decide it simply by discussion. As such Krishna led Arjun to a store room which was full of very many tasty eatables. Krishna made Arjun vow that they will eat together when Krishna returns. Krishna went out pretending that he had a piece of work. But Krishna did not return for days. Arjun felt so hungry that he could not resist and began to eat eatables by himself from the store. Immediately Krishna returned and asked Arjun why he broke his vow. Thus Krishna proved that it is the circumstances that make a man a thief, a dacoit, a murderer, a corrupt and an immoral person. Karl Marx pointed out in his philosophy dialectical material was not the consciousness of man that determines his social existence but it is his social existence that determines his consciousness. As a child I had seen some thieves beaten by the police in the market with their feet apart as far as possible and asked a thief why he stole? The thief said, I stole because my wife wanted a sari, for the purchase of which he had no money as he was unemployed. His poverty made him a thief. While in jail I asked two dacoits what would they do after their release? One said, "I shall establish some shop and do business" but at the same time he added. "I have no money for starting the shop, I shall engage myself in one another dacoit once for the capital" He had already been in jail for 20 years. He did not want to come back to jail again. But with no means for his livelihood he wanted to start a shop. For this, he wanted some capital and for this alone he had engaged himself in dacoity at least once. I asked another dacoit, who was also going to be released soon. What he would do after release. He said, "I have nowhere to go, no village, no family, no relative" and said I don't know where to go and what to do." Even Dacoit wants to correct himself but there is no way for them. I have heard of very many rich merchants and feudal lords who keep dacoits and use them in dacoity. The property looted goes to the coffers of the feudal and the Merchants and if arrested the poor man goes to jail and in the case of murder, the man is hanged. But no amount of hanging and jailing eliminate the problem of thievery, robbery and murdering.

Very many young men engage themselves in smuggling drugs. They do it for their livelihood, while the huge profit goes to the rich man in the background whom nobody knows. If arrested the poor man is hanged. His poverty forces him to do such work at the risk of their life. But the main person is safe. In such circumstances hundreds of men may be hanged, but the act of smuggling of heroin shall continue.

A girl in Hongkong wanted to purchase a motorcycle. As she had no means, she engaged in smuggling heroin and was arrested and hanged. Will all these punishments eliminate the social evils, unless we go to the root cause of these social evils?

Pragyan makes a man conscious but Paramita stresses on the ways and means of putting them into practice. The knowledge is useless unless it is put into practice

Social evils can be uprooted only by transforming the whole society. Individual problems can be tackled individually, but social problems must be tackled socially. Gautam

Buddha could transform the dangerous murderer "Angulimala into an "Arhat," in a very high order in Buddhist society.

Thus, Gautam Buddha was successful in transforming a hard-core murderer like "Angulimala and his disciple could change the cruel Ashoka into Ashoka, the great. Some Kings too became Buddhists. But that did not change the whole society. The whole society may be Buddhist but the social evils have persisted in the Buddhist society too. There are thieves, liars, murderers, people of lustful character and drunkards and druggists even in those countries where Buddhism rule.

So long as there shall remain a faudel society or bourgeois capitalist society, a money centered society no amount of Buddhism or any other religion shall solve the social evils. It is only in a man centered society that such evils can be uprooted and build a peaceful human society where there is no danger of thieves, pickpockets, murgerers, immorals and corrupt people Hence the need of Paramita along with Pragyan. As Mahamanjushree taught, everything changes, as the methods of solving problems must also be changed

How to do it? Is the question mark before us to find out the ways and means without any prejudice to anybody, may make us easy to find a correct solution.

Gautam Buddha told his disciples. "This body of mine is not Buddha, the knowledge in me makes me a Buddha. He who knows me by my physical appearance doesn't know me. Only he who knows my teachings, knows me" He said anybody full of knowledge is Buddha himself. Gautam Buddha told his disciples that Buddha is born not only inside Buddhist circle, they are born outside Buddhist circle, too. Among the non Buddhists, too.

So long as the whole masses are not educated, so long as the children are not brought up in healthy and incorruptible atmosphere, so long as the jobs are secured for the working people-mental or physical workers, so long as the old people feel their life secured under the system, so long as the sick get proper care during illness and so long as the people feel their life secured under a system, the social evil cannot be uprooted. The ways and means to establish such a system is Paramita-ways and means of implementing Pragyan. The highest Pragya is Samyak Sambudhha that man is the highest creature and that they are all equal and one and it is man who can do anything if only they do it unitedly.

To build a healthy society, a healthy ideology based on healthy philosophy is equally essential. Every man is guided in his action by the philosophy he upholds. Every society has its social consciousness based on some philosophy. If philosophy is Pragyan, the political and economic system is the Paramita. To implement Philosophy, a political and economic system suitable for the philosophy is needed. As it is said man's unconsciousness depends upon the society he lives. It is also said politics is the essence of the economic system and economics is the extended form of politics. One cannot escape from politics it he wants to do something for the society. There is saying in Sanskrit, "सर्वे धर्मा राजनिती प्रविष्टा" "Every religion is controlled by politics. In the Asura regime sacrificing men in the fire was Dharma. During the

height of Feudalism and slant society the burning of wives, beautiful maids, slaves, horses, big pots of wine etc. was a part of religion

In a Bourgeois society - feudal as well as capitalist exploitation of man by man their oppression and then amass wealth and make a temple with a part of the wealth thus earned becomes a part of religion. Suppress and exploit mankind and then pray to God, worship him, then the man becomes a man of religion. Exploit thousands and thousands and thus create thousands of poverty striking people then feed a handful of men and give warm clothes to a few hundred people, he becomes a very pious man. Here God also is depicted as a bribe seeker the seeker of his own comfort and servitude. But where a genuine Pragyaparamita prevails we find no such God, who wants his own praise, his own worship, so God is happy if all men are happy. The story of "Bali Raja" also indicates this very path, Shree Krishna says, he is the greatest devotee of God who dedicates his life in service of mankind (**सर्व लोक हिते रता**). Thus for genuine religion, for genuine happiness of mankind for uprooting the social evils, the negative aspect of the religion, we must create a new society when man is the master of the society, Where everything is done for man and everything is done by man. Because as Krishna says in Shreemad Bhagwad Geeta, God neither gives happiness nor misery to mankind. And man himself is the friend and greatest enemy of himself.

Let's build a new society where man is the master of his own fortune want to uproot the social evils and fulfill the wishes of Manjushree, the wishes of Gautam Buddha, or Shree Krishna and various great men of divine characters. This part of Paramita we have to fulfill to put into practice of the Pragyaparamita

Maha Manjushree on Religion

Maha Manjushree - Manjushree the great had brought forward the philosophy of Pragyaparamita. It is not a passive Philosophy of idle men. It is an active Philosophy Philosophy that is to be put into action even as Marxism Pragyaparamita is a combination of two words carrying different meanings Pragyaparamita means deep knowledge, a knowledge which makes clear the essence of things. According to Maha Manjushree such knowledge is not to be getting them by heart what has been written in his holy book. Or on the base of what has or had been said or taught by some great guru or gurus. As everything changes constantly the situations and the social problems too change and the method of tackling problems too changes. For example, at Gautam Buddha's time there was a slave society. Gautam Buddha said free the slaves. Now there is no slave society. What to do then? Should slaves be created by capturing the backward or poor people and making them slaves and love them? Buddha's immense love and compassion to mankind makes him take stand in favor of the downtrodden slaves. There are not slaves now but there are poor and landless Peasants, the rural and urban proletariat and the downtrodden who have nothing to depend upon for their livelihood.

There are labourers, who labour hard but live half starved. Ever hungry, naked and homeless and who can't have any medicine when they fall ill. If anybody has love and compassion for mankind, we have to search not for a slave but we have to see and find those who are living miserable lives. The pictures of human problems change by the passing of time and as such we have to change the method of tackling their problems too. In The Quran it is said, "Give the poor their due" "Tax the rich to feed the poor. This is very near to social democracy. But sometimes even social democratic methods fail. In times of recession industries are closed and they appear more and more jobless and poor in the street. Now whom to tax to feed the growing number of poverty stricken people? Only when everybody's job is guaranteed and at the same time strong state sectors exist in a county then only the problem of poverty is uprooted and the disabled, the old men, the orphans, the widows etc- can be helped properly and their life too can be secure and happy. Thus situations change and the method of uplifting mankind also change. The spirit of the Quran remains, but the outer details change. These are simple examples but problems don't belong only to some particular religion, it is an all pervading human problem concerned to all religions. Now if we get by heart only what is written in a holy book and do not think hard to go to the essence of things and find out new shapes of problems and new methods of tackling them. We shall not be able to serve mankind and make their life happy as the spirit in the holy book or the teaching. Every religion wants it and the Quran wants it, too. Or sometimes it is very difficult to catch the spirit of the holy books. But it is easy to get by heart what is taught in holy books and in the name of religion to observe some formal things, go to the temple, pray to God and worship him while neglecting a man's duty towards mankind and the society. There is no religion but a deformation of religion and as Buddha said, become simply an example of childish foolishness

In Hindu mythology, there is a story of King Bali. It is said "Hom or sacrifice of grains and fruits, Ghee ec. if sacrificed in a sacred fire, and then feed the "Brahmins and grant them gratis whatever they demand, is one of the most pious deeds and such deeds will send a man to heaven" King Ball used to fulfill this duty regularly everyday Once a dwarf came and asked Ball to grant him 3 steps of land ea small piece of land, Bali's priests said, "What are you demanding, such petty things? You demand more le, Durbars, acres and acres of land, gold, silvers and sufficient wealth. The dwarf Brahmin stuck to his petty demand and said I do not need more King Bali agreed to grant 3 steps of land it is said in the mythology the Brahmin became so big that he covered the whole earth and the heaven by his two steps and there was no place to put the third step, swarms of the other poor people also came there and wanted 3 steps of land. Bali had already given in alms, all the lands he possessed to the Brahmins, his priests, and he could not give the three steps of land to the poor Brahmin. The dwarf Brahmin then put his 3rd step on the head of the King and sent him to hell instead of heaven" This is an example how dogmatism in religion leads a man to wrong belief. Bali was doing everything as said in the scripts, but at the cost of poor people who had no land even to lie down peacefully and King Bali instead of going to heaven, was sent to hell

Every conservative religion, without broad thinking and unconcerned with humanity, leads a man to hell and not to heaven.

It is the conservatism and blind attachment to one or the other religions that men in the name of religion makes hell of this Earth, instead of making it a heaven. Jesus Christ wanted to establish the Kingdom of heaven on this earth. But most of the Christians who go to Church everyday and pray to Christ are not concerned with Christ's idea of turning this earth into heaven. Generous rich people may build a hospital and school but the main power of the government representing them has been turned into imperialists and monopoly capitalists who instead of making this earth a heaven have turned this earth into a hell upholding cause of exploitations and oppressions

Hitherto there are religious wars, crusades, communal fights in the name of religion pouring hell upon mankind and never get they united to uplift mankind though every religion vows to make human life happy. They get themselves bound within a narrow cell of a particular religion. Instead of making their mind broad and love the mankind of the whole world their mind is narrowed inside a narrow small circle.

It is for this reason that Maha Manjushree never preached religion nor founded some cult or sect. He gave philosophy and he said not to get attached to any religion, and not to get attached blindly even to Pragyaparamita. The philosophy he had imparted with the charge of time, even what Pragyaparamita wanted change. What is needed is to grasp the things, use one's brain and act. Manjushree says there is no shape and color of Dharma. As water is shapeless so religion too is shapeless. Gautam Buddha while teaching Pragyaparamita to his disciples says addressing Subhuti, "I am not preaching religion. It has no shape. Don't get attached to any religion. Keep your mind free and clear. Do not accept or adopt things simply because it has been written in holy script or simply because great teacher has said it so." Gautam Buddha said, "Do not accept anything simply because it was told by me. Gautam said, "Test everything as a Goldsmith tests gold by various ways and means before you adopt it. After testing by all means when it is found incorrect then you decide the thing by yourself being the light of your ownself.

He who has grasped Pragyaparamita is neither concerned with religion nor irreligion. He is neither anti religion, nor pro-religion. His mind is open and free and he is ever habituated to do good to mankind and the universe. He does anything in his mind it never occurs in his mind whether he is doing some good deed. He does it naturally as he breathes without seeing there or not. In this world generally men are divided into theist and atheist, those who believe in God and religion and those who are not concerned with the idea whether there is god or not and as such whether there is some religion or not. It is very theist and religious. He will go to the temples, churches and pray and worship god and hope that everything will be done by god. He depends on god for everything. When he sees a poor man suffering from disease and hunger, he will say, "Oh! He is a sinner" It is because of his sin that he is suffering. He will advise the man to pray to God and worship him and will assure him that everything will be alright soon if only he believes on god. If he is kind he will throw some rupees or give a piece of cloth and then goes on his own way. There are pious men who feed some poor men, distribute some clothes and warm rugs to a few or if he be very rich,

even one rug each to some hundred old man of Bhikkhus of Pandits, worship the god or images of some defied personalities and gods. These are such religious men sacrifice even men to appease the gods. In older days savage people sacrificed men to the Sun in the name of their religion. There were such systems as to take pills of stools of so called godly men before one dies so that he goes to heaven directly. I think these are very easy tasks to be done in the name of religion

But he who has grasped Pragyaparamita is never satisfied by feeding a few persons, by clothing a few hundred persons or by distribution of rugs and warm clothes to a few hundred persons. His mind doesn't rest in peace till the problem of the whole mankind is solved. There is no limit of how far he will go. His whole life dedicated for the upliftment of mankind as a whole with no discrimination of race or sex. He does this not in the name of religion of theism nor in the name of anti-religion or atheism. He does not know, nor is concerned with the idea of whether his actions are theist, atheist, religious and irreligious. He knows that he should dedicate himself in the task of ameliorating the condition of mankind by all means, in all ways come what way in his path. Hence, Pragyaparamita says there is no religion or concrete formulas of Drama, yet there is Dharma, i.e. duty towards human and society. But he who has grasped the essence of Pragyaparamita will not do this as a religion but because of his love and compassion to mankind and it may extend even to animals and birds. He who has grasped Pragyaparamita neither sees Dharma nor Adharma but he will march on with his dedication to mankind and uplift them from all troubles. Surely this would be difficult tasks sometimes, demanding the sacrifice of one's wealth and the happiness of his or her and that of his own. He will have to face evil forces on the way that are determined to destroy him, jail him, and sometimes even execute him. But a brave man who knows the essence of things never shrinks from his duty towards mankind and to society. Generally a truth wins and such men emerge victorious and ultimately succeed in destroying the evil forces and build a new society where every man lives a happy and secure life. Those Bhodhsawas and Mahasawas who are determined to give happiness and to love mankind, will have to face very many difficulties in life, which for them shall pass as light feathers. As Marx said at one place, he wants to do good to mankind never feels the burden of difficulties. Great men think alike Mahamanjushree teaches mankind to do good to mankind habitually not in the name of religion, nor in the name of religion, neither as a Theist nor as an Atheist. He doesn't do it with a wish to go to heaven or to get nirvana or salvation or no salvation it's all the same for him. Bodhisawas and Mahasawas do it not as a Buddha or non Buddhist. They have already raised themselves above all sorts of religion. They are not attached to any religion. They do it as a human being not as a man of the religion or that religion.

Gautam Buddha while explaining the essence of Pragyaparamita to Shariputra Mugadyan tells him that Bodhisawas and Mahasawas shall not think of even Buddhist religion. "Asht Sahasrika Pragyaparamita in Newari language written and published by Late Pandit Jog Muni Bajracharya of Nepal, PP 326 T 12th and 13th line" Gautam Buddha said at some other place, there are Buddhas among the Buddhists and there are Buddhas among the non Buddhists too. Buddhism is not a sect though today some are taking it as a Sect or belonging to a race or cast. Gautam Buddha says, "My body is not Buddha, he who is full

knowledge is a Buddha." We may call such a man as Buddha, a sage or a Muni. Gautam Buddha is known as Shakya Muni (Sage) also. Hence the quality of a man not a Sect. In page 431-432 of the above mentioned Pragyaparamita, Gautam Buddha said to Shubhuti, "The Bodhisatwas and Mahasatwas are the performers of very very difficult task always doing good to the people to bring happiness to mankind as their heart is always full of love and compassion to mankind and they understand well the principle of Samyak Sambodhi." (The principle of oneness with all mankind and equality and always ready to protect the mankind). People go to him for protection and get united with him. He always works as a light to all mankind and gives leadership to the people and works unflinchingly whatever may be the danger and obstacle that may come on his path. Having the knowledge of Samyak Sambodhi, he becomes the protector and liberator of mankind from all sorts of miseries and for this, marches forward like a hero. Thus the Bodhisatwas and Mahasatwas become the protector of mankind.

No wonder that Mahamanjushree, the Adhi Buddha is depicted always with a book on his left side and a sword, bows and arrows on his right side. Nepali artists always depict him with a fierce Sword in his right hand ready to strike (the evil forces) for the protection of mankind. Thus Manjushree represents the balance between material forces and the spiritual force, the most human philosophy.

Thus, Pragyaparamita which began with "Sunyabad" teaches us why and how to serve mankind without attaching oneself to any religion or even to Sunya. As Krishna says in Shreemad Bhagwad Geeta, even learned man fall on illusion as to what is right and what is wrong as to what is Dharma (Virtue) and What is irreligion or Adharma. Generally people engage themselves in Adharma in the name of Dharma and shirk from their duties to mankind in the fear of being irreligious and communal riots. What is it? Dharma or Adharma? Is it the way of protecting Dharma by massacring innocent people in the name of protecting religion? As such Krishna also said, "Give up all sorts of religion and know "Me." Here Krishna means by "Me" not Krishna alone, but the common "Me" which is in everybody." Krishna says, "He who can see himself in others and others in himself or herself, finds that God is always with him wherever he may go. But the essence of religion is forgotten and instead of loving mankind, massacre them simply because they do not belong to a sect - a religious narrow circle. No, wonder that Gautam Buddha while teaching Pragyaparamita says the formal or sectarian religion is a childish foolishness.

Religion versus Dharma

Dharma is a Sanskrit word and religion an English word. Generally the words are translated to each other as if they carry the same meaning. I think their meanings are quite different. Dharma is spiritual idea related to men's character and behaviour his outlook towards mankind, towards society, towards the world whereas religion has nothing to do with all these things. It is a formality towards Gods, temples, mosques etc. Of course some moral lessons, some code of conduct and social manners are attached to each religion.

If a man doesn't go to a temple, mosque or church, he is considered to be an Atheist, an irreligious man. A Hindu is considered to be a religious man if he consigns sacrifices grains, ghee, fruits in a sacred fire as if he goes to the temple, prays and worships the God or Gods. There is no concern whether he is a truthful man or a liar, whether he is a thief or a pickpocket or whether he is a dacoit or murderer. He may neglect old parents, break the hands of others for nothing, massacre the innocent in communal fights, exploit and oppress and create miserable lives for others. Yet he is a man of religion.

But Dharma has different meanings. He may or may not go to a temple, if he is a truthful man, a kind hearted man and benevolent and helps the needy and feeds the poor, respects his parents, takes care of the children, the weak and disable and fulfills his duty towards man and the society. He is known as Dharmatma a man of virtue A Yogi doesn't go to the temple or worships God or Gods, but he is not considered to be atheist or a Dharmless man.

In all religions the formality of going to the temples, churches, mosques must be regular to become a religious man It doesn't matter if he neglects his old parents, the children, the weak and disabled. So long as he visits temples, churches, mosques he is not known as an atheist. He is an atheist and a man of religion.

But Dharma has no concern with theism or atheism. Dharma is concerned with whether a man does his duty towards mankind, towards human society and world and whether he loves mankind and has compassion to all mankind with no discrimination of caste, creed or sex.

What is known as Hinduism, Buddhism or Sikhism have a common origin. The origin being the Rishis of ancient days. Manjushree as well as the Rishis of ancient days never preached a religion like Hindu, Buddha, or Sikh. Buddha is known as Buddha as he is considered to be a man full of all sorts of knowledge Gautam Buddha is known as Gautam Muni also. So it is concerned with knowledge and not Sect

But each has checked out a Sect for itself and none is upholding the cause of the Rishis, Lord Buddha, Shree Krishna or Manjushree, too.

Their teachings are not for the narrow circle of people. The teachings are for all mankind. As science does not belong to a Sect, so are their teachings. Of them some believe in God and some others do not. Kapil Muni doesn't believe in God but he is not considered to be an atheist or a man without Dharma. Dharma is all embracing.

To kill a man whether he is a Hindu, Muslim, Sikh or Christian is Adharma. To leave the men in starvation while one has his fill is Adharma. If a Hindu neglects Muslim child or an old man of some other religions, he is not considered Dharmatma. But he may be considered to be a religious man.

There is a story about Shiva. People or generally the Hindus and Buddhists too think that they would go to Kailash, the abode of Lord Shiva by worshipping Shiva and they do so. Once on a day of Shivaratri thousands and thousands of men were going to Shiva Mandir/with pure water and offerings to Shiva's temple. Mahadev (Shiva himself) and Parvati (Spouse of Shiva) saw the crowds of devotees going to Shiva's temple then Parvati asked Shiva, "I see so many devotees, but we find a very few people come to Kailash after their death." Mahadev did not reply anything but dressed Parvati in rags and led her towards the crowd and Shiva lied down by the side of the road as a sick man while Parvati as a poor old woman serving the sick man. They demanded water to the sick, was red and son and unable to go to the water spring.

Nobody gave them water, as the water they brought was for the Lord Shiva the temple. When the crowd dispersed Shiva took his own form and went with Parvati Shiva asked Parvati, "Did you realize how very devoted they are towards me - Lord Shiva? Shiva told Parvati, "They don't know who Shiva is and as such they do not come to Kailash after their death." There is no doubt that the men crowds going to Shiva's temples are men of religion but they can not be said to be men of Dharma. They see God in the images of temples, massique ar churches but they do not see in men or women, whether he be Hindu Muslim or Christtien on Buddhist."

Lord Krishna tells Arjun, his friend, the greatest devotee, is he who is ever engaged in the service of mankind.

This secret is not a part of religion, but it is the essence of Charma

Hence, when Marx said "Religion is an opium, he was not preaching against Dharma; he was not encouraging a man to be Adharmi, immoral and corrupt." Marx gave his whole life for the upliftment of the downtrodden and exploited and found out the ways and means to get mankind liberated from oppression and exploitation and inhuman treatment of the exploiters. He showed them the path to become the master of their own country and their own destiny. As is said in the Astasharshika Pragyaparamita, "Those who march forward for the service of mankind, to make life of mankind happy, have love and compassion to the sufferings and face difficult life. They are Bodhisatwas and Manasatiwos.

Marx doesn't claim any such title, he has not done all these things facing all sorts of difficulties to go to heaven or get salvation or gain a little of Bodhisatwos but his love and compassion to mankind made him suffer all sorts of miseries and difficulties. Such men are considered to be brave and real Bodhisatwo, by Pragyaparmita. Unknowing of the condition of Marx, his friend Mayers wrote letter to Marx that he did not understand this world and hence he was suffering from all those difficulties and poverty. As such Mayers advised Marx to change his pen, i.e. to write in such a way that the poor and exploited be pleased and at the same the exploiters and oppressors be not hostile towards him. He knew why mankind was suffering, it is he who came to the conclusion that working people are so poor and miserable because they get rid of the means of production. They are economically exploited and physically suppressed. Marx awoke them, showed them the path for change the society so that the working people, the downtrodden, become the master of their own countries and their

destiny. It is this thing which the exploiters and oppressors are deadly opposed to Marx, in search of his personal happiness would have to stop his pen and stop writing against all these evils, oppressions and exploitations and write as an opportunist to please both sides.

Marx replied the letter after two years, "Mayers! You advised me to change my pen. I would have done so had I been born as an ox. But born as a man I can not change my pen to save my skin and bone, while the whole masses of people are suffering in dire poverty". Marx suffered throughout his whole life, sacrificed his own health and the health of his family, sacrificed his personal happiness and the happiness of his family. His only son died for lack of medicine. He was driven away time and again from his residence as he was not able to pay the rent in time. All his belongings were auctioned to pay off the debts to the shopkeepers. His wife was sleeping on cemented ground without even a mat with her sick child. But Marx and his wife did not deter and stood for the cause of the downtrodden and poor people.

Thanks to Marx, today there are many countries where working people are the master of their own countries and their own destiny. Of course, the struggle is not yet over. It is going on still though exploiters and their agents cry that Marxism has failed, it is sure and certain that the day would come when poverty is wiped out and everybody shall live a happy life by taking the teaching of Marx as guideline.

What is Marx? Is he an "Adharmi" (A man without virtue) No, he is not concerned with Dharma or Adharma, religion or irreligion, he tried to liberate mankind from poverty and oppression. Gautam Buddha says in the 10th Chapter of Astrasaharsika, "When one does not see Dharma or Adharma while doing his or her duty or service to mankind then he will put Pragyaparamita in practice. Marx has never seen "Pragyaparamita" yet his activities fully take with the ideas represented by Pragyaparamita and he is no less than a Bodhisatwa or Mahasatwo. Pragyaparamita teaches a man not to get attached to any religion and keep the mind free. Marx is such a man. "Sectarian religion is childish foolishness" says Gautam Buddha. Krishna in Shreemad Bhagwad Geeta advises his friend Arjun to cast off all sorts of religion and know "Me", the common "Me" which is in every human being. So the greatest Dharma is to serve mankind and not blind faith on any particular religion.

Manjushree and Gautam Buddha and other Buddhas and Bodhisatwos never preached religion or blind faith, but taught mankind to serve the interest of mankind and work for their upliftment and work for making their life happy.

But religion is always based on blind faith and superstitions. For the barbarians human sacrifice was an essential part of their religion. In the name of religion and blind faith to go to heaven with her husband and the master, the wife, along with the slaves, the horses and big pots of wine, was burnt, along with dead man. In the blind faith of religion, some people used to take the pills made by mixing the feces of the so called living Buddha, the so called Sambodha in their mouth before they died with the hope that if he died this way he would directly go to heaven. Those who did not believe such things, their noses were cut, ears teared, hands cut off eyes gouged out, bamboo spikes driven under their fingernails, their

knee caps removed and thrown over a precipice with a rock tied to their chests. One wonders whether these are the teachings of Lord Buddha. Did he ever give his feces to his disciples for eating so that they might go to heaven? Did Buddha teach to rule over the people this way? Buddha rather preached for an excellent rule so that nobody shall have any tears in their eyes. But when the wrong idea is put in the brain of man, it works more strongly than an Opium and they instead of going to heaven go to hell. Yet they won't be able to give up the wrong idea even as opium, by the druggists.

Krishna divides "Dharma" into three categories

- 1 Sattwo-based on truth,
- 2 Raja-covered with dust and
3. Tama-based on ignorance and darkness

Thus everything that is done in the name of Dharma or religion is not a virtuous deed. That which is done with some awareness, knowledge for the good of mankind is "Satwo Dharma" which leads him higher and higher. That which is done for name and fame and with selfish motive for some achievement i.e. with a wish to go to heaven even for salvation is Raja Dharma. The Dharma or religion covered with dust and dirt and it takes the form of religion such Dharma is showy Dharma and not a Dharma but religion. Then comes the lowest Dharma, which is done in ignorance the Dharma, which is based on blind faith and superstition, the Dharma which is done without thinking, the Dharma leading to communal wars, massacre of innocent people in the name of saving Dharma, the Dharma feeding the pills of feces and torturing people is Tama Dharma, the Dharma leading to darkness and hell. And it is not Dharma but it can be a part of religion, Krishna advised Arjuna to rise above all the three stages and do one's duty to mankind and their social upliftment and change Krishna says that the greatest devotee is he who is constantly engaged in the upliftment of mankind ('Sarva loka hite rata'). "Sarva = all, Loka = People, Hite = for upliftment and Rata = engaged. This is surely a Dharma, but not a part of religion Manjushree, Lord Krishna and Lord Buddha teach mankind such Dharma which has no boundary.

Dharma Nairatmya (non-self)

Gautam Buddha said, "Subhuti! I am not preaching any religion to you. There is nothing that so much of doing this thing will give you so much "Dharma" or religion. As such do not do anything simply because it was told by me or because it is written in any holy script. Whatever it may be, you first test the things or idea by various means even as the Goldsmith tests gold before accepting it. After testing it this way if it is found correct and helpful for the upliftment of mankind, then you decide what is to be done by becoming light of your own-self. Krishna says, "Greatest God is in the heart of man or woman." Krishna in Shreemad Bhagawad Geeta says, "Even great learned men are in confusion about what

should be done and what should not be done (kimu karma kina karmeti kawoyo, pyatra mohita) Krishna says, "Give up sorts of religion and depend upon "Me" or know "Me." Here "Me" does not mean Krishna as an individual. What he meant by "Me" is the common "Me" which everybody says. "I" is a common domination for all mankind. Everybody says, it is "I" or "Me" he says, "A Yogi forgets the difference between "You" and "Me." Krishna says, he who can see himself in others and others in himself, he shall never perish and God will always be with him. Krishna says, "God resides in the heart of men."

But the religious people of these days do not see God in the heart of men, they see "Him" in a Temple, a Mosque or Church of God can be found in a Chun Mosque or Temple, why can't he be found in man's heart? But a priest doesn't agree to this idea because if this idea spreads, the sources of income of the priest will be closed and it is they who teach people such a religion which is dependent upon superstition and blind faith. Those who do not believe in superstition or have blind faith are considered to be atheists. But Manjushree Lord Buddha or Lord Krishna don't believe in superstition of blind faith. The priests create sect of their followers and make one Sect fight with another Sect and innocent people are massacred in the fight. These religions are based on blind faith and imagination in South America the Barbarian people used to sacrifice men to god "Sun" to appease him in common sense, do "Sun" god get pleased by seeing a man's head cut off before him? But the Barbarians believed it. Those who did not believe most probably they would have been finished severely as irreligious

The Ahsuras of Ashiriyas used to attack on the habitats of other people, slay them and those who couldn't escape, were caught and chained as slaves. They were put in a line standing with their heads down and then cut them all one by one by their Khadga or (Sword). Sometimes they were made to stand in a line and the heads were smashed one by one by their clubs by the Ashuras. And Thousands of others were sacrificed by cutting their heads to be consigned to a sacrificial fire which was kept burning all the time. Such were the Dharma in ancient days.

In Tibet, Men were buried alive under the foundations of a Temple or an important building. Red pills of feces of living Buddhas were put in the mouth of the dying man with the belief that he would directly go to heaven if he died with the pills in his mouth. Mounds and mounds of Ghee were burnt day and night before the image of Lord Buddha, and temples of gold are made for his image, while Tibetan people were kept starved and clad in rags and they slept in the open on the pebbles. Was this the lessons taught by Lord Buddha? He renounced his all, his Royal Palace and walked barefoot for the upliftment of mankind, but it is in his name that golden temples are made, boys are sacrificed and kept inside a stupa in Tibet Gautam Buddha would have revolted against such a religion had Buddha himself been living in those days, under the Dalai Lama reign. Wonderfully enough he is known living Buddha, Samboda is quite contrary to Buddha's teachings, quite contrary the Manjushree's teachings. There are such inhuman customs not only in Tibetan religion but in other religions, too

Hence the religious superstitions, blind faith and dogmatism are the most harmful part of religion and as Gautam Buddha told Subhuti, one must not get attached to any religion he must keep his mind free. This is the essence of Pragyaparamita's teachings. Pragyaparamita teaches not to have blind faith in Pragyaparamita also. Because in that case he can be misled even in the name of Pragyaparamita. Pragyaparamita says, "everything is constantly changing as such religion, to go be changing and there is nothing to get attached forever. Hence Pragyaparamita teaches to keep the mind free, scientifically analyse the things. After testing or analysing if something or an idea proved correct to drive by oneself by becoming one's own light and devote one's life for the welfare and upliftment of mankind and remain ever busy on "good works". (Sad krit gamito) he does these things not in the hope of going to heaven after death or to get salvation or Nirvana after death. He habitually does good things to mankind without anything expectations in their mind.

Manjushree or Gautam Buddha or Pragyaparamita wants to develop everybody to become Bodhisatwo-Mahasatwo. Gautam Buddha says, one cannot have real knowledge by the teachings of a single Buddha. Gautam Buddha says, it is for this reason the Bodhisatwos-Mahasatwos learn from hundreds of thousands of Buddhas.

A question comes where from the hundreds and thousands of "Buddha would come? Gautam Buddha when his disciples, wanted to give him the title of All knowings" refused to accept the title and said, "There might have been greater Buddhas than myself in the past and there may have tom greater Buddhas than burmmysself in future." And such Buddhas may be born within Buddhist circle or outside the Buddhist circle. Buddha will not appear in this world as a "Buddha" alone. Sometimes he may appear as a mischievous man, sometimes he may be born as a woman, sometimes he may be born as kings and rulers, residents Leaders and Politicians. Sometimes he may appear from a gambling den or a brothel: Nobody can say where a great man is born and in what form or from where he will emerge as Buddha. Jesus Christ was born before his mother got married. That did not prevent Jesus forms a Christ. Shiva was born, nobody can say where and how, and who his parents were. Thus great men from Shiva down to Mahamanjushree and from Mahamanjushree down to Shree Krishna and Gautam Budhha and then to Christ or Mohamad and then to Marx are all great leamed men who devoted their all for mankind and they are all Buddhas-the learned and all knowing wise men. Then only we shall be able to count hundreds of thousands of Buddhas in this world. The great scientists, the great poets, the great literatures and all constitute Buddhas. Let us take Einstein. Can ever the knowledge of a Bodhisatwo be complete without knowing Einstein theory of relativity? The scientists of today have been able to see the inner core of an atom and even to theyinner core of light. Titus we have to learn from them all to gain real knowledge of the Universe.

We have to learn from them all while keeping our mind unattached to anything or anybody and yet free to think and come to the conclusion by ourselves to find out the correct path formankind.

Gautam Buddha puts forth five main qualities of Buddha:-

- a. The best character or behaviour
- b. Best outlook - Outlook towards oneself and outlook towards the world.
- C. Full knowledge
- d. Best capacity to instruct others
- e. The best capacity to teach and people

For a Bodhisatwo-Mahasatwo, there is no Boundary of cast, creed or nation or boundary of religion, circle. He doesn't belong to any particular region or religions. As such Bodhisattvas and Mahasatwos do not claim themselves to belong even to Buddhism. They are above all religions, generally people think, Bodhisatwos, Mahasatwos as Buddhists. No it is wrong they do not get attached to any religion like a fly in honey. They are free from all religions, their mind is free

Bodhisatwos-Mahasatwos do not confine themselves to Buddhism or any other religion. They are above all religions and they learn from all and they come to their own conclusion and use their knowledge to the best service of mankind Bodhisatwos-Mahasatwos can be born in any cast or nation or country or in any dress. Dresses do not differentiate a Bodhisattva from others. They do not belong to a community, a particular religion.

Buddha says, "There is not a single religion which makes a man habitually benevolent to all mankind. As such their concern is not with a religion but their concern is with the truth. They are neither Buddhist, nor Hindu, nor Christian nor Islamic. They do not want to confine themselves inside a narrow circle. They are great men who look at all mankind as their equal, as their own self. They never have any envy or hatred towards people, anybody. They are equally friendly to all, love all and have compassion to all whatever cast, creed or religion may the man belong to. He himself never claims to belong to this or that religion but he does not hate others simply because he belongs to a particular religion. A man is not judged by a religion he belongs to, but by his attitude towards mankind.

The mind of Bodhisatwo-Mahasatwo is ever free and is the anything and it is his free mind unbound by a ratron orele that can lead the man the correct path for constant developherd of the society of the country. In Pragyaparamita, Pragyam doesn't means simple knowledge. The knowledge is not prejudiced or already affiliated to some particular idea. The knowledge wicks unattached and free from all formatties and clear and clean live the Sky is "Pragyan."

To get oneself devoted to the upliftment of marivind by living aside a sorts of formfalities of religion is "Pragyan Gautam Buddha says "On Shubhus Buddhism also is a

"Dharma", non thuddhism also is a "Dharma", if there is truth in it shows the path of service to mankind. A man full of "Pragya" never works with the same communal or racial feeling in his mind. He loves all and has a feeling of friendliness with all and if a man is in distress he will leave no stone unturned for relieving him from distress, if need be by bringing political and social revolution in the country. A Bodhisattva Mahasattva even uses his sword and arms in case he has to face the evil forces.

When Gautam Buddha renounced the world he had four determinations:-

- a. Protect all mankind
- b. Not to get attached to any worldly things
- c. Learn all kinds of knowledges
- d. To achieve full "Pragya"

Gautam Buddha says, "It is mind which makes a man 'Rakshasa'-the devil and it is mind which makes a man 'Buddha'. Hence he pleads for the purity of mind. A Buddha is not born, he develops himself to Buddhahood by his own efforts. Buddha was not born 'Buddha' when he was born, he was simply a kind hearted young boy-Siddhartha Gautam. It is after a long process that he became Buddha. The same man is not born again and again after death. Buddha himself will never come back to this world. As such there is no living Buddha. A man full of knowledge or Pragya, who devotes his whole life for the upliftment of mankind is 'Buddha'. He is not the re-incarnation of Gautam Buddha. Gautam Buddha himself does not believe in reincarnation. When his disciples asked him where the man goes after death, Buddha instead of answering directly, posed a new question, "Where does the lamp go when it is extinguished? The same lamp does not return as its re-incarnation, but a new lamp can be burnt, sometimes with brighter light."

It is very easy to observe the formalities of religion, but it is very difficult to fulfill the responsibility towards mankind. It is very difficult to dedicate one's life for the upliftment of mankind, to guarantee food, clothes, shelter, medical treatment, education and build a new society where nobody shall have to shed tears of misery. We have to uproot the causes of misery of all mankind. It is better to arrange old age pensions to the aged than giving alms to a handful of poverty-stricken old men. It is better to guarantee work to the able bodied, than to give alms to a handful of poverty stricken people.

Hence, "Dharma Naraitmya" doesn't mean a license to do whatever one likes. It means that one should devote whole life in the service of mankind. Giving alms doesn't solve the problems of mankind. We have to create a new society - where man shall have no need to beg alms for livelihood. The only effective means to guarantee happy life to mankind is to establish a new society where people become the master of their own country and master of their own destiny. A man who is imbued with the spirit of "Sadkita Gamitwo" (ever engaged

doing good to mankind) shall give his attention in such a political, economic and social change that shall make the people - including the working people - the master of their own destiny. Dharma Nairatyma shows us the path to lead mankind to a secured and happy life and it doesn't give a man a license to be corrupt and a scoundrel.

Living Buddha

Lord Buddha says to this disciple "Shubhuti", "This body of mine is not Buddha. He who knows me physically, this physical features of mine, does not know me." And he added, "Only he who knows my "Pragyan", the knowledge within me knows me. A question arises what is the "Pragyan?" Pragyan is the deep rooted knowledge about the Universe, its creation, the laws of the way how this universe is created, who created it or how was created, the relation of this world with the laws of Nature and either heavenly bodies. The relation of this Universe or the creator of the Universe with man - highest creation of nature. The whole character of man and the human-relation with each other and the objects and purpose of human life and the duties and responsibilities towards mankind, human society and the word Buddha has knowledge of all these things. And the knowledge of this changing world in its movement or the world in the process of constant change.

Pragyan is not knowledge obtained by heart from some teachings of some great teacher or holy spirit. It arises from the inner heart learnt by man from various sources and one's own experience and independent thinking. It is not a hackneyed formula or a Mantra, it has no definite shape or cover or formalities it is not attached to anything and is not based on some prejudice. It is a pure and independent idea and a clear, clean thinking (Sarba dharmamam prapancha unatthanam dwayanimitra vivikta i-yam Pragyan-paramita). Gautam Buddha says, "Only the teachings of Buddha is not Dharma, who so ever might have said anything if it is based on truth it becomes Dharma." "Oh Subhuti! Buddha's teaching also is Dharma and the teachings of others who are not Buddhists are also Dharma." All things based on pure knowledge is Dharma, if it can show mankind a correct path.

When his disciples wanted to offer the title of "Sarvagyan (Sarba = All gyan knowing, Sarvagyan - a man possessed all knowledge. Gautam Buddha refused to accept the title and said, "There might have been greater Buddhas than me in the past or there may have been other Buddhas greater than me in future. Knowledge is infinite." Gautam Buddha said to Shubhuti, "Buddha is not born always as a Buddhist. He may be born inside Buddhist Circle or outside Buddhist circle. He may be borne as any other person rather than Buddha. He may be born as a scoundrel. Angulimala was a dangerous murderer and a dacoit but Gautam Buddha turned him into an "Arhat" one of the highest order in Buddhism. Ashoka was the most cruel king but the teachings of Buddha turned him into "Ashoka, the Great." Buddha is born not only as a man but also as a woman. Sometimes Buddha is born as a King and all other times, he may be born as a politician and sometimes he may be the product of a brothel or gambling den. Here born doesn't mean being born from the womb of same mother, born means the emergence. Christ was born from Mary and nobody knows who his father

was. Yet Christ is Christ- a Buddha, a man of knowledge, who gave up his life for a cause with his burning desire to change this world into heaven. So was Shiva, the highest mythological deity of Hindus and Buddhists the God of gods. Nobody knows who his parents were. Nobody is concerned as to who gave birth to Angulimala but the concern is whether Angulimala remained a dacoit and murderer or he was changed and he emerged as an "Arhat". The question is not whether one was a gambler or the child of prostitute. The question is what he is today - the benefactor of mankind with love and compassion towards all human beings and possessed of Pragyana or a scoundrel and murderer even today. He may be a King, he may be a politician, a man or a woman. The question is not whether he has declared himself a Buddhist, the question whether he is a man full of Pragyana and whether his whole life is devoted for the upliftment of mankind or for the revolutionary change of the society so that a new society is born where everybody lives a happy life. The question is not whether he has shaved his hair dressed yellow or red, the question is whether he can lead the whole mankind along its right course, where there the future of mankind shall be with no tears in their eyes and very character of the men working with him or the people is changed into a humane character. He may do it as a political leader or a ruling king with his own type of dress. These days such men are found more in the political field than in other areas. It is the political leaders, determined for the cause of mankind to do away all their miseries, the exploitations and oppression upon man by man and make them the master of their own destiny, while they are nothing for their own life and stand as firm as the Himalayan Mountain. Manjushree ever stood for mankind with his word. Bow and arrows in his right hand with Pragyaparamita in his left hand. He was not a Bhikshu or he was not clad in red or yellow to belong to a Sect. He belonged to all mankind and worked for all mankind. He is known, among the Buddhists, as "Adi Buddha", though he himself doesn't believe in any sect. His life is as open as the Sky and belongs to all mankind as the Sun. Is the Sun a Buddhist or a Hindu, or a Mohamadan or Christian or a Jew? Everybody thinks of the Sun as his own and pays homage to him with equal respect.

Such are the great men who do not get confined to a sect. He belongs to all whatever be their sects.

Hence, there is no question that the same Gautam Buddha was born again and again or as the so-called Hindus believe that the same Vishnu is born again and again to save mankind. Had it been so, there would have been no "Rama" while "Parsuram" was living because the Hindus believe that the Parsurama was the sixth incarnation of Vishnu and Rama the seventh incarnation of the same Vishnu. Parsuram was living at the time of Rama and they had quarreled just after Rama had broken the Iron Bow of Shiva. Rama was born in a Kshatriya caste and Parsurama was born in a "Brahmanical Family" and he was totally against the Kshatriyas and wanted to eliminate the Kshatriyas. Parsuram was living even during the days of Shree Krishna, who is considered to be the eighth incarnation of Vishnu. Parsuram had high regard for Shree Krishna and he had given Krishna his "Sudarshan Chakra". And the sage Kapil is regarded as the 24th incarnation of Vishnu, while Kapil himself was born and lived before Shree Krishna, the eighth incarnation. How? The very concept of reincarnation of the same personality whether he be Buddha or Vishnu is wrong. Yes, of course great men may

be born again and again- not the same man but different men. Lenin was not the reincarnation of Marx. Marx was Marx, Lenin was Lenin-both Great men, who moved the whole world and brought revolutionary change as no great men have brought hitherto.

So the same Gautam Buddha shall not be born again and again but great men like Buddha may be born again and again sometimes as Buddha and at other time as a king or a political leader or somebody else and they are to be judged not by blind faith but by the Pragyan they held and the work they do for mankind we have to see whether they deal with people with equal love and compassion and with no discrimination even as the Sun does to all mankind. Buddha himself did not believe in rebirth. When Buddha was asked where a man goes after death. Buddha asked the disciple, "Where goes the light after its extinction"? It is not reborn, but a new lamp may be borne with better light, not always as the lamp of wick and oil or butter, but even as an electric lamp. So are the great men born to bring happiness to mankind.

But in Tibet, a re-incarnation is tested very easily. Boys who had been already tutored by his guardians are brought and asked about the articles possessed by the former Lama, a former Dalai Lama, or Panchen Lama or any other Lama. Already tutored there would be no difficulty in naming the articles if he was a clever and intelligent boy. It can be a test of the boy's intelligence and not the test whether he was Buddha in his previous life.

The question stands if he is a genuine Buddha, Is it the remembrance of his personal articles that make him a living Buddha or the through knowledge of Buddhist philosophy that was in his heart when he died. He must be knowing "Pragya" the teachings of "Pragyan Paramita' etc. Can the boy teach a line about "Pragyaparamita"? He is totally blind about the philosophy. Moreover his mode of life is not like that of Buddha. The character of the living Buddha is quite contrary to that of Gautam Buddha, who always stood for the welfare of mankind When Gautam Buddha left the Royal Palace renouncing the worldly affairs he had four determinations. They are 1) Protection of all mankind. 2) Renouncing all worldly pleasures, 3) Learning all kinds of knowledge and d) To achieve full Pragyan but what were the conditions of Tibetan people under the living Buddha's rule? Did Buddha ever preach to cut off the hands and legs of people or Did Buddha ever preach to gouge out the eyes of the serf and play with their skin, bury the living boys under the foundation while erecting a temple or some important building? The Tibetan people had to suffer the most cruel treatment in the hands of sub-owners under the rules of the Dalai Lama. Their miseries and poverty knew no bounds, they had to clad themselves in rag and red pills mixed with feces of Dalai Lama were kept in the mouth of a dying man with a blind-faith that he would go directly to heaven if he died with pill in his or her mouth. Blind faith to the extreme!

Is this the rule Gautam Buddha dreamed off? He pleaded for an excellent government where everybody lives a happy life, a life never with tears in their eyes. Was the Dalai Lama's rule of such a kind? One must read Israel Epstein's work "Ninth chapter of Tibet transformed to have a picture of Tibet under Dalai Lama's rule.

Who started the happy life of Tibetan people? Dalai Lama or the PLA led by the Communist Party of China who brought revolutionary change in Tibet and liberated Tibetan people from the clutches of the cruel serf-owners and made them the masters of their own destiny. In those olden days when Dalai Lama ruled over the country, every year during winter thousands and thousands of Tibetan people used to come to Nepal for begging not only for their own existence but also to be able to pay the serf owner, through begging. Since the liberation of Tibet, not a single Tibetan person has come to Nepal for begging. There is no need to Nepal beg now. They are now the master of their land, herds and industries and trades and are now enjoying more and more happy life as the time passes. The Communist government of China has brought a revolutionary transformation in their society. They are living a new life today.

If Buddha's political program is to make the life of people happy, then who is a living Buddha? Dalai Lama or the communist leaders who brought the revolutionary changes in the life of Tibetan people? Let us remember the Buddha's teaching that Buddha is not born only as a Buddha, he may be born even as a political leader. Certainly, some communist political leaders have brought the change. Hence, if we want to see the living Buddha, let us not search for a living Buddha in the Dalai Lama. These days living Buddhas are found among the most human leaders or leaders who love Tibetan people and have compassion towards them who feel Tibetan people's happiness as their own happiness.

It is under such leadership guided by the communist party of China that the Tibetan people we developing Tibet into a happy and prosperous country. Gone were the dark days when barbaric methods of tortures were used and the serf-owners had the rights to sleep with female serfs before she married her husband. Gone also are the days when the serfs had to work in the fields of the serf owners without getting any payment. Gone are the days when self-owners burned Tibetan boys under the foundations of temples and their buildings. Gone are the days when the child beggars of Tibet had to sleep on the streets of Lhasa and the Tibetan beggars under the open sky of Kathmandu valley.

Tibetan people are enjoying a completely new life with their living standard going higher and higher and the former serfs rather riding motorbikes and the young boys and girls attending schools, and singing and dancing in their leisure time. Who brought this happiness? Dalai Lama? No. Had Dalai Lama been a living Buddha he would have brought this happiness to Tibetan people. This new life had to be brought after uprooting the Dalai Lama even would not appreciate this change. He seems rather against this change.

Is it not enough proof that the Dalai Lama is not really a living Buddha? No amount of blind faith shall make him a living Buddha. Great men are born in various forms and the same Buddha is not born again and again. Buddha who had got salvation. "Nirvana" has gone to merge with the universal supreme power and he himself shall never return to this world. Those who have had "Nirvana" shall not have rebirth.

Living Buddha is not the reincarnation of the same Buddha, but the great men, who will emerge in Tibet again and again to make their life more and more happy.

Yoga and Manjushree and Shree Krishna

Manjushree is also known as "Yogi" in Wu Tai Shan mountain of Shan province of China, there is a Vihar dedicated to Manjushree. (Shu Xian Sha, Won Shu Phu Sha) In this Vihar as an important part of Buddhist philosophy, there is a center for Yoga. This place is one of the most important Buddhist religious centers for Tibetan, Mangolian and China etc. writes Satya Monan Joshi of Patan, Nepal, who stayed in China for six years and wrote Gautam Buddha too stresses on the importance of Yoga. He says, "Religion is a childish ignorance on the other hand he says, "He who doesn't know Yoga is a child" Shree Krishna in Mahabharat epic too stresses on "Yoga Krishna tells Arjuna before Mahabharata war. "Yogi is greater than mendicants, Yogis are greater than all knowing "Gyani" man, he is greater than who is engaged in all sorts of work. As such Krishna tells. 'Arjuna! Be a Yógi Arjuna says, "Oh Krishna, the Yoga which you have told me stands for equality of man communistic ideas, this I could not see because of my unstable mind." Krishna tells Arjuna that he who sees all others as his ownself in times of happiness or misery is the greatest Yogi in my opinion. Thus, Yoga stresses on the equality of man, as equal as your ownself. It is for this that Manjushree, while teaching Pragyaparamita says that one should face all sorts of miseries and difficulties while serving mankind and working for their upliftment. Krishna says, "God will always be with him who sees all men in him and sees his ownself in others". Thus, Yoga stresses on the equality of man but this is a very difficult task as Arjuna said to Krishna.

For a Yogi, everyone is as beloved as his own self. A Yogi has never a feeling of enmity towards anybody and is always friendly to all, loves all and has feelings of compassion to all. His broad outlook doesn't allow him to discriminate between man and man, between a man or a woman, between different casts, creeds or religious Sect. Everybody is equally dear to him. He will do his best for all and sacrifice his all for their cause, for the cause of all mankind.

A "Sanyasi or Bhikshu" renounces the world and becomes inactive concentrating by his whole attention on god. A Yogi also renounces his all but for the cause of mankind, for social upliftment and for him god resides in every man to dedicate his whole life for the cause of man in his devotion to the supreme god, which the Yogi believes resides in the heart of man and nowhere else. Shiva is known as "Yogeshwar" the lord of Yogis, he can renounce everything and renounce even his life to save the gods or ahcient people, while on the other hand he ever held "Trishul" in his hand to fight against the evil forces. Krishna ever lived a cheerful life even when he was surrounded by miseries and difficulties but he ever had "Sudarshan Chakra" to fight and finish the Ashuras, the cruel people. Manjushree means soft and pleasant. Manju means the soft and delicate part of the tip of a branch of a plant. Shree means who brings peace, prosperity and happiness to mankind. Hence Manjushree is said to be brighter than thousands of suns and softer than thousands of moons but he ever held a sword, bow and arrow, to fight the evil forces. Thus Yogis can renounce everything when the opportunity comes but they do it not for himself or herself but for mankind.

In Mahabharata epic the most important part is Shreemad Bhagwad Geeta: as Pragyaparamita Astasharshika is the teachings of Lord Buddha, to Shubhuti, so Shreemad Bhagwad Geeta is the teachings of Shri Krishna to Arjun -Krishna's friend just before the Mahabharat war. It is equally a high philosophy compact in 698 Slokas or couplets divided into 18 chapters. Yoga is the central theme of this Geeta and all through Krishna stresses on the equality of human beings and he tells Arjuna to be able to see his self in all human beings. He tells Arjun to see gods in all Human beings and devote his self for the service of mankind. Krishna says the greatest devotee (of god) is he who is always engaged in the service of mankind. For him there is no cast, creed a difference of religion or sex and he divides mankind into two categories:

(a) Those who are gentle and do not give any trouble to others and (b) those who are mischievous and troublesome and inflict troubles and miseries to others. He says he is born to destroy the mischief mongers and save mankind the gentle mankind Gautam Buddha is totally non-violent whereas Shree Krishna is violent as well as non-violent-violent on the mischief mongers and non-violent on all other mankind and even animals and birds. He addresses Arjun to be able to see good in bad things and bad things in good things Violence is bad, but the same violence is good when it is used on mischief mongers. Speaking the truth is good, but Krishna encourages Yudhistira, Arjun's brother to kill the leaders of mischief mongers Druyodhan's group in the war. Krishna addresses time and again to Arjuna to maintain and safeguard the poor (Daridran Bhara Kaunteya) (Kaunteya-Oh Arjuna! Give all round support Daridra-poor: Daridran to the poor). Krishna has immense love for mankind and all through his life he remained cheerful.

Thus, Yoga teaches mankind to see all as his ownself and love mankind Buddha believes in change of heart. While Krishna uses violence in a dialectical way to save mankind from the evil forces. Mahamanjushree too uses word on the Rakshayas while on the other hand he teaches to devote one's life in the service of mankind without any discrimination of sex, caste, creed or religious belief Rather, he addresses mankind not to get attached to any religion, not to get attached even to Pragyaramita blindly. According to him everything changes constantly. As such the problems of human beings too changes constantly. Hence, the method of solving the problems too changes. At last what does it mean to serve mankind? Serving mankind means helping them to solve their problems - the problems of hunger nakedness, lack of shelter, health, education etc. Better to solve them permanently by bringing revolutionary changing in society. When facism rules over a country viplent struggles become a necessity. In such circumstances both Manjushree and Shree Krishna do not deny violence. While all other times they love peace and happiness to mankind and the main theme of their teaching is to bring peace and happiness to mankind, to make them the master of their own destiny and they stand for universal love to mankind.

This is the essence of Yoga. Both Manjushree and Shree Krishna address to give up all sorts of religion and serve mankind Krishna in the last chapter of Geeta- Sloka 61-62 says when man shall be able to see God in man there shall be perpetual peace in this world. It is to

bring such peace that they are ever ready to fight against in-human evil forces. As such Shree Krishna who is known as Yogeshwar-the greatest Yogi - is depicted with his "Sudharshan Chakra" in his finger, Manjushree-Yogi- and teacher of Nepalese people depicted with Bow and Arrow and the sword. If there are not all three he is depicted at least with a sword ready to strike the evil forces. While Gautam Buddha stood for total non-violence, Manjushree and Shree Krishna used violence by judging things in a dialectical way. But all of them are Yogis- the theme of their teaching being the service of human beings, to establish a society where there shall be no tears in the eyes of mankind. Nay, their love extends even to animals and birds. Shree Krishna says, Pandit is he who sees with equal love to all whether he be the most learned humble Brahmin, a cow, an elephant, or a dog or a man of lowest caste. Full control of one's mind is another aspect of Yoga (Yoga Chitta Nirodha) Yoga means the control of mind Krishna s known as "Kama Vijaye - he who has conquered passion, Gautam Buddha says. "It you want to rule over others, you first rule over your mind. Controlling the mind is one of the most difficult tasks and Yogis alone shall have control over one's mind.

If these are spiritual aspects of Yoga, it has its physical aspect - to live a healthy life. He doesn't fall ill, nor does he become old so soon. He can live a full life of more than 100 years unless dies in some accident or other natural calamities According to Hindu or Buddhist mythology, the general life span of man is 120 years which a man can manage to live if he lives in the right way.

Yoga is divided into eight constituents. Yama, Niyama, Ashana, Pranayama, Pratyahara, Dharana, Dhyan and Samadhi.

1. Yama

The first constituent Yama. Yama also has five other principles.

i. Truthfulness

ii. Non-violence

iii. Non stealing

iv. Brahmacharya

V. Non acceptance of anything from anybody in gratis (aparigraha)

i), ii) and in Buddhist panchaseel and Bible. The first three principles are the same and in the same order.

iv) the fourth principle is Bharamacharya in Yoga, in Buddhism it is a bit loose and forbids only to have any undue relation with other sex save and except his or her own spouse.

This is for Grihasthas, householders. If one has to practice Yoga in Buddhism also one must live the life of Brahmacharya. No relation with the other sex, no loss of energy. This is unbroken Brahmacharya, there is Grihastha brahmacharya, Brahmacharya upheld by householders. Wife and husband relations are not banned but regulated. The relations being not for lust but for having healthy children. This relation is again stopped after 50. The earlier the better.

In the past, every great man was very very conservative in the question of sexual morality. The great revolutionary Lenin, who organized and let the Bolshevik revolution to success in October 1917 and established the first socialist country in the world and brought a historical change not only in Russia, but throughout the world, was equally conservative firm on the question of sex morality (Vide: Lenin's talk with Clara Zetkin) He was against loose relationships between man and woman. He stood for monogamous relations and that too not as philistine, but with full consciousness and self discipline that one should preserve one's vital energy even though one is married. Lenin says while discussing with Clara Zetkin that he never did three things his life a) smoking, b) drinking and c) running after girls. Lenin cited the examples of a youth, who was very brilliant and active and yet when he found the youth running after girls, Lenin lost hope of him and said, nothing can be expected from him now.

Mahatma Gandhi of India observed Brahmacharya from the age of 34. He already had four sons by that time. Anyway he strictly observed the rules of Brahmacharya from that age and he commanded the respect of the whole India. At the age of 80 and over, somebody asked him, when are you dying"? Gandhi used to say, "I shall live till I am 125 years. He had really a healthy and bright personality. Unfortunately, he was killed by a Hindu fanatic, Mahatma Gandhi's philosophy was based on Shreemad Bhagwad Geeta and as such he can be called a Yogi too, though he did not claim himself a Yogi. His love for mankind expanded beyond cast and creed. It was because he loved the Muslims equally. He was killed by the anti- Muslim fanatic. He stood for equal justice for all. He was an undisputed leader and the credit of success of Indian independence movement goes to him. Of course Jawaharlal Nehru was the architect of India's economic development.

Mahatma Gandhi stood for the development of rural industries to keep men equal and unexploited and was opposed to big machineries. Here Jawaharlal Nehru differed with him and Nehru stressed on industrial development and he was a Fabian socialist.

Anyway Brahmacharya gave immense power to Mahatma Gandhi and controlled even Nehru, a highly capable man. Of course Nehru can be called lax in this respect He was a widower, who did not marry again. A beautiful lady of Europe who was so much impressed with Nehru, once said that she could not dissuade Nehru's heart and she said Nehru had a heart of stone.

v) There is some difference in the fifth point. Yogis deny taking anything in gratis. In Buddhist five principles "Panchsheel", it is replaced by another principle i.e. not to take any

drinks and drugs. Whereas in the Bible even this principle is replaced by another principle, "Respect the parents."

Yogis neither ever drink nor disrespect parents.

2. Niyama

The second constituent Niyama, Niyama also has five other principles.

a. Saucha: Cleanliness

b. Santosha: To be content with what one gets in a proper way

c. Tapa: Determined actions. Not to deter from right course in all circumstances come what may

d. Swadhyayan Self-Study

e. Iswar Pranidhana: Search for god

ii) Let us be clear about Santosha. Santosha may make a man idle. When one is content with what he has already, he may not attempt for progress. On the other hand if one is Asantosh, dissatisfied at all circumstances, he may be covetous and turn himself into a devil, who is not satisfied with whatever he may get and then misappropriate national property, sell the interest of one's own country and exploit and oppress others.

To get idle and not to do meritorious work is not the teaching of Yoga. Not to try or work for more and more development and get idle is considered to be of Tamoguna, which leads to darkness and ruin (13th sloka of 14 chapters of Shreemad Bhagwad Geeta). On the other hand to think that I got this much today and I shall get this much more in future, I killed this enemy today and I shall kill furthermore, I am the supreme god and I am here to enjoy my life, I am the powerful man and happy man, shall lead a man to hell. This way Yoga teaches neither to be covetous: nor to get idle, but to live an active life for development and prosperity of mankind and not for selfish-end. This is Santosha.

iii) Tapa: Hard and determined work for one's own physical, mental and intellectual development and dedicate all these development for the prosperity and progress of the society or country.

iv) Self-study: University degrees should not be the limit of studies. Study must continue throughout the whole life. There is no limit of knowledge. One must set aside some period of time to study and gain newer and newer knowledge in as many subjects as possible

or as deeper as possible in some subjects. Of course apart from study one must be able to bring out new thinkings too.

v) Iswar-Pranidhana: In this world man is divided into theist and atheist. Those who believe in God and those who do not believe in God. Those who believe in god think that prayer and worship God all the sins will be like ghee by the fire. Such people get license to oppress and exploit people. Those who do not believe in god also shall get this license as there is nobody to punish him for all his sinful activities. Both can treat a man as talking animal-oppress him, exploit him and use him or her misusing their power.

There are very many great men who do not believe in god and yet serve mankind. Kapil Muni in Hindu mythology is such a sage. Karl Marx and many more communist leaders are such great men in the modern world. Even those who believe in god have become such great men. Paigambar Mohammad is another great man. He has immense faith in God and in the name of God he wants that man should love man as the highest creation of God.

As such the question is not whether one believes in God or not, but the question is whether one works with aid centered motive or for the welfare of whicle human beings. Yogis see God in man and the things in this world. But at the same time Yoga teaches not to depend upon even god. Shree Krishna, the greatest Yogi says to Arjuna his friend (Geeta Sloka 14-15, Chapter 5) God has not created any act or actor nor the result of action what is being done in natural process. God does not commit sin to anybody, nor virtue to anybody, when a man's consciousness (Gyana) or covered by unconsciousness (Agyana) he gets himself or herself in the illusion that everything is being done by God.

Krishna says (Sloka 18) to deal with everything equally with no discrimination. By sloka 19 Krishan says further, he who is in equanimity (or communism) shall win everything, even this world.

Let us clear it more by a small story of Shree Krishna Krishna was once going through a Jungle of Mathura, India, in an intense hot season. He asked his friends, "In this world is life most useful or successful?" Nobody could reply. Then Krishna says to his friends, "The life of these trees are the most useful or successful (Sarthak)," then he explained further, "When the tree grows, it gives shed to mankind, it gives fruits and flowers to mankind. When it grows old, the tree becomes wood and again serves in various ways as furniture as fire etc. At last it serves mankind as ash, which is again equally useful to mankind."

This way he gives the example that serving mankind throughout one's life is the most successful life.

The question is not what he got for himself or herself, but the question is what he gave to his world and mankind in his life.

The tree neither praises nor worships God. It only serves mankind. As such one the may worship, or not, the god, if if one serves humanity, his life is the most successful.

As such is Yoga Ishwar Pranidhana doesn't mean searching for God and then worshipping him, but to realise God god in man and devote one's life for the cause of mankind.

3. Asana

The third constituent is Asana, the body posture for carrying our certain spiritual fulfilment or for physical indurance.

This is light physical exercise which has its effect on nerves, glands, brain and other vital parts of of the body. It doesn't make a man an athlete, Wrestler or robust but keeps him healthy. It has 84 poses and must be practiced very accurately under an expert teacher.

4. Pranayam

It is a breathing exercise that keeps the nerves healthy. This also must be done under an expert teacher.

5. Dharana

Concentration of mind on a thing, say flower or an image etc. to form a concept.

6. Dhyam – Meditation

Meditation seems to be simple. But it also can/affect a man's health. A gentle man who practices it begins to develop swings of his body - and is able to recover his normal state of health only after prolonged practice of Pranayam.

7) Samadhi – Deeper concentration

All these things Asana down to Samadhi must be practised very consciously under an expert teacher. If these are done properly these are of great value for our mental and intellectual development and keep the mind free from all sorts of evil thinking. Samadhi means the ability to see all men as equals as his own self.

Such a man cannot harm others for self interest, can never be corrupt or immoral. The world is safe in the hands of such a Yogi. It is for this reason that Manjushree, Shree Krishna, (the eight incarnation of Lord Vishnu according to Hindu mythology- a man born in jail of Mathura, India some 2700 years ago on some 8th Century B.C.) and lord Buddha all stressed for Yoga casting aside all sorts of religions.

Yoga doesn't teach to renounce worldly affairs as illusion but teaches to fulfill one's duty towards self, towards one's family, towards mankind and the society selflessly and undeterred come what may. It teaches politicians to work selflessly for the cause of mankind and human-society and the ruler to rule the people free of self-interests. It doesn't allow a

ruler to discriminate between his wife and ordinary women in all his dealings, except in his personal relation. Lord Buddha says, "ruler must control his own mind first and then only he will be able to control the people The people and the country are safe even under such a ruler and his country will become heaven in this world."

Manjushree, Shree Krishna and Marx

What Manjushree wanted, what Shree Krishna advocated and what Marx worked for is one and the same thing. But no religious teachers, no bourgeois ideologists want to accept this idea. They have one plea or the other against Marx.

They say, Marxism is an atheist theory. It respects no god or religion. All through the Pragyaparamita and Manjushree or Gautam Buddha or other Buddhas do not mention god. So far as the question of religion is concerned Pragyaparamita says not to get attached to any religion, because as everything is changed constantly, so religion too is bound to change constantly and there is no such thing as religion. While teaching Pragyaparamita Gautam Buddha says, "Do not get yourself attached to any religion. Do not do anything simply because it is written in a holy script or a great teacher has said it. Do not do anything simply because I have told you the thing. Keep your mind free and clean, analyse things and test it as a Goldsmith tests gold by all means before accepting it. When it will be proved correct after testing it by various means then decide it by yourself by becoming the light of your own self."

Krishna too says in Shreemad Bhagwad Geeta, "Even great learned men are in illusion about what should be done and what should not be done." Sloka 16th Chapter 4 and then Shree Krishna again says, "He who sees what should be done among and what should not be done, and what should not be done among what should be done, is really a wise man and he shall always do right things." Sloka 18th Chapter 4. Krishna says, "God resides at the heart of every man and He moves the whole world as if mounted in a machine". "Surrender before this God who is in everybody's heart and you will get perpetual peace". Sloka 61-62, Chapter 18th, and then says, "You give up all sorts of religion and surrender to "Me" the common "Me" which is in everybody and you will be relieved of sins." To know that "I" or "Me" which is common in all mankind is the essence of Geeta and Krishna says, "He who sees everybody with equal love and is constantly engaged for the upliftment of all mankind became God himself." Sloka 4 chapter 12. "Samyak Sambuddha carries the same meaning in its essence."

A question arises naturally who is a virtuous man? The so called religious man or Marx who devoted his whole life and sacrificed all-the health and happiness not only of his own, but that of the whole family, faced starvation and dire poverty for the cause of mankind and showed the downtrodden path of liberation from the clutches of the oppressors and exploiters and becoming the master of their own destiny and lead a happy life.

What is religion? Is it only to pray and worship God? Does God himself want us to go on praying and worshipping him throughout the day and night? Not to speak of God, but even

any great man or an ordinary man will be bored God if crowds of people come daily to them and sing loud songs of prayers to them or even worship them throughout the whole day and night, throughout months and years. Such religion as Gautam Buddha says is simple childish ignorance. Such Dharma, Shree Krishna says, is Tarmo Dharma leading to hell. Every great man teaches us to serve mankind and not God himself. As Krishna says. God is in the heart of mankind. This god we forget and we get to Churches and Temples and pray and worship- an easy task. When man feels that God resides in the heart of man, then responsibility becomes very big, which is a very difficult task.

"Serve mankind and give them happiness is a common principle of all religions. Serve the statue of God, or even pray to the unseen and unimaginable God or Allah, Not so difficult. A few minutes of prayer and the task is over. If one has a billion rupees, spend some millions in the name of god to build a temple or church, the responsibility is over.

But if we go to the real essence of religion and engage ourselves in the service of mankind, one will have to struggle against every sort of injustice done to mankind. We will have to struggle against oppressors and exploiters and face all sorts of troubles created by them. Every religion says, "speak the truth" A very difficult task, because speaking the truth may cost one's self interest, Solve the problem of poverty of all mankind, definitely a difficult task. Liberate mankind from exploitation that is more difficult. Arrange medicine for all the sick people. Impossible under a faudel or bourgeois system. This way, may be, we will have to antagonise the exploiters and the powerful. Hence it is better to forget them all and then go to the temple or church once a week and pray and worship there. Our religious duty is over, and we are considered to be a very very religious men. And sometimes if need be, instigate communal quarrel, massacre the people who are outside the circle of your own religious sect. A brave man he will be considered a martyr who sacrificed his or her life for god 's sake. God fights against Allaha, and Allaha fights against God, god fights against "Ishwar". Are these various gods who have created the world? Allaha has created Muslims and not others; so god has created other people and not muslims and for them God resides in temples and not in mosques. Allaha resides in mosques and not in temples or churches. In the eyes of Hindu fanatics god resides in temples and churches and not in mosques and thus people of one sect fight with another sect. They do not get together to fulfill the responsibility towards mankind but they fight with each other to please their own Allah or God, who is or are thought to be different.

But wonder when there is only one Sun for Hindus, Muslims, Christians etc; there is only one earth for all mankind, there is only one moon for all, how the supreme creator the unknowable and unseeable become two. "Iswor for Hindus", "God for Church", and "Allaha for Muslim". This again proves our childish ignorance.

There is not a single religious sect in which whole have people observed the principle taught in the scripts. There are thieves, liars, murderers, immoral people, among the followers of every religion. Not to speak of not taking anything gratis, there are swarms of corrupt people who take bribes among the followers of every religion. Of course, they will visit

temples, mosques, churches, pray to their respective Gods and some even worship, but after coming out of the temples, churches or mosques they forget the principles. Why? What made them thieves? What made them liars? What made them murderers, what made them immoral? And how prostitutes are made? Were they so because they had no respect for religion or were they so because they are Atheist? No.

It is the society and social circumstances that made them so.

Separatist Dharma, a Childish Foolishness

Mahamanjushree and Lord Buddha are totally opposed to such religion, which divides people into different sects. Such religions are childish foolishness. There are defective religions, which make them aloof from genuine and holy religion. Gautam Buddha says in Pragyaparamita-Astasharshika, First Chapter, Page 23, that such religion is no Dharma. There is no definite Dharma. Gautam Buddha says there is Dharma as there is no Dharma. Gautam Buddha had set an example in childhood by treating the wounded Duck. He did not do it in the name of religion or Dharma. He did it without keeping anything in mind. It was done not in the name of Dharma to go to heaven or get salvation. But in real sense it is an example of genuine human virtue or Dharma. It is in this sense, it is said that there is no Dharma, yet there is Dharma and this Dharma is quite different from the religions which create division among the people. Genuine Dharma as taught by Pragyaparamita is that such Dharma eliminates covetousness, envy, anger, pride, and enmity towards anybody. He will not be envious towards anybody and he will love everybody as his lovely son. Such people shall serve mankind as his own self. For him there is no religious division. He loves all with some sort of discriminations, unless and until somebody is devilish. He never looks at a man with communal or sectarian feelings. He stands firm for the cause of mankind in general and for it he will even be ready to die or suffer anything that before him.

The greatest task for the present is to establish a new society. Where the life of everybody is guaranteed, jobs are secure and people do not have to face unemployment, and fooding, lodging, clothing, medicinal treatment and education is guaranteed. To establish such a society is no joke, it is in the process of working for establishing such a society that one will have to face all sorts of difficulties or dangers. To fulfill this task is no Dharma, yet it is such a thing that can be called real Dharma. It is such an unseen Dharma that Pragyaparamita teaches us. Those people are fool and childishly ignorant who shirk such responsibilities and engage in such a religion which fools or divides mankind, creates hatred among them and is satisfied with small things Childish like prayer, puja, a part of Dharma like Panchaseel or almsgiving etc. Genuine Dharma is that which makes the people of the world happy without discrimination.

From Pragyaparamita to Marxism

As the flowers and fruits have their relation with seeds, so Marxism also has its relation with Pragyaparamita, Lord Buddha's philosophy and Shree Krishna's philosophy - the ancient human philosophy. As the water which flows in the Ganges has its relation with the water that flowed before it, so human that also has a link with previous thoughts. As such Marxism is the continuation and development of and on ancient philosophies.

The sages of asiatic countries, especially Nepal and India, had very high communistic philosophy. Manjushree of China too upheld communist philosophy. They wanted communist society. The most popular word "Samyak Sambuddha" is a word which reflects yearning for

communism. Sam = equal, Ek = one, Sam=equal, Buddha, who knows. The man who knows that all men are one and the same and are equal is the meaning of Samyak Sambuddha. In the Ashram of Sages, all live in equal comforts and dine equally, work together with equal efforts. They had a "Mantra" which states, "Let's live together, dine together, work together, let the glory of us all grow and let us not envy each other". If it is not communism what is it? So the most important Bhrahminical "Mantra" known as "Gayatri" states, "Let the wisdom of the Sun of this world and the upper world and the underworld, the Sun which is glorious and whose wisdom is to protect and maintain all without discrimination, purify us"

Here the Mantra doesn't say, "Let the Sun purify us all, but says let the wisdom of Sun purify us all", the wisdom of doing good to all without discrimination as the Sun does. For the Sun there is no cast, creed, religion, no Hindu, no Buddhist, no Muslim, no Christian, no communal discrimination. If this is not the will to be a communist, what is it?

Krishna says in Geeta, "those whose mind is stable on communism, shall make this very world a heaven".

Mahammad in the Quran stresses on giving the poor their due and stresses at various places on equity.

Mahatma Gandhi's ashrams were self supporting communes. Where everybody lives in the same condition, wear similar dresses, take their breakfast and dine together, cook the meals by a group of the Ashramists in turn. They work from 8 in the morning to 4 in the evening and the rest of time they spend in propagating and struggling for political independence of India. This way every great man aspired for a communistic society. As the society changed all the wishes and Mantras of the sages and great men remained confined in the holy books and their Ashrams dwindled and went into disintegration.

Yet the idea remained immortal learned men and philosophers raised this question time and again. The idea of communism was there even before Marx, But Marx remarked, "The ancient philosophers simply interpreted the world, whereas the main question is to change it. This world must be changed and can be changed" This is the immortal message of Marx He searched for ways and means to establish communist society. Marx said, "It is not consciousness of a man that determines man's social existence, but it is the social existence of man that determines man's consciousness" He had a thorough study of ancient philosophy and many basic points of "dialectical materialism are found in ancient philosophy, Let us see the following points of dialectical materialism

a. Existence of matter- Not a single atom is made of nothingness and not a single atom shall perish into nothingness. Matter existed since time immemorial times shall exist for infinite time

b. Everything changes and changes constantly

c. Negation of negation

d. Quantity changes into quality

The first point that matter existed from time immemorial and shall remain forever is found in Pragyaparamita and also in Shree Krishna's Geeta. In the Astrasaharsika, 16th Chapter, it is said, there is nothing like the origination or creation of this world, nor will anything perish and disappear

In the Geeta, Krishna says, "Neither that which is in existence shall vanish into non existence, nor anything new will be created from nothingness". This is one of the points of Marx's philosophical dialectical materialism

The second point that everything changes & changes constantly. Engels quotes Hiraclites, the Greek philosopher and says that a man can not bath twice in a river. I think Hiraclites had learnt it from Buddha & Buddha had learnt it from Pragyaparamita, propounded by Manjushree

The third point: Negation of negation is one of the vedantic sutras which states "Neti-Neti" not this, not this. That what was there a trillionth part of a second before, is not this after the insignificant length of time

The fourth point quantity changes into quality is found In "Kapila Muni's Sankhya Sankhya does not believe in God. Then a question comes, "who created this world?" Sankhya says everything is created in natural process. As quantity differs, a new thing comes out of it. The example given, "when a man eats "Pan". a kind of green leaf with white lime & brown khayar, red colour comes out as the juice of "Pan". Where from comes the red colour? The pan leaf is green, the lime is white and the khayar is brown, but when they are mixed in the mouth, red colour-a new quality.comes out of them.

These are the basic points of dialectical materialism we find in the ancient philosophies. Whereas Manjushree's Pragyaparamita, and this is also the base of Buddhist philosophy, states, "All is Sunya" and everything changes constantly (Sarvam Sunyam, Sunyam, Sarvam Kshyanikam Skhyanikarn.) The symbol of Sunya is what is known as Bajra in Buddhism. It is like (Bajra in Symbolic picture), waves on two sides. Thus it is empty inside yet it has waves outside. According to present-day science, the positron and electrons are both weightless waves. Maybe it represents the weightless waves of positrons and electrons. This positrons & electrons together constitute the whole world & the matter in the world is constant, i.e. it neither increases nor decreases. Neither a new positron nor an electron is made out of nothing nor does a positron or an electron perish into nothingness. The positron may go to form protons and the weight of a proton is 4840 times more than that of an electron or positron. Thus positrons may be changed into protons and the combination of proton & electron make the atoms of the same 108 elements. The combination of atoms make the molecules of different things in the world. Things may be changing into another

thing. Two atoms of hydrogen & one atom of Oxygen make a molecule of water. This water may be broken and the hydrogen in it may go to make this molecule of another thing & the oxygen may go to make the molecule of other things as well. Thus things change, but the number of electrons & positrons remain the same in this universe. A candle lamp is burnt away, but the elements which constituted the candle remain the same & the total weight of the candle & that of the dispersed elements remain the same. A piece of wood decays or burns away, but the total amount of elements in it always remain the same in different forms.

But goods and molecules change from one form to another. A seed of a tree goes to compound with the soil, water and the gas in the atmosphere, maybe the light also goes to constitute the plant from the seed and flowers, grains or fruits bear on it. But the total amount of elements taken from the soil, water, moisture, gases etc. equal the total amounts of the elements which constitute the plant, its flowers and fruits etc. But none of them remain as it is forever, it changes. The woods or the plants decay, the flowers wither away, the fruits too decay & the seeds may decay or go to make another plant.

Thus there is constant change of everything & nothing can stop the change. So much the philosophy of Pragyaparamita or that of Lord Buddha is the same as Marxism.

But Marx adds another dimension to the change. Marx and Engels say, there are two types of change - positive and negative. A grain of wheat may change either way it may decay in the mud. This is negative change. The same grain of wheat if sown in a fertile soil & taken care of it may grow into a plant and bear hundreds of grains of other wheat. This is positive change. Change does not depend only natural processes. Man can bring a change - positive & negative Thus a man can bring positive change by his efforts. Marx applied it not only in material things but also in human society & showed the way of building better society. Manushrees Pragyaparamita and Buddha's theory of change could not see the change in human society. But Marx & Engels saw the change in human society. This is not the fault or weakness of Manjushreee or Lord Buddha. They could not see the change in human society because many more social changes had not occurred by then. Whereas Marx & Engels could see the series of changes in human society, from primitive communism to slave society, hence to Feudalism and then to Capitalism. Naturally they came to conclusion if the human society changed from primitive communism to capitalism, this society also must be changed & can be changed to socialism and communism so that the evils of capitalism can be rooted out. Capitalism is not the ultimate truth. Capitalism is a progressive change from feudalism. But capitalism has its own limitations. Under capitalism only the mode of exploitation and oppression changes, not that it can eliminate exploitation and oppression & make the life of all the working people happy.

There is no dispute that man is a social animal" The child must be taken care of by mothers. Father's help is equally necessary for this development. When the relation of father & mother is broken, the first victim is the child. There are cases when a mother flows the child in a river. There are cases when lone mothers have thrown their children from the house top, drowned in a lake, thrown the child from a railway window into the river or left the child

to its fate in a jungle. Engels writes in his”That human civilisation began with monogamy when both father & mother became responsible for the child.

If a child & young boys & girls equally need the protection & care of the parents, equally necessary even in a socialist society where the state takes care of the children. This was the experience of Socialistic Soviet Society. Old men & women need the care of sons & daughters. The grandparents after their retirement have an important role to play in the upbringing of the children who are left alone by their parents if they are both employed. The children too have a great role to keep the Grandparents in a pleasant mood. In American culture it is learnt, old men are neglected by their sons & daughter-in-laws. The young couple when they become old, their children similarly neglect the old parents & it is heard the old men with no body to love them, they pass their days carrying pet dogs. The old men are neglected from generation to generation.

Hence, a compact family with grandparents, parents & children, with love & care to each other is a happy family. It is the unity of such family that makes a society.

Human society began with primitive communism. The Rishis in Vedas aspire for communist society. There are so many "Mantras as already quoted above which desire a communist society

Primitive people though they lived in a communistic society, they lived in small groups. One group attacked another. Their life was not secure. In the Vedas, there are Richas where Rishis pray lest they should be slaves of others. When two groups fought those who were defeated were made slaves. The production was low & they could not live a happy life because of lack of food, weak shelters of huts and caves lack of clothing, medicine and education.

Such society was turned into a slave society. Slaves were dealt with as talking animals & the owners could give any sort of trouble to them.

This was replaced by feudal society and along with Feudalism, kingship emerged. There were good kings & Cruel kings too, who oppressed the people and exploited them to the extreme. Production though better than what was in primitive society & slave society, was still too low to make the labouring people happy.

With the advent of capitalism, production grew. But all the benefits went into the coffers of the capitalists. Here too the labouring people suffered and they were called, "Talking Machines."

With the emergence of socialistic Soviet Union not only the labouring people became the masters of their country. Very many countries took the path of socialism and those countries remained capitalist took the path of capitalism. The Trade Union Movement began to spread and labourers gained one concession after another from the capitalists who feared lest the labourer should turn to communism. In capitalist countries a part of the labourers

lived comfortably till they got jobs. But their jobs are never secure and everybody is not employed those who are employed do not know when they will be removed from their job in masses.

The problem of working people remained unsolved. It is Marx who showed the path to the working masses and the people in general how to become the masters of their country & build their own fate with guarantee of jobs to the young men and women, guarantee of pensions for old men and women, guarantee of education to children and guarantee of health to all the people from their birth to death it opened the door for the constant development of all men in the country.

Of course, misuse of power among the ruling people sometimes causes failure of the socialist system. The defect is not with socialism, but with those who rule it socialism fails it fails not because of the failure of Marxism, but because of the irresponsible behaviour of those who hold the power.

It is only socialism that can make the people the master of their own country and their own destiny. Of course the socialist system too has positive and negative sides and a leader must be able to eliminate its negative side and develop its positive side. A child when is born comes out with dirty things which must be removed and not that the child itself be thrown away because of the dirty things. This must be changed in socialist system too but the question comes in which direction should be the change? Negative change or positive change

Taking the advantage of the weaknesses found in socialism, Gorbachev pleaded for change, gave the slogan of perestroika, eliminated Marxism-Leninism, which were the basis of socialism, made the people ideologically blind and brought back capitalism. This is the negative change brought by Gorbachev.

Marx never said that socialism is a constant thing. Marx says in dialectical and materialism there are positive & negative elements in everything and a thing or system develops by negating negative things in the system and a leader must be able to eliminate its negative side and develop its positive side. A child, when is born comes out with dirty things, which must be removed and not that the child itself be thrown away because of dirty things. This is negation of negation in dialectical materialism and nety-nety in Veda and the change must always be towards further progress and prosperity of mankind & not the prosperity of a handful of exploiters and corrupt people or the loss of happiness of the people as a whole. Communism stands for the whole people and not for a handful of exploiters. This is also the teaching of Majushree through Pragya-paramita.

Gorbachovits created artificial scarcity in Soviet Union and made a plea to go back to capitalism. The state sector went into losses. Of course where the government is weak even private concerns like joint stock companies end into liquidation despite proper and incorruptible management. There is no reason that the state sectors go into loss. A manager born and brought up in bourgeoisie atmosphere, shall not save the state sector, however

efficient be the manager. Efficiency of management without patriotic and socialist ideology can never protect and develop the state sector. Khrushchev introduced the profit motive in the socialist system. Money and mindedness grew and people worked not only for honest profit but to get rich anyway, during Brezhnev's time corruption spread far and wide and corruption spread even in Nepal. Under this wide range of corruption, who cares for the state sector? The whole Brezhnev period was the period of corruption. On this base came forward Gorbachev and he successfully uprooted socialism not only from Soviet Union but from Western Europe, too. Thanks to Gorbachev, he himself is nowhere today.

There is an ancient saying, "If the king is good, he will create heaven in his kingdom, but if he is a devil he will create hell on this earth. This is not the age of the king, but this is the age of political leaders.

A responsible leader who holds the supreme power can turn his country into a heaven, a happy place to live in with security of life and rules securities for all the people in his country. If the leader is self-centered and chauvinistic he may ruin the country and the life of the people and people will have to live with tears in their eyes.

Ancient Rishis and saints aspired for communism but they could not show the path. Marxism showed the path to communism.

Marxism is the Pragyaparamita in the modern sense. Everything changes and the teachings and the ways and means of ameliorating the life of the people and making their life secure and happy also change. New methods emerge according to national and international situations but the aim of making the people life happy shall always remain constant.

As Pragyaparamita is against dogmatism and against hackneyed slogans, and It stands for changing ways and means in changed situations. So Marxism is not a dogma but but a guide to action, and tools for making people the master of their own destiny, change as per the changing National and International situation. Marxism doesn't believe in hackneyed slogans. But it always has sure recipe for solving problems of mankind.

Let's Build a New World

Of all the creation of nature, this world is a unique creation, where man is the supreme of all creations. This world belongs to none but man. The responsibility of this world depends upon mankind. Mankind can make it a hell where nobody is happy, where mankind suffers all sorts of miseries, quarrels and destructive wars. Some seven thousand years ago, the Ashuras ruled Ashiriya. They attacked upon the habitats of other people without any cause. Those who could not defeat them or could not flee were arrested. Every sign of the habitation was uprooted. Those who were arrested were to stand in a row with their heads down. The Ashuras then slayed those people one by one or their heads were smashed one by one with their clubs. Thousands of others who were arrested were brought to their fire and pit and

sacrificed in the fire as animals. Limbs of those leading persons who were arrested, were cut off and their bodies, while they were alive, were used as bricks in the buildings.

In such a world, who can live a happy life? Of course in those days there were also people who were comparatively civilized as the people of Babylon. The struggle between the Ashuras and those civilized people continued for thousands of years. Meanwhile thinking people appeared and philosophers came forward with a message of love and compassion towards mankind.

Even then there were various causes which made a man fight with another the natural resources of the country. World wars were fought to conquer other people's countries and expand the area of exploitation and subjugation.

Germany under the leadership of Hitler's Nazism and Italy under the leadership of Mussolini's fascism and Japanese militarism were no less cruel than the Ashuras. The Christianity of Germany and Italy and Buddhism of Japan could not make them humane. Nor the Lamaism under Dalai Lama's rule in Tibet could make the serf-owners more humane than the Ashuras. There were many more conquerors whose atrocities on the people knew no bound after their conquest. British Imperialism were no more humane than ashuras when they subdued the first war of Independence in 1857 in India. Those who fought for independence were tied on the mouth of their guns and fired into pieces. The shooting in Jaliya bagh was another brutal attack upon the peaceful people of India to break their will for independence. After the end of the 2nd great war, the independence movement spread throughout the world and today almost all the countries have got their independence. Now the struggle is for economic independence. This is also an arduous struggle. No backward country, which took the road of capitalist development could improve the economy of the country.

Those which took the capitalist road are in a new colonial stage, dominated and exploited by imperialism of foreign monopoly capitalism. In these countries an overwhelming mass of people are under the poverty line. If somebody becomes rich it is not the people, but a handful of exploiters and oppressors. The masses are still crying for two square meals a day, for some warm clothes and a shelter. Their children are illiterate and they are helped by nobody when they fall ill. There is nobody to help the old men and nobody to look after the poverty stricken children. Whether they are men or beasts, there is no difference.

In the modern age, it is Marxism and Marxism alone that living social change makes the toiling people the master of their own destiny. No country which wants to forget Marxism, can protect the life of the people. The establishment of Socialist systems in Russia guided by marxism and Leninism gave a boost for independent movement. The former Soviet Union was like a guiding star. Though Soviet Union had not helped India's independence movement, it had a great impact on the movement. Jwarlal Nehru gave a threat to British imperialism in 1945. "If Britishers do not give independence, we shall fight with the help of Soviet Union. "Today the counter revolutionaries have successfully destroyed Soviet Union. Though many might have forgotten but today many countries owe to Soviet Union for their independence. Today the former Soviet Union went into disintegration as soon they neglected

Marxism, broke the heads of the statues of Marx and Lenin and the life the people ruined turning the old men and women and children into beggars, the girls into prostitutes and the boys into mafia members. Of course a section of people has got a chance to get rich and become billionaires

We have already dealt with above how Soviet Union fell the hands of conspirators and their conspiracy succeeded in bringing back Captain in the disintegrated states of the former Soviet Union. There was a day when a progressive people of the world were proud of Soviet Union as one of the two Superpowers of the world which guarded against American imperialist intervention in other countries. Now there is no more Soviet Union, no more Marxism in the country and America is free to intervene into any country in one pretext or another and ruin the country.

Thus the present day condition of the former Soviet Union and its impact on the other countries is a clear proof of the fact that it is only Marxism and Marxism alone that can save the world. The ruin of Soviet Union is not the proof of failure of Marxism, but a proof of how countries and the people suffer there when they neglect Marxism. Of course Marxism is not a dogma. It is a guide to action. As Marx taught in everything there is a positive and negative aspect and one should be able to develop positive aspects by eliminating negative aspects. In Socialist System too, it is but natural. Along with its positive Centre but many negative aspects may creep up. It is for this reason that the leadership should encourage criticism and must be self-critical too. This is Marxist principle. Not to tolerate criticism and victimise those who criticise is not a part of Marxism, it is anti-Marxism.

Marx after finishing the first volume of Capital writes in the introductory note "If anybody criticises it with scientific analysis, I shall welcome it. If the criticism is done with some prejudice." Marx says, "You go your own way and I shall go my way. A ruler must be able to hear the voices of the people, analyse things and remove the negative aspect seen in the process of work and constant correction of mistakes is a need.

Rama, the ruler of Ayodhya, had set an example in this respect. He spread the spies not to oppress the opponents but to find out people's voice and correct himself. Even today people remember Ram Rajya- the rule of Rama, Mahatma Gandhi had a dream of establishing Rama Rajya in India.

Of course in the modern world, Rama Rajya cannot be established as in those feudal days. As prajyaparamita of Manjushree and Lord Buddha says, "Everything change and as such social systems too change. We are in the transitional stage from Bourgeois Capitalism to socialism and the leadership must think in a socialist way. But the need of tolerating criticism and becoming self-critical is an essential quality of leadership

The stage today is not the stage of only theory. It is the stage of pulling Marxism into practice. In the theoretical stage, it is natural that Marx expected theoretical criticism as a scientific basis. But today Marxism is on the ruling stage where not only theoreticians have

some criticism, but the general mass too have to y something. Of course they cannot put their things in an analytical way. Hence it is the duty of those holding power to hear the masses attentively, analyse their sayings and go deep into the matter and accept and correct if there is something true. Otherwise masses must be taught what is wrong or misunderstanding in what they say. Of course this aspect was forgotten during Soviet regime.

Marx has taught not to correct oneself only after having criticism from the masses, those who are in power should be able to see things by themselves, where there are mistakes and correct them.

In the name of Socialism, to kill personal freedom and personal comfort, while the leadership lives in luxury, is not Marxism or Leninism, People will sacrifice only when leadership also sacrifices their comfort. Of course Socialism does not mean comfortable life even to idle people. But the opinion of those who work must be respected, their comfort protected and till socialism can solve their problems personal freedom of work also must be tolerated.

It is for this reason that as a part of Marxism New Economic policy was adopted by Lenin, not by denying Socialism, but as a step to Socialism.

The theory of New Democracy, People's Democracy, National Democracy (based on Marxism) etc are all necessary steps to Socialism. These are neither socialism, not capitalism, but Socialist oriented new steps. These are the proofs that marxism is not a theory to get by heart and then apply it with eyes blind folded. Nor these are deviations from Marxism. These were the creative implementations of Marxism. The People's Republic of China is taking a new course of Socialist modernisations and it is successfully marching ahead while strengthening Socialism means now, According to Pragyaparamita, "Dharma" has no definite shape. It changes. So is Socialism. It has no definite shape save and except that it is concerned with amelioration of the fate of the whole and people and treat people as the master of their own country. Today the People's Government of China is very much concerned with the life of the people, along with its rapid economic development. In China out of one thousand two hundred million people there are st seventy million people under the poverty line. Some time ago it was eighty million. This way the number of those under the poverty line is gradually coming down and by the year 2000 A.D.it is planned that it will be eliminated.

These steps are not the steps cut off from Marxism. The path to socialism is not a straight road, it has to take very many turns but with a target to reach socialis - modern Socialism.

In all these countries which have no concern with Marxism, the working people are left to their own fate and while a handful grow richer and richer, the general public suffer and those of the lowest strata are left to die of hunger and cold or heat. They did even because of

the lack of drinking water while such water is wasted in the estates of foreign monopoly capital & happened so in Brazil.

While Manjushree Shree Kshan, Lord Buddha and Man, all we have society and a communistic society is only Marx who could show the path to Communist Society Of Course. Communism cannot come by one's wit As Marx said, it is not the consciousness of man that determine man's social existence, it is rather the social existence of man that determines man's consciousness. Depending on the existing society-national and international situation has to find very many ways and means. This is the paramita of modern age, the path shown by Marx for the modern age.

Those who wanted to betray Marxism have been successful in pulling down their country and those who are true to Marxism and have applied it in a creative way are ever successful in building their country and bringing happiness to the people.

If Pragyaparamita showed the path to ancient people and made them humane, Marxism the developed form of Pragyaparamita in the modern age shall make men more humane in masses.

While the former philosophies could not eliminate thievery, pick-pocket, corruption, robbery, it is in those countries or parts of countries that are guided by Marxism that all the above mentioned evils have been eliminated and new humane society have been established and friendly and fraternal feeling not only among the local people but the same brothers and friendly feelings to prevail between the local and the foreign citizens too. No racial, communal or national feelings stand as a barrier between man and man.

Let the men of the world live peacefully and develop peacefully with mutual cooperation and let us all be true to Marxist spirit and find ways and means to implement it that befits the situation in the country but always in our mind to establish socialist system in the country may be a new form unknown previously. Because everything changes, socialism too may change accordingly.

Democracy - Bourgeois vs People's Democracy

In India there is the river Ganges and if Pataliputra or Patana stands on the southern side of it in the northern side of it lies republican state 'Baishali' Pataliputra, where the feudal kingship had already emerged and its king "Ajatshatru" an ambitious king wanted to conquer 'Baishali republic.' He attacked upon "Baishali" many times, but always got defeated by the people of Baishalis. Baishali was a prosperous republic with its brave men, all united as one man.

Once Gautam Buddha, was a guest of "Ajatshatru" at his 'gridhakut bhawan.' Gautam Buddha was resting on a bed. Meanwhile "Ajatshatru" approached Gautam Buddha and asked

him the ways and means of conquering 'Baishali.' Gautam Buddha fell in dilemma. But as a guest of the king, he had no alternative but to say something, and spoke to his disciple Ananda, while he himself lay on the bed facing towards the wall. Gautam Buddha said, "Ananda! As long as the 'Baishalis' live united as one man, as long as they discuss problems among themselves and find out the solution unanimously, nobody on the earth can conquer "Baishali."

It was a hint enough for 'Ajatshatru'. He picked up quarrel with prime minister 'Barshakar' and punished him with death penalty. 'Barshakar' escaped anyhow from the clutches of 'Ajatshatru' and went to 'Baishali' as a political refugee. 'Baishali' people, who were generous people, gave shelter to 'Barshakar'. 'Barshakar' having thus gained confidence of the 'Baishalis' began to move freely, but carefully among the 'Baishalis'. Within three years he created such a situation in 'Baishali' that everyone began to stand against each other. Instead of unity, now quarrels and dissensions ruled 'Baishali'. Barshakar escaped and returned to Pataliputra and Ajatshatru attacked Baishali once more. The Baishalis fought bravely but disunity and division of opinion among themselves led to their defeat and fled to Kathmandu valley.

Of course the communists and those who believe in Marxism are not opposed to democracy. Had Marx been opposed to democratic system, he would not have congratulated Lincoln, when he was elected the president of America. Lincoln was a man of principle and upheld progressive thinking.

Communists too believe in democracy, but what type of democracy. The Bourgeois multi party democracy or the people's democracy, where all people are united and work unitedly by finding the solutions of problems discussing among themselves. Communists stand for the latter. The Bourgeoisie, specially those linked with imperialism and foreign monopoly capitalism and the world reaction preach for a multi party democracy, where the society can be kept disintegrated and divided into various groups and make them fight with each other. In the name of freedom of speech, press and association small groups are founded, sponsored by imperialists and monopoly capitalists and the reactionary forces.

The different parties become the lobbies of these different forces. The nation is never allowed to come to unanimity. Their quarrel never ends, no solutions, they can tolerate no progressive program, they are never concerned with the solution of a popular program. They never sit together to find the solution for national development. Whatever one may do, the others are ready to pull the legs of others.

It is the disunity among the people, in the name of multiparty bourgeois democracy, the backward countries are unable to rise and prosper as they are always bound to neo-colonialism. The multiparty system, where the parties remain disunited, keep the door wide open for the interference of imperialism and foreign monopoly capitalism inside the country and division of opinion in politics, economic affairs and cultural and social matters,

keep the country always politically weak and unstable, economically backward and socially and culturally degraded.

Of course we need freedom of speech, press and association. But for what reason and how? To turn the country into a disorganized modern Baishali or keep the country united and consolidated as the pre-Barshakar Baishali Republic. We need democracy with the people united and consolidated and working together for the upliftment of the country and upgrading the life of the people.

For this we need the right of free expression, free writing and associations of patriotic forces, the national and democratic forces, who are ever alert against the intrigues of imperialism, foreign monopoly capitalism and world reaction, all of one mind in the upliftment of the country. For this we need a broad united front of all the patriotic parties and groups and personalities. There must be free and frank discussion among all of them from time to time with the goal to build the country and uplift the people and upgrade their lives. Every organization must be led by correct ideology.

He who neglects ideology will drown the country even as Gorbachev did. It was he who went against Marxism and brought towards his capitalist mode of thinking.

Every party or group cannot be Marxist or communist. They cannot abide by the rules and regulations of communist party or communist morality. It is for this reason that we have to take the stand for a broad based united front. In such a situation the communists party must be organizationally strong enough to be able to lead and ideologically strong to be able to show the correct path for the country's development. Leadership cannot be ignored. Only those leaders who are strong and determined can bring the positive changes.

The so-called upper house in other bourgeois democratic countries are mere formalities, where the upper-house has no effective say and its decision can be bypassed by the house of representatives if it objects three times the decisions of the house of representatives.

But in the people's republic of China, the upper house is an effective advisory board, where every differences among the parties of the country are thrashed out. Here free and frank discussions are held and come to a unanimous conclusion. The upper-house is constituted of all parties and important personalities of the country and they hold conferences and they come to a unanimous conclusion to formulate a unanimous document. As such the decision of the upper house has a great weight and generally it is adopted by the House of Representatives. In the people's democracy of China, documents are given months before for study and individual and group discussions and unanimous discussions are forged out in the conferences and this decision becomes the policy of the united front government led by the communist party of China, which in its turn are guided by Marxism, Leninism and Mao Tse Tung thought. Leadership is made of the most experienced, trusted and steeled incorruptible leaders who have their strong roots among the masses. As such they command respect and trust not only of the people and that of the communist party of China, but also that of all other parties and organizations and Individuals.

The people's democracy of this type is the need of all developing countries, if it has to safeguard its political and economic independence and the development of its national culture and found a healthy society that can keep everybody happy in the country and lead the country to rapid development.

The bourgeoisie propagate that there can be no democracy without an opposition party. But we know that truth is relative.

Where a man or a group wants to do anything one likes, there is no other way save and except the formation of an opposition group or opposition party. Or even a single man may stand opposed to the dictatorship. But when men are united or the parties are organized in a united front and they discuss everything among themselves and find a common solution, the need for opposition vanishes.

Say in a family, there are four brothers and all of them are united and friendly to each other and every decision is made by consulting each other. Is there a need for a brother taking opposition stands in every decision and sabotaging its implementation? Is not the family where everybody is united and takes a united stand a democratic family? Is the second one where a brother stands in opposition and hampers every decision and creates obstacles in its implementation a democratic family?

Which is more democratic, the first or the second? Our common sense states that the former is more democratic and a model family. Everybody lives happily and grows prosperous.

Hence the criteria should not be whether there is an opposition party or not, but whether the opinions are equally valued and whether they consult among each other and come to a conclusion unanimously.

The existence of the opposition party or parties is the criteria of bourgeois democracy. The task of the opposition party here is not to examine whether the opinion of the majority party is correct or not and then show the correct path wherever the majority is wrong. Here the task of the opposition is to oppose everything that is brought by the ruling party, create confusion and sabotage the program of the ruling party, however good it may be for the country and for the people. Whenever the ruling party works correctly, the opposition becomes more Jealous and instead of cooperating in the implementation of the people's program shall try to hinder it by all means and find out all means to slow the ruling party. In Bourgeois democracy generally the existence of two bourgeois parties is considered the best system because there are problems of people which no capitalist government shall solve. The problem of exploitation, unemployment, poverty of eneral masses, the ever growing inflation, the ever growing taxation etc, the negligence of the working people and the rural areas. Such problems are never solved by the bourgeois government. Naturally people grow impatient with the ruling burgeois party and the people seek some alternative, another bourgeois party

comes forward and the latter comes to power and with slight modification, it will rule the same way as the former and again as time passes the people grow impatient with this party government also. Here the opposing party uses its right of freedom of speech, press, association to oppose the ruling party and show themselves as a better party. The memory of the people lives short. They forget what was done by the opposition party when they were in government and this time the opposition party comes to the power. Thus time goes on under the rule of bourgeois parties, one alternating the other. But whatever bourgeois party is in the government, its work is to serve the interest of Bourgeois and never the services of the people.

The bourgeois never need a united front so long the party commands a majority in the parliament. They form a united front not to serve the people, but to get a majority in the parliament.

Not so in people's democracy, People's democracy is impossible without the leadership of communists party, the party of working people equipped with Marxism, Leninism and the thoughts of great communist leaders. The sole aim of the communist party is social transformation and service of the people, find out ways and means of solving the problems of the general masses and the national development., defense of national independence and sovereignty of the country maintaining friendly relation with neighboring countries and the countries which stands for its independence and national development.

As such, in People's Democracy, the communist government, even when it is in the majority, wants a broad united front with all patriotic and democratic forces. All the parties whose aim is to defend national sovereignty and independent economic development are welcome in the national united front. When all parties stand for the country's sovereignty and national development, all the parties of the country are united in a broad united front with a common program. Whatever the differences there may be, they are thrashed out in the conferences and the meetings of the united front. Not only parties and groups but the patriotic individual personalities too are admitted in the national front.

They have every freedom of speech, press and association. But here these rights are not used to sabotage the government program but to find out a common program agreeable to all and at the same time able to solve the problems of the people.

The representatives of united front parties and individuals constitute the upper-house in the People's Republic of China with an effective advisory capacity.

The decisions of this house are taken to the House of Representatives of the people. There they need not much discussion as everything has already been discussed in the united front conferences, meetings and upper-house.

In such a system where from comes the opposition party to thwart the program of the government unless and until the opposition group or groups are sponsored by imperialists;

foreign monopoly capitalists or world reactionary forces, who want to see the country submerged in confusion and dissensions and divisions that they can control the country for their own benefit.

The history of 'Baishali' and the history of downfall of 'Soviet Union' are the clear lessons for us as to what type of democracy we need.

They have proved we need people's democracy where all are united as one body and not as a bourgeois democracy which keeps the people divided forever and keeps them in confusion and thus find the ways and means of controlling the backward countries. Socialist democracy is the further development of people's democracy.

Manjushree, Marxism, and Humans Rights

The imperialists propagated that there is no human right in communist countries. Let's see what is human right? A man has his right to give light to his room. A bird has its right to fly. A man has his rights of all-round development. A man has his right to speak, hear, think, and develop himself and the people.

A man has his right to brighten his room. If it is dark, he can light a lantern. But if the room is already filled with electric light and the room is bright, would that man be called a wise man if he wants to remove the electricity and light a kerosene lamp smoking at the top? If he says, it is my human right to light my room with the lamp, will he be called a sensible man? Hence when we demand for change, it should be for progress and development, and not for the ruination of the whole society!

So is, this human right. The main question is whether our demand shall give more happiness to mankind? Whether it shall help more development of mankind?

The first prerequisite for a man for all his activities are (a) fooding (b) clothing (c) shelter (d) medicine when ill (e) education for his development.

The difference between a man and an animal is that the capacity of any animal is limited by his birth. A horse can run, but it cannot fly. A bird can fly, but it cannot run. A fish can swim in a pond, but it cannot run on the ground, and a cat can run, but it cannot swim in the water like a fish.

But a man who is found to be weakest in all respect when he is born can compete with any animal in all things. A just born child cannot walk, not to speak of running, he cannot swim, nor can he fly. But a man by his development can not only swim, he can go around the world in the deep sea, he can run not only like a horse but far quicker than a horse by using his car, motorbike or railway. He can fly not only like a bird, but he can also go around the world in two hours on a satellite. He can go to the Moon and go around the Sun. But he needs

all-round development. For all of these, he needs food, clothing, and comfortable dwelling and medicine when he will be sick and education in various branches of knowledge.

This right of man to get the development of all-around is the highest human right. So long as there is no equality of man, so long as a man is suppressed and exploited by another man, so long their jobs are not secure, the education of the children be not guaranteed, so long the old people's life be secure and there is a guarantee of the treatment of the sick man is not man, and his life is not better than an animal.

The slave owners called the workers, the talking animal, the capitalists called them talking machines, which are used by them till they can work. As soon as he is unable to work, they are thrown out like a worn-out tool. His children starve, his wife and children and he himself live half-naked and pass the night under a tree and with a leaking roof. And the bourgeoisie says there is human right in their county as they can speak, write and propagate whatever they like. They have the right to pull down a prosperous country to dust in the name of human rights -freedom of speech, press, religion, demonstration, and what not? The Soviet Union which guarantees the life of all the people, their food, shelter, medicine, education which guaranteed all- round development of the people has been pulled down in the name of human right. What type of human right it is, that destroys the life of the people? What type of human rights it is that makes a handful of men billionaires at the cost of happiness, fooding, clothing, the shelter of whole masses, where more than 50% of people are drowned into poverty and forced young girls to prostitution, young boys to a become mafia agents, old men and children to begging in the streets? Is this progression or regression and downfall of the human society?The Soviet Union where everybody lived like brothers and sisters, fathers, mothers and daughters, today the county has been torn into hundreds of pieces, one killing the other. Who is responsible for this? Is it the Marxist principle? Or the capitalist who are against the socialist system? When the Soviet Union was crumbling down and the miseries of people were growing, the then president of America said "What is happening in the Soviet Union, is happening for our own advantage." He was happy with such inhumane human rights imposed upon the Soviet Union. When Marxism was uprooted, the country was also uprooted, the whole society crumbled down and those who died for human rights danced with in happiness.

For uprooting Socialism, the first attack was mounted upon Marxism. Marxist books were withdrawn from the market. Thus the people were made ideologically blind first. Then there was constant attack on Socialism, while not a single word was spoken against capitalism and the notion was spread that capitalism was an ideal society better than socialism.

The sabotage had already began at the Soviet Union, as the harvest was not cut from the fields on the plea that there was no means for transportation, while twenty- five thousand trucks, twenty-five thousand railway bogies were lying idle. They said there is no godown for storage. Thus the scarcity of grain was used to prove that the Marxist method of production has failed. To add to it, the American dollar controlled the market. Russian people wanted

dollars for all things. Even a taxi driver refused to ply the taxi without payment in US dollars. Dollar was strong enough to purchase bread and meat from the Bazaar. Dreams of bread and meat evaporated as scarcity grew more and more. Propaganda went rampant that Marxism, instead of filling the belly of the people, led them to starvation. Perestroika was the slogan given to people. Marx and Lenin's statues were removed and their heads broken. Thus the counter revolution was completed and a new society, an anti Marxist society was established, poverty, misery and starvation and moral degradation descended on the Soviet people.

Thus the task of anti-people human rights has been established in the Soviet Union. Now the next target is the People's Republic of China. This way they want to do away with socialism step by step from this world. There are the students of Tianenman square. There is the question of Tibet and the spread of Christainity. These are the fields of human rights for the counter revolutionary forces. The students of Tinaenman square wanted to topple the Communist government and replace it by Bourgeois democracy and transform the People's Republic of China into a bourgeois China just as the Soviet Union was ruined. Would it be human right or an anti human right to remove socialism from China and impose the capitalist system in China, pouring hunger, poverty, miseries and moral degradation upon Chinese people?

Anything done to attack socialism is not human rights. It would rather be part of counter revolutions. It would not be a progressive step, but rather a progressive step like putting off lamps to create darkness in the name of a new system. As Shree Krishna warns in the Gita (Chapter 4 Sloka 18) "We must be able to see what should be done among, and what should not be done and vice versa". Then there is Tibet. There are some people who propagate that there is no human rights in Tibet. What type of human rights that would be that shall return to Tibet System, where people are fed, or taught to put the pills of feces of the living Buddha into the mouth of dying man, with the belief that they would go directly to heaven soon after death.

These are the people who are under the influence of re-action who cry out for the restoration of such human right to go to to heaven.

Before liberation of Tibet by the people's Liberation army led by the Communist party, Tibetan people had to suffer various barbaric method of torture. Serf owners considered their human right to sleep with a female serf before she was married. It is a matter of sadness for the slave masters that they lost human rights after the liberation of serfs.

Under the despotic religious rules of Lamas and Tibetan nobles, 95% of the people were either serfs or slaves attached to a serf-owner. In Tibet, till the liberation, the serf-owners consisted of government officials, aristocrats and upper class monks; the Dalai Lama being the supreme one among them. All the land of Tibet belonged to serf owners. While people starve, and live in rags, the income from the labour of the serfs were spent on building golden chaityas, where maunds and maunds of ghee was burnt throughout nights and days? This is the religious freedom of the serf owners. Wonderfully for a Buddhist religious

ceremony, Tsechkhang, writes to "Rabi Ge" to send the following article. The articles included meat, hearts, and blood from all kinds of animals, four human heads, intestines, pure blood, turbid blood and etc. Such is the religious freedom being demanded by some reactionaries even today. "The Lamaist superstition also made it allowable and sometimes mandatory, to bury living boys beneath important buildings so that they would "stand forever". A tower in Chumbi Valley was found with a chorton or stupa, inside which was found a copper urn in which blood was poured and two corpses of a boy and a girl each of eight years old, who were slain for the purpose, were found with their heads down and legs up. This was put while constructing the building. Such are the religious freedoms the reactionaries are crying for to bring these practices back to Tibet.

Before the liberation, the serfs would be treated as the serf-owners liked. Gouging out their eyes, cutting off the hands, feet and ears, pulling out tendons, throwing out the serfs into water, shutting the serfs into a wooden case lined with sharp nails inside, amputating legs and flaying the skins were common punishment for serfs.

When the people's liberation army liberated them, the people called them Buddha's army. The people's liberation army brought revolutionary change in their life. Now nobody on the earth can gouge out their eyes, amput their arms, cut their ears, hands and feet and take their boys to die standing behind the foundation of temples and important buildings. Nobody can slay them and hang them with their feet upside and head down in the name of religion, and nobody can flay their skins and confine them in a cage lined with nails.

If it is not liberation, what is it? It is not the restoration of human rights for the people of Tibet then what is it? The liberation army did away with the barberick religion, practiced in the name of Buddha. They are free to practice genuine teachings of Prey him. All Rakchaysee (Devilish) Dharma is gone, and the human religion has got freedom. But so far Buddha is concerned, his teachings is to serve mankind without attaching oneself to any religion. Bodhisatwas are above any religions.

Tibet is an autonomous region of China, and a new society has emerged where the Tibetan people, once treated as Chattels, the serfs attached with serf- owners headed by Dalai Lama. Now they do not have to beg for food, not to clad in rags and live as the slaves. Now they are the masters of their own destiny. The indentures concerning debts, which were to be passed on to the serf's children from generation to generation has now gone up in smokes. Really pitiable scene for the former self-owners. In farming areas the land-use rights belong to the farming house- holds, who were once serfs and now are free. They can manage the lands and now can use their own discretion. In pastoral areas, herdsmen own their livestock farming. Tibet is now advancing in industrial development too. Now the Tibetan boys go to schools and universities and not to be placed underneath the foundation of temples and important construction. I think it is genuine human rights being enjoyed by the Tibetan people.

The human rights as understood by Marxist and Communists are those rights which make the life of the people happy and which open the door for the steady growth and

development of the country and its people and not those counter revolutionary rights which spoil the life of the people as in the former socialist Soviet Union.

The contrasting picture of Tibet and the present day ex-socialist countries clearly show what should be the meaning of human rights. Yes the genuine human rights that shall liberate mankind from the clutches of oppressor and exploiters and make their life happy.

Of course socialism is not dead in the former Soviet Union. It has suffered a set back. We are sure it will rise again and once more restore genuine human rights to the people.

Ashwin Shukla 10. Vijaya Dashami, 2052, 17th Aswin, 2052.

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