

Thursday

20 February 2:50 pm Conference Hall Opposite Botany 3 marks 4 pm

1. Qāsim and Decline of Buddhism in Sind
2. Was Islam responsible for Decline of Buddhism in India?
3. Were Islamic invasions responsible for the Decline of Buddhism in India?
4. Were Corruption and moral decay responsible for Decline of Buddhism in India?
5. Were Brāhmanical-Hindus responsible for decline of Buddhism in India?
6. Were Brāhmanical-Hindu kings responsible for the decline of Buddhism in India?
7. Model for decline of Buddhism in India.
8. Short notes:
 - i. Urbanization
 - ii. Sufism
 - iii. Bhakti
 - iv. Death Psyche
 - v. Sectarianism

Sectarianism and the Rise of Mahāyāna and Vajrayāna/Tantrayāna

It is sometimes suggested that discipline began to relax with the rise of divergent schools.

18 sects

Pudgalapuggala= person/personality

Ātman= Ego/Soul

Momentariness

Flux

Nirvāṇa= Śūnya= Zero/Vacuum

Complete extinction

Everything is a compound of elements 5

R.C. Mitra: discipline, which had begun to relax with the rise of divergent schools, was gravely endangered when Mahāyāna opened the gates of the saṃgha to vulgar practices and began to admit lay men on equal terms with the monks. secularized

L.M. Joshi: Mahāyāna was responsible for qualitative decay and “the abuses of Vajrayāna perhaps occupy the foremost place” among the causes of decline.

Some scholars hold Vajrayāna responsible for qualitative decay.

Edwin Arnold *Light of Asia*
Mokṣa through sex

25 February 3-4 pm
3 March

However, internal bickering as well as sectarian divisions and rivalries do not appear to have caused any damage to Buddhism.

On the contrary, Buddhism being non-centralized, the emergence of numerous sects should actually be seen as an indication of both intellectual and spiritual vigour. Buddhist sectarianism was largely confined to *interpretation* of texts. All schools more or less accepted the validity of the basic Tipiṭaka, shared an almost identical code of conduct, and moved easily among each other's communities.

It may also be pointed out here that the divisiveness associated with sectarianism was much more severe among the Jainas but did not lead to their decline.

Though it cannot be denied that Tantra was sometimes followed in a degenerate form in Buddhism, adoption of Tantric practices does not appear to have caused any damage for the simple fact that Tantra in its

Brāhmaṇical-Hindu form has enjoyed great popularity and apparently has not contributed to the demise of Brāhmaṇical-Hinduism in any observable way.

Though the development of Mahāyāna and Vajrayāna did not weaken Buddhism as such, damage appears to have been done at another level. Such a development appears to have **reduced the distance** that existed between Buddhism and Brāhmaṇical-Hinduism.

Devotionalistic elements in Buddhism completely transformed the original atheistic Buddhism into a powerful theological religion. The historical Buddha became fully metamorphosed into a saviour God, the eternal and immutable Lord of beings, unborn creator of the world, and the one who bestows good luck and fortune on all beings.