

A team of skilled workers is needed 需要團隊工作者

Bodhishatta took his last and final birth 623 years B.C. in a village Lumbini of the sub Himalayan kingdom Kapilabastu. King Shuddhodhan was his father. His mother Mayadevi died on the seventh day, after giving him birth. Bodhishatta was brought up by his stepmother Gotomi, sister of Mayadevi. Both Shuddhodhan and Gotomi were very affectionate to Bodhishatta. Bodhishatta was also named Gotom. The word 'Bodhi' means the knowledge essential for the salvation of mankind. The word 'shatta' means the element having life. 'Bodhishatta' was the person who tried to acquire this knowledge.

In the oldest of Pali literatures, namely 'Suttanipat', it was mentioned:

Sho bodhishatta ratanbare atulyo
manushyaloke hitasuukhatayo jato
sakyamong game janapade lumbinejje

It is well accepted, as is from this Sutta, that Bodhishatta was born among the sakya population of Lumbini. He was incomparable to any one like the finest gems among the jewelries and he was destined to bring peace and happiness to the people.

At an early age, Bodhisattva observed the miseries of human lives, their sufferings from diseases and ultimate end in death. He had undergone meditation for seven years through hardship and tremendous sufferings in a lonely place Urubela and acquired the supreme knowledge (Buddhatwa). He became Lord Buddha and devoted the rest of his life to preaching the finest religion, known as 'Buddhism'.

The religion of Lord Buddha has been manifested through his advices to the people and innumerable number of stories. Many of these stories are documented in 'Suttapitak' literature. The basis of his religion is founded on four basic principles, namely, four truths (Aryyasatya). There are 131 Sutras related to Aryyasatya in 'Sachha Sangjutta' literature. Of course, all these are mentioned in other Nikayas (holy literatures) also. All the advices of Lord Buddha followed these four Aryyasatya. According to Buddha, every individual in this world is to experience sorrows in life. The tendency of the individual person was to destroy others with the expectation of getting rid of his sorrows. Lord Buddha's advice in the first Aryyasatya is to realize that all people are subjected to the same sorrows and the society should be reformed for the happiness and welfare of the people in that respect. Some Sramans (persons preaching religion) at the time of Lord Buddha were of opinion that sorrows and sufferings of human being originate from the soul. And, so they subjected their bodies through stresses to treat the soul. Some Sramans thought that sorrows germinated in individual sporadically. So, they were helplessly inactive. Lord Buddha was the first to tell that sorrows in human life is not due to soul or by nature (second Aryyasatya). According to Lord Buddha, sorrows comes from the lust for materialism (third Aryyasatya). The eight 'Margas' that is the ways of getting rid of the lust for materialism (fourth Aryyasatya) have been discussed in details in 'Sachha Sangjutta'.

It is most interesting to mention that many 'Bhikkhu Sanghas' were constituted to preach the Buddhism in various countries of the world. It was candidly expressed that Buddhism is based on the truthfulness, honesty and non-violence, which can foster peace and amity among the people throughout the world.

Many Bhikkhu Sanghas were organized and sent in different directions, that is, in different countries, particularly by King Ashoka to disseminate the advices of Lord Buddha. The Bhikkhus were highly trained and they followed the rules and regulations framed for Sangha and worked hard to achieve the goal. In the process, they were able to initiate spiritual uplift of the people and create an atmosphere of cooperation among the nationalities of different countries. In effect, the principles of Lord Buddha contributed greatly in establishing global peace and all-round developments (including spiritual) of the mankind.

We must notice that these Bhikkhu Sanghas worked all through with deep dedication under efficient leadership for the salvation of mankind as advised by Lord Buddha. In the world today, to make any scientific or social programme successful it is well accepted that a team of skilled workers should work under efficient leadership with dedication. In other words, a team of skilled workers in the field of Buddhism and science is needed for the success of the dialogue between "Buddhism and Science".

Himadri Pai Majumdar
Indian Statistical Institute
Calcutta, India