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Čínsky znak na obálke znamenajúci 'východ', pochádzajúci od Liu Xie 劉澥 (1781–1840), bol vyrytý do nefritu podľa vzoru zo začiatku nášho letopočtu. · The Chinese character with the meaning 'east' employed on the cover is cut as a seal by Liu Xie, on the basis of models from the beginning of our era.

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A Forgotten Buddhist Philanthropist from Boṅgabhūmi: The Life and Works of Kṛpāśaraṇa Mahāthērō (1865–1927)

Sanjoy Barua CHOWDHURY

Abstract This article outlines the life, legacy, philanthropic contributions, and times of Kṛpāśaraṇa Mahāthērō, focusing on his prominence as a well-known Buddhist philanthropist in undivided India and in the wider Bengali Buddhist community of Boṅgabhūmi. It aims to fill a gap in current research by presenting Kṛpāśaraṇa Mahāthērō's contribution to Buddhist transmission. By doing so, this research seeks to shed some light on the life of one of the most significant Buddhist figures in the history of undivided India and Boṅgabhūmi. This study intends to explore, in three separate parts, Kṛpāśaraṇa Mahāthērō's earlier biography, including his spiritual journey, his missionary service in establishing Buddhist institutions, and his insights on educational welfare, as well as an overview of the highlights of his remarkable career. As this article demonstrates, all three of these stages are equally significant turning points in Kṛpāśaraṇa Mahāthērō's life; and his altruistic contributions to Theravāda Buddhism in Bangladesh and India at different times can be better understood in the context of the corresponding era.

Keywords Kṛpāśaraṇa Mahāthērō, Boṅgabhūmi · Buddhist philanthropy, Theravāda, Buddhism in Bangladesh.

Introduction

Kṛpāśaraṇa Mahāthērō (June 22, 1865–April 30, 1927), a Theravāda Buddhist philanthropist, made outstanding contributions to the spread of Buddhism by developing local social philanthropy and extending humanitarian activities and education in undivided India and Boṅgabhūmi,¹ which include present-day

¹ Boṅgabhūmi refers to the Bengali region, particularly the lands where the language Bengali or

Bangladesh and West Bengal in India (Mahāsthābīra 2021, 202-203). During the British colonial era in undivided India, when Theravāda Buddhism was being reformed in the Bengal Delta, Kṛpāśaraṇa Mahāthērō took on a significant role in the propagation of Buddhism by establishing a number of monasteries, Buddhist organizations, and educational institutions. His unwavering benevolence in reshaping society and propagating Buddhism has earned him the respect and appreciation of the devotees locally and globally. In recognition of his immense humanitarian services, moral-spiritual support, and concern for social welfare, Bengali people honor him with the title “Karmayōgī”² and often address him as “Karmayōgī Kṛpāśaraṇa Mahāthērō” (Chowdhury 2021a, 52).

However, little research has been done on Kṛpāśaraṇa Mahāthērō to date. Previous studies on Kṛpāśaraṇa Mahāthērō have been limited in scope (Brahmacārī 1950, 46-48). They highlighted his services in social welfare and propagation of Buddhism, as well as his organizational activities (Barua 2015, 38). Although the writings of Silānanda Brahmācārī,³ Bhikkhu Bodhipal, and Shimul

Bānlā is considered to be primarily spoken. Prior to the partition of India in 1847, the two Bengali regions, including East Bengal (present-day Bangladesh) and West Bengal (now a state in India), were unified. The term Boṅgabhūmi consists of two words: Boṅga and bhūmi. “Boṅga” implies “Bengal” [unified Bengal], whereas “bhūmi” means “land”. From the geo-cultural point of view, Boṅgabhūmi refers to the unified territory that includes modern-day Bangladesh and West Bengal in India. Indeed, the majority of the people in Boṅgabhūmi speak the same language, Bangla, and also have similar customs, traditions, and cultures.

- 2 The term “*Karmayōgī*” has the same meaning in both Bengali and Sanskrit. In terms of grammatical structure, the word “*Karmayōgī*” is divided into two parts: *Karma* and *Yōgī* (*Karma* + *Yōgī*). The term “*Karma*” here refers to “work” or “service”, whereas the term “*yōgī*” refers to “noble meditator” or “practitioner”. Recognizing Kṛpāśaraṇa Mahāthērō’s contributions, devotees and followers have given him the title “*Karmayōgī*” to express his dignity and tireless welfare services for the sake of sentient beings. It is worth noting that Bengali Buddhist monks and devotees have used the title, “*Karmayōgī*” exclusively for Kṛpāśaraṇa Mahāthērō for the past hundred years in attributing his legacy and significant charitable and philanthropic services to Bangladesh and the Indian subcontinent.
- 3 Silānanda Brahmācārī (December 25, 1907–February 5, 2002) was a prominent Buddhist scholar

Barua briefly cover his biography and contribution to the formation of a noble society in Boṅgabhūmi, including modern-day Bangladesh and West Bengal, they say little about his activities with Buddhists and non-Buddhist communities. Therefore, more research is needed on Kṛpāśaraṇa Mahāthērō's contribution to the wider Buddhist communities in present-day Bangladesh, West Bengal, India, and beyond. In general, current research on Kṛpāśaraṇa Mahāthērō's altruistic and humanitarian services to Buddhism and societal welfare is still in its infancy and lacks a systematic analysis.

Based on the life, legacy, philanthropic contributions, and times of Kṛpāśaraṇa Mahāthērō, this research paper is designed into three separate parts. The first part explores Kṛpāśaraṇa Mahāthērō's early biography including the history of his entrance into the spiritual path, the second one delineated his altruistic services to establish spiritual institutions with the purpose of propagating Theravāda Buddhism in undivided India and modern Bangladesh, and the ending section reveals his philanthropic activities for educational welfare with highlighting the overview of his entire humanitarian services.

1 *Kṛpāśaraṇa Mahāthērō's Early Life and Spiritual Journey into Buddhism*

Kṛpāśaraṇa was born on June 22, 1865, in Unainpūrā,⁴ a notable spiritual village in the Patiya subdistrict of Caṭṭagrāma district in present-day Bangladesh. His

from Boṅgabhūmi. Like the renowned philanthropist Kṛpāśaraṇa Mahāthērō, Silānanda Brahmācārī was born in the spiritual village of Unainpūrā. It is worth noting that Silānanda Brahmācārī was a disciple of Jñānīśbara Mahāsthābira (December 20, 1887–October 28, 1974), a well-known Theravāda Buddhist scholar and meditation master. A prolific scholar, Silānanda Brahmācārī wrote various books in Bengali, Hindi, and English, as well as conducted translation projects from Pāli into English and Bengali. His major works include *An Introduction to Abhidhamma*; *The Dhammapada*; *Mahāsānti Mahāprēma*; *Karmayōgī Kṛpāśaraṇa*; *The Eternal Message of Lord Buddha*; *Visuddhimagga*, *The Saṃyukta Nikāya* (translation) and others.

4 Unainpūrā is one of the important spiritual villages in modern-day Bangladesh where a number of Buddhist scholars and monks grew up, and who, over the centuries, led the spread of Theravāda Buddhism in Boṅgabhūmi and the Indian subcontinent. Dr. Dharmasen Mahāthērō (June 17, 1928–March 21, 2020), the 12th Saṅgharāja of Bangladesh, recorded a list of fourteen prominent

father's name was Ānandamōhana Baṛuṃyā and his mother's name was Ārāḍhanā Baṛuṃyā (Brahmacārī 1950, 46-48). He was the sixth child of his parents. Because of his father's poverty, young Kṛpāśaraṇa was deprived of the opportunity to attend school. In his commemorative biographical book, *Karmayōgī Kṛpāśaraṇa*, the eminent Silānanda Brahmacārī (1950, 13) stated that despite the reality that the young Kṛpāśaraṇa wanted to study in school and would have been privileged to acquire formal education, he did not express his sorrow to his father if he was regretful of his deprivation and poverty. When Kṛpāśaraṇa was only ten years old, his father Ānandamōhana Baṛuṃyā died unexpectedly. His mother Ārāḍhanā Baṛuṃyā was widowed and was unable to take care of her children. Understanding his mother's plight, the young Kṛpāśaraṇa worked as a laborer in a relative's house, earned two takas (currency corresponding to the British India period) and gave that money to his mother for family expenses. Ārāḍhanā was flabbergasted when she saw that young Kṛpāśaraṇa's heart was so charitable. With a compassionate heart, Ārāḍhanā realized that Kṛpāśaraṇa was born to aid and help others, and that he should be initiated into the path of awakening by becoming a Buddhist monk.

Under the mentorship of a noble preceptor (*upajjhāya*) Sūdhancandra Mahāsthābīra, Kṛpāśaraṇa was ordained as a novice (*sāmaṇera* or *pabbajjā*) on April

Buddhist monks born in Unainpūrā on a white stone rock. The white-stoned rock edict was depicted in 1982 and respectfully placed in the Unainpūrā Laṅkārama on the eve of the auspicious Buddha Pūrṇimā (Buddhist Year 2525). We have learned of sixteen Buddhist monks who came from Unainpūrā, including two contemporary monks, and they are: (1) Śrīmat Jayadharā Mahāsthābīra (1600-1672); (2) Śrīmat Dhruva Mahāsthābīra (1630-1690); (3) Śrīmat Cāda Mahāsthābīra (1630-1690); (4) Śrīmat Krēṅlahā Mahāsthābīra (1700-1780); (5) Śrīmat Thānā'i Mahāsthābīra (1720-1785); (6) Śrīmat Hrepasu'i Mahāsthābīra (1725-1790); (7) Śrīmat Mōhana Candra Mahāsthābīra (1730-1780); (8) Śrīmat Mukulacāna Mahāsthābīra (1730-1795); (9) Śrīmat Sudhana Candra Mahāsthābīra (1735-1810); (10) Śrīmat Saṅgharāja Ācārya Pūrṇācāra Candramōhana Mahāsthābīra (1838-1905); (11) Śrīmat Jagaṭ Candra Mahāsthābīra (1852-1948); (12) Śrīmat Gauracandra Mahāsthābīra (1850-1910); (13) Śrīmat Kṛpāśaraṇa Mahāsthābīra (1865-1926); (14) Śrīmat Saṅgharāja Dr. Dharmasen Mahāsthābīra (1928-2020); (15) Śrīmat Bōdhipāla Bhikkhu (1968-2020) and (16) Śrīmat Bōdhimitra Mahāsthābīra (1970-present).

14, 1881, at Unainpūrā Laṅkārama, located in the Patiya subdistrict of Caṭṭagrāma district in present-day Bangladesh (Brahmacārī 1950, 13; Bodhipala 2005, 17; Barua 2021, 273). Ever since Kṛpāśaraṇa Sāmaṇera became a novice monk, he carefully studied Buddhist monastic rules and disciplines (*vinaya*) from his preceptor. Due to his meticulous learning, Kṛpāśaraṇa Sāmaṇera established himself as one of the best students among his peers and other members of the monastery. Kṛpāśaraṇa received higher ordination (*bhikkhu*) at the age of twenty under the spiritual preceptor (*upajjbāya*) Ācārya Pūrṇācāra Candramōhana Mahāsthabīra (June 19, 1834–February 4, 1907),⁵ the second Saṅgharāja of Bangladesh (Brahmacārī 1950, 13–15). Kṛpāśaraṇa was given a new monastic name, “Candrajyōti Bhikkhu” by the teacher Ācārya Pūrṇācāra Candramōhana Mahāsthabīra in accordance with the Theravāda monastic order (*vinaya*). He was known mainly by his original name, “Kṛpāśaraṇa”, which was given to him by his parents, and his monastic name “Candrajyōti Bhikkhu” was never pronounced (Barua 2021, 274). Subsequently, he was often referred to as Kṛpāśaraṇa Mahāthērō by his followers, devotees, and fellow monks.

The Legacy of Ācārya Pūrṇācāra had a tremendous impact on Kṛpāśaraṇa’s monastic journey. After Kṛpāśaraṇa received higher ordination, he traveled to Bodhgaya (present-day Bihār, India) with Ācārya Pūrṇācāra. Sīlānanda Brahmacārī (1950, 14–15) noted that Kṛpāśaraṇa had an insight in Bodhgaya while he was reflecting on the declining status of Buddhism in India and the entire Indian subcontinent. At that time he was thinking about the possibility of reviving Buddhism in India and beyond. Kṛpāśaraṇa thought on how to bring devotees and

5 Ācārya Pūrṇācāra Candramōhana Mahāsthabīra (June 19, 1834–February 4, 1907), the second Saṅgharāja of Bangladesh was a pioneer reformer of Theravāda Buddhism in present-day Bangladesh as well as in the Indian subcontinent. He was born in Unainpūrā, the previously mentioned spiritual village. Mr. Paul, a British-based government officer, inspired Ācārya Pūrṇācāra to learn the *Tipitaka*, or Triple Baskets of Buddhism. After learning about the *Bhikkhu Pāṭimokkha* (The Disciple Monks’ Code), he was motivated to reform Theravāda Buddhism in undivided India, including present-day Bangladesh. Under the spiritual direction and preceptorship (*Upajjbāya*) of Saṅgharāja Sāramēdha Mahāsthabīra (1801–1882), Ācārya Pūrṇācāra Candramōhana was ordained as a *bhikkhu* (higher ordination). Ācārya Pūrṇācāra Candramōhana was one of the founding members of Rāmañña Nikāya of Sri Lanka in 1864 (Dharmādhār 2009, 174–175).

seekers together again by helping each other and to save Buddhism and the Buddhist community from mass extinction. As a devout follower of Buddhism, Kṛpāśaraṇa was inspired by the Buddha's instruction to monks to walk for the welfare of the multitudes and for the happiness of the many sentient beings (*babujana-hitāya babujana-sukhāya*)⁶.⁷ Kṛpāśaraṇa's journey into Buddhism matured during his first pilgrimage owing to his teacher's encouragement, and his intrinsic philanthropic nature⁸ blossomed.

2 *Kṛpāśaraṇa's Contribution to Establishing Buddhist Institutions*

After completing his noble pilgrimage to Northern India, Kṛpāśaraṇa Mahāthērō finally went back to Caṭṭagrāma. He then lived in a local Buddhist monastery in the village of Bākkhālī, located in the Patiya subdistrict of Caṭṭagrāma district, present-day Bangladesh, as instructed by his teacher Ācārya Pūrṇācāra Candramōhana Mahāsthābīra (Brahmacārī 1950, 15). In addition to his monastic responsibilities at the temple, he pondered on how he could contribute to the Buddhist community, protect devotees from suffering, and spread Theravāda Buddhism⁹ throughout Boṅgabhūmi and British India, even so he reflected on his

6 This is the Buddha's famous instruction to his first sixty enlightened disciples (*arabants*) to go forth for the sake of many. A similar passage also occurs in the *Vinaya Piṭaka I* 20, 36-21, 16 (Bodhi 2000, 413).

7 See S IV: (I) 5, 237.

8 As previously indicated, the term "philanthropic nature" is used to express the Buddha's instruction to go forth for the sake of many (*babujana-hitāya babujana-sukhāya*). Thich Nhat Hanh (1926-2022), a Vietnamese Buddhist philanthropist, coined the term "engaged Buddhism" to describe Buddhism-inspired philanthropy and social activism (Gleig 2021, 2).

9 Theravāda Buddhism was revived in Caṭṭagrāma during the time of Kṛpāśaraṇa Mahāthērō and later spread throughout Boṅgabhūmi. Professor Deepak Kumar Barua has noted that Theravāda Buddhism began to reform in the Bengal region in the early nineteenth century (Barua 2021, 209). Dharmādhār Mahāsthābīra, on the other hand, stated that Theravāda Buddhism was

innate humanistic nature (Barua 2021, 274-275). Coincidentally, when he was contemplating whether or not to begin his philanthropic activities in British India, he received a request from devotees of Kolkata (West Bengal, India) to spend some time teaching Buddhism. On June 15, 1886, he arrived in Kolkata and resided at Nabīna Bihāra, on the street 72/73 Maṅgalā lē'ina (Bodhipala 2005, 17-19). While staying at Nabīna Bihāra, he came to the realization that Kolkata needed more Buddhist monasteries where members of the monastic community could dwell in order to carry out community work. Understanding the significance of having more Buddhist temples in Kolkata, he established Mahānagara Bihāra at 21/26 Bho Street. (Barua 2021, 210) Although Mahānagara Bihāra was founded in Kolkata as a rental building, it is crucial to note that it was the first Buddhist monastery that Kṛpāśaraṇa established.

During his time at Nabīna Bihāra, Kṛpāśaraṇa Mahāthērō became concerned about how disorganized and ignorant the Buddhist communities in Kolkata were about the Buddha's teachings. Realizing the need to establish a social society and protect the ethnic Buddhist communities of Boṅgabhūmi, Kṛpāśaraṇa was compelled to start a Buddhist organization in the heart of British India. His intention was to create a Buddhist institution that would encourage devotees and seekers to interact with one another in thought and maintain their faith in the Triple Gems of the Buddha, his teachings, and the noble community. He founded the Baud'dha Dharmāṅkūra Sabhā (Bengal Buddhist Association)¹⁰ in Kolkata on the eve of Prabāranā Pūrṇimā (Āśbinī Pūrṇimā) on October 5, 1892 (Brahmacārī 1950, 46-48). The well-known modern philanthropist and Buddhist scholar Bhikkhu Bodhipala asserts (2005, 17-19) that the Dharmāṅkūra Sabhā was one of the pioneering Buddhist organizations in undivided British India. In describing the hardships of Kṛpāśaraṇa on the way to founding the Baud'dha Dharmāṅkūra Sabhā, Silānanda Brahmacārī (1950, 13-20) remarked as follows:

One of his dream noble initiatives was the Baud'dha Dharmāṅkūra Sabhā, to which Kṛpāśaraṇa Mahāthērō devoted all his time for years. Despite his unwavering

reintroduced in Caṭṭagrāma in 1864 under the direction of the first Saṅgharāja, Sāramēdha Mahāsthābira (Mahāsthābira 2009, 172-173).

10 Banglapedia: National Encyclopedia of Bangladesh. 2021. "Baud'dha Dharmankur Sabha". Available online: https://en.banglapedia.org/index.php/Baud'dha_Dharmankur_Sabha (accessed June 26, 2022).

commitment and full energy, it took a while for this organization to become successful. Kṛpāśaraṇa, however, continued to be forbearing and passionate about his work throughout the journey, encouraged by the guidance of his teacher Ācārya Pūrṇācāra Candramōhana Mahāsthābīra. While Kṛpāśaraṇa was striving on his own, a Buddhist devotee by the name of Gōpāla Sinha Caudhurī extended his compassionate assistance and support to him so that his dream project could advance. After that, kind-hearted local followers began to support him and provided him with financial assistance in the accomplishment of his noble cause. Kṛpāśaraṇa saved all the funds he received from followers and seekers in order to carry out his goal of establishing the Baud'dha Dharmāṅkūra Sabhā. Apart from the additional costs he incurred in setting up the institution, he never spent a penny on personal expenses. Over the years he accumulated several thousand takas (the equivalent of money in British India). Since the Baud'dha Dharmāṅkūra Sabhā had no former properties, he purchased a 3,600 square foot (5 kāṭhā) plot of land on Street 5, Lalita Mōhana Dās lē'ina in Kolkata. At that time, the price of the 3,600 square feet of land was 4,500 Taka. He used all of his savings and any donations he received to establish the Baud'dha Dharmāṅkūra Sabhā in combination with the founding monastery (*Bihāra*). In order to properly complete this great endeavor for the benefit of devotees and seekers in Kolkata as well as in undivided British India, he borrowed some money from the well-wishers because he did not have enough to purchase the land. Kṛpāśaraṇa laid the foundation of the Baud'dha Dharmāṅkūra Bihāra in Kolkata in 1901. The monastery was inaugurated in 1903.

After successfully establishing the Baud'dha Dharmāṅkūra Sabhā and Baud'dha Dharmāṅkūra Bihāra in Kolkata, Kṛpāśaraṇa's name gained widespread recognition among followers and Buddhist aspirants. This prompted him to further his philanthropic activities by establishing sister institutions and organizations in Boṅgabhūmi and undivided India. In 1907, Kṛpāśaraṇa sought the assistance of the District Divisional Commissioner of Lucknow Division to purchase a 7,200 square foot (10 kāṭhā) plot of land in the Lucknow District of British India so that he could build a sister institution to the Baud'dha Dharmāṅkūra Bihāra, which he named, the "Lucknow Bodhisattva Bihāra" (Bodhipala 2005, 17-21). That same year, he established the "Shimla Baud'dha Samiti," another branch of the institution in Shimla, Himachal Pradesh. In 1910, he traveled to Darjeeling to start a new sister institution to the Baud'dha

Dharmānkūra Bihāra, and was granted permission by King Bijāya Chandra Mahatāba, the majesty of Bardhaman, to establish a monastery on the land. The construction of the temple was completed in 1919. After fulfilling his mission in Darjeeling, Kṛpāśaraṇa thought of the devotees in Ranchi, the capital of the state of Jharkhand. In 1915, he established a new branch of the Baud'dha Dharmānkūra Bihāra in Ranchi with the support of his previous registration with the British-Indian Government. In 1918, another branch of the Baud'dha Dharmānkūra Bihāra was established in Shillong, the capital of Meghalaya (Brahmacārī 1950, 46-48).

In addition to his extensive altruistic activities in northern India and West Bengal, Kṛpāśaraṇa made significant contributions to the development of the village of Unainpūrā, where he was born. He renovated and reconstructed the ancient monastery of Unainpūrā Laṅkārāma in 1921. After being requested to do so by the noble residents of Unainpūrā, he established a branch of the Dharmānkūra Baud'dha Sabhā in his beloved village. In the same year, he opened a new branch of the Dharmānkūra Baud'dha Sabhā in the Caṭṭagrāma Hill Tract (CHT) area of Rangamati (Brahmacārī 1950, 48). He returned to Kolkata after fulfilling his mission in his hometown of Caṭṭagrāma. After that, in 1922, he founded a sister institution of the Baud'dha Dharmānkūra Sabhā in Jamshedpur, Tatanagar. The well-known Tata Company in Jamshedpur, based in Tatanagar, gave him a 60,480 square foot (1 Bighā and 1 kāṭhā) plot of land for the construction of a Buddhist monastery and meditation center. The last monastery established by Kṛpāśaraṇa was built in Shillong in 1925 (Bodhipala 2005, 18).

Even after his rigorous philanthropic journey, Kṛpāśaraṇa remained devoted to spreading Buddhism in Boṅgabhūmi and Undivided India. Despite all challenges and obstacles, he did not give up his noble aim of establishing Buddhist institutions as respective branches of the Baud'dha Dharmānkūra Sabhā and Baud'dha Dharmānkūra Bihāra. Kṛpāśaraṇa Mahāthērō diligently managed to establish Buddhist institutions for the benefit of devotees and aspirants wherever he had the privilege throughout Boṅgabhūmi and Undivided India.

3 *Kṛpāśaraṇa's Work on Educational Welfare*

While Kṛpāśaraṇa Mahāthērō was working devotedly to establish branches of the Baud'dha Dharmāṅkūra Sabhā and Baud'dha Dharmāṅkūra Bihāra in Boṅgabhūmi and Undivided India, he was deeply saddened to observe how educationally inferior Bengali Buddhists were. As a result of lack of formal education, Buddhist society was unable to advance and adapt to the advancement of rational thought. Professor Shimul Barua (2021, 275) wrote in his book, *Mānaba Cintanē Bud'dha Cintā-Jāgaraṇē*, that Kṛpāśaraṇa Mahāthērō, who was a self-educated person, understood the reason of the substandard nature of the Buddhist community in both East and West Bengal, i.e., the lack of education. At the fifth assembly of the Baud'dha Dharmāṅkūra Sabhā in 1913, Kṛpāśaraṇa Mahāthērō delivered the following speech that emphasized the value of holistic education for the welfare of oneself and others in Boṅgabhūmi:

The distinguished speakers on this occasion spoke about their perspectives on education, which I found to be interesting. In contrast to the large contingent, we currently have only a limited number of educated people. I do not believe that a small number of educated people can make a significant impact on society as well as on the growth of the economy. Although there are not many educated people in our society, I am disappointed in many of them because of their selfishness. A person with the right education is one who not only cares for himself and his family members but also contributes to society's welfare and has a generous heart for others. For the sake of the benefit of many people in this society, I expect the people of this noble community to educate themselves internally and externally (Chowdhury 1990, 43).

It is important to mention that Kṛpāśaraṇa had purely philanthropic views on educational welfare, as evidenced by the fact that he established numerous schools and colleges in Boṅgabhūmi. In addition to establishing the Baud'dha Dharmāṅkūra Sabhā and its two-story building, he also founded the "Kṛpāśaraṇa Free Institution", a nonprofit school, in 1913 (Brahmacārī 1950, 46-48). Although this school was located in the grounds of a Buddhist monastery called Baud'dha Dharmāṅkūra Bihāra, it accepted students of all religious backgrounds and has since been providing free education in both Bengali and English. With the assistance of the prominent Buddhist scholar, Dr. Benimadhab Barua (B. M.

Barua),¹¹ Kṛpāśaraṇa supervised this institution, which immediately drew the attention of the locals (Barua 2021, 276).

When Kṛpāśaraṇa was in the process of founding Kṛpāśaraṇa Free Institution, he had another thought: the importance of education for individuals of all ages, from young children to the elderly. He also understood the significance of education in enabling working people to advance both morally and materially by securing respectable positions. In 1916, Kṛpāśaraṇa started an evening school for the benefit of working people in affiliation with the Baud'dha Dharmānkūra Sabhā (Brahmacārī 1950, 47). With the help of Mr. W. C. Wordsworth, former director of the Education Ministry in the Bengal territory of British India, the Baud'dha Dharmānkūra Sabhā received government funding for running both Kṛpāśaraṇa Free Institution and the Evening School for Working People (Barua 2021, 277).

Nevertheless, Kṛpāśaraṇa's friendship with Sir Ashutosh Mookerjee,¹² former Vice-Chancellor of Kolkata University, grew and his moral vision expanded to encapsulate the educational welfare in Boṅgabhūmi. Dr. Dharmasen Mahāsthābīra¹³ recognized that the friendship of Kṛpāśaraṇa Mahāthēro and Sir

11 Dr. Benimadhab Barua, also known as Professor B. M. Barua (December 31, 1988–March 23, 1948), was a pioneer of indological studies and the first Asian to receive a D.Litt from the University of London in 1917. Under the supervision of Dr. T. W. Rhys Davids and Mrs. Rhys Davids, Dr. B. M. Barua carried out his research entitled "Indian Philosophy: Its Origin and Growth from Vedas to the Buddha" (Benimadhab 1921, pp. v-xiii). In 1913, he took a position as a guest lecturer at the University of Kolkata. In 1918, he was promoted to full professor and continued to work there until the end of his life. Dr. B. M. Barua was a prolific scholar who authored 86 research papers, and 18 texts in English, along with compiling 7 books and 22 research articles in the Bengali language (Barua 2019, 28). He was a member of the Baud'dha Dharmānkūra Sabhā from 1909 and generously assisted Kṛpāśaraṇa Mahāthēro's philanthropic efforts in Boṅgabhūmi and Undivided India.

12 Sir Ashutosh Mookerjee (June 29, 1864–May 25, 1924) was a well-known Bengali educator, jurist, and mathematician. He served as Vice-Chancellor at the University of Calcutta for four consecutive two-year terms (1906–1914). Due to his strong sense of self-worth, courage, and academic integrity, he was frequently alluded to as "Banglar Bagh" which translates to "the royal Bengal tiger of Boṅgabhūmi" (Barua 2019, 52).

13 On June 22, 2015, a significant congregation was held in Unainpūrā Laṅkārama (located in the Patiya subdistrict of Caṭṭagrāma district, present-day Bangladesh) to commemorate Karmayōgī

Ashutosh Mookerjee was a shining example of noble companionship, or *Kalyāṇa-mittatā*.¹⁴ This friendship, however, had a significant influence on the establishment of traditional studies and secular education in Boṅgabhūmi. Kṛpāśaraṇa convinced Sir Ashutosh that since the present educational structure was based on university affiliation, rural schools and colleges should recognize Kolkata University as the model of contemporary universities. This affiliation was to encourage pupils from the underprivileged schools and colleges to compete for jobs with graduates from prestigious secular institutions (Bodhipala 2005, 20-21). Deeply influenced by Kṛpāśaraṇa, Sir Ashutosh helped to establish academic ties between Kolkata University and rural institutions in Caṭṭagrāma, including Mahamuni Anglo-Pali Institution; Silak Dowling Primary School; Kartala-Belkaine Middle English School; Noapara English High School; Andharmanik High School; Naikaine Purnachar Pali School; Dhamakhali High School; Pancharia Middle English School; Satbaria Girl's School and Library; Unainpura Primary School; Unainpura Junior High School; Rangunia English High School; M.A. Rahat Ali High School; Sakhpura English School; Rangamati School and Library (Barua 2019, 279; Bodhipala 2005, 19).

Kṛpāśaraṇa was not only concerned with the introduction of secular education but also reflected on the promotion of ancient Indic languages, such as

Kṛpāśaraṇa Mahāthēro's 150th birthday (Barua 2015, 11-30). The assembly was presided over by Saṅgharāja Dr. Dharmasen Mahāsthābira (June 17, 1928–March 20, 2020), the 12th Supreme Patriarch of Bangladesh. The late Saṅgharāja, Dr. Dharmasen Mahāsthābira, spoke of Kṛpāśaraṇa Mahāthēro's work on educational welfare and asserted that Kṛpāśaraṇa's welfare mission could not have been carried out without Sir Ashutosh Mookerjee, who kindly provided his assistance and offered him additional guidance on how to do so. Kṛpāśaraṇa and Ashutosh shared the same passion for helping the community in a comprehensive approach. Dr. Dharmasen Mahāsthābira further mentioned that the outstanding friendship between Kṛpāśaraṇa and Ashutosh functioned as a prime example of *Kalyāṇa-mittatā* from a Buddhist perspective.

14 The Pāli word *Kalyāṇa-mittatā* is used to render the Sanskrit term *kalyāṇa-mitra*, which means admirable companionship, or noble friendship. According to the Buddha, *Kalyāṇa-mittatā* refers to those who are advanced in virtue, engage in noble discussion, extend generous help when required, and consummate in discernment. For a detailed analysis, see D III 180; A IV 281.

Pāli and Sanskrit. At the request of Kṛpāśaraṇa Mahāthēro, Sir Ashutosh Mookerjee granted permission for the establishment of a Department of Pāli Studies at Kolkata University in 1907 (Barua 2019, 278). It is noteworthy that Kolkata University¹⁵ was the first institution in South Asia to introduce a program in Pāli Studies. In addition to promoting Pāli Studies within the institution, Kṛpāśaraṇa also paid attention to promising young scholars so that they would integrate their education and have access to adequate research privileges for their future endeavors. Thanks to Kṛpāśaraṇa's thoughtful guidelines and support, Benimadhab Barua flourished in his academic career and made tremendous contributions to Pāli and Buddhist Studies as well as to Indology. It is crucial to remember that Benimadhab Barua received funding for his education at the University of London from the British government. His application was brought to light when Kṛpāśaraṇa sincerely requested Sir Ashutosh to send a recommendation to the British government and the university so that the officials may accept Benimadhab Barua's request for funding.¹⁶

Because Kṛpāśaraṇa was aware of the merits of education for socio-economic advancement, he also laid great emphasis on the education of women. In 1913, he founded the "Baud'dha Mahilā Sam'milanī" organization with the aim of enhancing the welfare of women (Brahmacārī 1950, pp. 47). Baud'dha Mahilā Sam'milanī was formed with the intention of uniting women and inspiring them to pursue education for the sake of themselves and society. During the women's assembly at the Baud'dha Dharmānkūra Bihāra in 1913, he stated that every woman deserved the same rights as men and that a woman could work outdoors as well as a man (Chowdhury 1992, 52). An expert on women's education named L. L. Jennie graciously assisted Kṛpāśaraṇa in launching a scholarship program for women's

15 In the footsteps of Kolkata University, contemporary Indian universities such as Delhi University, Pune University, Naba Nalanda University, Gautam Buddha University, and Magadha University, as well as present Bangladeshi institutions such as the University of Dhaka, University of Chittagong, and Government City College of Chattogram, established Pāli and Buddhist Studies (Chowdhury 2020, 110-120).

16 Roy, Ajay. 2018. "The Life of Kripasaran Mahashtavir." Available online: https://dharma-documentaries.net/life-of-kripasaran-mahashtavir?fbclid=IwARo6brdRvtZymwdPLEocN3Sx_vtkmor3dTOWN7O_4xVOvnCG8EUNLg3DisE (accessed June 22, 2022).

education. It is worth mentioning that this fellowship for women provides financial support to women who are pursuing academic education in school, college, and university as well as vocational training (Barua 2021, 281).

As part of expanding social welfare through education, Kṛpāśaraṇa recognized the significance of establishing libraries and journals. Professor Shimul Barua (2021, 282) noted that Kṛpāśaraṇa was passionately inspired by the glorious legacy of Nālandā Mahāvihāra.¹⁷ In 1909, he founded the “Guṇālaṅkāra Library” at the Baud’ha Dharmāṅkūra Bihāra in Kolkata. With the assistance of the Baud’ha Dharmāṅkūra Sabhā, he collected a large number of books, manuscripts, and Buddhist scriptures for the library so that scholars and educators could continue their research and study to acquire knowledge and wisdom (Chowdhury 1992, 47). Besides establishing a library, he realized the value of academic journals that allowed scholars to publish their research papers, articles, and academic works. He founded “Jagatjyōti”,¹⁸ a monthly Buddhist journal, in 1908. Two renowned scholars, Guṇālaṅkāra Mahāsthābīra and Sāmaṇera Pūrṇānanda Sāmī, were given the responsibility of editing Jagatjyōti by Kṛpāśaraṇa (Brahmacārī 1950, 47-48).

17 Nālandā Mahāvihāra or Nālandā University, a relic of ancient India’s glorious past, was regarded as one of the most prestigious educational institutions that represented the foremost Buddhist scholasticism of that time. Nālandā Mahāvihāra University was founded by King Śākrāditya (reign. 467-473) in the fifth century. Historically, Nālandā was recognized as an important location where the Buddha often taught. His chief disciple, Śāriputra was born in Nālandā and taught his benevolent mother the essence of the Dharma. A few hundred years after the Buddha’s passing, renowned Buddhist scholars often gathered in Nālandā to teach and exchange the Dharma. With the advent of the Gupta period (240-550), Nālandā Mahāvihāra University continued to flourish as a prestigious educational institution. A Tibetan account recorded that Nālandā Mahāvihāra University was home to 30,000 students and 20,000 teachers. When the Pāla Dynasty (750-1162 CE.) came into power, the growth of Nālandā Mahāvihāra University extended into Central Asia and Europe (Chowdhury 2020, 110-125).

18 “Jagatjyōti” established by Kṛpāśaraṇa Mahāthērō over a century ago, became one of the leading Buddhist journals, publishing a plethora of high-quality articles and research papers on Buddhist anthropology, history, contemporary issues, archaeological data, scriptures, culture, and literature (Brahmacārī 1950, 47-48).

Since its inception, the esteemed journal *Jagatjyōti* has continued to shed light on the social and cultural awakening in Bangladesh and India, as well as throughout the world.

As mentioned in the previous discussion, Kṛpāśaraṇa's passionate contributions to the educational welfare followed in the footsteps of the awakening society in Boṅgabhūmi and undivided India. Understanding the value of education for both men and women, he devoted his life to founding schools, colleges, libraries, and publications, as well as supporting local academics and educators. His ideas on educational welfare, however, were well ahead of his time.

4 *Kṛpāśaraṇa Mahāthēro's Significant Life Events and Notable Contributions at a Glance*

The table below, categorized by year, lists the noteworthy life events, accomplishments, and philanthropic contributions of Karmayōgī Kṛpāśaraṇa Mahāthēro (Barua 2021, 279-285; Bodhipala 2005, 17-21; Brahmācārī 1950, 46-48).

Year	Important Events in the Life of Kṛpāśaraṇa Mahāthēro
1865	Kṛpāśaraṇa was born on June 22, in the prominent spiritual village of Unainpūrā, located in the Patiya subdistrict of Caṭṭagrāma district, Bangladesh. His father's name was Ānandamōhana Baṛuṃyā, and his mother's name was Ārādhana Baṛuṃyā.
1875	Kṛpāśaraṇa's father Ānandamōhana Baṛuṃyā died.
1881	On April 14, Kṛpāśaraṇa was ordained as a novice (<i>sāmaṇera</i> or <i>pabbajjā</i>) by the noble preceptor, Sūdhāncandra Mahāsthābīra.
1885	Kṛpāśaraṇa received higher ordination (<i>bhikkhu</i>) under the spiritual guidance and preceptorship (<i>Upajjāyā</i>) of the second Saṅgharāja (supreme patriarch), Ācārya Pūrṇācāra Candramōhana Mahāsthābīra (June 19, 1834–February 4, 1907). Thereafter, Kṛpāśaraṇa traveled to

	Bodhgaya (present-day Bihār, India) accompanied by his master. In the same year, his mother Ārādhana Baruṣyā died.
1886	Kṛpāśaraṇa arrived in Kolkata (Present-day West Bengal, India) on June 15; the date was a Tuesday. He lived in Nabīna Bihāra, at 72/73 Maṅgalā lē'ina Street.
1889	He stayed in Mahānagara Bihāra, at 21/26 Bho Street in Kolkata.
1892	On October 5, on the eve of Prabāranā Pūrṇimā (Āśvinī Pūrṇimā), Kṛpāśaraṇa founded the Baud'dha Dharmāṅkūra Sabhā (Bengal Buddhist Association).
1893	Accompanied by Mahābīra Bhikkhu, Kṛpāśaraṇa visited Lucknow, Allahabad, and Kushinagar in Uttar Pradesh (present-day North India).
1896	Kṛpāśaraṇa attended the coronation ceremony of King Bhubanamōhana Roy of Chakma Circle in Rangamati, Chattogram Hill Track (CHT) of present Bangladesh.
1900	Kṛpāśaraṇa purchased a 3,600 square foot (5 kāṭhā) plot of land on street 5 Lalita Mōhana Dās lē'ina in Kolkata. At that time, the price of the 3,600 square feet of land was 4,500 Taka, which was equivalent to British India's currency.
1901	Kṛpāśaraṇa discovered Jatavana Bihāra ¹⁹ , a historic Buddhist archeological site in present-day Uttara Pradesh (UP), India. In the

19 According to Pāli literature, the Buddha spent 19 rainy retreats (*Vāssa*) in the Jetavana Bihāra during his 45-year monastic career. During the time of the Buddha, a prominent wealthy merchant named Anāthapiṇḍika (Sanskrit: Anāthapiṇḍada) offered Jatavana Bihāra to the Buddha and his noble followers (see Dha-a I.3).

	same year, he laid the foundation of the Baud'dha Dharmāṅkūra Bihāra in Kolkata.
1902	The second Saṅgharāja, Ācārya Pūrṇacāra Candramōhana Mahāsthabīra (June 19, 1834–February 4, 1907) received his “Mahāsthabīra” recognition at Rājānagara Śākyamūni Bihāra of Chattogram Hill Track (CHT) of present Bangladesh, led by Kṛpāśaraṇa and his fellow noble Buddhist monks (<i>bhikkhū</i>). In the same year, he traveled to Burma (present Myanmar) on a pilgrimage.
1903	On the eve of the holy Āṣārhī Pūrṇimā, Kṛpāśaraṇa Bhikkhu spent a rainy retreat (<i>Vassa</i>) at the Baud'dha Dharmāṅkūra Bihāra in Kolkata, which was ready to be launched for devotees and monastic members. It is worth noting that Guṇālaṅkāra Mahāsthabīra (1874–1924), an eminent Bengali Buddhist monk, traveled from Chattogram to Kolkata to visit the Baud'dha Dharmāṅkūra Bihāra. Due to his extensive knowledge of Buddhism and his skill in compiling Dharma poetries, the most Venerable Guṇālaṅkāra Mahāsthabīra was also known as “Jñānaratna Kabidhajjā”. In the same year, Pūrṇacandra Baṛuṃyā, also known as Pūrṇānanda Sāmī, a well-educated Dharma aspirant, was ordained as a Buddhist monk by Kṛpāśaraṇa Mahāthēro. Pūrṇānanda Sāmī (1878–1928) was considered Kṛpāśaraṇa Mahāthēro's first disciple.
1905	Tibetan spiritual leader, Tasi Lama, was warmly welcomed and respected at the Baud'dha Dharmāṅkūra Bihāra on December 31. In the same year, the Prince of Wales of the United Kingdom paid a visit to Kolkata. The Bengal government hosted a reception at which Kṛpāśaraṇa Mahāthēro met the Prince of Wales and bestowed a Buddhist blessing on him.
1906	Kṛpāśaraṇa Mahāthēro ordained Nagēndralāla Baṛuṃyā as a novice (<i>sāmaṇera</i> or <i>pabbajjā</i>) on the eve of Māghī pūrṇimā. For advanced Buddhist education, he sent Nagēndralāla Sāmaṇera to the island of Ceylon (present-day Sri Lanka) to study higher Dharma Studies.

1907	The District Divisional Commissioner of Lucknow Division aided Kṛpāśaraṇa Mahāthērō in obtaining a 7,200 square foot (10 kāthā) plot of land in the Lucknow District of British India for the purpose of establishing a sister institution of the Baud'dha Dharmāṅkūra Bihāra. He named this institution "Lucknow Bodhisattva Bihāra". In the same year, he founded a sister organization of the Baud'dha Dharmāṅkūra Sabhā called "Shimla Baud'dha Samiti" in Shimla, Himachal Pradesh, Northern India.
1908	On the eve of the holy Āṣāṛhī Pūrṇimā, a Buddhist monthly journal named "Jagatjyōti" was published, jointly edited by Guṇālaṅkāra Mahāsthābīra and Sāmaṇera Pūrṇānanda Sāmī. In the same year, Kṛpāśaraṇa Mahāthērō entrusted Kālikumāra Bhikkhu with the responsibility for the maintenance of the Lucknow Bodhisattva Bihāra construction site. Another Baud'dha Dharmāṅkūra Sabhā sister institution was established in Dibrugarh, Assam. Kṛpāśaraṇa returned to Burma (present Myanmar) on a pilgrimage.
1909	Kṛpāśaraṇa returned to his birthplace Unainpūrā (Patiya subdistrict of Cattagrāma district, present-day Bangladesh) to attend the funeral of his teacher, the second Saṅgharāja, Ācārya Pūrṇācāra Candramōhana Mahāsthābīra. Both Ācārya Pūrṇācāra Candramōhana Mahāsthābīra and Kṛpāśaraṇa Mahāthērō were coincidentally born in the same village, Unainpūrā. The same year, he founded the "Guṇālaṅkāra Library" at the Baud'dha Dharmāṅkūra Bihāra in Kolkata. On December 28, he brought to the Baud'dha Dharmāṅkūra Bihāra a rare Aṣṭadhātu (eight metal or <i>octo-alloy</i>) Buddha statue, which was 5 ½ feet in height. The chief Buddhist monk from Akyab (in present-day Myanmar) offered 6,000 takas to purchase and establish the Aṣṭadhātu Buddha statue.
1910	The thirteenth Dalai Lama, Ngawang Lobsang Thupten Gyatso Jigdral Chokley Namgyal (February 12, 1876–December 17, 1933) was invited by the British Indian Government to visit West Bengal. Kṛpāśaraṇa

	invited the thirteenth Dalai Lama to pay a visit to the Baud'dha Dharmānkūra Bihāra. The noble community of the Baud'dha Dharmānkūra Bihāra, led by Kṛpāśaraṇa, welcomed the thirteenth Dalai Lama of Tibet with open arms. Apart from the spiritual visitors, a number of representatives of the British Indian Government paid a visit to the Baud'dha Dharmānkūra Bihāra that year. Mr. Butler and Mr. Kairail, both British Indian high-ranked officers, visited the Baud'dha Dharmānkūra Bihāra on January 23 and February 12, respectively. Kṛpāśaraṇa traveled to Darjeeling in July to establish a sister institution to the Baud'dha Dharmānkūra Bihāra. The same year, he convened a mass youth congregation at Kolkata's Baud'dha Dharmānkūra Bihāra.
1911	Kṛpāśaraṇa visited Sri Lanka on March 18 at the invitation of Anāgarika Dharmapāla (September 17, 1864–April 29, 1933). The following year, the Central government hosted a reception in Delhi, where, accompanied by Guṇālaṅkāra Mahāsthābīra, he met the Prince of Wales for the second time and bestowed a Buddhist blessing on him.
1912	Kṛpāśaraṇa traveled to Lucknow and Delhi with Anāgarika Dharmapāla. Students from Chattogram, who were studying in Kolkata, organized a congregation in which students of all religions including Islam, Hinduism, and Buddhism, actively participated. He established a student dormitory in Kolkata to assist Buddhist students in Chattogram and elsewhere. In the same year, he visited Assam for philanthropic and missionary purposes.
1913	The Baud'dha Dharmānkūra Bihāra was built as a two-story structure. Kṛpāśaraṇa charitable elementary school was founded. For the first time, a women's Buddhist organization, "Baud'dha Mahilā Sam'milanī", was founded in Kolkata at the Dharmānkūra Bihāra.
1914	Inspired by Kṛpāśaraṇa, Sir Ashutosh Mookerjee (June 19, 1864–May 25, 1924), Vice-chancellor of the University of Kolkata, and Mr. Butler, a British-Indian high-ranking officer, recommended the brilliant

	<p>Bengali scholar, Benimadhab Barua (December 31, 1888–March 23, 1948), who received a government scholarship to study in London. As a result, B. M. Barua received a Master’s degree in Greek and Modern European Philosophy from the University of London. He received a D.Litt (Doctor of Literature) degree from the same institution in 1917. Dr. B. M. Barua was the first Asian to obtain a D.Litt degree; his dissertation was entitled: “Indian Philosophy—Its Origin and Growth from the Vedas to the Buddha.”</p>
1915	<p>Anāgarika Dharmapāla was invited by Kṛpāśaraṇa to visit Chattogram in modern-day Bangladesh, where he was honored and respected by the Bengali Buddhist community. In the same year, a memorable ceremony honoring Kṛpāśaraṇa took place at the Dharmānkūra Bihāra, which was attended by Anāgarika Dharmapāla and Sir Ashutosh Mookerjee. During this special ceremony, a marble statue of Kṛpāśaraṇa Mahāthērō was erected at the Dharmānkūra Bihāra. This year, he reached another milestone in his efforts to establish a sister institution to the Dharmānkūra Bihāra in Ranchi, the state capital of Jharkhand. On December 6, this institution at Ranchi received its former registration from the British-Indian Government.</p>
1916	<p>Kṛpāśaraṇa established another charity school for working students who could arrange their time in the evening after finishing their daily duties. In this year, Guṇālaṅkāra Mahāsthabīra, his lifelong Dharma colleague, passed away. The street in front of the Dharmānkūra Bihāra was renamed “Buddhist Temple Street” with the approval of the Kolkata Municipality Office, and the name has remained since then.</p>
1917	<p>Sir Thomas Gibson-Carmichael (March 18, 1859–January 16, 1926), a Scottish-British Liberal politician and colonial administrator, visited the Dharmānkūra Bihāra on February 28. This year was one of the most pleasurable for Kṛpāśaraṇa Mahāthērō because it marked the return of Dr. Benimadhab Barua (B. M. Barua) at the end of his successful completion of the D.Litt degree from the University of</p>

	London. The noble community of the Dharmāṅkūra Bihāra organized a felicitation to celebrate Dr. B. M. Barua's achievement, which was organized by Kṛpāśaraṇa Mahāthērō. Sir Dēbaprasāda presided as chief guest at this congratulatory ceremony. In the same year, he traveled to Bhutan, a Himalayan country.
1918	On May 28, a new branch of the Dharmāṅkūra Bihāra was opened in Shillong, the capital of Meghalaya. Mrs. Jennie, a professor at Bethune College in Kolkata, led "Mahilā Sam'milanī" at the Dharmāṅkūra Bihāra.
1919	In Darjeeling, devotees and followers celebrated Kṛpāśaraṇa's 54 th birthday with reverence. The majesty of Bardhaman, King Bijaya Cāṁḍa Mahatāba, offered a plot of land for the establishment of a Buddhist monastery. In the same year, Kṛpāśaraṇa Mahāthērō went to a Buddhist fair in Sitakundo, Bangladesh.
1920	On April 10, Mr. Ronaldsay, a representative of the British colonial empire that ruled the Bengal region, paid a visit to the Dharmāṅkūra Bihāra. In order to facilitate the reception of the award, "Sambud'dhā Cakrabartī" by Sir Ashutosh Mookerjee (Vice-Chancellor of the University of Kolkata), Kṛpāśaraṇa Mahāthērō organized a congratulatory program at the Dharmāṅkūra Bihāra. This year was notable for another reason: Śībānanda Bhāratī, a Hindhu ascetic, was ordained as a Buddhist monk under the noble guidance and preceptorship of Kṛpāśaraṇa. After becoming a Buddhist monk, Śībānanda Bhāratī was renamed Bōdhānanda Bhikkhu.
1921	Kṛpāśaraṇa established a branch of the Baud'dha Dharmāṅkūra Sabhā in his birthplace, Unainpūrā. The old monastery of Unainpūrā was renovated and rebuilt with the help of the noble villagers. In the same year, he established another branch of the Baud'dha Dharmāṅkūra Sabhā in the Chattogram Hill Tract (CHT) area of Rangamati.
1922	Kṛpāśaraṇa established a branch of the Baud'dha Dharmāṅkūra Sabhā in Jamshedpur, Tatanagar. A 60,480 square foot (1 Bighā and 1 kāṭhā)

	plot of land was offered to Kṛpāśaraṇa by the prominent Tata company for the establishment of a Buddhist monastery and meditation center in Jamshedpur, Tatanagar.
1924	Kṛpāśaraṇa called for an international Buddhist conference in Kolkata. He built a <i>Bhikṣu Śīmā</i> or Uposatha Hall and laid the groundwork for the Bud'dha Dhatu Caitya (a monument where the Buddha's holy relics are restored) at the Dharmāṅkūra Bihāra. During Buddhist lent day, monastic members gather in Bhikṣu Śīmā (ordination all) to recite Pātimokkha, whereas the Bud'dha Dhatu Caitya is a monument where devotees restore the Buddha's relics to pay reverence and respect.
1925	Kṛpāśaraṇa founded a Buddhist monastery in Shilong. He also visited his newly established temple in Darjeeling.
1926	Kṛpāśaraṇa passed away on Friday, April 30, in Kolkata.
1927	Kṛpāśaraṇa's body was returned to his birthplace, Unainpūrā, as per his final wish. A grand funeral ceremony, conducted by Buddhist monks and organized by a large number of devotees and followers of Kṛpāśaraṇa, was held in the spiritual village of Unainpūrā.

5 Conclusion

Throughout his life, Kṛpāśaraṇa Mahāthērō, who had an altruistic and philanthropic nature, continued his humanitarian activities for Boṅgabhūmi's social and educational welfare as well as moral advancement. His early association with Buddhism and Buddhist teachings undoubtedly grew into his intrinsic compassionate nature. Inquiry into Kṛpāśaraṇa's life unfolds that he embarked on his career path as a philanthropist, following in the Buddha's footsteps to go forth for the welfare of the multitudes and for the benefit of many sentient beings

(*babujana-bitāya babujana-sukhāya*).²⁰ In recognition of Kṛpāśaraṇa Mahāthērō's selfless contributions that expressed his dignity and tireless services for the benefit of society, the devotees and followers of Boṅgabhūmi conferred upon him the honorific title of "Karmayōgī". Since then he has been widely renowned as "Karmayōgī Kṛpāśaraṇa Mahāthērō".

Kṛpāśaraṇa Mahāthērō was far ahead of his time in his philanthropic endeavors to establish the splendid Buddhist institutions: "Baud'dha Dharmāṅkūra Sabhā" and "Baud'dha Dharmāṅkūra Bihāra" and their noble branches. Moreover, his unconditional service for educational welfare, such as funding schools and colleges in affiliation with leading institutions, made a notable contribution to the advancement of education in the rural areas of Boṅgabhūmi. Kṛpāśaraṇa persisted in his humanitarian efforts despite all hardships and obstacles, just like a Bodhisattva who generated the thought of awakening (*bodhicitta*) for the benefit of all sentient beings until they attained ultimate liberation (Jampal 2019, 2-20).

Since the beginning of the last century, the magnificent works and legacies of Kṛpāśaraṇa Mahāthērō have been enriching Bengali society. Kṛpāśaraṇa was a source of inspiration for his charitable endeavors. Following in the footsteps of Kṛpāśaraṇa, a number of Theravāda monks have made notable contributions to the social and educational welfare in Boṅgabhūmi, including Bisud'dhānanda Mahāthērō, Jyōtipāla Mahāthērō, Śud'dhānanda Mahāthērō; Prajñābansā Mahāthērō; Dr. Bōdhipāla Mahāthērō; Saṅghapriya Mahāthērō; Śasanarakṣitā Mahāthērō; Śaranasēna Mahāthērō, etc. Thus, the Bengali communities in Boṅgabhūmi have reverently remembered the contributions of Karmayōgī Kṛpāśaraṇa Mahāthērō, as long as they have kept on honoring their legacies and heritage.

Abbreviations

A	<i>Aṅguttara Nikāya</i>
D	<i>Dīgha Nikāya</i>
S	<i>Samyutta Nikāya</i>
Dha-a	<i>Dhammapada Aṭṭhakathā</i>

References to Pāli texts refer to the Pāli Text Society (PTS) editions.

²⁰ See S IV: (I) 5, 237.

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College of Religious Studies, Mahidol University, Bangkok, Thailand

O autoroch · List of Contributors with Contact Details

Fadhli Hakim Bahtiyar

Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia
<bahtiyarhakim229@gmail.com>

Sanjoy Barua Chowdhury

Mahidol University, College of Religious Studies, Nakhorn Prathom,
Thailand <sanjoybarua.chy@mahidol.ac.th>, ORCID ID: 0000-0001-
5479-4019

Songren Cui

Bowdoin College in Maine, Brunswick, Main, United States, ORCID
ID: 0000-0001-9503-8324

Syaichon Yusuf Efendi

Universitas Pendidikan Indonesia, Bandung, Indonesia
<fendiyusuf65@gmail.com>, ORCID ID: 0000-0002-6706-6245

Imroatul Ngarifah

Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia
<arifah9597@gmail.com>, ORCID ID: 0000-0002-1478-7305

Mária Lacináková

Univerzita Komenského, Katedra klasických a semitských filológií,
Bratislava, Slovakia <maria.lacinakova@uniba.sk>, ORCID ID: 0000-
0003-2739-9464

Mateja Petrovčič

Ljubljana University, Department of Asian Studies, Ljubljana, Slovenija
<mateja.petrovcic@ff.uni-lj.si>, ORCID ID: 0000-0001-7459-5332

Ivan Rumánek

Masarykova univerzita, Seminář japonských studií, Brno, Czech
Republic <rumanek@fphil.muni.cz>, ORCID ID: 0000-0002-9926-
6700

Vít Ulman

Univerzita Palackého, Katedra asijských studií, Olomouc, Czech
Republic, <vit.ulman@upol.cz>, ORCID ID: 0000-0002-0398-3757