

## PHILOSOPHY OF BUDDHIST TOURISM : WITH SPECIAL REFERENCE TO KUSHINAGAR, BHARAT

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### ABSTRACT

India is the first innovator of human civilization. The second most densely inhabited country in the world possesses a compressed system of world cultural heritage, spread evenly across all parts of the country. The uniqueness and diversity of Indian cultural genres truly makes people gasp in astonishment. Among them, the Buddhist cultural heritage in India is world-famous not only for its religious significance but also for its glory and unparalleled beauty, from architectural styles to motifs and patterns... The scientific research community must auspiciously give it a distinct and sincere position, an academic school called - Buddhist Art and Philosophy.

In recent years, under the positive influence of the huge of people visiting Buddhist relics, the Indian government and business community have realized the importance of the tourism service industry and have made progress. Appropriate speculation in breadth, depth and comprehensive influence.

**Keywords :** Indian culture, Buddhist culture, tourism, Philosophy, Religious Significance.

### Introduction

#### 1. The Buddhist Cultural Heritage of "The Four Heart Touches"

"The Four Heart Touches" is the common name for places marking important events in the life of Buddha Shakyamuni, including: Lumbini garden - where the Buddha was born, Bodhgaya - where the Buddha attained enlightenment, Sarnath - where the Buddha preached the Dharma for the first time to a group of fellow ascetics with Pancavaggiya and Kushinagar - where the Buddha entered Nirvana. The reason for the phrase "The Four Heart Touches"- is because when people come here to worship Buddha, they receive sincere emotions, as if there are additional invisible resources to help them firmly believe in the truth and Dharma of the World-Honored One.

In the Mahaparinirvana Sutra I (Great Parinirvana), before entering nirvana, the World-Honored One gave the following advice: "Ananda, there are four holy relics that good lay people need to veneration and reverence. Ananda, good believers, monks, nuns, lay men and women, will come thinking: This is the place where Tathagata was born, this is the place where Tathagata attained Supreme Enlightenment, this is the place where Tathagata was born. Turning the unsurpassed Dharma wheel, this is where the Tathagata passes away and enters Nirvana without residue. Ananda, those who, while worshiping the Holy Remnants, pass away from this world with a heart full of faith and joy, then those people, after the body break up and die, will be reborn in a good realm, the realm of the Gods."

Thus, according to the Buddha's teachings, those who have enough good conditions to make a pilgrimage to worship and pay homage to the Four Heart Touches will receive

great blessings. In particular, those practitioners who, during and after worshiping the relics, achieve pure faith, that is, a solid, unshakable, unshakable belief in the Three Jewels along with a joyful mind, always happy and peaceful, gently, then he will certainly be reborn in good realms. At the same time, if those people develop the mind to seek liberation, then worshiping the Four Heart Touches will greatly assist practitioners in their practice path, especially diligence and subduing the mind.



Photo 1. Lumbini (where Buddha passed away), Nepal



Photo 2. Mahabodhi temple (where Buddha attained enlightenment under the sacred Bodhi tree), Bodhgaya, Gaya, Bihar, India



*Photo 3. Sarnath (where Buddha preached his first sermon)  
Varanasi, Uttar Pradesh, India*



*Photo 4. Kushinagar (where Buddha passed away), Uttar Pradesh, India*

## **2. Kushinagar – The Final Part of the Journey “The Four Heart Touches”**

Kushinagar is the place where Shakyamuni Buddha chose so that the Buddha's disciples could have a place for welfare to the World-Honored One in his final moments, after he predicted that three months later he would enter Nirvana, ending his life at the age of 80. - in 544 BC and ended 45 years of “preaching the Dharma” - since he attained enlightenment in Bodh Gaya at the age of 35. It is said that in the ancient past, Kushinagar was a densely populated royal city; But by the Buddha's time, it was a thinly populated village, with lush green Sala forests (scientific name: *Shorea robusta*). Today, Kushinagar is originally a small town, with more than 25,000 people, thin population density and a hard-working, hard-working life. Over the past two decades, thanks to many monks, nuns, Buddhists and churches from all over the world visiting the “The Four Heart Touches” and contributing to the construction of many adjacent pagodas and monasteries, localities with Buddhist sites have also gradually flourished, socio-economically developing better than before.

More impressive and outstanding than the relics: Mahapari-nirvana Pagoda (Great Parinirvana) - where the Buddha entered nirvana, Nirvana tower (also known as “Buddha's Relics” tower) and Angrachaya tower. - the place where the Buddha's body is cremated. The Nirvana pagoda and tower complex includes two white buildings decked with Western planning, unlike the ancient buildings (Photo 4). Both items were newly built on a part of the foundation, at a distance of 2.7m high, inadvertently creating a striking contrast in visual solutions in architecture about the meaning of time (between ancient and modern times), about visual color (between the dark red color of the brick block and the pure white color of the building block), about the yin and yang of the terrain (from the floating part of the architecture and the submerged part of the lake surrounding, making use of the foundation of the excavation area during the process of excavating the monument).

The Mahaparinirvana Sutta (Mahā-Parinibbāna-sutta) is a sutta about the final stage of Buddha's life in Kushinagar. The Mahaparinirvana Sutra briefly and completely contains the basic teachings of Buddhism, through the Buddha's sermons to the monks. What the Buddha mentioned many times is the words Mindfulness, Right Mindfulness and Right Mindfulness. As for the method of practice, he imparted about Morality (sila), Concentration (samadhi), and Wisdom (pañña), three methods of practice leading to anasrava: “This is Precepts, this is Concentration, this is Wisdom. Concentration is practiced together with Precepts will lead to great results and great benefits. Wisdom and practice together with Concentration will lead to great results and great benefits. Mind and practice together with Wisdom will lead to complete liberation from the destructions, that is, the defilements of desire, The state of existence, the state of view, and the state of ignorance.” He also reiterated the reason why humans are forever bound in the cycle of rebirth (samsara). That is because of not clearly understanding the Four Truths, which are the four truths: suffering, the cause of suffering, the cessation of suffering and the path to cessation of suffering. He especially emphasized the importance of the 4 foundations of mindfulness, when he told Venerable Anan: “Ananda, in this world, a monk, contemplating the body, being diligent, alert, mindful, subdues everything. craving and sadness in the world; towards feelings... towards the mind... towards dharmas, contemplate the dharma, be diligent, alert, mindful, overcome all craving and sadness in the world. Ananda, thus the monk himself is his own lamp, he relies on himself, does not rely on anything else, uses the Dharma as a lamp, uses the Dharma as a refuge, does not rely on anything else. something else.”

In another passage, we hear again the Buddha's advice to the villagers of Kalama about the four great references:

"Monks, there may be a monk who says: 'I heard it myself from the mouth of the World. Respected, or from the mouth of the Sangha, or from one or more Venerable monks, personally received, such is the Dharma, such is the Law, such is the teachings of the Teacher', then you should not accept, you should not immediately reject those words, but must study them carefully, compare and contrast them with the Sutras and Laws. If you find them consistent with the Sutras and Laws, accept them, if not, then abandon the monk's words. -that's audacious."

But the most important characteristic and message of the teachings in the Mahaparinirvana Sutra is probably the impermanent nature (aniccata) of all conditioned dharmas. We always remember the Buddha's final teachings: Monks, now I advise you: "All conditioned dharmas are impermanent, be diligent, do not be negligent."

The Mahaparinirvana Sutra is a very rich and diverse sutra, including both aspects: methods of practice and true and pleasant-sounding living. The sutras help us learn a lot about the ancient and social events surrounding the passing away of Buddha and his final teachings. What is worth remembering is that the basic, practical points present throughout the sutta are: the impermanent nature of all wonders, and the need to diligently practice according to Precepts, Concentration, and Wisdom as the method of liberation, delivered by Buddha.

### 3. The Rehabilitation of Buddhist culture

When Hinduism triumphed, after many decades modern Buddhism had no chance to develop in India. But in recent years, under the positive influence of the huge incursion of people visiting Buddhist relics, the government and businessmen have realized the importance of the tourism service industry and have made strides, appropriate investment in breadth, depth and global influence. They realize that without enforcement measures and sponsorship, an important socio-cultural heritage will forever disappear from the world. One of the ways to build an Indian cultural brand is through Buddhist pilgrimages. They noticed that a large number of tourists from all over the world come to Bodhgaya every year. These tourists will have the opportunity to integrate into Indian life and learn about Indian culture.

However, the huge source of income that Buddhism brings lies not only in the material aspect, but also in spiritual accumulation; And it is no overstatement to say that Buddhism has had the deepest impact and influence on our souls and emotions. And so, the concept of culture was completely correct by Edward Burnett Tylor, a representative of the theory of cultural evolution, who made special contributions to anthropology and cultural

studies. knowledge, beliefs, arts, ethics, laws, customs and other capabilities and habits acquired by humans as members of society.

If it is said: "The core of a culture is formed by values", then cultural integration is the driving force for social expansion. A society that does not have a thick, rich philosophy with a unique identity is considered to have been, is, and will gradually lose its influence and power as it advancements and integrates culture. bright. That is why India is not a country with developed tourism like Thailand, a clean, green and beautiful atmosphere like Singapore, but many people from countries of advanced Western civilization still voluntarily seek out and immerse themselves in the culture of the Buddha's homeland to find Indian culture; Coming to a country with a culture and spiritual religious rituals far beyond the reach of normal human discerning.

### 4. Conclusion

Kushinagar has become one of the four most sacred leftovers of Buddhism (Lumbini, Bodhgaya, Sarnath and Kushinagar). When making a pilgrimage and worshiping the Four Heart Touches in the sacred land of Buddha, perhaps Kushinagar is the relic that leaves the pilgrims with the most sad and poignant impressions. If Lumbini is the place where people, heaven and all things joyfully welcome the birth of the Father, then Kushinagar is the place where heaven, people and all things shed sad tears farewell to the World-Honored One. If Bodhgaya (Bodh Gaya) is the sacred ashram, the place where the enlightenment light of Buddha shines, then Kushinagar is the place where his glorious light has quenched. If Sarnath (the Deer Park) is a sacred relic, the source of the stream of liberation, then Kushinagar is the dry place that ends the stream of liberation flowing from the Buddha's mouth. Therefore, few of us Buddhists can avoid feeling sensitive and sad when worshiping and worshiping this relic.

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