

II-17. Preservation of Legacy

The major advances in civilization are processes that all but wreck the societies in which they occur.

- Alfred North Whitehead

No new major cohesive force emerged after the original group left Patliputr in 350 BCE with Bhadrabahu. The move must have shifted the emphasis of the orally transmitted knowledge from integrity, vitality and growth of the tradition to survival and preservation. It is remarkable that against numerous odds, the tradition continues to flourish to this day without any interruption. The tradition prevented people from looking for the "second coming" and kept at bay cults of prospective messiahs by making Mahaveer as "the last."

It is tribute to the internal strength of the traditions that over the last 25 centuries, from time to time the committed and the dedicated alike seek, find, and bring out the relevance of the material for the changing conditions. In fact, more than any other ancient system this tradition is closest to the modern secular methods for addressing issues of human condition. In several ways the 2500 year old "causes" for social activism by Mahaveer are well entrenched globally:

- More than ever before, the reality-based interpretations and world-views are accepted norms for behaviors.
- The appeal of omniscience to improve human condition is now all but gone. If in doubt: Ask around who would like to go back and live the life of 200 years ago?
- Thanks to the likes of Mahatma Gandhi non-violence is relevant for social and political discourse even in the international

arena. There is increasing appreciation of the wisdom of the practices of nonviolent and curtailed consumption and possessions on a shrinking small planet.

- Interdependence of all beings for "live, let live and thrive" is the basis for sustainability and environmental activism.

- More than ever before, more people are able to realize their potential and create value with a greater emphasis on better opportunities in education and health to increased productivity.

In fact, progress in improving the quality of life has come from the recognition that most people can and do change their personal and social behaviors to become contributing members of society.

- By all measures the process of analytical reasoning has also regained its intellectual vigor in broader contexts. The reality-based reasoning continues to guide search for ways to validate perceptions.

What kept the tradition vital? An unexpected outcome of the dispersal from Patliputr was that many centers of learning were established in geographically, culturally, and politically distant regions of India. From time to time it vitalized the thought that gave considerable flexibility to develop interpretations based on the local needs and practices. The practice based approach also created an appreciation of the tradition in the general population.

It appears that from the beginning representatives of many groups met regularly. In such conventions major decisions were taken about the interpretation, development, and future of the orally transmitted material. It also meant a wiggling room for individual innovations of scholarship and conduct. It is not unlikely that isolated groups may have been susceptible to whims of their leaders, and smaller groups may have found it difficult to develop new ideas, or even preserve integrity of the tradition.

Contents of Volume II

People and Places

Preface to Volume II

- II-1. Perception for Shared Knowledge
- II-2. People and Places
- II-3. Live, Let Live, and Thrive
- II-4. Millennium of Mahaveer and Buddha
- II-5. Socio-political Context
- II-6. Clash of World-Views
- II-7. On the Ashes of the Magadh Empire
- II-8. Tradition of Austere Monks
- II-9. Who Was Bhadrabahu I?
- II-10. Prakrit: The Languages of People
- II-11. Itthi: Sensory and Psychological Perception
- II-12. What Is Behind the Numbers?
- II-13. Rational Consistency
- II-14. Looking through the Parts
- II-15. Active Interaction
- II-16. Anugam to Agam
- II-17. Preservation of Legacy
- II-18. Legacy of Dharsen
- II-19. The Moodbidri Pandulipis
- II-20. Content of Moodbidri Pandulipis
- II-21. Kakka Takes the Challenge
- II-22. About Kakka
- II-23. Move for Shatkhandagam
- II-24. Basis of the Discord in the Teamwork
- II-25. Significance of the Dhavla
- II-26. Jeev Samas Gatha
- II-27. Uses of the Words from the Past
- II-28. Biographical Sketches