

“BODHIDHARMA”

Exhibition of Memorabilia and Artifacts
organized by the

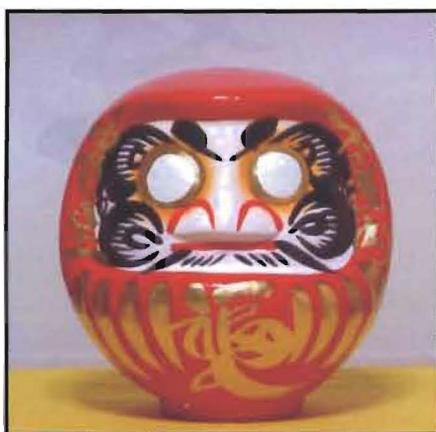
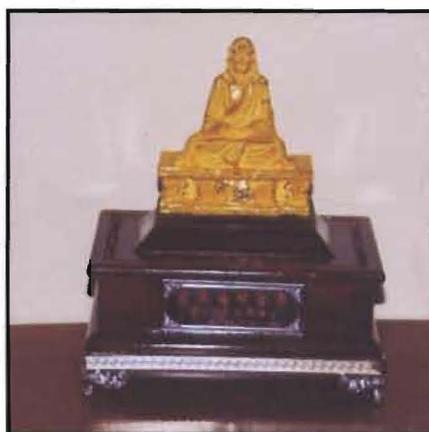
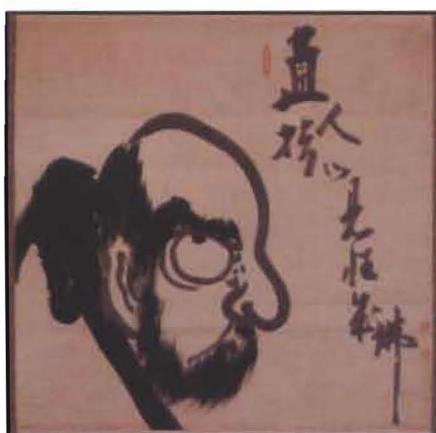
ASIAN ARTS and CULTURAL COUNCIL, USA

in collaboration with the

INSTITUTE of ASIAN STUDIES, INDIA

and the

WORLD ASSOCIATION of BODHI-DHARMA (NPO), JAPAN.



Celebrating the
25th ANNIVERSARY of the **INSTITUTE of ASIAN STUDIES**
in Chennai, India - 16th, 17th and 18th January 2011

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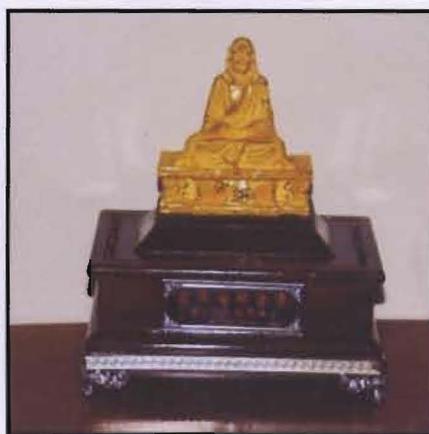
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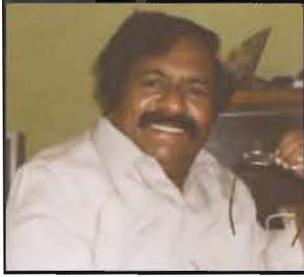
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This catalogue, of an exhibition of “Bodhidharma Memorabilia and Artifacts” is a production of the Asian Arts and Cultural Council, a registered non-for-profit organization in the State of New York, USA, in collaboration with the World Association of Bodhi-Dharma (NPO) in Japan. Material used in this catalogue has been copy-righted and no material from this catalogue is to be reproduced in any form, without prior written permission of the Asian Arts and Cultural Council - joseph9aranja@yahoo.com

This catalogue has been designed and formatted by
Fran Comeau, Vice President, AACC
and
O.A. Sathyadevi and R.M. Paulraj, IAS



Dr. John Samuel
Founder-Director
Institute of Asian Studies
Chennai - 600119

MESSAGE

The Institute of Asian Studies was established in the year 1982 with a view to promote academic research on the genetic relationship or family resemblance that exists among the various cultures of the people of Asia.

It is remarkable that the mediaeval traders and Buddhist monks served as our true cultural ambassadors since they carried with them the rich cultural traditions of this country to various parts of Asia along with their mercantile commodities and the message of love and compassion of the Buddha. This great message of the Buddha radiated its rays over the benighted world and brought the people of Asia closer than ever and developed spiritual kinship and symbiotic relationship among them.

One such spiritual and cultural ambassador was Bodhi-Dharma, a prince of Kanchipuram, the capital city of the Pallava dynasty, who went to China in the fifth century AD and founded the Chan/Zen school of Buddhism. The teachings of this great saint from the Tamil soil has transformed the life and culture of the people in China, Japan, Korea, Vietnam and many other countries and he is venerated as the first Zu (patriarch) of Zen Buddhism. The Chinese manuscripts show the birthplace of Bodhi-Dharma as "Kang-zhi", which researchers believe to be Kanchipuram of Tamil Nadu, a great spot of learning and cultural diffusion during the times of Bodhi-Dharma.

Mahayana or Zen Buddhism has given birth to a vast literary corpus. The Japanese worship Bodhi-Dharma as Dharmazan. If Gautama Buddha was the Light of Asia, Bodhi-Dharma is a great Asian beacon of philosophy. It is a matter of great pride for all of us that this great Buddhist teacher hailed from Kanchipuram. Bodhi-Dharma taught our Kalari art, the unique martial art form of South India to the Chinese, and this later evolved into various forms of martial art in Asia.

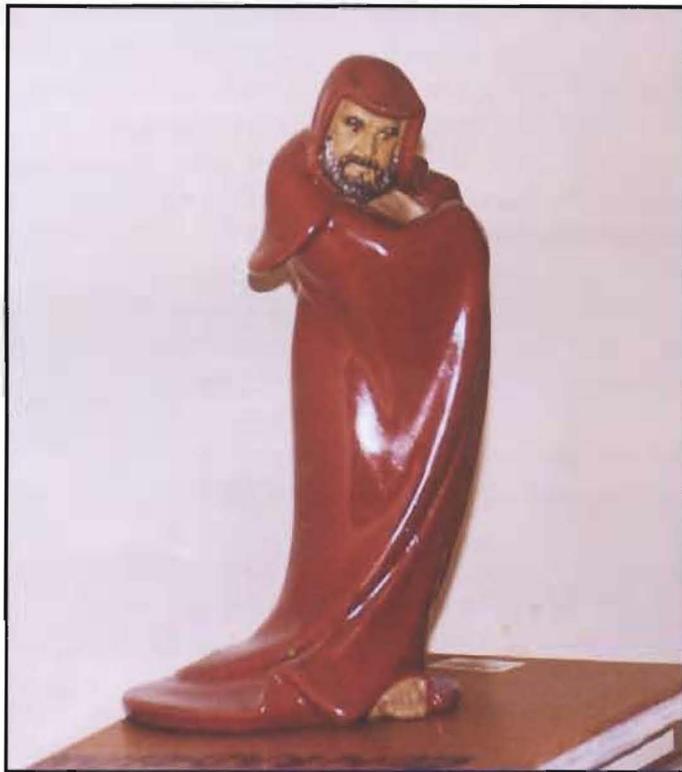
To help advance the study of Indian philosophy and Mahayana Buddhism, we are now planning to establish a Buddhist Study Centre named after Bodhi-dharma in Kanchipuram, his birth place. It would serve as a centre of study and meditation for Buddhists and scholars from all over the world.

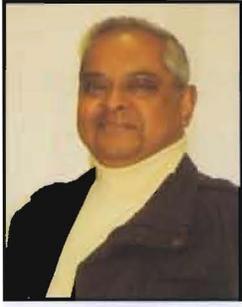
In the present international conclave, we wanted to give due importance to Bodhi dharma, one of the illustrious sons of this soil, whose mission in China helped in some way or other for the spread of Tamil culture in Asia.

The Bodhi Dharma Exhibition, being held in the institute as part of The International Seminar on the Contributions of the Tamils to the Composite Culture of Asia, is a commendable recognition of Mr. Joseph Aranha, President, Asian Arts and cultural council, New York, USA, to Bodhi Dharma.

We are grateful to Mr. Aranha for having mooted out the idea of organising an exhibition and translated the same into action by displaying the Bodhi Dharma memorabilia which is indeed a milestone in our meaningful quest for homogeneity in Asian culture and sensibility.

Curator's Personal Collection





Joseph Aranha

Curator
Bodhidharma Exhibition
President
Asian Arts and Cultural Council
New York, USA

MESSAGE

First of all I must thank the Founder Director of the Institute of Asian Studies, Dr G John Samuels for having invited me to take part in these celebrations of the 25th anniversary of the Institute, and deliver the Plenary Session lecture about the icon of Mahayana/Chan/Zen Buddhism (in India/China and Japan) - BODHIDHARMA.

Bodhidharma the 28th Patriarch after the Buddha in the Mahayana tradition went to China in the 5th century and propagated Mahayana Buddhism, where he is acknowledged as the first patriarch of Chan Buddhism and where they renamed him - Da'mo.

Mahayana Buddhism then traveled from China via Korea to Japan where Mahayana/Chan Buddhism became a bifurcation of Zen Buddhism and where Bodhidharma came to be fondly known all over Japan as Daruma San or Mr Daruma. There are eight major temples dedicated to Daruma in Japan and he is revered in every aspect of Japanese life and culture.

Since he is not well known in India, except for a very small dedicated following, I thought that I must approach Dr Samuels to also host an exhibition about Bodhidharma's artifacts and memorabilia during the period of these celebrations. Dr Samuels readily agreed to the idea and suggested I take charge of organizing the exhibition.

I must thank Dr Tsutomu Kambe, who will also enlighten us about Bodhidharma during this seminar, for his help in approaching various groups in Japan for donations for the exhibition.

I must thank the Rev Taiten Sano of the Daiho Zan Horinji, Daruma Ji in Kyoto, Japan who readily agreed to donate whatever they could to the exhibition. Thanks also go to the Rev Hirose Daisuke of the Shorinji Zan, Daruma Ji in Takasaki, Japan who also agreed to donate items for the exhibition. When I was in Japan, both these two Priests at the above mentioned Temples were extremely helpful with information, and also for making arrangements for meetings with officials of other Daruma temples, so that I could photograph ancient artifacts/statues of Daruma. Many thanks also to the World Association of Bodhidharma (NPO) Japan who contributed towards the Exhibition. And also to Dr Kamba who is responsible for the illustrative descriptions for all the exhibits from Japan.

I would be remiss if I did not thank Mr R.M. Paulraj, the Associate Editor of the Encyclopedia of Tamil Literature at the Institute, and his team of volunteers for their help in organizing the exhibition. Mr Paulraj made very valuable suggestions for the implementation of this exhibition.

I must also thank Mrs. O.A. Sathyadevi for her invaluable and cheerful help in formatting this catalogue as a last minute substitute, without any complaint.

Last but not least of all I must thank Bodhidharma whose most famous quote - "fall down seven times, get up eight times" gave me strength and courage to keep persisting in my research over these many years, which is now coming to a successful culmination. And when my book is published in a few months it will be my hope that it will lead to others taking up, and doing further research about this icon of Mahayana Buddhism, especially about his antecedents in India.

Scroll calligraphy

A Single Flower Opens Five Petals
by Rev Hirose Seishi (Daruma-ji, Takasaki)



A Single Flower Opens Five Petals

There exists a flower in this world which opens five petals. This is a part of the verse of Bodhidharma, followed by a phrase “Fruiting should be naturally achieved”. This is a figurative expression. A person has a flower in his/her own heart, which opens its petals and comes to fruition.

Those two phrases are preceded by the following: “I have come to this land with an ambition, that is transmitting Dharma and relieving unsettled minds. This describes the aim of Bodhidharma why he came to China.

Presented by Rev Hirose Seishi
(Daruma-ji, Takasaki, Japan).



Tsutomu Kambe
Board Member, Institute of Asian Studies
Vice President
World Association of Bodhi-Dharma

MESSAGE

I wish to congratulate the memorabilia exhibition of Bodhidharma, held first in his home country India. Traditionally, Bodhidharma is said to be a mysterious monk who came from India to China in the sixth century. He remained in China and is respected as the First Master of Zen Buddhism. The Mahayana Buddhism of the Zen School brought about revolutionary changes and enlightenment to both the culture and lives of people in East Asia. In this contemporary world, the influence of Zen Buddhism is not waning, instead it is vigorously expanding worldwide, and its importance continues to grow. (Zen is an abbreviated phonetic translation of Sanskrit's Dhyana into Japanese, and corresponding Chinese is Chan). Bodhidharma was the third prince of a kingdom of South India, although other details of his life are not well known. Documents published just after Tang dynasty of China (ending in 907) describe the name of his kingdom with two Chinese characters, meaning Fragrance-Extreme. It is very likely that those were pronounced as Kang-Zhi. This reminds us of the old capital town "Kancheepuram" of the state Tamil Nadu. The author of Chinese records of eminent monks (7th CE) praised that Wall-contemplation of Mahayana Buddhism of Bodhidharma is the highest meritorious practice. It is generally said that Bodhidharma brought the mind seal (i.e. Dharma) of Sakyamuni Buddha to China, expressed by Wall contemplation and quieting mind.

This is expressed equivalently as follows:

"No dependence on words and letters. Special transmission outside scriptures.
Directly pointing at the mind dharma. Seeing into the nature. Attaining Buddhahood."

A Chinese Chan Master in the 13th century told a Japanese monk in the following way (metaphorically): "Before Bodhidharma's arrival, only envoys and furniture had come to this country, but no master was there. When Bodhidharma arrived in China, it was as if the people had a king."

Almost every Zen temple in Japan enshrines a statue of Bodhidharma along with a statue of Buddha. There are a number of legends among people in East-Asian countries. Most typical one is the "Daruma san" (doll) shown in the exhibition. Japanese people love it very much and renew it at the new-year time by wishing their fortune of the year.

**Bodhidharma (original color painting)
by Artist Wang Dan (China, 2002)**



Presented Principal statue of the Dharma Hall (reconstructed in 2002), Symbol of Zen School, Kong Xiang Si at Bear Year Mountain, Henan Province, China.

Presented by Rev Ichikawa Shingyo (Kozei-ji, Suzuka, Japan)

Bodhidharma (original carved-image)



Title: Buddha

This art work was designed, carved and colored by Tanaka Kyo-ichi (1931~) on a wooden plate of Sen-noki (*Kalopanax pictus*). The title is named after the calligraphy of a single character at the upper right corner written by the Master Shi Yongxin of the Shaolin Temple (China) where Bodhidharma stayed 1500 years ago. The single character denotes the Buddha, and pronounced as Hotoke in Japanese.

Presented by the carver, Tanaka Kyo-ichi, Representative

Bodhidharma (stone rubbing)
Xi-an Museum of stone monuments



Bodhidharma:
Heading to the north on a reed
over the Yang-Zi-Jiang
(according to the legend).

Presented by Rev Ono Eiju
(Lintei-ji, Nagoya, Japan)

Scroll (Original)

Daruma Doll
By Hu-siki-an Shunkai



Presented by Hu-siki-an Shunkai
(Mr. Tanaka Toshiyuki),
Artist (member of Japan Zen-artists
Association),
Social worker (Mi-e prefecture, Japan)

Poster

Bodhidharma By Zen Master Haukin
Exhibition 2010 at the Zuigann-ji-Temple (Japan)



Haukin's Zen brush works were exhibited from
September to November 2010 at the Zuiganji Zen
Temple in Matsu-shima, Miyagi-prefecture.

Presented by Rev Ume-Zawa Tetsu-gen,
(Zenko-ji Miyagi Prefecture, Japan)

Scroll calligraphy
No collapse
----- Single stroke Daruma -----
by Rev Noritake Shu-nan (Myo-shin-ji, Kyoto)



No Collapse

Bodhidharma is symbolized by the Daruma san doll which is made so as to right itself when knocked over, that is “never knocked down.”. Such kind of doll is also called as “Ven.-no-collapse”. respectfully in Chinese.

Presented by Rev Noritake Shunan
(Rei-un-in, Myo-shin-ji, Kyoto, Japan).

Scroll calligraphy

Maitri Karuna Mind

by Rev Ichikawa Shingyo (Kozei-ji, Suzuka)



Maitri Karuna Mind

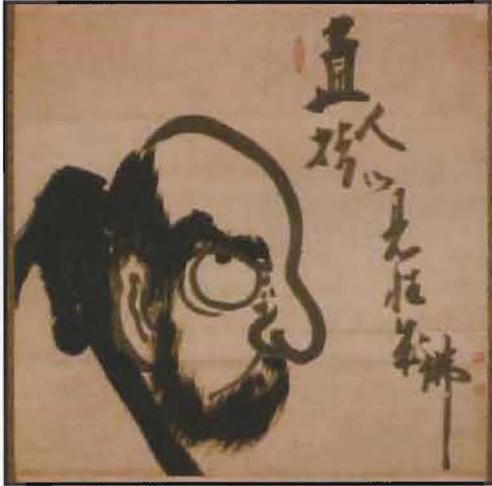
The first character corresponds to the Sanskrit Maitri, the second corresponds to Karuna, and the third to Mind. Maitri is the love that has capacity to bring happiness to another. Karuna is the love that has capacity to remove another's suffering. The mind is extended to all people and all beings with neither discrimination nor attachment.

Presented by Rev Ichikawa Shingyo,
President of World Association of Bodhi-Dharma
(Kozei-ji, Suzuka, Japan).

Bodhidharma
Teaching the Martial Arts
as per Professor Tsutomu Kambe



Bodhidharma and Calligraphic Art
by Haku-in Zen-ji (Zen Master, 18th century)



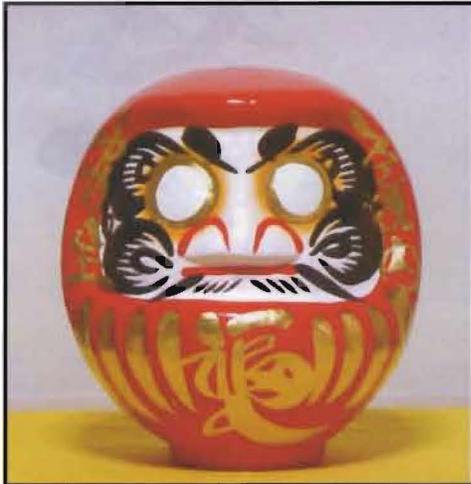
This is a photo-picture of the original calligraphic art by Zen Master Hakuin . The calligraphy reads:

*Directly pointing to the mind dharma,
Seeing into the nature,
Attaining Buddhahood*

This is the second half of the verse describing the philosophy of Bodhidharma.

Presented by Rev Sano Taiten (Horin-ji, Kyoto, Japan).

Daruma-san doll
Daruma-ji Temple, Takasaki (Japan)



Daruma-san doll is made so as to right itself when knocked over.

It symbolizes a proverb “Seven Downs and Eight Ups” (never knocked down). This is connected to the legend of Bodhidharma who practiced wall-meditation for nine years. He never degenerated, but kept sitting.

The doll is regarded as a bringer of good luck. At the front lower center, there is a Chinese character “Fuku” which means Happiness. Japanese people love it very much and call it “Daruma san” affectionately. Each family renews it every new year at temples specialized for the doll by wishing their good fortune of the year.

Presented by Rev. Hirose Seishi,
Takasaki Daruma-ji Temple (Gunma, Japan).

ABSTRACT OF JOSEPH ARANHA'S PLENARY SESSION LECTURE AT THE SILVER JUBILEE CELEBRATIONS OF THE INSTITUTE OF ASIAN STUDIES, 16TH, 17TH AND 18TH JANUARY 2011 AT CHENNAI, INDIA.

Bodhidharma the 28th Patriarch of Mahayana Buddhism after the Buddha was a living, breathing human being, contrary to the false notions being put out by some ignorant and arrogant so-called intellectuals that he was a myth.

Bodhidharma antedecents can be traced back to Chinese records of the 5th century and onwards, and credit must be given to those authors who recorded those histories.

Bodhidharma left India on the instructions of the 27th Patriarch – Prajnatarā, who asked him to go to China to preach the Mahayana tradition there. Travelling via ship he embarked in various ports in South East Asia before he reached present day Guangzhou three years later.

He settled into the Hualin Temple and with the help of expatriates started to preach his version of Mahayana Buddhism where there was no reliance on the written word but the transmission of knowledge from mind to mind. Three years later he was invited to visit Emperor Wu Di of the Liang dynasty and at their meeting in Nanjing, the then capital of China, both of them did not see eye to eye on various aspects of Buddhism. This led Bodhidharma to then cross the Yangtse river and head to the Shaolin Temple in Deng Feng County which is located about 30 miles from Zhengzhou, the present capital of Henan Province.

There also he did not see eye to eye with the Abbot of the Temple and so climbing Songshan mountain behind the temple he chose a cave about a 100 feet from the peak of the mountain and started a daily routine of meditation, seeking sudden enlightenment. He stayed at this cave for a period of nine years and also taught the monks of Shaolin Temple various breathing techniques and the martial arts to make them more health conscious.

He became famous throughout China and people came to this cave to pay their respects to this meditating monk, which they do even today.

Contrary to various stories being put out he passed away in China and is buried at Bears Ear mountain as per Japanese historians. The Japanese are presently involved in building a temple at this place as a memory to Bodhidharma.

He is presently known as Da'mo in China and where Mahayana Buddhism became Chan Buddhism. Today in Japan he is well known in every aspect of life there – both culturally and religiously and is fondly known as Daruma San or Mr Daruma, and where Mahayana and Chan Buddhism has become Zen Buddhism.

Credit must be given to those authors of various records of the 5th century and later years who recorded his activities and teachings there. Credit also must go to Japanese researchers who have done intensive research about his back ground right from the inception of Mahayana Buddhism.



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