I. The Quest for Nirvana

There are various myths and discourses on Buddha and Buddhism. Texts and meta texts have been created massively on Buddhist philosophy. There are both charges and exaltations on it too. According to Suwarnda Shakya, "Buddha and Buddhism are clear but others are making them vague. To remember or gain the knowledge of Buddha or Buddhism, there is no need of rationality"(iii). As the terrorism, wars and violence are increasing as one of the most serious global plights of the mankind in the modern and post-modern world, the Buddhist philosophy has come at the core of the discourses. The followers of Lord Buddha been increased globally. To quote Gopinath Kaviraj, "Buddhism declined in the land of its birth but it left behind a rich legacy of thought in the mediaeval ages" (*Bauddha Dharma Darsan*,xxii) and now there is revival of the relevance of the Buddhist philosophy from centuries to the date. The knowledge of truth and enlightenment of Buddhism has been praised globally. Buddhism has not turned to be one of the most far-reaching religions in the world. As the philosophy of Buddhism has far-reaching impact, its one of the most important aspects of knowledge is nirvana. There are various critiques on nirvana as Doore Gore writes, "the term 'nirvana' in early Buddhism is quite different from that state which the same term came to denote later - a theory which is perhaps the most controversial feature of his overall interpretation of Buddhism" (65). Nirvana is the supreme state free from suffering and individual existence. It is a state Buddhists refer to as "Enlightenment". It is the ultimate goal of all Buddhists. The attainment of nirvana breaks the otherwise endless rebirth cycle of reincarnation. Buddhists also consider nirvana as freedom from all worldly concerns such as greed, hate, and ignorance. No one can describe in words what nirvana is. It can

only be experienced directly. Most schools of Buddhism explain nirvana as a state of bliss or peace, and this state may be experienced in life, or it may be entered into at death. The word *nirvana* means "to extinguish," such as extinguishing the flame of a candle. This "extinguishment" is not understood by Buddhists to mean annihilation, however. Rather, it is thought of as passing into another kind of existence. In the culture the historical Buddha lived and taught, it was understood that fire "burns" and becomes visible when it is attached to fuel, and it stops burning and becomes invisible when it is "released" from fuel. The fire, it was thought, was not annihilated but transformed. In his book *Essence of the Heart Sutra,* His Holiness the Dalai Lama defined nirvana as the "state beyond sorrows," or a "state of freedom from cyclic existence" (3). In Theravada Buddhism, nirvana (spelled "nibbana" in Pali) is understood to be an "unbinding" of the mind from defilements, in particular the Three Poisons, and the mental "effluents" of sensuality, views, becoming, and ignorance. It is liberation from the cycle of death and rebirth and freedom from the effects of Karma. But in Buddhist meditation the meditator is subtly programmed in at least two ways. Firstly, the experiences that arise in meditation are by Buddhists, as insubstantial and transitory; without enduring significance. They are seen as interferences to experiencing a more profound reality. The meditator then strives to detach from and let go of whatever arises during his or her meditation. To quote Jeffrey B. Rudin,

> The hidden agenda of getting rid of what one experiences (such as painful discoveries and insights about oneself in clouding guilt, fear, and jealousy) undermines the attempt to examine whatever one experiences with nonjudgmental awareness. The second source of programming in Buddhist meditation is that experiences in meditation are translated into a

> pre-existing lexicon of spiritual meanings and "truths" and then treated as illustrations and proof of such theories.(123)
>
> Rudin again explains- The meditator "empties" his or her mind of ordinary concerns only to fill it with Buddhist doctrine about the insubstantiality and emptiness of experience, including the self. When meditators know too much ahead of time what they will discover, such as emptiness or insubstantiality, they are engaged in a self-confirming practice in which they find what they already believe about spiritual doctrines and dogmas and themselves, contaminate the potentially enriching meditative experience, and learn nothing new. (123)

In Mahayana Buddhism, nirvana is also called as the extinguishing of dualities and a merging with nirvana and ‘samsara’ into an absolute existence of the world. The various schools of Buddhism have diverse teachings about whether nirvana can be attained before death or only after death. In Buddhism, Sidhartha Gautam, the Buddha, has stated nirvana as metaphysical foundations of Truth, Karma or Interconnectedness. Buddha argues that the gift of truth excels all other gifts. According to him the world is continuous flux and is impermanent; transient are conditioned things and he affirms to try to accomplish our aim with diligence (Buddha’s last words). To quote Richard Welbon,

> Nirvana is the absence, the destruction, of suffering. It involves the eradication of ignorance through the attainment of wisdom…Yet more specifically, more positively than the absence of debilities, what is nirvana? In theory it is the ultimate aspiration of all Buddhists, the summum bonum. What is its essential nature? What does attainment to it

> involve for the existence of the previously suffering individual? One of the oldest in the history of ideas, that question, in its various modes, has been debated furiously by Buddhists and non-Buddhists alike. (321)

Nirvana is the state of being free from suffering, pains, 'dukkha', an attempt of blowing out the fires of greed, hatred, and delusion for attaining the permanent peace and noble truth as the Buddha described nirvana as the perfect peace of the state of mind that is free from craving, anger and other afflictive states. The subject is at peace with the world, has compassion for all and gives up obsessions and fixations. This peace is achieved when the existing volitional formations are pacified, and the conditions for the production of new ones are eradicated. In nirvana the root causes of craving and aversions have been extinguished, so that one is no longer subject to human suffering. In the Dhammapada, the Buddha says of nirvana that it is "the highest happiness". This happiness is an enduring, transcendental happiness integral to the calmness attained through enlightenment or *bodhi*, rather than the happiness derived from impermanent worldly things. The knowledge accompanying nirvana is expressed through the word Bodhi. The Buddha described nirvana as the ultimate goal, and he reached that state during his enlightenment. At this point, he chose to teach others so that they might also experience this realisation, and so when he died, forty-five years later, he then passed through parinirvana, meaning completed nirvana. As long as there is 'thirst' to be and to become, the cycle of continuity (samsara) goes on.It can stop only when its driving force, this 'thirst', is cut off through wisdom which sees Reality, Truth, Nirvana . These important aspects of reality about truth and nirvana of Buddhism have been used in the literary texts as well. One of the examples of using this ancient form of the quest for the nirvana is Rudyard Kipling's novel *Kim* published in 1901. The main theme of the novel

is about the quest of nirvana of the protagonists which can be compared with the quest of the Buddha in Ashwaghosa's *Buddhacharitam*. To quote John Henning, "The very first works of English literature which I ever read were Gulliver's Travels and *Kim*. I found an illustrated edition of the former in the bookcase in our nursery ; the latter I read at the age of ten, when I became a Boy Scout. *Kim* was regarded as more or less the Bible of Seoutism"(10). Similarly, according to Philip E. Wegner,

> *Kim* (1901), Rudyard Kipling's celebrated portrait of India at the high watermark of British "formal" imperial domination, has long occupied a special place in the complex field of imperialist literature.' Although its chauvinistic and racist overtones are now generally acknowledged, Kim still represents for many-to borrow the words of Abdul R. JanMohamed- 'a positive, detailed, and nonstereotypic portrait of the colonized that is unique in colonialist literature'. (97)

The text argues that it has been dazzled by the narrative's rich celebratory tone, a long line of readers have assumed that Kipling's representation of India that " it was seeing the world in real truth; this was life as he would have it-bustling and shouting ... and new sights at every turn of the approving eye" (*Kim* 121).

Many of these same readers, however, are also quick to point out that the text contains not one, but two quite different reality? Kim still describes as "India's exotic landscape" and the "uneasy presence of the British Raj. To quote further, " The work's weakness according to this interpretation arises from Kipling's inability to unify his divided narrative world. One of the more forceful articulations of this view of Kim can be found in Edmund Wilson's widely influential biographical analysis of Kipling's larger artistic "failures" (129).

The main characters of these two texts *Kim* and *Buddhacharitam* are in the quest of nirvana though the novel *Kim* was published thousands of years after the Buddha was born. The biographical text *Buddhacharitam* itself is far more ancient than the novel *Kim*. But the journey of the protagonists of the both of these texts the lama in the novel by Kipling *Kim* and the biographical text about Buddha by Ashwaghosa *Buddhacharitam* is similar. They are in the quest of nirvana; their journey or odyssey is the voyage of nirvana. Though these texts written and published in the different times and cultural contexts share common nuances of nirvana, then, however, depart in several points.

Though these texts have vast gaps of its publication date, authors' socio-political and cultural backgrounds, but the both of these texts have omnipresent point of view. The protagonists have the same temperament and predicament. They suffer as a common plight of the mankind. With big efforts, devotion and contemplation, they attain their destination, the nirvana. But there are some distinct characteristics between these two texts as well. In *Buddhacharitam* the Lord Buddha is the main character who attains nirvana after a lot of sufferings and meditations. They at the end get released from the worldly ties and sufferings and attain the world of bliss. But the way and ultimate mission of their nirvana is different.

The Lord Buddha in *Buddhacharitam* attains nirvana to get the solution of the human sufferings whereas the character of *Kim* is in search of nirvana for purifying the sins as of Adam and Eve. It shows that Kipling's *Kim* has been more influenced with the Christian ideologies despite the fact that it seems as a novel about the nirvana of Buddhism. For Buddha there are no sins as such as the Chistians believe and they devote for cleaning the dirt of the sins. The Lama though is eastern Buddhist monk but his search of the holly river of arrow is more associated with the sins as in Chistianity.

However, their quest for the nirvana is similar. How Kipling played with the Buddhist philosophy mixed with the Western Christian ideologies is interesting mode of the study on which the concerns has not been given much. This study tries to reveal the similarities and differences between Kipling's novel *Kim* and Ashwaghosa's *Buddhacharitam*. This unite, Introduction, has just concerned with this issue in brief in association with the Buddhist Philosophy of nirvana. The second chapter deals with the novel *Kim* and the main characters, Kim and the lama, concerning with their quest. The third chapter concerns with the philosophy of nirvana linked with the text *Buddhacharitam* by Ashwaghosa. The last unit, the conclusion, deals with finding and sum up of the dissertation revealing the similarities and differences between these two texts in terms of the quest for the nirvana.

II. The Quest for Nirvana in *Kim*

"It would all come right some day, and Kim's horn would be exalted between pillars-monstrous pillars-of beauty and strength"(*Kim* 4).

"Never speak to a white man till he is fed" said Kim quoting a well-known proverb (*Kim* 88).

This chapter attempts to analyze Kim and the Lama's basic characteristics, their ideals, attitude and their quest for identity and fulfillment of worldly ambitions and their major quest to discover his identity and go on playing the 'Great Game' of spying and the Lama's quest for nirvana. Kim adopts an attitude of deception, manipulation and lies as well for gaining his identity and the Lama is more detached from the worldly things for gaining nirvana. How Kipling deals with the Buddhist philosophy of nirvana in this novel through the two characters is pertinent for the comparative study of *Kim* and *Buddhacharitam* regarding the issue of the quest for nirvana.

Rudyard Kipling (1865–1936) was a British novelist and poet. He was born in Bombay when India was under the British raj. Man of the varied experiences he is best known for his works of fiction *The Jungle Book* (1894), *Kim* (1901), many short stories, children books and poems. Kipling was one of the most popular writers in English, in both prose and verse, in the late 19th and early 20th centuries. In 1907, he was awarded the Novel Prize in Literature, making him the first English Language writer to receive the prize, and to date he remains its youngest recipient. Kipling's subsequent reputation has changed according to the political and social climate of the age and the resulting contrasting views about him continued for much of the 20th century. The first decade of

the 20th century saw Kipling at the height of his popularity. In 1907 he was awarded the Nobel Prize for Literature and the prize citation said: "In consideration of the power of observation, originality of imagination, virility of ideas and remarkable talent for narration which characterize the creations of this world-famous author. The Swedish Academy, in awarding the Nobel Prize in Literature this year to Rudyard Kipling, desires to pay a tribute of homage to the literature of England, so rich in manifold glories, and to the greatest genius in the realm of narrative that that country has produced in our times''. Kipling kept writing until the early 1930s, but at a slower pace and with much less success than before. He died on 18 January 1936, two days before George V, at the age of 70. In modern-day India, whence he drew much of his material, his reputation remains controversial, especially amongst modern nationalists and some post-colonial critics. Other contemporary Indian intellectuals such as Ashis Nandy have taken a more nuanced view of his work. Pandit Jawaharlal Nehru, the first Prime Minister of India, always described Kipling's novel *Kim* as his favorite book. In November 2007, it was announced that his birthplace in the campus of the School of Art in Mumbai will be turned into a museum celebrating the author and his works. Many older editions of Rudyard Kipling's books have a 'swastika' printed on their covers associated with a picture of an elephant carrying a lotus flower. Kipling's use of the swastika, was based on the Indian sun symbol conferring good luck and well-being; (the word derived from the Sanskrit word *swastika* meaning "auspicious object"). He used the swastika symbol in both right- and left-facing orientations, and it was in general use at the time. According to D.H. Steward,

> It is as if Kipling's alarm at a changing world and his compensatory attachment to vanishing values found their most dramatic expression in the double language of his earliest years. As his art developed toward

> Kim, there is a sense of exploration and discovery; after Kim a note of mannerism creeps in. His mastery is almost too perfect. (Kipling's 'Kim' 65)

The novel *Kim* by Rudyard Kipling is still relevant to the various kinds of literary discourses. The protagonist named from the title of the novel can be taken as one of the versatile characters for the intellectual discussions. Rudyard Kipling was one of the most popular writers of his era, and his novel *Kim*, first published in 1901, has become one of his most well-known works.

The novel takes place at a time contemporary to the book's publication; its setting is India under the British Empire. The title character is a boy of Irish descent who is orphaned and grows up independently in the streets of India, taken care of by a "half-caste" woman, a keeper of an opium den. Kim, an energetic and playful character, although full-blooded Irish, grows up as a "native" and acquires the ability to seamlessly blend into the many ethnic and religious groups of the Indian subcontinent. When he meets a wandering Tibetan lama who is in search of a sacred river, Kim becomes his follower and proceeds on a journey covering the whole of India. Kipling's account of Kim's travels throughout the subcontinent gave him opportunity to describe the many peoples and cultures that made up India, and a significant portion of the novel is devoted to such descriptions, which have been both lauded as magical and visionary and derided as stereotypical and imperialistic.

Kim eventually comes upon the army regiment that his father had belonged to and makes the acquaintance of the colonel. Colonel Creighton recognizes Kim's great talent for blending into the many diverse cultures of India and trains him to become a spy and a mapmaker for the British army. The adventures that Kim undergoes as a spy, his

endearing relationship with the Lama, and the skill and craftsmanship of Kipling's writing have all caused this adventurous and descriptive—if controversial—novel to persist as a minor classic of historical English literature.

The novel takes place in British India in the 1880s and 1890s. The novel opens with the introduction of the title character: Kim is a thirteen-year-old boy of Irish heritage who has been orphaned in India and raised by an opium den keeper in the city of Lahore, amid the myriad cultures of India. Because of the ability he has developed to blend in seamlessly among many different cultures through language and his broad knowledge of customs, Kim is known to his acquaintances as Friend of All the World.

Kim learns that the Lama is traveling alone, as his chela, or follower and servant, died in the previous city. Seeing that the Lama is an old man in need of assistance, Kim, dressed in the manner of a Hindu beggar child, agrees to be the Lama's new *chela* and accompany the Lama on his quest. He informs his friend and sometime guardian, Mahbub Ali, a wellknown Afghan horse trader, that he will be leaving Lahore with the Lama, and he agrees to carry some vague documents from Ali to an Englishman in Umballa as a favor. However, later that night Kim observes two sinister strangers searching Ali's belongings. Realizing that his favor to Ali smacks of danger, he and the Lama, who remains ignorant of Kim's secret dealings, depart early for the road.

On the train to Umballa, Kim and the Lama meet a Hindu farmer and several other characters all representing an array of customs, languages, and religions from all over India, illustrating—as Kipling will often make a point of doing—the diversity of peoples that make up India's native population. Upon arriving in Umballa, Kim secretly seeks out the home of the Englishman—whom he discovers to be a colonel in the

army—and delivers Ali's documents. He overhears word of an impending war on the border and realizes that Ali's documents were directly related to this development.

The next day, Kim and the Lama proceed to the outskirts of Umballa in search of the River, where they accidentally trespass in a farmer's garden. He curses them until he realizes that the Lama is a holy man. Kim is angry at the farmer's abuses, but the Lama teaches him not to be judgmental, saying, "There is no pride among such who follow the Middle Way." In the evening they are entertained by the headmaster and priest of a village. Kim, who loves to play jokes and games, pretends he is a prophet and "forsees" a great war with eight thousand troops heading to the northern border, drawing on what he had heard in Umballa. An old Indian soldier, who had fought on the British side in the Great Mutiny of 1857, calls Kim's claims to question until Kim makes an accurate description of the colonel—which convinces the soldier of his authenticity.

The old soldier, with renewed respect, accompanies Kim and the Lama the next morning to the Grand Trunk Road. During their journey, the Lama preaches to the soldier the virtues of maintaining detachment from worldly items, emotions, and actions in order to attain Enlightenment; however, when the Lama goes out of his way to entertain a small child with a song, the soldier teases him for showing affection. It is the first evidence of the Lama's truly human struggle with maintaining distance from his human emotions.

Eventually, the small party comes upon the Grand Trunk Road, a fifteen-hundred-mile-long route constructed by the East India Company that connected east Calcutta, East Bengal, and Agra. A vivid, detailed description of the masses of travelers is given, including descriptions of several different religious sects, including Sansis, Akali Sihks, Hindus, Muslims, and Jains, as well as the various wedding and funeral

processions marching along the road. This section provides yet another instance of Kipling's travelogue-type digressions to paint a vivid picture of India for his British and American readership. Kim is utterly delighted by the masses of people traveling before his eyes. The Lama, however, remains deep in meditation and does not acknowledge the spectacle of life surrounding him.

In the late evening, Kim, utilizing his sharp wit and cunning, procures the aid of a rich old widow from Kulu, herself of a sharp and salty tongue, who is traveling in a royal procession from the northern lands to her daughter in the south. She offers food, shelter, and care for the Lama in exchange for the holy man's charms and prayers interceding for the birth of many future grandsons for her.

While resting along the Grand Trunk Road, Kim comes upon an English army regiment, which bears a green flag with a red bull on it. Since he was a young child, Kim had been told by his guardian that his father—a former soldier—had said that a red bull in a green field would be Kim's salvation. With excitement at having found the sign of the bull, he sneaks into the barracks to find out more information, only to be captured by the Protestant chaplain, Mr. Bennett. Together with Father Victor, the Catholic chaplain, he discovers the personal documents that Kim carries with him everywhere, which reveal him to be not a Hindu beggar but an Irish boy—and the son of Kimball O'Hara, who himself had been a member of this same regiment.

The two companions become interdependent, Kim's association with the Lama providing him with an excuse to travel around India, and an ideal cover (later in the story) for his role as a spy, while the Lama often relies on Kim to do their begging and find them shelter, often physically leaning on Kim's shoulder as they travel. Kim defines

his identity during his adventures by being open to influences; responding positively to people he can look up to, while warding off influences which he finds abrasive.

When the story opens the influences on him have been almost exclusively Indian. His white skin, his identity papers, and his in-built tendency to own and rule will prove to be central to the identity he is seeking to build, but neither at the beginning nor the end does he think of himself as a 'sahib', and his encounter with the white man's world is at first a traumatic experience.

When Kim finally finds the prophesied 'Nine hundred first-class devils, whose God was a Red Bull on a green field', (his father's old regiment), he is captured by the soldiers and his instinct is to escape back to the Lama. This is the first close encounter with a group of white men Kim has had in his life, and Kipling uses it to show a clash of native and British mentality, with Kim and the Lama showing the native side, and the members of the regiment showing aspects of British mentality.

Kim is effectively imprisoned by the soldiers, forced to wear for the first time 'a horrible stiff suit that rasped his arms and legs', and told that the bazaar is 'out o' bounds'. And his torments grow worse as Kipling continues to subject him to the worst that the British have to offer. The schoolmaster is a brutal insensitive man from whom Kim scents 'evil', and the drummer boy who guards Kim, representing the average young British soldier, is shown as an ignorant fool who calls the natives 'niggers'.

In Colonel Creighton Kim finds a white man he can respect; a father-figure, a European counterpart of the Lama. Creighton is wise, educated, experienced, and compassionate; the opposite end of the spectrum to Reverend Bennett, the drummer boy, and the schoolmaster. He recognizes Kim's intelligence and special skills, and although he plays a small part in the story he is, as the highest-ranking representative of the British

Government, and the person to whom Kim is responsible, a pillar of the whole novel and one of the most important influences on Kim in his quest to define himself.

When his schooling is complete Kim's training as a spy under Creighton's associates continues, one of his teachers being the 'shaib' Lurgan. Lurgan, in his house adorned with ritual devil-dance masks, and his ability to heal sick jewels, seems to be a practitioner of the occult. Kim takes to the 'Great Game' of spying like a duck to water. It suits his independent, inquisitive, adventurous personality perfectly, being a natural development for the child who loved the 'game' of running secret missions across the rooftops of Lahore.

During his schooling and training Kim and the Lama have to part, although Kim insists on joining the Lama in his holidays, and re-joins him permanently when his schooling is complete, though now using him partly as a cover for his spying operations. At the climax of the novel Kim is sent on a mission to intercept two foreign spies, one Russian, one French man, who is operating in the Himalayas. High in the Himalayas Kim and the Lama reach the road's end, and both of their journeys reach a crisis point. Kim is instrumental, along with the Babu, in thwarting the foreign spies, their mission being particularly successful because the foreign spies never realize that Kim and the Babu are secret agents.

The Lama is involved in bringing about the climax, because it is one of the spies tearing the Lama's diagram of the Buddhist universe, then striking him in the face that provokes Kim into fighting him, which in turn leads to a mutiny of the foreign spies' coolies, which enables Kim to get hold of the spies' secret documents. The fight also seems to precipitate the end of the Lama's quest, by making him aware of all his remaining attachments. Both are weakened and suffer as a result of the battles. Kim

develops a worrying cough, and the Lama is so weak that he needs to be carried down the mountains on a stretcher. Back on the plains their missions are completed. Kim passes on the secret documents, which have been weighing on his mind, to the Babu, and the Lama, finds his River of the Arrow and comes face to face with the 'Great Soul'.

One theme which might be felt to be running under the surface of 'Kim', is Kim's search for parents. At the beginning it is emphasized that Kim is an orphan, who never knew his mother, and that his deceased father was a drunkard. Perhaps he is looking for new parents, and finds a combined father figure in the Lama, who in the closing scene calls him 'Son of my Soul' and Colonel Creighton, who has been a father-figure since his time at St. Xavier's. As a mother figure, Kim finds the woman from Kulu, who, in the final chapter of the novel, heals and restores him. 'She looks upon him as her son', says the Lama. Kim calls her 'Mother', and tells her, 'I had no mother, my mother… died, they tell me, when I was young (*Kim* 293).'

This need for mothering comes to a head in the final chapter, but throughout the novel the orphan Kim has seemed to get along perfectly well without real parents, with surrogate mother and father figures being available when he needs them. The novel ends at the point where, on the brink of adulthood and secure in his career with the Secret Service, Kim no longer needs parents.

According to many accounts the writer, Kipling himself was happy growing up in India until the age of 6, then, when his family moved to England, he was sent to live with foster parents who were cruel and made his life a five-year-long trauma, (which Kipling recorded in his short story 'Baa Baa Black Sheep' and alluded to in the opening of 'The Light That Failed'). Perhaps the young Kipling was furious with his parents for abandoning him and his sister without warning in this lodging house for five years, and

perhaps the novel 'Kim' is the adult Kipling's wish-fulfillment fantasy of how good life might have been if instead of being uprooted he could have stayed on in India, on his own, without his parents.

As previously noted, he has grown up dressing like an Indian, thinking like an Indian, his skin burned as brown as an Indian's, and feeling entirely happy and at home among the poor people of Lahore. But even at this stage he cannot think of himself as a native. He remembers his father and his prophecy, carries his identity papers in a leather amulet case around his neck, and of course his skin is white. And inwardly his attitudes are already at least partly those of a white ruler.

The opening paragraph showing him sitting astride the cannon shows that he feels it natural to claim the position of power, a position he asserts with a game of 'king-of-the-castle' in which he prevents the native boys, both Moslem and Hindu, from taking his place. And, as we have seen, this inherited assumption that he is entitled to the position of power over his native peers is matched by his assumption of 'ownership' of the Lama. "The Lama was his trove, and he proposed to take possession (*Kim* 15)."

As Kim grows up in the streets of the Indian city of Lahore and adapts to the culture and languages of India — so well, in fact, that he can pass himself off as a member of almost any religious or cultural group of India. He is at once a Sahib and, by virtue of his upbringing, a part of the colonized society. Kim, who is known as "Friend of All the World" and includes "this great and beautiful land" as all his people, begins to undergo a crisis of identity when he is first made to go to school to become a Sahib. This question of identity and belonging plagues Kim throughout the novel, leaving him with a feeling of loneliness.

To examine Kim's quest in the novel one should approach it as an adventure story probably aimed primarily at adolescent boys, in which Kim is seeking to find his place in the country in which he was born, while at the same time struggling to find, or create, an identity for himself. 'Who is Kim?' 'What is Kim?' Kim asks himself at several points in the novel, and although the plot has a loose picaresque structure, being held together by a journey, making it a kind of 'road novel', the theme of Kim's need to find himself seems to be the backbone of the story. By birth Kim is a white, Irish boy, Kimball O'Hara, whose father was a soldier in an Irish regiment. But, as seen in the opening Chapter, he has grown up as an orphan on the streets of Lahore, 'a poor white of the very poorest', looked after by a half-cast woman, probably a prostitute; 'she smoked opium and pretended to keep a second-hand furniture shop by the square where the cheap cabs wait'. With his skin 'burned black as any native' he looks and lives like a low-caste Hindu street-urchin, unable to read or write, or speak English very well. So right from the start he is neither wholly British nor wholly Indian, and his being neither wholly one nor the other, but a unique 'mixture of things' remains a constant in his quest for his identity.

In the novel, Kim is characterized by a sharp tongue, a tireless wit, a powerful sense of observation, and a keen sense of humor, as well as an untiring appetite for playing pranks and games of wit and trickery. To quote David H. Steward,

> Like Twain and other American vernacular writers, Kipling transcribed English that was under the stress of an alien environment, which wrenched it with new words and accents, as well as novel concepts. Anglo-Indian English was as different as American English from the language of the homeland. Kipling's typographical medium captured the sense of adventure and expansiveness that rapid language modification

> conveys as it assists us in the struggle to assimilate new experience. His lexical and syntactic innovations explain in part why Kim is a valuable book for people learning to read. (54)

Although he is a white child, he grows up as a "native," with the uncanny ability to blend in to any of the many cultural and religious groups that make up the Indian population- an ability that earns him the moniker "The Friend of All the World." This uncanny ability, together with his sharp, conniving nature, makes him a prime candidate for becoming a spy for the British government. The novel develops along two interconnecting threads of Kim's life from age thirteen to seventeen: his adventures as he traverses India both as the servant of Teshoo Lama, and as a spy-in-training for the British government, and his eventual hand in saving British India from a Russian invasion; and his conflicted identity as both a "Sahib"- a member of the white ruling class in India - and a child born and bred as an Easterner. This sense of displacement and identity loss comes to Kim when he is removed from the company of Indians whom he has known all his life and placed for three years in a Western, Catholic school, where he masters the culture, academic knowledge, and language of the British rulers. This sense of displacement overcomes Kim several times throughout the novel.

In the final chapter, as well as receiving 'mothering', Kim comes as close as he ever does to feeling he has discovered his identity: "I am Kim. I am Kim. And what is Kim? His soul repeated it again and again… tears trickled down his nose and with an almost audible click he felt the wheels of his being lock up anew on the world without (*Kim* 299)."

So, what is the identity which Kim has forged for himself? Who is Kim? There is no definitive statement, however, at the end he seems to have arrived at a sense of self

towards which he has been struggling, and which he has been defining cumulatively through his experiences. He seems to have found an adult role in which he can be true to himself as he really is, a 'mixture o' things' (*Kim* 119), neither wholly Indian nor wholly British, and in which he can maintain the detachment from everyday life and commitments which united him to the Lama. As a secret agent his being a mixture of Indian and British will be an advantage, and he can devote his life to helping to preserve the stability of the British-Indian world he grew up in, which nurtured him like parents. He can remain true to his emotional and spiritual roots, which are mainly native, and does not have to betray them by becoming a Sahib. "I am not a Sahib" he insists in the final chapter (*Kim* 286).

Kim has accepted and developed the European component of his character as much as he wants to, but he does not have to become a white ruler himself. There is too much of the native in him for him to do that. He refused to become a soldier and it suits him to serve the sahibs discreetly, tangentially, in a way that makes use of his native instincts and experience, through his role in the Secret Service. He has found an adult role in which he is special, above the rest, and in which he can work on his own initiative, just as he did as a child on secret missions across the rooftops of Lahore. 'I am Kim' he states at the end, but there is still a question there, 'What is Kim?' There is no answer to that question, but perhaps the important thing is that he has remembered to ask it. Perhaps in his heart the Kim he has finally found is, and always had been, the Kim who remembers to ask that question, even though there is no answer.

Despite being in a company of the wise Lama for a long time, the personal characteristics of Kim remain the same. While the Lama advises Kim to abstain from "Doing" except to acquire merit towards Enlightenment, Kim responds that "to abstain

from action is unbefitting a Sahib." Kim cannot abstain himself from doing secret services to his white masters. Even he never let the Lama, his company and the father figure, know what he is doing. That is why Kim's mind is always limited and he cannot think esoteric things. At the end, his achievements are also accordingly.

The story begins when Kim teams up with a Tibetan Lama, Teshoo Lama, who wanders into Lahore to look at the Buddhist relics in 'The Wonder House' (Lahore museum) with the 'Keeper of the images' (the curator). From then on the plot develops two strands which run in parallel, and to a large extent overlap. One strand concerns Kim's discipleship to the Lama, who is an abbot in his own country, and now, in old age, on a Buddhist quest, following 'The Way' to free himself from the 'Wheel of Things', and merge his soul with the 'Great Soul'. He is looking for the 'River of the Arrow', a river which, legend has it, sprang from an arrow shot by Buddha. Anyone who bathes in this river shall be cleansed of 'all taint and speckle of sin'. The location of this river is unknown, having never been identified by scholars of Buddhism of East or West. Kim is fascinated by the wandering stranger, and when the Lama assumes that Kim has been sent to him as his 'chela' (disciple) Kim readily accepts the role and joins him on his journey, with the intention of also following his own quest, to find the meaning of a prophecy that was made by his father, that 'Nine hundred first-class devils, whose God was a Red Bull on a green field, would attend to Kim'. This prophecy eventually gives rise to the second strand of the plot - Kim's recruitment as a spy in the British Secret Service. Kim and the Lama begin their journey together, with the cunning street-wise Kim taking on the role of the Lama's protector and guide in the complicated hustle and bustle of Indian life, with which the ethereal, nave Lama is unfamiliar, and it is this journey which gives structure to the story and enables Kipling to display his abundant

knowledge of India. Starting at Lahore, in what is now Pakistan, they traverse the plains as far south as Benares, then in the closing chapters make a spectacular excursion into the Himalayas, to the very edge of India, where their quests reach a climax, before returning to the plains for the resolution. The journey takes about four years, taking Kim from the age of thirteen to about seventeen.

The friendship between this unlikely pair is one of the main attractions of Kim, which is a novel about male friendships, primarily between Kim and Teshoo Lama, but also between Kim and Colonel Creighton and his colleagues, particularly Mahbub Ali and the Babu Hurree. One of the bonds uniting Kim and the Lama on their respective quests is that both reject relationships with women. They both see women as dangerous distractions from their higher goal: “How can a man follow the Way or the Great Game when he is so-always pestered by women?” (*Kim* 306). *Kim* is a male-orientated novel, as we might predict from the phallic image with which it opens - Kim sitting astride a canon - and Said comments that other critics have 'speculated on the hidden homosexual motif'. (Said 14); Women do play a role in the novel, but not as objects of romantic or sexual attachment. Women feature as prostitutes, or providers, though some respect is shown for the two principle women characters, the woman of Shamlegh, and the widow of Kulu, the latter taking on something of a motherly role towards the end, healing Kim when he is ill. These two quests, the Lama's for the 'Great Soul' and Kim's to play the 'Great Game' of spying, seem as different as can be. One could hardly imagine that two such contrasting ambitions could be yoked together. And yet Kipling brings them together and makes them compatible in a way which is central to the unique quality of Kim the novel, and the unique identity of Kim the character.

Kim and the Lama have in common that neither has any real family ties or sense of belonging, and their quests have in common that both are esoteric, beyond the reach of ordinary people, and both require the renunciation of normal life. As a Buddhist it is central to the Lama's quest that he free himself from all forms of attachment, including attachment to worldly goods, worldly ambitions, worldly relationships and even attachment to his own emotions and the idea of a self. As a spy, Kim will also have to renounce ordinary life. He will lead a life of disguise and deception, never able to reveal his true motives to anyone. Any attachments he makes to other people will have to be subordinate to his esoteric mission, his secret commitment to an ideal. And just as the Lama's mission will only be understood by a select few among Buddhist holy men, Kim's mission will only be understood by a select few among the British Secret Service. But the two companions are in many ways very different. Kim is young, the Lama is old. Kim is knowledgeable and streetwise; the Lama is naive and inexperienced. The adolescent Kim is mature beyond his years, while the aged Lama is childlike. And in some ways the tactics they employ to achieve their aims are opposite too. The Lama adopts an attitude of honesty and openness, while Kim adopts an attitude of deception, manipulation, and lies. And yet the two become interdependent, Kim's association with the Lama providing him with an excuse to travel around India, and an ideal cover for his true role as a spy, while the Lama often relies on Kim to do their begging and find them shelter, often physically leaning on Kim's shoulder as they travel. They sustain each other, the Lama providing Kim with emotional and spiritual support, while sustaining himself by drawing on Kim's youthful energy.

We should ask why Kipling made Kim's spiritual mentor a Buddhist, when Buddhism is not a representative Indian religion. If Kipling really wanted to make the

novel a thoroughly Indian story he should have chosen a Hindu or Moslem teacher for Kim. Perhaps Kipling didn't feel favourably enough towards those religions to use them, perhaps feeling they had too many complications, such as specific beliefs and strict moral codes, compared to the simple purity of the Buddhist 'Way', and perhaps feeling that to have allied himself with Hinduism or Islam would have suggested that he was 'going native' rather more than he wanted to. After all, "St. Xavier's looks down on boys who 'go native all-together" (*Kim* 173). Kipling's father was "an expert on Buddhism, and no doubt this influenced his choice, and Mason" (*Kim* 183) mentions that Kipling had picked up an interest in Buddhism from his Pre-Raphaelite friends, and had read 'The Light of Asia', as well as learning about it from his father. Nevertheless, the fact that he chose a Buddhist does place a serious limitation on the extent to which Kim can be thought to be a 'portrait of India'. While looking at Kipling's portrayal of the Lama it is hard not to feel, once again, that much as he may have wanted to convey his admiration of native characters, his attempt is seriously marred by his Imperialist attitudes. He has Kim regard the Lama as 'his trove', of which he "proposed to take possession" (*Kim,*60), and there are other ways in which Kipling seems to deny the lama his autonomy and dignity: the Lama is a holy man with the status of an abbot in his own country, but Kipling shows him in Chapter one learning about Buddhism at the Lahore museum, in Kim's words 'the Government's house', which is of course run by a white man. He listens 'reverently' as he learns about the 'labours of European scholars' and calls the white curator 'O Fountain of Wisdom'. He then accepts a gift of a pair of spectacles from the curator. So at every turn, even in relation to the most respected native character in the novel, Kipling presents a picture of European superiority and native dependence.

The issue of nirvana regarding the quest of the Lama in the novel by Rudyard Kipling *Kim* is interesting to talk here. To quote a statement from the novel is relevant here, “There is no sin as great as ignorance” (*Kim* 127).

Teshoo Lama, the second most important character of the novel, is Kim's master, guardian, father figure, and companion throughout most of the novel, who both cares for Kim and is cared for by Kim. A Buddhist abbot from Tibet, he has come to India in search of the Holy River that sprang from the arrow of the Lord Buddha. Kim accompanies him as his servant throughout the whole of India. While Kim is constantly enchanted by the myriad of people they encounter in their travels, the Lama remains fixedly detached from any interest in humanity or the machinations of human life. He spends his time in meditation, and he interacts with his fellow travelers only to preach the ways of Buddhism to them: specifically, that all souls are equal, that all souls are trapped in the cycle of life, and that the only way to escape the cycle of life is through detachment from all things worldly.

However, although he strives for utter detachment, the Lama occasionally slips and reveals his true affection for his servant, Kim, who likewise adores his master. When Kim needed smart amount of money for better learning, Lama agrees to pay whatever amount is needed. Lama says that, "It is no wrong to pay for learning. To help the ignorant to wisdom is always a merit” (*Kim* 100).

The Lama follows his search alone for sometime. Kim joins him after the completion of his study. The Lama carries with him an intricately drawn chart mapping of the Wheel of Life — a symbolic representation of the cycle of life that, according to Buddhist teaching, all souls strive to escape from in order to be reunited with the Great Soul. However, the Lama struggles throughout his pilgrimage to remain on the path to

Enlightenment and to let go of the attachments of the world, specifically his emotions and bodily desires.

The climax of the novel and the situation which propels Lama further closer to his quest is reached when a Russian spy, desiring the Lama's Wheel of Life, rips it from his hands and incites the Lama to violence. These actions lead the Lama to the absolute realization that he is not free of the emotions of pride and desire. Through this realization, he attains the Enlightenment he has been so strenuously seeking. In a twist of spiritual irony, his love for Kim leads him not to escape to the Great Soul but to selflessly remain with Kim until his well-being is assured.

During the journey, the Lama, usually, remains deep in meditation and does not acknowledge the spectacle of life surrounding him. Once, the Lama preaches to a soldier the virtues of maintaining detachment from worldly items, emotions, and actions in order to attain Enlightenment; however, when the Lama goes out of his way to entertain a small child with a song, the soldier teases him for showing affection. It is the first evidence of the Lama's truly human struggle with maintaining distance from his human emotions.

The ideal of the equality and unity of men echoes across several motifs, most notably through the Buddhist teachings of the Lama. He tells Kim, "To those who follow the Way there is neither black nor white, Hind nor Bhotiyal. We be all souls seeking to escape (*Kim* 225)." This ideal of the equality and unity of men transcends the stringent caste, or class, distinctions of the predominantly Hindu society that Kim has known. The Lama carries with him a diagram called the Wheel of Life, which is a symbolic representation of the Buddhist doctrine that all lives are equally bound in the cycle of life and that all souls seek release from this cycle by attaining Enlightenment.

The numerous references to the Wheel of Life throughout the novel serve to reinforce the message of equality and unity.

Once the Lama advises Kim to abstain from "Doing" except to acquire merit towards Enlightenment, Kim responds that "to abstain from action is unbefitting a Sahib." The Lama answers him saying, "There is neither black nor white… We be all souls seeking to escape." The Lama has already surpassed the human discriminations so far.

In the course of their journey, they reach the northern lands, Kim finds the cold, wet weather and the dramatically hilly landscape difficult to travel; however, the Lama is happy to be back in a region and environment familiar to him. All the while, Kim has to face two enemy spies, who turn out to be a Frenchman and a Russian. The Lama is expounding on his Wheel of Life. One of the spies demands that the Lama sell him his drawing of the Wheel. When the Lama refuses, the spy reaches out to grab the paper and rips it, much to the chagrin of the Lama, who in anger rises and threatens the spy with his lead pencase — inciting the Russian spy to punch him full in the face. Kim immediately tackles the Russian spy and beats him, while the spies' servants — who are Buddhists and therefore enraged at the attack on a holy man — drive away the French spy and run off with the luggage.

Kim, leaving the spies aside, convinces the servants that the luggage, being the possession of two evil men, is cursed. He obtains the package with the secret documents and heads to Shamlegh-under-the-snow for shelter, where they stay with the Woman of Shamlegh. The Lama, meanwhile, is shaken at his inability to resist his passions and at his gross display of attachment to his artwork and to his emotions. The excitement and worry have made him ill. In his illness he spends much time in meditation and, after a

few days, informs Kim that he has seen "The Cause of Things" : his bodily desire to return to the hills caused him to abandon his search for the River; his act of giving into his desire led him to further give in to his passions and attack the spy — thus moving farther and farther from his quest on the Way to Enlightenment. Having come to this conclusion, the Lama demands that he be taken back to the lowlands of India to continue his search for the holy river. Kim and the Lama, both are now ill, continue on the road.

Meanwhile, during Kim's illness, the lama, having foregone food for two days and nights in the pursuit of meditation, has attained the Enlightenment he has been seeking. He relates to Kim how his soul released itself from his body, how he flew up to the Great Soul to meditate upon The Cause of Things.

> Yea, my soul went free, and, wheeling like an eagle, saw indeed that there was no Teshoo Lama nor any other soul. As a drop draws to water, so my soul drew near to the great soul which is beyond all things. At that point, exalted in contemplation, I saw all Hind, from Ceylon in the sea to the Hills, and my own Painted Rocks, at Such-zen; I saw every camp and village to the least, where we have ever rested. I saw them at one time and in one place; for they were within the soul. By this I knew the soul had passed beyond the illusion of Time and Space and of Things. By this I knew that I was free. (*Kim* 305)

However, a concern came to him, he heard from somewhere, "What shall come to the boy if you are dead (*Kim* 305)?" Suddenly regarding Kim's well-being, and so, for Kim's sake, his soul returned to his body and landed, headlong, in the holy river of his seeking. He declares his search is over and that he has attained Deliverance from sin for both himself and his beloved chela. The following Chapter will discuss how Buddha gets

disillusioned with the worldly pleasures, how he escapes from the palace in the quest of nirvana and how he finally attains the state of supreme bliss, that is nirvana.

III. The Quest for Nirvana in *Buddhacharitam*

"Oh worldly men! How fatally deluded! beholding everywhere the body brought to dust, yet everywhere the more carelessly living; the heart is neither lifeless wood nor stone, and yet it thinks not 'all is vanishing!" (*Buddhacharitam* 27).

The previous chapter explained Kim's and Teshoo Lama's quest for the identity to Kim and the Fountain of Wisdom to the Lama for nirvana. The quest of Buddha was not the individual salvation; Buddha wished freedom for all human beings from the sufferings of old age, disease, death and all kinds of pain. This chapter is an attempt to outline Buddha's quest for nirvana with reference to Ashwaghosa's *Buddhacharitam*.

We know less about poet and Acharya Aswaghosh as we do not have exact date of birth and death of him. There are variations regarding his date of his living. Most of the scholars believe that he was alive in the 1st century A.D. It is found that he was from Eastern India of Saket Kingdom of Bramhin family as stated in the book *Buddhacharitam*. His mother's name was Suwarnakshi as stated in the very book. There are also debates about his books he had written as lists are not available. There is, however, no debate in his three books *Buddhacharitam, Saundarananda,*and *Sariputraprakaran.*

The title Buddha means Enlightened One or Awakened One. In Bhuddism, the Buddha refers to Siddhattha Gautama. Buddha was born around 623 B.C. in Lumbini in Nepal. His name 'Siddhartha Gautama,' means 'descendant of Gotama whose aims are achieved or who is efficacious in achieving aims', he later became the Buddha (literally

Enlightened One or Awakened One). He is also commonly known as 'Shakyamuni' and as the Tathagata.

Few of the details of the Buddha's life can be independently verified, and it is difficult to determine what is history and what is myth. Siddhartha Gautama was born in Lumbini (a town situated in modern Nepal) under the full moon of May to the clan of the Shakyas, a warrior tribe. The day of his birth is widely celebrated in Buddhist countries as Baisakha Purnima. Gautama's father was the king of Kapilavastu, and Gautama was born a prince, destined to a life of luxury.

Buddhism is a philosophy or a religion which is based upon the teachings of Siddhartha Gautam (623 - 543 B.C.). He was a prince born in Lumbini (a town situated in Nepal), destined for a privileged life. His father, wishing for Gautam to be a great king, shielded his son from religious teachings or knowledge of human suffering. At age 16, his father arranged his marriage to Yashodhara, a cousin of the same age. She gave birth to a son, Rahula. Although his father ensured that Gautama was provided with everything he could want or need, Gautama was troubled and dissatisfied. At the age of 29, Gautam was escorted on four subsequent visits outside of the palace. Here Siddhartha came across an old crippled man, a sick man, a dead body and an ascetic. This is known as the Four Passing Sights which lead Siddhartha to recognize the reality of death and suffering and the cyclical nature of human existence (samsara). He then left the palace, abandoned his inheritance and became a wandering monk, seeking a solution to an end of suffering. He began with the Yogic path and although he reached high levels of meditative consciousness, he was not satisfied. He abandoned asceticism and realized the power of the Middle Way. This is an important idea in Buddhist thought and practice. To seek moderation and avoid the extremes of self-indulgence and self-mortification, the

Middle Way and quest of nirvana is essential, as Buddhism argues. At the age of 35, meditating under a Bodhi tree, Siddhartha reached Enlightenment, awakening to the true nature of reality, which is Nirvana (Absolute Truth).

Before Siddartha Gautama's birth, his mother Mahamaya dreamed of a white elephant presenting her with a lotus flower. During the birth celebrations, a seer announced that this baby would either become a great king or a great holy man. Since King Suddhodana had long awaited a child, he and everyone else in the palace rejoiced at the birth of a son. The King immediately called a famous wise sage, Asita. Asita told the king, "If he remains at home, the child will become the Wheel-rolling King. If he leaves home, he will become the great teacher, the Buddha."

In the Palace of Suddhodana, because of the birth of the royal prince, his clansmen and younger brethren, with his ministers, were all generously disposed, whilst elephants, horses and chariots, and the wealth of the country, and precious vessels, daily increased and abounded, being produced wherever requisite; countless hidden treasures came of themselves from the earth.

Many other good omens, as the author Ashwaghosa describes:

> Enmity and envy gave way to peace; content and rest prevailed on every side; whilst there was closed union amongst the true of heart, discord and variance were entirely appeased; the gentle air distilled a seasonable rain, no crash of storm or tempest was heard, the springing seeds, not waiting for their time, grew up apace and yielded abundant increase. (*Buddhacharitam* 21)

As the king was assured that all these marks of prosperity were seen because of having begotten a royal prince, because of such a concourse of propitious signs, the child was named Siddhartha.

His mother Mahamaya, beholding her son born under such circumstances, beautiful as a child of heaven, adorned with every excellent distinction, from excessive joy which could not be controlled, died, on the seventh day after her delivery, and her sister, Mahaprajapati became the step mother of Siddhartha. His father, wishing for Gautama to be a great king, shielded his son from religious teachings or knowledge of human suffering. The prince grew up in an environment of care and love, respect and joy. However, he was sometimes unhappy.

The royal child increased each day in every mental excellence and beauty of person. "He was brought to learn the useful arts, when lo! Once instructed, he surpassed his teacher in learning" (*Buddhacharitam* 21).

At a palace festival, the young prince sat down under a tree and was soon lost in meditation. It is said that though the shadows of all the trees had lengthened, the shadow of the tree under which he sat had not moved.

As Buddha grew up, he studied science and technology, art and philosophy, religious knowledge under the tuition of famous scholars, riding, archery, and fencing. He excelled at everything. His expected much from his son and made him crown prince and heir apparent.

But this did not please the young man, who steadily grew to be thoughtful and depressed. To cheer him up, his worried father and foster mother built three palaces, one for cold weather, one for hot weather, and one for the rainy season. They appointed

many beautiful court ladies to wait on him and arranged banquets with dancing and music.

Hoping to give his son pleasure, King Suddhodana arranged four trips outside the city of Kapilavastu, one through each of its four gates.

At the age of thirteen, Gautama was escorted by his attendant Chandak on four subsequent visits outside of the palace. There, he came across the "four sights": an old crippled man, a diseased man, a decaying corpse, and finally an ascetic. Gautama quickly realized then the harsh truth of life - that death, disease, age, and pain were inescapable, that the poor outnumbered the wealthy, and that even the pleasures of the rich eventually came to nothing.

"The four sights" represent the state of mind of the prince with respect to the suffering of aging, illness and death. He realised that, superficial prosperity in economy and relative stability in political environment cannot relieve people from worry, fear, anxiety and suffering and cannot lead them to ultimate happiness.

As the boy reached the age of 16, his father arranged a marriage to a cousin of the same age, Yashodhara, and she gave birth to a son, Rahula. Although his father ensured that Gautama was provided with everything he could want or need, Gautama was constantly troubled and internally dissatisfied.

Seeing how all living beings are trapped in the vicious circle of suffering he felt deep compassion for them,

> "Oh worldly men! How fatally deluded! beholding everywhere the body brought to dust, yet everywhere the more carelessly living; the heart is neither lifeless wood nor stone, and yet it thinks not 'all is vanishing!' (*Buddhacharitam* 27)

and he developed a sincere wish to free all of them from their suffering. The future Buddha bid farewell to his wife, Princess Yasodhara and new son, Rahula, before renouncing the householder's life to seek an end to suffering. He would devote himself to search for the ultimate truth.

Siddhartha was thinking and thinking about the root of suffering. Calling things to mind with perfect self-possession, he reached the thought of righteousness, and by what means it can be gained. Indulging thus for some time in thoughts of spiritual solitude, he now suppressed his feelings and controlled his members, and rising turned towards the city.

Siddhartha entering the city, there met him men and women, earnest for their several ends; the old besought him for their children; the young sought something for the wife, others sought something for their brethren; all these allied by kinship or by family, aimed to obtain their several suits, all of them joined in relationship dreading the pain of the separation. Observing all this keenly, the prince's heart was filled with joy, as he suddenly heard those words "separation and association." "These are joyful sounds to me," he said, "they assure me that my vow shall be accomplished (*Buddhacharitm* 29)."

After that, as he was deeply pondering the joy of "snapped relationship," the idea of nirvana, deepened and widened in him:

> "His body as a peak of the Golden Mount, his shoulder like the elephant's, his voice like the spring-thunder, his deep blue eye like the king of oxen; his mind full of religious thoughts, his face bright as the full moon, his step like that of the lion king, thus he entered his palace."
>
> (*Buddhacharitam* 29)

Though his love to his family may have hindered him, the birth of his son, Rahula, provided a favorable occasion for his departure since with the birth of his son, Siddartha had fulfilled his karma to his father and his wife.

When he was twenty-nine years old, the prince had a vision in which all the Buddhas of the ten directions appeared to him and spoke in unison saying, Previously you resolved to become a Conqueror Buddha so that you could help all living beings trapped in the cycle of suffering. Now is the time for you to accomplish this. The prince went immediately to his royal father and told him of his intention of leaving home. King Suddhodana tried to convince him not to leave home and do whatever penance staying in the palace. However, Buddha was reported to say him, "If his father would grant him life without end, no disease, nor undesirable old age, and no decay of earthly possession, then he would obey and give up the thought of leaving home (*Buddhacharitam* 30)."

I wish to retire to a peaceful place in the forest where I can engage in deep meditation and quickly attain full enlightenment.

Once I have attained enlightenment I shall be able to repay the kindness of all living beings, and especially the great kindness that you have shown me. Therefore I request your permission to leave the palace." When the king Suddhodana heard this he was shocked, and the king refused to grant his permission. Prince Siddhartha said to his father "Father, you can not give me permanent freedom from the sufferings of birth, sickness, ageing and death, so you do not have the right to stop me from my quest, I wish to accomplish this quest to make human life meaningful (*Buddhacharitam* 30)."

The king tried all means to prevent his son from leaving the palace. In the hope that the prince might change his mind, he surrounded him with a retinue of beautiful women, dancers, singer, and musicians, who day and night used their charms to please

him; and in case the prince might attempt a secret escape he posted guards around the palace walls. However, the prince's determination to leave the palace and enter a life of meditation could not be shaken.

One night he used his miracle powers to send the guards and attendants into a deep sleep while he made his escape from the palace with the help of a trusted aide. After they had traveled about six miles, the prince dismounted from his horse and bade farewell to his aide. He then cut off his hair and threw it into the sky, where it was caught by the gods of the Land of the Thirty-three Heavens. One of the gods then offered the prince the saffron robes of a religious mendicant. The prince accepted these and gave his royal garments to the god in exchange. In this way he ordained himself as a monk.

Departing from the palace and the wearing rags, the prince chose to become a Samana. As he become a Samana, his heart fixed without confusion, the five senses covered and clouded over, lost in possession of enlightenment and insight, he entered on the first pure state of ecstasy.

> All low desire removed, most perfect peace ensued; and fully now in Samadhhi he saw the misery and utter sorrow of the world; the ruin wrought by old age, disease, and death; the great misery following on the body's death; and yet men not awakened to the truth. (*Buddhacharitam* 28)

Thus thinking the wretched condition of the people of the world, oppressed with others' suffering age, disease, and death, this load of sorrow weighed his mind. "I now will seek", he said, "a noble law, unlike the worldly methods known to men. I will

oppose disease and age and death, and strive against the mischief wrought by these on men (*Buddhacharitam* 28)."

The young ascetic practiced extreme self-mortification for six years in the hopes of discovering Truth. It is said he ate little more than a single sesame seed or grain of rice each day. After these six years he determined to continue his quest in a new manner. He practiced Middle Way between self-mortification and self- indulgence.

During that time, Siddhartha went to Rajagraha, the capital of Magadha, which was the centre of culture with many orthodox and unorthodox monks. By that time, the two major disciplines for the sake of enlightenment were meditation and ascetic austerities.

Siddhartha studied meditation under two famous teachers, Alara-Kalama and Uddaka-Ramaputta. The state attained by Alara-Kalama was that of a much higher formless world where physical matter no longer exists. Uddaka-Ramaputta reached an even higher state at which neither thought nor non-thought existed.
Siddhartha did not find it difficult to attain either state. Attaining these states of mind did not ease his mental anxieties, because once he stopped meditation, he returned to the mental state of depression. He knew that the true liberation from the attachment of ignorance and suffering could be attained only by reaching a state of absolute tranquility.

He left his teachers to continue his search for the ultimate truth.
He next practiced asceticism, which was very common among Samanas. They believed that the human suffering was caused by the attachment to the physical body and the mental spirit. Suffering can only be freed by detaching the spirit imposed by the body. Therefore, they tormented themselves for the purpose of weakening the power of the physical body over the mental spirit, until the body was destructed.

Siddhartha passed through the country of Magadha to the town of Uruvela, where he settled in a grove of trees to find enlightenment. Practicing austerities for six years, he was extremely tough on himself and put himself through many difficult tests after which was became so weak his body was nothing more than skin and bones.

Soon thereafter, a young woman offered the future Buddha a bowl of rice and milk. He accepted it, restored his strength, and began his practice anew. He sat under the shade of a pipala tree (now called a Bodhi tree) determined not to rise until fully enlightened. Soon he realized the Four Noble Truths and the secret to true peace and happiness.

The Noble Truth of Suffering: There is Suffering - Rebirth, old age, disease, death, sorrow, lamentation, pain, grief and despair, association with objects we dislike, separation from objects we love, not to obtain what one desires cause suffering. There are also many happy hours and pleasure in man's life-time, but according to the law of nature, they are impermanent and these last only for a short time and vanish into nothing. Only sorrow, lamentation, pain, grief and despair are left by them behind.

The Noble Truth of the Arising of Suffering: Suffering has an origin - The Threefold Craving leads every being from birth to birth and is accompanied by joy and lust, seeking its gratification here and there, namely: Sensual Craving, Craving for Existence and Craving for Wealth and Power. There are also a six-fold cravings, namely the eye craves for forms, the ear craves for sounds, the nose craves for odors, the tongue craves for taste, the body craves for objects, and the mind craves for noun, dreams or illusions. These Cravings and ignorance of the law of nature are the condition of origin of individual suffering.

The Noble Truth of the Cessation of Suffering: Suffering Can Cease - The condition of cessation of suffering is the complete fading away and extinction of this three- fold craving, forsaking it and giving it up, the liberation and detachment from it. The condition of mind of a person who has been giving up his threefold cravings or this six-fold craving together with ignorance can realize nirvana (or the Extinction of the Cravings).

The Noble Truth of The Path leading to the Cessation of Suffering: There is a Path out of Suffering - It is the 'Noble Eightfold Path' (or the 'Middle Path' because it avoids the two extremes of sensual pleasure and self-mortification), that leads to the Cessation of Suffering. Ashwaghosa quotes Buddha saying: "Such in this world is this most excellent eight-fold path, by which comes release from death, old age and disease; by passing along it, all is done that has to be done, and there is no further travelling in this world or the next (*Buddhacharitam* 12)."

Thus, Buddha discovered the reality of universe, and found the path to free humanity from the suffering of birth and death thus attaining eternal happiness. As a Buddha, an awakened one, he returned to teach his five fellow practitioners the Noble Truth of Unsatisfactoriness, the Noble truth of the Cause (Craving), the Noble Truth of Cessation, and the Noble Eightfold Path leading to the cessation of all suffering. The wheel of Dharma had been set in motion.

Nirvana, as the supreme bliss, why it is inexplicable, how one will successfully realize it and what are the surest ways to nirvana according to Buddhist conception is one of the most interesting but a complex issues for centuries. As it is said, "Health is the greatest of gifts, contentedness the best riches; trust is the best of relationships, nirvana the supreme bliss (Dhammapada 204)."

The previous pages explain in detail how Buddha becomes restless while observing the sufferings of the people for the first time in his life and how he determines to leave the palace in the quest for nirvana (spelled as "nibbana" in Pali), which is supposed to be the ultimate way out of suffering and how he finally becomes successful in attaining nirvana.In the Buddhist Canon, it is said that Buddha himself refused to talk about nirvana because of its inexplicability. However, nirvana is generally understood as the ultimate freedom from all kinds of suffering.

It is well known fact that the goal of Buddhism is to attain nirvana. But what actually the term means is difficult to ascertain. Buddhists and Scholars of Buddhism translate it something like "an extinguishing, a blowing out, a quenching (*Basic Teachings of the Buddha* 136)." The Buddha had, in fact, had many names for what he conceived as the goal of his teaching. For instance, he calls nirvana by quite different names such as:

> the far shore, the subtle, the very difficult to see, the unaging, the stable, the undisintegrating, the unmanifest, the unproliferated, the peaceful, the deathless, the sublime, the auspicious, the secure, the destruction of craving, the wonderful, the amazing, the unailing, the unbinding, the unafflicted, dispassion, purity, freedom, the unadhesive, the island, the shelter, the asylum, the refuge. (*The Basic Teachings of Buddha* 137)

No one can describe in words what nirvana is. Even Buddha refused to answer the question as to whether an accomplished one, a Tathagata exists after death or not, or both or neither. It can only be experienced directly. However, the literal meaning of nirvana is understood as extinction, the usual image of being extinction of a flame or fire. Nirvana is realized as the extinction of all

> unwholesome factors: the extinction of thirst and ignorance, of attachment, greed, hatred and delusion, of any identification with the five constituents (one material component, our body or form and four mental components: feeling, perception, formations (that is mental phenomenon constructing and forming our mindset; these include our will and Karmic inclinations), and consciousness) as one's self, and of all the resulting evils: suffering and continual rebirth into the transitory existence of samsara. This "extinguishment" is not understood by Buddhists to mean annihilation, however. Rather, it is thought of as passing into another kind of existence. Perry Schmidt-Leukel, the author of *Understanding Buddhism*, quotes from Majjhim Nikaya, "After the Buddha has experienced nirvana in his enlightenment, he proclaimed: the deathless (amrta) is found' (*Majjim Nikaya* 26).

In this context, the Pali-Canon relates the story of Malunkyaputta, one of the Buddha's disciple who wanted to leave the order because the Buddha had not explained to him whether the world is eternal or not eternal, finite or infinite; whether the soul and the body are the same or different; whether the death of a Tathagata exists, does not exists, both exists and does not exists or neither exists not does not exists. Buddha replied Malunkyaputta in the following parable: Suppose a man were wounded by a poisoned arrow, but luckily a person nearby being a physician who could save his life. Would the man then say that he will not allow the physician to pull out the arrow and treat him until he has first explained to him who had shot the arrow, to which caste that man belonged, whether he was tall or short, of dark or light complexion and so on?

The wounded man would surely die before all his questions were answered. But, the Buddha continued whatever the answer to Malunkyaputta's question might be, "there

is birth, there is ageing, there is death, there are sorrow, lamentation, pain, grief, and despair, the destruction of which I prescribe here and now (*Majjim Nikaya 63*)." It is said that Buddha did not answer Malunkyaputta's questions because their explanation "is unbeneficial, it does not belong to the fundamental of the holy life, it does not lead to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to nirvana (*Majjim Nikaya* 536)."

The attainment of nirvana marks the end of samsara. So, nirvana should not be understood as everlasting life, for this would not be qualitatively different from the potentially endless continuation of samsaric existence. Nor should nirvana be understood as the kind of annihilation which the materialists assumed to occur at death. The question arises, if so, then, what is the status of the enlightened person after his or her final death? Because the enlightened person has abandoned any attachment to the five transitory constituents that make up individual existence, he has become unidentifiable: "He is profound, immeasurable, unfathomable like the ocean (*Majjim Nikaya* 72)." In a Pali Canon, the question is raised: "…has the man disappeared, does he simply not exist, or is he in some state of perpetual well-being? Buddha replies in this context as:

> When a person has gone out, then there is nothing by which you can measure him. That by which he can be talked about is no longer there for him; you cannot say that he does not exist. When all ways of being, all phenomena are removed, then all ways of descriptions have also been removed. (*Samyutta Nikaya* 1075b-6)

The conclusion can be drawn from the above analysis that nirvana is ineffable (*Majjim Nikaya* 44) and incomparable (*Samyutta Nikay* 1149). Nonetheless the

Buddhist tradition has praised nirvana through numerous positive attributes and metaphors such as supreme bliss, highest peace, purity and so on.

Buddhism holds that the ultimate goal and end of samsaric existence (of ever "becoming" and "dying" and never truly being) is realization of nirvana; what happens to a person after his parinirvana cannot be explained, as it is outside of all conceivable experience, which is discussed above. Through a series of questions, Sariputta brings a monk to admit that he cannot pin down the Tathagata as a truth or reality even in the present life, so to speculate regarding the ontological status of an arahant after death is not proper. Individuals up to the level of non-returning may experience nirvana as an object of mental consciousness. Certain contemplations while nirvana is an object of samadhi lead, if developed, to the level of non-returning or the gnosis of the arahant. At that point of contemplation, which is reached through a progression of insight, if a person who practice meditation realizes that even that state is constructed and therefore impermanent, the fetters are destroyed, arahantship is attained, and nirvana is realized.According to Vinaya Pitaka which relates the realization of nirvana as expressed by Buddha in this fashion:

> With my mind concentrated, clarified, free from interferences, supple, and focused, I directed my mind towards knowing how to uproot the 'continuity tendencies'. I could see as it really is the primary characteristic of human existence, how it arises, that it can cease, and the way leading to its cessation. I knew as they really are the continuity tendencies, their arising, their ceasing, and how to achieve their cessation.

Buddha further explains that after knowing and seeing thus his mind achieved freedom from binding effects of all appetitive desires, his mind achieved freedom from

the binding effects of desiring, continued becoming, his mind achieved freedom from the binding effects of holding to opinionated views, and his mind achieved freedom from the binding effects of ignorance. According to Vinaya Pitak, Buddha says, I then now for certain that I was liberated from rebirth, I had practiced what was necessary, done what had to be done, and my present state would generate no further continuity .

Buddha realized the three marks of existence: all conditioned things are impermanent, all conditioned things are (therefore) unsatisfactory and all knowable things are not self (Dhammapada 277-9). Surely, the insight connected with the doctrine of Dependent Origination according to which everything conditioned is subject to decay requires that nirvana, if it is truly deathless, must be an unconditioned reality. Only if there is such an unconditioned reality, is liberation from the conditioned existence of samsara possible. According to Udana about nirvana relates the same logic: There is, bhikkhus, a not-born (ajatam), a not-brought-to-being (abhutam), a not-made (akatam), a not-conditioned (asankhatam).

The Buddha discusses in the context of nirvana a kind of consciousness described as: Consciousness without feature, without end, luminous all around. This "consciousness without surface" differs from the kinds of consciousness associated to the six sense media, which have a "surface" that they fall upon and arise in response to. In a liberated individual it is directly known, without intermediary, free from any dependence on conditions at all.

For liberated ones the luminous, unsupported consciousness associated with nirvana is directly known without mediation of the mental consciousness factor in dependent co-arising, and is the transcending of all objects of mental consciousness. It differs radically from the concept in the pre-Buddhist Upanishads and the Bhagavad Gita

of Self-realization, described as accessing the individual's inmost consciousness, in that it is not considered an aspect, even the deepest aspect, of the individual's personality, and is not to be confused in any way with a "Self".

Nirvana is the state of supreme bliss, totally free from suffering and individual existence. It is a state Buddhists refer to as "Enlightenment". It is the ultimate goal of all Buddhists. The attainment of nirvana breaks the otherwise endless cycle of birth and rebirth. Buddhists also consider nirvana as freedom from all worldly concerns such as greed, hate, and ignorance.

Buddhism teaches its followers that in this life they are only temporary vessels of body, emotions, thoughts, tendencies, and knowledge. There is no sense of self or soul when in this world. A fundamental concept of Buddhism is the notion that the goal of one's life is to break the cycles of death and birth. Rebirth exists because of the individual's craving and desires to live in this world. The ultimate goal of a Buddhists is to achieve freedom from the cycle of rebirth and attain nirvana, the enlightened state in which the person is free from any kind of sufferings caused by greed, hatred, and ignorance. The way to nirvana involves the person showing love for others, being compassionate and sympathetic of other people, and showing patience in everything. A Buddhist must also follow five main principles which prohibit killing, stealing, ill language, sexual immorality, and the use of toxic substances. When one successfully follows these principles, the three roots of evil (greed, hatred, and deceit) can be overcome.

The way of understanding nirvana is varied in the different schools of Buddhism. The followers of the Theravada branch describe themselves as imperfect beings that have a temporary stay on this earth. When an individual understands this nature of existence,

they find nothing valuable in this world. Through this knowledge, there is no sense of greed in their lives. Then with this knowledge, a Theravada Buddhist can reach the state of perfection and enter nirvana. Thus, in Theravada Buddhism, nirvana is understood to be an "unbinding" of the mind from defilements, in particular the Three Poisons, and the mental "effluents" of sensuality, views, becoming, and ignorance. It is liberation from the cycle of death and rebirth and freedom from the effects of karma.

In Mahayana Buddhism, nirvana also is the extinguishing of dualities and a merging with nirvana and Samsara into an absolute existence. Some Mahayana texts relate the joy of nirvana in a different fashion: Santideva in his text *Bodhicharyavatara* says, "When being are delivered it is for them an ocean of joy which overwhelms all: What good is the insipid nirvana (of an arahanta or a pratyekabuddha) (*Bodhicharyavatara* 203)."

However, most schools of Buddhism explain nirvana as a state of supreme bliss or peace, and this state may be experienced in life, or it may be entered into at death. In the culture in which the historical Buddha lived and taught, it was understood that fire "burns" and becomes visible when it is attached to fuel, and it stops burning and becomes invisible when it is "released" from fuel. The fire, it was thought, was not annihilated but transformed. Same is the state of a person when he attains nirvana.

In his book *Essence of the Heart Sutra*, His Holiness the Dalai Lama defined nirvana as the "state beyond sorrows," or a "state of freedom from cyclic existence." The state beyond sorrows as Lama indicates is surely the state of supreme bliss.

In another instance, King Milinda in the *Milindapanha* once asks how can we know that nirvana really is bliss? On this query, Nagasena, the author of the text, replies

that, by hearing the jubilant words of those who experienced it, we can know the nirvana as bliss. The words of the jubilant are as following:

> As food, o king, is the support of the life of all beings, so is nirvana, when it has been realized, the support of life, for it puts an end to old age and death. This is the first quality of food inherent in nirvana. And again, o king, as food increases the strength of all beings, so does nirvana… increase the higher power of all beings. This is the second quality of food inherent in nirvana. And again, o king, as food is the source of beauty of all beings, so is nirvana…the source to all beings of the beauty of holiness. This is the third quality of food inherent in nirvana. (*Milindapanha* 4:8:70)

Nirvana is the source of the beauty of holiness to all beings. Further explaining the other quality of nirvana, Nagasena goes on asserting that, And again, o king, as food puts a stop to suffering in all beings, so does nirvana…put a stop in all beings to the suffering arising from every evil disposition. This is the fourth quality of food inherent in nirvana (*Milindapanha* 4:8:70). Nagasena assures the king as food overcomes in all beings the weakness of hunger, so does nirvana overcome in all beings the weakness which arises from hunger and every sort of pain. Nagasena thus elaborates how nirvana puts a stop in all beings to the suffering arising from every evil disposition.

From the above citations and analysis, it now has been obvious that nirvana is the state of Supreme bliss. *Dhammapada*, which clearly notice nirvana as the supreme bliss are presented here to approve the same:

> Hunger is the worst of diseases, the body the greatest of pains; if one knows this truly, that is nirvana, the highest

> happiness. Health is the greatest of gifts, contentedness the best riches; trust is the best of relationships, nirvana the supreme bliss. (*Dhammapada* 203, 204)

Only if one knows truly that the bodily desires are the greatest of pains, he is already on the way to nirvana, the supreme bliss. Thus Siddhartha Gautama became known as the Buddha. 'Buddha' (from the ancient Indian languages of Pali and Sanksrit) means 'one who has awakened'. It is derived from the verbal root "budh", meaning "to awaken" or "to be enlightened", and "to comprehend". The Buddha taught that the nature of reality was impermanent and interconnected. We suffer in life because of our desire to transient things. Liberation from suffering may come by training the mind and acting according to the laws of karma (cause and effect) i.e. with right action, good things will come to you. This teaching is known as the Four Noble Truths:

(i) Dukkha: Suffering is everywhere,

(ii) Samudaya: There is a cause of suffering, which is attachment or misplaced desire (tanha) rooted in ignorance,

(iii) Nirodha: There is an end of suffering, which is Nirvana (the possibility of liberation exists for everyone), and

(iv) Maggo: There is a path that leads out of suffering, known as the Noble Eightfold Path (right view, right thought, right speech, right conduct, right vocation, right effort, right attention and right concentration).

Now a question arises, if nirvana is the supreme bliss, which is the ultimate quest of all beings, then what is the surest way to nirvana? What kinds of people attain nirvana, with what characteristics? Buddha would response on this query as only wise people, meditative, steady, always possessed of strong powers, attain to nirvana, the highest

happiness (*Dhammapada* 23). Men who have no riches, who live on recognized food, who have perceived void and unconditioned freedom (nirvana), their path is difficult to understand, like that of birds in the air.

Buddha further explains the qualities of people who are prone to nirvana: whose appetites are stilled, who is not absorbed in enjoyment, who has perceived void and unconditioned freedom, those who are free from all worldly desires attain nirvana. "If, like a shattered metal plate (gong), thou utter not, then thou hast reached nirvana; contention is not known to thee (*Dhammapada* 134).

He in whom a desire for the Ineffable (Nirvana) has sprung up, who is satisfied in his mind, and whose thoughts are not bewildered by love, he is closer to nirvana. Those who are ever watchful, who study day and night, and who strive after nirvana, their passions will come to an end nirvana is not far away to them.

Buddha clearly suggests his followers in a parable as if the boat is empty; it will go quickly; similarly, having cut off passion and hatred one will go to nirvana. Of course, knowledge and meditation are always essential in Buddhist quest. "Without knowledge there is no meditation, without meditation there is no knowledge: he who has knowledge and meditation is near unto nirvana (*Dhammapada* 372)."

What should one do in order to gain liberation from 'thirst', attachment and resulting suffering? How can we reach the state of supreme bliss called nirvana? The answer to these fundamental queries is presented as The Noble Eightfold Path. These Eightfold Path are mutually interlinked so that progress in any one area has an impact on progress in any other area. Buddha himself assures the importance of following The Noble Eightfold Path as, "Just as the river Ganges slants, slopes, and inclines towards the

east, so too a follower who develops and cultivates the Noble Eightfold Path slants, slopes, and inclines towards Nirvana (*Samyutta Nikaya* 5:45:91)."

The eight limbs of the path are divided among the three principles of insight or wisdom, morality or ethics and meditation or concentration as follows: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. The apparent simplicity of the Buddhist way is equally difficult to realize and follow. Contemporary Buddhist scholar Perry Schmidt-Leukel puts the same contemplation as the power and beauty of its thought is the only reason why Buddhism is spreading so successfully (*Understanding Buddhism* 10). The next chapter will put the synopsis of the whole study and draw a conclusion as well.

IV. Conclusion

These two texts, Kipling's *Kim* and Ashwaghosa's *Buddhacharitam*, deal with the quest for nirvana. In *Kim* during the two quests, the Lama's for the 'Great Soul' and Kim's to discover his identity, Kim goes on playing the 'Great Game' of spying, and we can see difference between them regarding their quests. One could hardly imagine that two such contrasting ambitions could be yoked together. And yet the author of the novel, Kipling brings them together and makes them compatible in a way which is central to the unique quality of *Kim* the novel, and the unique identity of Kim, the main character.

Kim and the Lama have in common that neither has any real family ties or sense of belonging, and their quests have in common that both are esoteric, beyond the reach of ordinary people, and both require the renunciation of normal life. As a Buddhist it is central to the Lama's quest that he frees himself from all forms of attachment, including attachment to worldly goods, worldly ambitions, worldly relationships and even attachment to his own emotions and the idea of a self. As a spy, Kim will also have to renounce ordinary life. He will lead a life of disguise and deception, never able to reveal his true motives to anyone. Any attachments he makes to other people will have to be subordinate to his esoteric mission, his secret commitment to an ideal.

And just as the Lama's mission will only be understood by a select few among Buddhist holy men, Kim's mission will only be understood by a select few among the British Secret Service. But the two companions are in many ways very different. Kim is young, the Lama is old. Kim is knowledgeable and streetwise; the Lama is naive and inexperienced. The adolescent Kim is mature beyond his years, while the aged Lama is

childlike. And in some ways the tactics they employ to achieve their aims are opposite too. The Lama adopts an attitude of honesty and openness, while Kim adopts an attitude of deception, manipulation, and lies. And yet the two become interdependent, Kim's association with the Lama providing him with an excuse to travel around India, and an ideal cover for his true role as a spy, while the Lama often relies on Kim to do their begging and find them shelter, often physically leaning on Kim's shoulder as they travel. They sustain each other, the Lama providing Kim with emotional and spiritual support, while sustaining himself by drawing on Kim's youthful energy.

Kim's major plotline is the quest for Enlightenment undertaken by Teshoo Lama. While the Lama faces both external and internal obstacles to fulfilling his quest, the novel culminates with his triumphant attainment of his goal. The novel has been threaded throughout with the Lama's Buddhist spirituality and teachings; and whiles many of the characters, including Kim, question and are mystified by his philosophies, the Lama's success at attaining Enlightenment at the end of the novel serves to validate the authenticity and truth of his messages.

Kim's quest is just to fulfill his worldly ambitions and very limited in nature in comparison to the quest of Lama while the quest of Buddha is quite wider in the sense that with the attainment of nirvana Buddha deems to liberate the whole humankind from the sufferings of old age, disease, death and pain and experience the supreme bliss of existing as a human being. The three of them are in different quest and all of them finally accomplish their quest. Buddha says frequently that all what we are, is the result of what we have thought. Actually, "every thought of ours is a real thing—a force (*The Secret* 4). So, one must be cautious while thinking anything and attempting to materialize one's thoughts. If one aims high, one achieves high and with petty desires, he attains the same.

"The law of attraction says: like attracts the like, so when you think a thought, you are also attracting like thoughts to you (*The Secret* 25)." While one thinks, the universe responds to his thought. So, as one asks for higher thing and believes that he deserves what he has asked and strives to attain the same diligently, one surely attains whatever he has asked. Whatever is broader and of greater importance gives supreme bliss, there is no lasting satisfaction in fulfilling petty desires, and the petty things are transitory.

In both texts the quest for nirvana is at the core of the plot. Both the Lama in *Kim* and the Buddha in *Buddhacharitam* attain salvation. They later realize that their enlightenment is not only for the self who attains nirvana. The both have this realization and get involved in the mission of enlightening others to as the Lama after attaining nirvana comes back to life again to help Kim and the Buddha keep on moving by preaching mankind for releasing them from the world of sufferings. However, the Buddha's nirvana is wider. He talks about the sufferings not about the sins as Kipling motivates to the Lama for getting detached from the sins; it is closer to the Christian ideologies. For Buddha in *Buddhacharitam*, to get nirvana means to get released from sufferings, whereas for Kipling's character, the Lama, in *Kim*, to get nirvana means to be purified from the sins. This is the major distinct feature between these two texts. It is most probably due to Kipling's inclination with Christianity and racist ideology of white supremacy as the Lama has been presented helpless to attain nirvana without the help of Kim whereas the Buddha in *Buddhacharitam* attains nirvana with his self-meditation.

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