

# *Dharmadoot*

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India and 92<sup>nd</sup> Anniversary of Mulagandha Kuti Vihara

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*Dharmadoot* is the annual journal of the Maha Bodhi Society of India, Sarnath, Varanasi (U.P.). The Journal seeks to publish quality, peer-reviewed articles (both English and Hindi) on any aspect of Pali and Buddhism. Contributions should be submitted to the Editors. Books for Review should also be sent to the Editor Prof. Bimalendra Kumar (Email: [bimal\\_bhu\\_60@yahoo.co.in](mailto:bimal_bhu_60@yahoo.co.in), [bimalendrakumar9@gmail.com](mailto:bimalendrakumar9@gmail.com)).

*With best wishes on the occasion of the*  
**132<sup>nd</sup> years celebration of Maha Bodhi  
Society of India and 92<sup>nd</sup> Anniversary of  
Mulagandha Kuti Vihara**



**Mulagandha Kuti Vihara (1931-2023)  
Sarnath- The First Preaching place of the Buddha**

***The importance of Sarnath:***

- Preaching of the First sermon by the Sakyamuni Buddha to His first five disciples “Dhammacakka-pavattana Sutta”.
- Second sermon of the Sakyamuni Buddha, “*Anatta Lakkhaṇa Sutta*”.
- First disciple Attains “Sotāpanna”(Konḍañña Thera).
- Arahathood of first five disciples after hearing the Second Sermon.
- Ordination of Yasa Kula-Putra.
- Emerging of first followers of the Triple Gem : The Buddha, Dhamma and Saṅgha.
- Sakyamuni Buddha Sending sixty Arahats to propagate His Dhamma.
- Sakyamuni Buddha spending the first rainy retreat.
- Beginning of the holy word “Sādhu” with veneration to the Sakyamuni Buddha.

## From the Founder

*I welcome you to this hallowed spot, sacred to the Buddhists of Asia as the place where the Devatideva Sakyamuni preached the first Discourse known as the. Dhammacakkapavattana Sutta to the five Bhikkhus 2520 years ago.*

\*\*\*

*The time has now come to elevate India to a state of progress. No progress is possible if internecine quarrels continue. The ancient Buddhist Bhikkhus followed the path of renunciation when they carried the sociological ethics of Aryan civilization to Japan, Korea, China, Siam, Cambodia, Burma and Ceylon. What happened to the wonderfully sublime literature that existed in India in the Buddhist period? No trace of it is found in India; but fortunately the whole literature exists in its fulness in Buddhist lands. Europeans study Pali, Sanskrit, Chinese, Mongolian, Tibetan in the hope of re-discovering the forgotten teachings of the Samma Sambuddha, which saw the light first in India 2520 years ago. But the sons of India have no idea of the wealth that exists in the wonderful Buddhist literature and very few sons of the soil think of discovering the gems that are embedded therein.*

\*\*\*

*After an exile of 800 years the Buddhists have returned to their own dear Holy Isipatana. It is the wish of the Maha Bodhi Society to give to the people of India without distinction of caste and creed the compassionate doctrine of the Samma Sambuddha. I trust that you would come forward to disseminate the Arya Dhamma of the Tathagata throughout India.*

\*\*\*

(Anagarika Dharmapala 11.11.1931 on Opening Ceremony Day  
of the Mulagandha Kutya Vihara)

## The Editor-in-Chief

The Buddhism is very scientific in its applicability. The early Buddhist texts not only reveal older Indian culture but are very suitable for modern life requirements also. Thus, it is useful for Universal well-being. The Buddha and his teachings are equally beneficial in today's present world scenario as it was during the time of the Buddha. Buddhism is regarded as a great system of applied thoughts that help human beings not only to perfect a moral personality, but also to reach a life of true happiness. It is, in fact, an awakening and liberation from the worldly sufferings. This system of applied education comprises three steps: education of *Sīla*, education of *Samādhi* and education of *Prajñā*. There is a need to apply it in our daily life and get rid of sufferings, hardships, etc. to lead a happy and balanced life.

It is with great pleasure that I write this message on the publication of the 89<sup>th</sup> Volume of *Dharmadoot Journal*, a Special Volume on the occasion of 92<sup>nd</sup> anniversary of Mulagandha Kuṭi Vihāra. I convey my special thanks to the contributors to the Dharmadoot for the valuable help they have rendered in maintaining its tradition, and hope that they will continue to support the journal by their articles. It is gratifying to record that during this considerable period Dharmadoot has been able to fill a real need in this academic world by its contribution in all the aspects of Pali and Buddhism.

I am thankful to all well-wishers of Maha Bodhi Society of India, who were very cooperative in achieving the objectives of the Society and ideals of Anagrika Dharmapala.

*Bhavatu Sabba Maṅgalaṃ*

**Ven. P. Sewali Thero**

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## The Managing Editor's Note

It is a matter of special pleasure and pride for Maha Bodhi Society, Sarnath to present the 89th Volume of *Dharmadoot Journal* before the scholars of Pali and Buddhist Studies. *Dharmadoot Journal* addresses itself to a holistic understanding of the discipline Pali and Buddhist Studies in applied manner since 1935. Its aim is to foster an active dialogue amongst the scholars of various disciplines of Pali & Buddhism. There are twenty articles in this present volume. We express our heartfelt thanks to all the learned contributors for their valuable writings. We are also thankful to Mr. Hari Talukdar of Rohini Nandan, Kolkata, who had been very cooperative in printing and publication of this issue in time.

*Bhavatu Sabba Maṅgalam*

**Ven. Sumithananda Thero**  
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## The Editor's Note

We are glad to place in the hands of the scholars, students, researchers, and lovers of Buddhism the 89<sup>th</sup> Volume of *Dharmadoot Journal*. The articles of this volume are containing the aspects of Pali language and Buddhist studies. There are altogether nineteen articles in trilingual English, Hindi, and Pali languages. The volume begins with Venerable Nguyen Thi Hanh's critical approach on the subject Emptiness, based upon Pali texts. This paper tries to explore the impact of teachings of the Buddha to lead healthy and peaceful life. Second paper entitled as 'Understanding the Knowledge Levels and the Perceptions of Generation Z on Dr B. R. Ambedkar: An Empirical Study' by Mr. M Abraham. The present study was conducted with the student youth to understand their knowledge levels and their perceptions on Dr. B.R. Ambedkar. The study found that the majority of the generation z youth know the contributions of Dr. B.R. Ambedkar. The majority of the generation z has a strong positive opinion on him. They like Dr. Ambedkar because he provided a strong constitution, and equality, removed untouchability and provided democracy. Third paper is 'Role of *Gandhabba* in the Buddhist Concept of Re-becoming' by Dr. Ramala Sharma. She tries to give an overview of the Buddhist concept of stream of consciousness and mind-body mechanism with a brief reference to consciousness in its triune aspects, rebirth, and then looks into the role of *gandhabba*, an inter-state consciousness that descends into a female reproductive system by way of energizing and enlivening the newly formed zygote in the womb. In Theravada Tradition, the concept of '*Antarābhava*' is compared with a '*Gandharva*', which is one of the lowest-ranking Devas in Buddhist cosmology. They are classed among the *Cāturmahārājakāyika* Devas (*Janavasabha Sutta*, DN.18). *Gandharvas* can fly through the air, and are known for their skill as musicians. Intermediate State of Rebirth or Consciousness, *Antarabhava* is an 'Intermediate state' after individual's death and before his/her life rebirth in to another life. *Antarabhava* is just like stream of consciousness (*cetanā-santati* or, *citta-santati* in between the state of cuticitta and *paṭisandhicitta*). In *Kathāvatthu*, Vibhajjavādins deny the concept of '*Antarābhava*' but in later Abhidhammic texts or commentaries, there is a mention of '*Antarābhava*' or '*Gandhabba*'. Although, it very controversial and debatable concept. But, the author of this paper has nicely explained it.

Dhriti Ray in her paper 'From Textual References to Iconographic Representation: The Evolutionary Journey of Bodhisattva Mañjuśrī in the Chinese Buddhist Tradition identified a strong link of this said Sinification phenomenon of Buddhism with the rise of the Bodhisattva cult in China,



and proposes that the latter had served as one of the crucial determinants responsible for consolidating the status of Buddhism on the foreign soil of China. She focuses academic attention towards the last phase of this continuous and complex process of metamorphosis, around the late seventh and eighth century, when complete Sinification resulted in the creation of a recognized Chinese version of Buddhism. Further, she concluded that Buddhist elements began to seep into the intellectual discourse of Confucianism and Daoism, resulting in the dawning of Neo-Confucianism and Neo-Daoism.

Dr. Mukesh Kumar Verma has made an exposition of four Kinds of Perception in the Tradition of Dīnāga and Dharmakīrti. Dr. Suresh Kumar in his article concluded that that any individual, community, society, religious faith or nation can only survive and flourish by developing the sense of peaceful coexistence, mutual trust and respect with one another and Buddhism, in this respect provides a well-managed and practical approach in this present century of multi-religious, multi-cultural and multi-social setups. Dr. Vinay Kumar examines in his paper on the representation of Life Story of Buddha in Gandhāra Art and concludes that pointed out that the stylistic correspondence in Hellenistic art and Gandhāra art may not have been caused by external similarities, but such a relationship must have been brought about by a deeper involvement of one cultural sphere with the other. Prof. Sanjeeb Kumar Das in his research paper deals with two subjects, namely: i. Dependent Origination (*Pratītyasamutpāda*), and ii. Emptiness (*śūnyatā*). realization of the Law of *Pratītyasamutpāda* and *Śūnyatā* is the supreme one among all. At the same time, it is the very method that leads a practitioner to the state of Complete Buddhahood, the embodiment of Form Body (*Rūpakāya*) and Truth Body (*Dharmakāya*). In the next paper the author discusses the great master Ācārya Śāntideva and his work *Bodhicaryāvatāra*.

Mohammad A Raza in his paper ‘Engaging Buddhism to fight against Climate Change: With special reference to Ice-Stupa’ focuses on the Ice-Stupa innovation as a collaborative effort of the Tibetan Buddhist monks, individuals and community who are engaging traditional Buddhist precepts for the cause of saving the earth and conserving water in a high mountain-desert region of the Himalayas. Dr. Sanghamitra Chanda in her paper explores the role played by Dr. B R Ambedkar and says that the moral teachings of Buddhism and Ambedkar’s critique of Indian social system and his views on social democracy, nation-building and constitutional system can help us in this effort to make India a truly egalitarian society. Dr. Prakriti Chakraborty in her paper summarises that in ancient India Buddhist monasteries and universities played a major role in developing Buddhist Education. It aimed a purity of character. Dr. Birendra Nath Prasad in his research paper opines that reviews some recent trends in the archaeological history of the decline of Indian Buddhism. This paper questions

some Pan-Indian theorizations in the backdrop of the author's own primary research on the theme of archaeology of religion in early medieval Bihar and Bengal.

Prof. Rajesh Ranjan has written paper which discusses about the methods to stop the war as prescribed in the teachings of the Buddha with special reference to 'Sāmagāmasutta'. Prof. Ramesh Prasad has discussed the three trainings (*Tisikkhā*) in Pali. Dr. Ujjwal Kumar has given an introduction of Pali cosmological literature. Dr. Ravi Ranjan Dwivedi has discussed 'Nirodha Samāpatti' in Theravāda Buddhist Meditation tradition. Prof. Angaraj Chaudhary has explained the characteristics of *Suttanipāta*. Dr. Prafull Gadapal has presented the seeds of communication and journalism in Pali tradition. There is another paper, which has been written in Pali language by Prof. Ram Nakshatra Prasad entitled as 'Jagannāthasatakam'. Notes and News related with the activities of Maha Bodhi Society of India, Sarnath Centre in general and Buddhism have been also given in the end. I wish the present volume will be valued by the scholars of the Pali and Buddhism. We are grateful to the enthusiastic cooperation and contribution of scholars for the Journal.

I sincerely thank to our esteemed members of Editorial Advisory Board and our Venerable P. Seewali Thero, General Secretary & Head Monk, Maha Bodhi Society of India and Venerable Sumithathananda Thero, Bhikkhu-in-Charge, Maha Bodhi Society of India, Sarnath for their inspiration and constant encouragement. I sincerely thank Prof. Ramesh Prasad, Head, Department of Pali and Theravada, Sampurnananda Sanskrit University, Varanasi, and Co-Editor of this Volume for helping in editing the papers. Our thanks are also due to Shri Hari Talukadar of Rohini Nandan, Kolkata for printing this volume neatly and beautifully.

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# Executing Emptiness in the Daily Life

Nguyen Thi Hanh

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## Abstract

The concept of *Śūnyatā* (*suññatā*) or emptiness is acknowledged as the core idea of early Mahāyāna. However, this teaching associated with the meaning of dependent origination, the middle path, and no-self was present in early Buddhism. These can be found in *Nikāya* in Pāli literature or *Āgama* in *Sanskrit* literature, where one can find that the Buddha usually indicated that he usually practised meditation on emptiness. From this statement, it seems to indicate that emptiness is not only a philosophical concept, but it is a practical aspect of practice or a state of mind in which Buddha dwelled. According to this, emptiness should be understood in two aspects; one requires understanding or penetrating the concept of emptiness, and the other executes the concept in daily life.

In other words, the first one needs to learn the concept of emptiness, *sutamayapaññā*, which means knowledge comes from learning. When one develops knowledge through learning, one should analyse it to make sure the concept makes sense to individuals, and this is the so-called *cintāmayapaññā*. Passing the level of analysis, one should apply the concept in practice, the so-called *bhavanāmayapaññā*. This is also the level the Buddha dwelled in. With consistent and persistent practice, one generates huge heaps of merit needed for serious spiritual progress. For instance, in the initial state of mental development, emptiness can be used as an object for reflection that leads to tranquillity (*Samatha*); tranquillity helps one realise the emptiness or the “intellectual realisation of emptiness”. The repetitive practice of reflection on the emptiness in different situations, and aspects eventually leads ones to detachment and liberation or enlightenment as Buddha had attained.

In this paper, the writer will explore the application of the concept of emptiness in daily life through three training-morality, concentration, and wisdom.

**Keywords:** Śūnyatā (Emptiness), Early Buddhism, Mahāyāna Buddhism, Eependent Origination, the middle path, no-self, morality, concentration, wisdom, Samatha, Vipassanā.

## Introduction

The main aim of Buddhist teachings is to eliminate suffering caused by desires or attachments and attain true freedom and happiness or nibbāna.

Suññatā (emptiness) is not some kind of dogmatic principle or abstract philosophical ideal. Rather, it is a way of experiencing reality without the filter of self, manifesting in the form of various concepts and other forms of self-seeking that we are normally aware of. And this self-identification causes constant emotional suffering and conflict in our lives. The Buddha taught his disciples in Snp.1119:

Always be attentive, Mogharja, and disregard any sense of self by seeing the environment empty. In this manner, one is beyond and beyond death. Death's King does not see one who views the term this way.<sup>1</sup>

Our habitual identification with the mind's constant inner dialogue is the root cause of most of the suffering that occurs in the world. While there is much that we can do to alleviate collective suffering on this planet, there is much we can do to alleviate our own suffering and dissatisfaction. Furthermore, by reducing our individual share of the collective pain, we are actually reducing the suffering of the whole. Not only because there is one less fearful, angry person in the world, but also because there is one more calm source of sanity in this world. Another person who lives in harmony with others and does not interfere with others. And precisely to work with suffering individually is also to work with it collectively, the Buddha taught us to let go of self-grasping for the benefit of both ourselves and others.

The conditioned things, related to our bodies, thoughts, and emotions, are in constant flux. Everything that arises depends entirely on the former factors for its very arising. And so, because of this constant change and this dependent co-arising, no self-existent entity can be found anywhere in this vast, empty universe. Because of interdependence, there is really no hard limit separating anything or

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<sup>1</sup>Thānissaro, *Sutta Nipāta, the Discourse Group* (Metta Forest Monastery, 2016), 336.

anyone. The Buddha called this inherent lack of separation an ‘empty world’ (*suñña-loka*). He considers the full realization of this dependent-originated situation, i.e. emptiness, the ‘end of all suffering’ (*dukkha-nirodha*). When the fabricated self dissolves, along with its emotions and desires, the cessation of suffering is naturally achieved, because only an isolated individual living within the deluded confines of a separate self can experience suffering.

In general, a ‘person’ exists in a flexible reality built entirely on interdependent relationships. Outside of this whole relationship of interdependence, no single person can be found anywhere in this harmonic universe. And if we can learn to correct the errors in our perception related to this dependently arisen situation, then we can begin to remove all the pettiness that binds us to a cycle of finite perspectives and restricted, tightening identification. In this paper, we will explore ways to practice emptiness (*suññatā*) to release suffering, and attain Nibbāna or true happiness through the Three-Fold Trainings – through morality, concentration, and wisdom.

## **1. Practical Ways of Emptiness Through Wisdom**

A basic instruction directly related to wisdom is to observe the world “*as empty, having removed any view in terms of self. This way one is above and beyond death. One who regards the word in this way isn’t seen by Death’s King*”.<sup>2</sup>

We can check how this guide is related to improving the wisdom (*paññā*) that all conditioned things of mind, body and environment are completely empty (*suñña*) of self (*attā*) or anything related to self. This wisdom leads to nibbāna, the cessation of suffering (*dukkha-nirodha*), which is the result of the path. Nibbāna also refers to emptiness in that it is eternally free from greed (*lobha*), hatred (*dosa*) and delusion (*moha*). For this reason, it is called the ultimate emptiness.

### **1.1 Discernment on conditioned dharmas with the eighteen precepts**

We should consider the world more closely through the prism of eighteen factors that comprise all conditioned sensory experiences that can arise for a being, and thus the Buddha had called the inner map below “the all”. This is a way to look at our experience and categorize it, and see how these different factors come together in a causal relationship to better realize what our experience is. The eighteen elements are six sense

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<sup>2</sup>Thānissaro, *Sutta Nipāta the Discourse Group* (Metta Forest Monastery, 2016), 336.

objects (visible form, sounds, odors, flavor, tactile sensations, mental objects), six sense bases (eye, ear, nose, tongue, body, mind), six sensory consciousness (visual consciousness, auditory consciousness, olfactory consciousness, gustatory consciousness, tactile consciousness, mental consciousness). If it is pleasant, it will bring positive desires. If it is unpleasant it brings hatred. And if indifference will lead to nonchalance. Then from the experience of desire arises the whole chaos of ceaseless clinging, continuing to becoming, birth, and continuing displeasure and suffering. The Buddha described the process of dependent origination in MN 148.

Eye awareness develops as a result of the eye and forms; the meeting of the three results in touch, followed by sensation and yearning. Ear awareness emerges as a result of the ear and noises, and as a result of sense, there is longing. Nose awareness emerges from the nose and odors, and there is a yearning for emotion as a condition. Tongue awareness occurs as a result of the tongue and flavors, and as a result of emotion, there is yearning. Body awareness develops due to dependence on the body and tangibles; as a result of sensation, there is a longing. Mind awareness emerges as a result of the mind and mind objects; the meeting of the three is contact; the condition of contact is feeling; the state of feeling is yearning. In light of this, it was said that “the six types of desire should be comprehended”. The next batch of six is this one.<sup>3</sup>

The eighteen elements that make up all of our dualistic sensory experiences are not the same, they are ever-changing. This fickleness suggests that they are unreliable. And because they are impermanent and unreliable, they suffer in that they will never bring any lasting happiness. And for the reason that they are impermanent and painful, they are non-self, in which no permanent creator or owner can be found in any of these eighteen elements. Furthermore, because they are conditional and mutable, they are empty (*suñña*), meaning that all things that are conditional are completely devoid of any permanent or independent entity. As Buddha said in SN. 22.122:

Friend Koṭṭhita, a virtuous bhikkhu should carefully attend to the five aggregates subject to clinging as impermanent, as suffering, as a disease, as a tumour, as a dart, as misery, as an affliction, as alien, as disintegrating, as empty, as non-self. What five? The form

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<sup>3</sup>Nānamoli and Bodhi, *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya* (Boston: Wisdom Publications, 1995), 1131.



aggregate is subject to clinging, and the perception aggregate is subject to clinging, the volitional formations aggregate is subject to clinging, and the consciousness aggregate subject to clinging. A virtuous bhikkhu should carefully attend to these five aggregates subject to clinging as impermanent...as non-self. When, friend, a virtuous bhikkhu carefully attends thus to these five aggregates subject to clinging, it is possible that he may realize the fruit of stream-entry<sup>4</sup>.

Three terms are emphasized in this statement and seven others represent conditionals. The term “immutability” refers to “dissolution”, and the term “stress” refers to “illness, cancer, grief, pain, and affliction”. The term “no-self” includes the terms “external” and “empty”, where emptiness also refers to the deprivation of an eternal entity or independent existence in conditioned things, a set of phenomena. These three terms are often regarded as the three characteristics of the existence of all conditioned things.

## **1.2. Discernment Through Three Characteristics**

As we have seen, discerning the three marks of the existence of all conditioned things begins with seeing impermanence clearly. Discernment of the other two marks starts immediately from here. Thus, understanding impermanence is very important for the progress of clear seeing (*vipassanā*).

Depending on how the senses organ and sense objects contact together, the resultant sensory consciousness arises. When the interaction between the senses and the sense objects is smashed, the sense consciousness terminates. The sensory consciousness is unstable. Furthermore, during the interval of this contact, these three elements (organ, object, and consciousness) experience uninterrupted alteration (*vipariṇāma*).

The Abhidhamma commentaries go beyond this direct experiential observation of alteration, affirming that by using a highly refined standard of insight, one can truly realize conditioned sensory consciousness. They also affirm that under these same sophisticated conditions it is able to recognize a formula that similarly arises and passes away in a likeness, but not quite as momentary a manner. So, they maintain that change relates to this radical temporariness of all things and that all

<sup>4</sup>Bodhi, *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya* (Boston: Wisdom Publ., 2001), 979-971.

conditioned things can indeed be experienced in minuscule momentary instants arising and ceasing. The way to practice in detail will be explored in 3.2.1.

### 1.3. The Discrimination of Emptiness (*Suññatā*)

As we have considered, emptiness has one meaning as no-self (*anatta*). It denotes the empty phenomenon of an ego or anything belonging to a self. This is what the Buddha intended about the ‘empty world’ when he answered Ānanda’s question in SN. 35.85:

It is claimed that “empty is the world, empty is the world”, reverend sir. Why is it believed that the earth is empty, reverend sir?

The phrase “empty is the world” is used because the world is empty of self and of what belongs to self. And what is devoid of self and self-owned property. Forms are devoid of ego and self-owned property. Eye awareness is devoid of ego and of anything which is personally mine. Eye contact is devoid of ego and what is personally mine. Any emotion that develops when the mind comes in touch with something—be it pleasant, unpleasant, or neither pleasant nor painful—is devoid of self and of what belongs to the self.

It is, Ānanda, as in “empty is the world,” since it is devoid of self and what is one’s own.<sup>5</sup>

These eighteen factors are all experienced in dependence on contact, and therefore the process cannot be controlled by itself. Even the volition, which most people consider their “selves”, depends on the contact between the mental organ, the mental object, and the mental consciousness and is thoughtlessly initiated, and stimulated. triggered by previous thoughts, activities, feeling, tactile sensations, observable shapes, sound, smell, taste, etc. So, if one were to discover among these disparate things what we habitually and unconsciously identify as a unity and homogeneously self in their self-seeking “selves” they would create a stream of ever-changing, sensory phenomena that arise independently, exist and change and eventually cease, with no characteristic or “self” direction to be found. They do not have all that belongs to a self.

This negates the ignorant reification of the “subject” aspect of the

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<sup>5</sup>Bodhi, *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya* (Boston: Wisdom Publ., 2001), 1163-1164.

deceived experience. But dependent origin has much to reveal. To put an end to ignorance, craving, attachment and identification with all conditioned things, we can realize dependent origination to negate the reification of the “object” aspect of the experience of being deceived. Buddha taught in AN 4.24:

So having seen what can be seen, the Tathāgata does not misconceive the seen, does not misconceive the unseen, does not misconceive what can be seen, and does not misconceive one who sees. Having heard what can be heard, he does not misconceive the heard, does not misconceive the unheard, does not misconceive what can be heard, does not misconceive one who hears. After sensing what can be perceived, he understands what has been sensed, what has not been detected, what can be felt, or the one who is feeling. He does not misconceive the recognized or the cognized after realizing what can be identified. He does not misconceive what can be thought about and does not misconceive the thinker.<sup>6</sup>

### **1.3.1. The distinction of Emptiness Through Impermanence**

The perceptual fallacy of essentialism can be shown by the correct distinction of dependent origination. But emptiness can be realized of all possible natures of existence from the vantage point of the impermanent nature of the arising, transient change, and cessation of conditioned things using the same research we have used to clearly realize that phenomena are not-self. We begin by realizing that if anything, however, brief the duration of our experience, is of an innate nature, that essence will remain unchanged and will not change through determination. But as we have discussed, all phenomena undergo constant change, and therefore all conditioned things are completely devoid of any abstract essence or material. Moreover, the reality is that all things come to an end. And so, with an understanding of the ultimate emptiness of all things, we can begin to fully appreciate the teachings of the Buddha as in SN. 22.95 the Buddha said:

Bhikkhus, suppose that this river Ganges was carrying along a great lump of foam. A man with good sight would inspect it, ponder it, and carefully investigate it and it would appear to him to be void, hollow, insubstantial. What kind of material may be included in a ball of foam? The same is true for all bhikkhus forms, whether past, present or future, internal or external, overt or subtle, inferior or

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<sup>6</sup>Bodhi, *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Boston: Wisdom Publications, 2012), 412.

superior, close or far; when a bhikkhu examines them, muses over them. And conducts a thorough investigation, and they appear to him to be empty, hollow, and insubstantial. What kind of material might exist in a form?<sup>7</sup>

### 1.3.2 Wisdom of Emptiness through the Middle Way

Regarding the practice of discerning *suññatā* through the Middle Way, the Buddha taught in SN. 56.11:

And what, bhikkhus, is the intermediate method that the Tathāgata awakens to, which causes vision, etc., which results in *Nibbāna*? Right perspective, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration make up the Noble Eightfold Path. This is the middle path that the Tathāgata awoke to and gave birth to vision, knowledge, tranquillity, direct knowledge, enlightenment, and *Nibbāna*.<sup>8</sup>

The way to practice the Middle Path here is the Noble Eightfold Path. This is the way to bring about recognition of *suññatā* and *Nibbāna*. It is also significant to understand that the middle path is not completely silent on phenomena. In SN. 22.15 The Buddha describes his meditative discernment:

However, there is no concept of nonexistence concerning the world for someone who perceives the universe's genesis as it is with genuine insight. There is no concept of existence with the world for someone who sees the cessation of the world for what it is with the right understanding.<sup>9</sup>

In general, the Middle Way is a unique phenomenological method based on the use of mental factors such as mindfulness (*sati*), understanding (*sampajañña*) and insight (*vipassanā*), leading to wisdom (*paññā*) and liberation (*vimutti*) from all fettered conditions of the mind. And while the discerning mind can use logic to arrive at conclusions based on and rooted in consistency, focus attention on and experiential awareness of one's own experience, as just mentioned.

Furthermore, the logic used to gain wisdom leads to the result that,

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<sup>7</sup>Bodhi, *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya* (Boston: Wisdom Publ., 2001), 951.

<sup>8</sup>Bodhi, *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya* (Boston: Wisdom Publ., 2001), 1844.

<sup>9</sup>Bodhi, *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya* (Boston: Wisdom Publ., 2001), 544.

once Gnosticism is established, one's faith and reliance on all discursive activities is consumed, understanding that all those activities are empty and therefore merely relative labels. Thus the Buddha's realization of the Middle Way avoids philosophical conjectures and metaphysical speculations, and uneducated conceptual fabricated interpretations of one's raw experience since all such overactive discursive fabrications hinder the liberation of wisdom. And it is valuable noting that the Buddha said further about this condition: "This world, Kaccāna, for the most part, depends upon a duality-upon the notion of existence and the notion of non-existence."<sup>10</sup>

This declaration shows that the view of the word "the world," the world of suffering itself, is reinforced by and grounded on the polarity of dualistic thinking. Again, we can consider the middle path statement cited earlier and see how dualistic mental labels and the discursive activities based on them all depend on ignorance:

'All exists': Kaccāna, this is one extreme. 'All does not exist': this is the second extreme. Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle: "With ignorance as condition, volitional formations [come to be]; with volitional formations as condition, consciousness...Such is the origin of this whole mass of suffering. But with the remainderless fading away and cessation of ignorance comes the cessation of volition formations; with the cessation of volitional formations, cessation of consciousness of this whole mass of suffering"<sup>11</sup>.

In this discourse, the Buddha is talking about exactly twelve factors of dependent origination, but this also extends to language and concepts. The very concept of 'existence' depends on the concept of 'non existing'. And from the end of ignorance, i.e. the end of self-perspective, comes the end of belief and dependence on dualistic, polarized activities. The Buddha spoke of the futility of metaphysical conjecture:

"How is it, Master Gotama: does all exist?"  
"All exists': this brahmin, is the oldest cosmology"  
"Then, Master Gotama, does all not exist?"  
"All does not exist: this brahmin, is the second cosmology"  
"How is it, Master Gotama: is all a unity?"  
"All is a unity': this brahmin is the third cosmology."

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<sup>10</sup>Ibid

<sup>11</sup>Ibid

“Then, Master Gotama, is all a plurality?”

“ ‘All is a plurality’: This brahmin, is the fourth cosmology.”

Without veering towards either of these extremes, the Tathāgata teaches the Dhamma by the middle...”.<sup>12</sup>

This discourse, similar to the previous one, works on at least two levels. The first degree describes how ultimately one cannot say “everything exists” or “everything does not exist” because everything depends on the origin. But on some level, we can begin to realize that the very ignorance that facilitates unrestrained activity is the ignorance of the middle way that avoids all extremes. And it is this ignorance that has led to blind acceptance of language and dogmas as “ultimate truths”. But by understanding the essential duality and semantic relativity of language, one can avoid any metaphysical conjecture not only about the difference between “existence” and “non-existence” but also about all such dualities, such as “unity” and “complexity”, etc. This interpretation of right view as the middle way avoids presumptions based on empty notions and clarifies the teachings of the Buddha those are mentioned in AN. 4.24:

The Stable One would not definitively declare anything seen, heard, felt, adhered to, or regarded valid by others among those who are self-constrained. Having previously seen this dart that people clutch and adhere to, [saying] “I know, I see, it is just so the Tathagatas cling to nothing”.<sup>13</sup>

The images the Buddha used to represent the empty nature of the fabricated memory, the understanding that was created, the labelling of the perception aggregate, and the conceptual crawling activity aggregate illustrate how empty these aggregates are. In the SN. 22.95 the Buddha said:

Suppose, bhikkhus, that in the last month of the hot season, at high noon, a shimmering mirage appears. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a mirage? So too, bhikkhus, whatever kind of perception there is, whether past, future or present, internal, gross or subtle,

<sup>12</sup> Bodhi, *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya* (Boston: Wisdom Publ., 2001), 584-585.

<sup>13</sup> Bodhi, *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Boston: Wisdom Publications, 2012), 412-413.

inferior or superior, far or near: a bhikkhu inspects it, ponders it, and carefully investigates it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be perception? ...

Suppose, bhikkhus, that a magician or a magician's apprentice would display a magical illusion at a crossroads. A man with good sight would inspect it, ponder it, and carefully investigate it, and it would appear to him to be void, hollow, insubstantial. For what substance could there be in a magical illusion? Likewise, bhikkhus, whatever form of awareness exists—past, present, or future; internal or exterior; gross or subtle; inferior or superior; close or far—to a bhikkhu, it would seem to be vacuous, hollow, or insubstantial. What possible material may awareness contain?<sup>14</sup>

These images perfectly demonstrate how empty and theoretically useless language can be. When we see the optical form from a distance, that is, without observing our perception, it arises presently and independently. But when we closely examine the mental labels, we put on supposed 'objects', these mental labels turn out to have nothing to do with simple images of what's there. They are like an illusion hovering above our naked vision. And when we study the creeping activities we exhibit based on these mental labels, i.e. when we remove the mental activities and labels, we don't even find sapwood, not to mention the heartwood. Concepts and mental labels become empty, ultimately, with nothing fixed there.

## **2. Practice Emptiness on Morality (*Sīla*)**

The three faculties that all people possess are body, speech, and mind. As mentioned above, morality (*sīla*) includes the development of wholesome deeds and good conduct of body, speech, and mind. To practice it, the practitioner should apply this very condensed verse taught by the Buddha in Dh.183: "Not to commit any sin, to do good, and to purify one's mind, that is the teaching of (all) the awakened".<sup>15</sup>

A vital command of morality is to understand nothing and thrust nothing away. Morality or ethical conduct is considered an essential precondition for stability in meditation. This contemplation is practical

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<sup>14</sup>Bodhi, *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya* (Boston: Wisdom Publ., 2001), 951-952.

<sup>15</sup>F. Max Müller and V. Fausböll, *The Dhammapada: A Collection of Verses; Being One of the Canonical Books of the Buddhists* (Richmond: Curzon, 2001), 51.

and straightforward: if we are attracted to negative ethical conduct, the mind will be too conflicted to develop the mental qualities of steady mindfulness and clear recognition necessary for meditation. And since ethical conduct is realized as a wholesome means, rather than an end in itself, this meditative conduct surpasses customary standards of goodness. There are many repeated speeches in the sutras that the practitioner should not even cling to goodness, for it is understood that such clinging only strengthens the self-view and results in views of moral ‘advantage’ and ‘self-righteous hatred’. A person with an empty mind, free from self-attachment, is one whose physical and verbal actions are rightly and perfectly moral.

Any other kind of ethical conduct (*sīla*) is just a matter of ups and downs. We are determined to control this and desist from that and then we can’t keep them. It’s a matter of ups and downs because we don’t know how to get rid of the self’s view and its attributes properly from the beginning. Without liberation from the self, there can be no real ethical conduct, or if there is, it is contradictory. It is not ethical to conduct that satisfaction of the Noble Ones, it is ordinary conduct, frequently up and down. It can never become a transcendent *sīla*. Whenever the mind is empty, even for a moment, or for a day, for a night, or for how long, during that period one has genuine *sīla* (ethical conduct).

### 3. The practical way of Emptiness on Meditation

Meditation is what transforms our theoretical knowledge of the Dharma into a practical way of wisdom (*paññā*), in which one comprehensively appreciates the nature of all conditioned things. This comprehensive understanding of conditioned phenomena (dependent origination, impermanence, suffering, emptiness and not-self) brings about freedom through understanding (*paññā-vimutti*), which is the direct knowing of *nibbāna* (*nibbāna-ñāna*). Regarding the practical significance of meditation, in MN 152 the Buddha said:

I have done for you, Nanda, what should be done for his pupils by a Teacher who cares about their wellbeing and has compassion for them. There are these tree roots and these abandoned houses. Nanda, start your meditation right now, or you’ll regret it later. This is the advice we have for you.<sup>16</sup>

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<sup>16</sup>Nāṇamoli and Bodhi, *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikaya* (Boston: Wisdom Publications, 1995), 1151-1152.



Meditation that includes the process of calmness (*Samatha*) and insight or clear vision (*Vipassanā*) can be used to discern the impermanent, painful, and empty nature of conditioned things. Through this insight, one avoids identification with ignorance and rests in the peace of nibbāna. This insight also brings wisdom from the theoretical level of wisdom to direct empirical wisdom.

The path of meditation begins with contemplation. Through contemplation, we progress in the mental elements of mindfulness and realization then advance in calm (*Samatha*) and insight (*vipassanā*) during the practice of *jhāna*. These two interdependent facets of *jhānic* meditation then bring about clear knowing (*vijjā*). This is elucidated in AN. 1.579 as follows: “Monks, for the full comprehension of lust two conditions, must be cultivated. What two? Calm and insight. These two must be cultivated for the full comprehension of lust.”<sup>17</sup>

As this figure demonstrates, both mindfulness and comprehension are essential mental factors in the process of quietness (calm abiding) or insight (clear seeing), and both quietness and insight are necessary for the progress of *jhāna* (meditative absorption state). *Jhāna* is an essential precondition for clear knowing and the consequent liberation of wisdom. The nature of the mental factors of mindfulness and comprehension from the very beginning of one’s meditation practice can be comprehended by discerning them as our two legs, with repeated exercise, then reinforcing into calm and insight these two legs, with repeated practice, then solidify into stillness and insight - the two-principal element necessary for *jhāna*. Buddha taught in AN 4.170:

Here, a bhikkhu grows insight, which is followed by tranquility. The route is formed as he gains understanding, followed by stability. He observes, develops, and cultivates this route. The constraints are thrown off, and the underlying inclinations are eradicated as he pursues, designs, and facilitates this path.<sup>18</sup>

From this teaching, we can understand that the development of meditation can begin with calm or insight. We should also keep in mind that both of these need to be combined in the practice of meditation to develop clear knowing and wisdom liberation.

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<sup>17</sup>Bodhi, *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Boston: Wisdom Publications, 2012), 130.

<sup>18</sup>Bodhi, *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Boston: Wisdom Publications, 2012), 535.

### 3.1 Practice emptiness through Samatha meditation

Calm-abiding concerns directly with emptiness in some ways. The meditator is often instructed to go to an empty place such as a forest, the foot of the tree or an empty house to meditate. Empty places are well suitable for improving and focusing the mind. In the suttas, the practitioner's mind is also described as an empty place, or abode of emptiness (*Suññatā-vihāra*), and it is according to this metaphorical method that abode in emptiness is most directly related to calm abiding. In SN. 41.7 the Buddha taught that "And what, venerable sir, is the liberation of mind by emptiness? Here a bhikkhu, gone to the forest or to the foot of the tree or to an empty hut, reflects thus: 'Empty is this of self or of what belongs to self'. This is called the liberation of the mind by emptiness."<sup>19</sup>

Thus, the meditator goes to an empty place and then develops his mind into a dwelling of emptiness, to the level where he can remain calm and insight even in everyday actions. In SN. 4.6 also chronicled that:

He seeks shelter in abandoned huts.  
He is the wise, composed one.  
Having renounced everything, he ought to live there.  
That is fitting for a person like him.  
Nevertheless, numerous animals creep.  
Many horrors, flies, and serpents.  
The enormous sage left for his deserted abode.  
Because of them, hair does not stir.<sup>20</sup>

But what accurately is an empty mind? It is the mind empty of desire, hatred and delusion. And as has been specified, such a mind is not to be improving when practicing meditation - one is to abide in this emptiness in all doings in daily life. Thus, emptiness is the abode of great beings<sup>21</sup>. Thus, obviously, the mind that abides in emptiness does not abide in a blank or vacant state. Instead, it is a calm and clear state, free of the defilements mentioned above.

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<sup>19</sup>Bodhi, *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya* (Boston: Wisdom Publ., 2001), 1325-1326.

<sup>20</sup>Bodhi, *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya* (Boston: Wisdom Publ., 2001), 199.

<sup>21</sup>Ñāṇamoli and Bodhi, *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya* (Boston: Wisdom Publications, 1995), 1141.

Furthermore, when one develops one's practice of calm (dwelling in emptiness) and insight (*Vipassanā* of an empty world), one recognizes that these two practices are not distinct and divergent. With constant development, calm dwelling steadies' insight and insight reinforces calm dwelling to the point where the two practices are so unified in mind that they become totally combined. With this integration to dwell in emptiness is to dwell in an empty world, and one realizes that this empty dwelling is really non-dwelling.

### **3.2 Practice emptiness through Insight Meditation (*Vipassanā*)**

Insight meditation (*Vipassanā*) is one of the two main types of meditation in Buddhism (the other is the concentration (*samatha*) just discussed above). The word can be used precisely for any method of Buddhist meditation aimed at fully understanding the Three Characteristics - *anicca* (impermanence), *dukkha* (suffering) and *anatta* (not-self). *Vipassanā* or 'insight meditation' offers a completely different method. The stress here is on realizing everything as it really is.

*Vipassanā* practice involves contemplating conditioned things. As has been said, conditioned phenomena include everything gathered into five aggregates, twelve sensory spheres, and eighteen elements. The next discussion will mainly focus on contemplating the emptiness of all conditioned things so as to realize that this is truly an empty world. This realization of the "empty world" (*Suñña-loka*) is how the practice of insight directly concerns with emptiness. This meditation can begin from any one of the following facts:

1. Three marks of existence
2. Dependent origination

#### **3.2.1 Contemplating the three signs of existence**

The three signs of existence are the three characteristics (*tilakkhaṇa*) united by all conditioned things, i.e. impermanence (*anicca*), suffering (*dukkha*) and not-self (*anatta*). The Buddha, after applying *Vipassanā* meditation and attaining enlightenment, with wisdom faculty, directly observed all things in the universe which are characterized by these three signs. He taught in SN. 22.15 that:

At Sāvatti. "Bhikkhus, form is impermanent. What is impermanent is suffering. What is suffering is non-self. What is non-self should

be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not myself.’

“Perception and falling are both transient, etc. Volitional forms fade away with time. It is temporary to be conscious. Suffering is what is transient. Non-self is that which is in pain. This is not mine, this I am not, and this is not myself. What is non-self should be viewed for what it is with accurate understanding.”

“Seeing thus...He understands: ‘...there is no more for this state of being.’”<sup>22</sup>

In order to extinguish the craving and clinging, and to be free from all suffering, the meditator should focus his mind on things through insight (*vipassanā*) to realize each of these characteristics.

### ***Reflection on Impermanence (anicca)***

Impermanence is the fact showing that all conditioned things are in a state of constant change. According to the principle of impermanence, nothing is permanent. Everything moves from one state to another. Human life embodies this flow in the process of birth, old age, illness, and death. The Buddha pointed out that because conditioned things are impermanent, grasping them becomes the cause of suffering. The practice of *Vipassanā* meditation is to increase awareness of the truth of things, including the development of higher states of awareness, whereby the meditator can comprehend clearly the true nature of things. Realizing impermanence involves recognizing conditioned things arising and passing away while perceiving their own characteristics. In SN. 12.20 the Buddha said:

And what are dependently generated phenomena, bhikkhus? Bhikkhus, you must understand that aging and death are transient, contingent, dependently originated, prone to destruction, disappearing, fading away, and cessation. Birth, Existence, Clinging, Craving, Feeling, Contact, the Six Bases of Sensation, Name-and-Form, Consciousness, Volitional Formations, and Ignorance are all temporary, dependently arisen, subject to destruction, vanishing, fading away, and cessation. Ignorance is also quick, conditioned, and dependently arisen. The dependently arisen phenomena are these bhikkhus.<sup>23</sup>

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<sup>22</sup>Bodhi, *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya* (Boston: Wisdom Publ., 2001), 869.

<sup>23</sup>Ibid, 511.

The important fact here is that phenomena arise and pass away according to the conditions. One should really always reflect on the impermanent and temporary nature of conditioned things, but one should be guard against spreading this to the realm of nibbāna. According to this observation, the ultimate nature of things is free from the staining of dualistic categories, and therefore should not be distinguished as ‘I’ or ‘other’, ‘permanent’ or ‘impermanent’. .... It also means avoiding extreme views of existence and non-existence and following the Middle Way.

### ***Insight into Suffering (dukkha)***

The understanding of suffering is necessary when one is craving and clinging to conditioned things as a direct result of insight into impermanence. The term dukkha can be translated into various words depending on the context, but the most basic meaning of dukkha is “pain”. Pain can be physical or mental.

The human body is a conditioned aggregation so it will experience pain. This can be excruciating pain when a person is in an accident or illness, but ‘pain’ in this context is also related to the pain that is more or less the same as irritation actually. And the mind, not wanting to experience the unpleasant sensations brought about by such physical irritations, should always try to avoid all such irritation. When we’ve been in one position for too long, we often change positions without even realizing we’re doing it. When we feel hungry or thirsty for the first time, we get something to eat or drink and so on. And constantly seek physical safe and sound.

Mental pain is also very vehement, such as the sudden death of a loved one, the loss of a job or financial difficulties, or honour offended... hatred, envy, and scare are all intense aggregate phenomena experienced as mental pain. If we have ever taken the time to intentionally experience such conflicting sensations as they are occurring, we can perceive this suffering clearly. Likewise, over and above trouble, mental disease can bring unspeakable pain. But here again, the mental pain reveals as the many more or less minor defeats, tensions, and annoyances that attack the unpracticed mind.

The Buddha’s insight into suffering as the first Noble Truth goes more profound than this, and includes the realization that identification with even delightful conditioned states leads to frustration and

dissatisfaction for the reason that these are also conditioned things that are variable and hence do not last and therefore do not last long. There is nothing incorrect with such bliss as such. Indeed, discerning volitional thoughts, speeches, and actions that bring about more constant experiences of bliss are a large part of the Noble Path. But it is important to keep in mind that one should not identify with even these productive and skilful activities, such as refined meditative states, and cling to them like some kind of cocoon to somehow escape the conditioned world. All these selfish incentives of clinging and pursuing only increase more defeat and disappointment, for even these states of existence are conditioned and impermanent. All such pursuits are what keep the process of rebirth through the constant craving, clinging, and becoming. And it is the end of clinging to any and all conditioned things that the Buddha called the immortal, freedom of mind.

Thus, we can realize that selfish pursuit and identification with the conditioned things of the body and the mind always bring dissatisfaction and discontent, because everything is unstable and ever-changing. And therefore they are suffering. Thus, meditating on “suffering” includes insight and thus realizing that all conditioned things are impermanent, they are suffering.

### ***Insight on No-self***

In AN. 10.60 the Buddha taught:

What is the sense of impermanence, Ānanda?

The bhikkhu then contemplates as follows after going to the forest, the base of a tree, or an empty hut: “Form is impermanent, the feeling is impermanent, perception is transitory, voluntary acts are impermanent, consciousness is transient. In these five aggregates that are prone to clinging, he spends his time studying the transient.”<sup>24</sup>

We should realize that all clinging to the view of self is founded on ignorance. The five aggregates of form, sensation, perception, mental formations, and consciousness are defined as unreal combinations because they underlie an individual’s craving and attachment. The Buddha taught that once a bhikkhu abandons clinging to the five aggregates, through insight he realizes the happiness of non-attachment and abides in nibbāna. In MN. 64 The Buddha taught:

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<sup>24</sup>Bodhi, *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Boston: Wisdom Publications, 2012), 1412.

Whatever tangible form is present there, he views feeling, perception, forms, and consciousness as transitory, suffering, diseases, tumors, barbs, catastrophes, afflictions, foreign, dissolving, emptiness, and not self. By saying: “This is serene, this is the sublime, that is, the stilling of all formations, the surrendering of all attachments, the annihilation of desire, dispassion, cessation, nibbāna,” he shifts his thoughts away from those states and toward the deathless element.<sup>25</sup>

Therefore, through the practice of insight into not-self, one will attain emptiness or nibbāna. No-self is emptiness in the wisdom of realizing the objective world as no-self, and nibbāna is emptiness as the attainment of a mind free from desire. The relationship between the two - objective world perception and achievement - is improvement or practice. Practice is the path to freedom, and emptiness is essential to that path. Thus, vipassanā meditation on not-self leads to the end of suffering, not an intellectual debate about the existence or non-existence of a self. By realizing the three characteristics of conditioned things, one develops wisdom, which is the remedy for the ignorance that is considered the cause of all suffering.

### **Insight of Dependent Origination**

There are two methods of cultivating insight into dependent origination. The first is an insight into the human being. The second is the insight into the universe. It can be practiced as follow:

Insight into human nature

The rise and fall of the five aggregates

We can observe the arising and passing away of the five aggregates as they are spending. This observation is directly related to the insight into impermanence and non-self. It also helps us in our next observation of dependent origination because this meditation shows us the methods by which we can distinguish the origin and disappearance of the aggregates according to the cause. In SN. 22.5, the Buddha describes how we can determine the origin of the aggregates as being produced by craving and clinging<sup>26</sup>.

This insight is very effective for not only realizing the impermanent and non-self of the aggregates but also for realizing that they are

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<sup>25</sup>Nānamoli and Bodhi, *The Middle Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya* (Boston: Wisdom Publications, 1995), 435-436.

<sup>26</sup>Bodhi, *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya* (Boston: Wisdom Publ., 2001), 863-864.

dependent on craving and clinging. Thus, the mental factor of non-craving, non-clinging, and non-identification is raised.

### **The Self and the Possession of the Self**

Continuing to practice meditating on dependent origination, we can begin to observe that all conditioned things of the eighteen elements are completely empty of a self or anything related to a self, by the direct experiential reorganization that they are dependently originated.

We can also realize that all conditioned things are dependently originated, and do not have the self and that which pertains to the self through the teachings in SN. 35.85<sup>27</sup>.

As instructed here, we can perceive that the contact that arises when the appropriate elements come together is also empty, since it also exists dependently. Thus, the other eleven elements of the twelve chains of dependence arising do not have a self or anything related to a self.

### **Insight into the Universe**

The main purpose of meditation is to exterminate the craving and clinging that bind the mind and obstruct our vision, in order to achieve the liberation of mind and wisdom. Of all things that we experience, those related to the active aggregates, like thoughts, beliefs, and negative passions like hatred, envy, desire, etc., are something that many of us sympathize with most strongly. We see that in ordinary life there is many serious suffering caused by these emotions. The Buddha instructs his disciples to recognize all sensations as empty in SN. 22.95:

A bhikkhu attentively examines all types of volitional formations, whether past, present, or future, internal or exterior, overt or covert, inferior or superior, close or remote. He examines them and finds them empty, hollow, and insubstantial. What might possible substance be present in the creation of will?<sup>28</sup>

We can turn to attend to this mentally made-up aggregate and insight into its empty nature. Within an instant just mentally label whatever arises as it arises. In this way, we can begin to realize how the perception aggregate disintegrates the entirety of our experience into the ‘objects’ we previously conceptually as naturally existing, which is essentially the identifiable ‘self’ out there, separate from ‘self’ in here.

But our reification of these so-called separate self’s possession is

<sup>27</sup>Ibid, 1164.

<sup>28</sup>Ibid., 952.



dependent on the conditioned mental labels that we ascribe to particular forms throughout the optical field. If we remove these mental labels, only unexplored vision remains. There is no need to materialize any objects as independent because they are not detached and independent. They are just like that.

Furthermore, we can take a closer look at rambling actions. Observe a construction such as a word ‘existence’. Just note now the impracticality of trying to describe ‘existence’ independent of other actions, in other words. The perception of ‘existence’ has no essential meaning by itself. It is an empty notional makeup. It is just that. Thus we should not attach to two extremes of things but only follow the Middle Way, as the Buddha taught in SN. 12.15:

In this universe, Kaccāna primarily relies on dualism based on existence and non-existence. However, there is no concept of non-existence in the world for someone who perceives the universe’s genesis as it is with genuine insight. There is no idea of existence concerning the world for someone who sees the cessation of the world for what it is with the right understanding. Kaccāna, this is one extreme, “All exists.” The second extreme is “All does not exist.” The Tathāgata preaches the Dhamma through the medium, avoiding either of these extremes.<sup>29</sup>

In short, to be free from suffering, there are many ways to practice Buddhism; but all of them are not outside the Three Trainings (tisso sikkhā). Here, the content of the Noble Eightfold Path can certainly be presented in terms of the three forms of these Three training. These are morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*)<sup>30</sup>. In the Mahā-Parinibbāna Sutta, four standards (*dhammā*) are indicated: morality (*sīla*), concentration (*samādhi*), wisdom (*paññā*), and liberation (*vimutti*)<sup>31</sup>. In the *Aṅguttara Nikāya* AN. 2 194-196. mentioned there are four purifications: purity of morality (*sīla-pārisuddhi*), purity of mind (*citta-pārisuddhi*), purity of view (*diṭṭhi-pārisuddhi*), and purity of liberation (*vimutti-pārisuddhi*)<sup>32</sup>. These four standards or four purifications indicate that the path includes training in morality, mind

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<sup>29</sup>Ibid, 544.

<sup>30</sup>Bodhi, *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Boston: Wisdom Publications, 2012), 317-318.

<sup>31</sup>Maurice Walshe, *Dīghanikāya: The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya* (Wisdom Publications, 1995), 231.

<sup>32</sup>Bodhi, *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya* (Boston: Wisdom Publications, 2012), 570.

(or concentration), and knowledge (or wisdom), to attain liberation.

However, in the AN. 231<sup>33</sup>, the teaching of the three learnings, both the training of mind (*citta-sikkhā*) and the training of wisdom (*paññā-sikkhā*) are directly aimed at the eradication of craving or suffering, whether in part or in whole. The training of the mind is for ‘*samādhi*’ (concentration), and the training of view is for the purpose of ‘*paññā*’ (wisdom). So whether partially or wholly on the path to freedom - the Noble Eightfold Path - concentration and wisdom are the key factors in ending craving or suffering.

Another compendium of Buddhist practice divides meditation into two methods: ‘*samatha* and *vipassanā*’ (calm and insight)<sup>34</sup>. In *samatha* (calm), the mind abides in, or awake to, a particular point for the progress of mental concentration or pointed-mind (*cittakāggatā*); that is the ‘training of the mind’, highlighting of ‘right concentration’ (*sammā samādhi*). *Vipassanā* is to fully and perfectly realize things as they really are. It leads to *nibbāna*; it brings the ‘training of wisdom’, highlighting the ‘right view’ (*sammā diṭṭhi*). By the practice of *samatha* one attains the meditative state of *samādhi*; through the practice of *vipassanā* one gains insight or *paññā*. Although *samatha* and *vipassanā* are two different techniques of practice, they are not unrelated: they aid each other in achieving liberation.

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<sup>33</sup>Ibid, 316.

<sup>34</sup>Ibid, 520.

# Understanding the Knowledge Levels and the Perceptions of Generation Z on Dr B. R. Ambedkar: An Empirical Study

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## Abstract

This research paper presents the knowledge levels and perceptions of Generation Z on Dr B. R. Ambedkar. According to Jean Twenge, Generation Z is iGeneration and born between the years of 1995-2012. These are young people having the age below 25 years. As we know that Dr Ambedkar is a social activist, social reformer, academician, politician, philosopher, architect of the Indian constitution and father of modern India. He sacrificed his life and contributed a lot to progressive India. This is a quantitative study and collected primary data through a questionnaire from 245 youth between the ages of 18-25 years through a purposive sampling method. All the respondents are student-youths pursuing their graduation and post-graduation. The study found that the respondents liked Dr Ambedkar because he provided a comprehensive constitution and democratic nation. The study found that 65-70 per cent of the respondents have knowledge of Dr Ambedkar's birthplace, religion, wife's name, slogan, PhD topic, and birth and death dates. The study found that 82 per cent of the respondents perceived that Dr Ambedkar provided equality through the Indian Constitution. And 77 per cent of the respondents perceived that India has a strong constitution. Respondents perceived (66%) because of Dr Ambedkar, caste discrimination is reduced in India, 77.8 per cent of respondents agreed that Dr Ambedkar's thoughts and philosophy were promoted by Scheduled Caste Population in India and 88.9 per cent respondents perceived that Dr Ambedkar's philosophy and ideology are relevant to the present generation of India. The study found that still there are some people who hate Dr Ambedkar. The study suggested that there is a need to publish more literature, and books on Ambedkar's contributions, ideology and philosophy to carry forward to the next generations. The youths of Generation Z should participate in his birth and death observations to get knowledge and inspiration. The media should publish more articles on the contributions of Dr. B.R. Ambedkar.

**Keywords:** perceptions, knowledge on Dr Ambedkar, Generation Z,

## **Introduction**

Nowadays, the Indian youths are majorly remembering two national leaders. One is Mahatma Gandhi and the second is Bharat Ratna, Dr. Bhimrao Ramji Ambedkar. They sacrificed their lives for progressive India. This study presents the perceptions and knowledge levels of the student youth on the contributions of Dr. B.R. Ambedkar. He is a social activist, social reformer, academician, politician, philosopher, Dalit leader, economist, women emancipator, chief architect of the Indian constitution and father of modern India (Sunil Choudhary, 2021). Dr. B.R. Ambedkar was an intellectual giant and India's great reformer. He was born into a poor untouchable family from a Mahar community. He spent his whole life fighting against social discrimination, the system of Chaturvarna i.e. Brahmana, Kshatriya, Vaishya and Sudra. He fought for the rights of the Dalits and other socially backward classes persistently. His efforts to eradicate social evils and for the upliftment of the deprived classes were remarkable (Abraham M & Ravinder K, 2019). Dr. Ambedkar put equality in Article 14 of the Indian constitution which is the heart of democracy. This is an example of the future vision of Dr. B.R. Ambedkar (Yogendra Yadav, 2021).

Dr. B.R. Ambedkar has spent a good time with student-youths in his life. He started his career as a lecturer and was also a principal at the Government Law College, Bombay for some time. But he left the job to devote himself full-time to the service of the nation and the welfare of the downtrodden sections (Pravat Kumar Dhal, 2017). He knows the procedures of the universities. He stated that the University is the intelligentsia. For the proper functioning of the University, it must be controlled by the educated class (Bhushan, 2019). He believed that all the academic issues of a University should be determined by the teaching community of the University (Narake, 2005). He strongly believed that students have more freedom to choose courses and get an education in universities (Bankim Chandra Mandal, 2023). Dr. B.R. Ambedkar had written many quotes to encourage the youths. He strongly believed that the youths are the strength and courage of every nation.

## **Generation Z**

According to Jean Twenge, Generation Z is iGeneration and born between the years of 1995-2012. These are young people having the age below 25 years. According to the United Nations Population Fund

(2023), India becomes the world's most populous nation and 50 per cent of the population is below 25 years (Kalyan Ray, 2023). Generation Z has the availability of computers and smartphones with Internet access. The characteristics of Generation -Z are, they are well aware of new technologies and new business strategies and like long travel, a green environment. They easily change their jobs (Dolot, A., 2018).

### **Scope of the study**

Generation Z uses smartphones, and computers more time for their work, entertainment, and productivity. Covid-19 also reinforced the usage of smartphones and computers. It is observed that youth participation in social movements and social welfare activities has been reduced. Dr B.R. Ambedkar contributed a lot to the development of the nation. He did many social movements for the upliftment of downtrodden people. He sacrificed his life for the nation. In this regard, the present study is proposed to test the knowledge levels and perceptions of generation z on Dr B.R. Ambedkar. Many studies have been conducted on Dr Ambedkar, but it is a new concept, a very few studies were conducted on this area. The present study was conducted with Generation Z in Visakhapatnam with the following objectives.

### **Objectives of the study**

- To study the socio-economic demographic profile of the student youths
- To understand the knowledge levels of student youth on various aspects of Ambedkar's contributions
- To study the perceptions of the generation-z on Ambedkar's ideology and contributions
- To provide the appropriate suggestions to the generation z to improve their participation in social activities

### **Study Area**

The present study is conducted in Visakhapatnam city and it is the biggest educational city of Andhra Pradesh. Andhra University is located in Visakhapatnam which is one of the oldest universities in Andhra Pradesh established 96 years back. The researcher selected Andhra University as a research setting for the present study.

## **Research Approach & Research Design**

This study adopted a quantitative research approach to present the results in quantitative form. As we know that the research design is a blueprint for any research study and it provides the design and step-by-step plan to conduct a study. This study adopted a descriptive research design to describe, analyse and present the views of the respondents.

## **Universe and Sampling**

Nearly 4000 students are pursuing their post-graduation from the Arts and Science College of Andhra University. Among them, 3950 are active students. The sample frame of the study is 3950. There are two types of sampling methods i.e. probability sampling method and the non-probability sampling method. This study adopted a purposive sampling technique from the non-probability sampling method. This study selected a 5 per cent sample from the sample frame and selected 198 student youths from the College of Arts and Science of Andhra University.

## **Data Collection and Analysis**

The data was collected through the structured, pre-tested questionnaire which was shared via Google form. It has 32 questions with multiple choices of answers. The data was collected in December 2022. The data were analysed through Ms-Excel 2010 version and SPSS 20th version (trial version). The study applied the Chi-square test to know the association between the variables.

## **Results and Discussion**

### **Socio-Economic Profile of the Respondents**

1. Majority (42.6%) of the respondents belong to the 24-25 years age group, followed by 29.3 per cent of the respondents belong to the 20-21 years age group.
2. Majority (52.3%) per cent of the respondents are males and 47.7 per cent of the respondents are females. The respondents are almost equally represented as male and female in this study.
3. Majority (41.1%) of the respondents belongs to a backward community, 27.4 per cent of the respondents belong to a scheduled caste community, 23.4 per cent of the respondents

belong to a scheduled tribe community and 8.1 per cent belong to other castes. Majority (81.3%) of the respondents are Hindus and 13.5 per cent of the respondents are Christians.

4. Majority (43.2%) per cent of the respondents are pursuing their post-graduation, 16.8 per cent of the respondents pursuing their graduation and 14.7 per cent of the respondents completed their post-graduation and 10.5 per cent of the respondents have completed their Ph.D.. Majority (67.4) per cent of the respondents belong to Arts and commerce college and 18.9 per cent of the respondents are belong to science college of Andhra University
5. Majority (56.3%) of the respondents are born and brought up in rural area, followed by 21.9 per cent of the respondents born and brought up in tribal area and urban areas. Majority (40.6%) of the respondents' father occupation are of daily wages and 15.6 per cent respondents' father occupation is skill work. Majority (72.6%) of the respondents' mother occupation housewives, while 18.9 per cent of the respondents' mother occupation daily wages.
6. Majority (80%) of the respondents belongs below poverty line while 20% of the respondents belong above poverty line. It may be a reason that the institute is a government organization and the majority of the rural students who are under below poverty line, did hard work and got admission in this university

### **Awareness and Knowledge**

1. Majority (50%) of the respondents stated that their favourite national leader is Dr. B.R.Ambedkar; followed by 18.1 per cent of the respondents stated Mahatma Gandhi, 16% stated that Baghat Singh and 9.6 per cent stated that Sardar Vallabhai Patel is their favourite national leader. There is no comparison between the national leaders and all they contributed a lot to the nation's development. But the present generation likes Dr. B.R. Ambedkar. The major reason that they like Ambedkar is that he is the main architect of the Indian constitution which is protecting the largest democratic nation in the world, he demolishes caste discrimination. Some people like him

because he came from a middle-class family, and he became the symbol of equality, a symbol of respect to the scheduled caste population, he abolished untouchability through the Indian constitution. He was born into an untouchable family, but he touched millions of people (Mukerji, S., 2020).

2. Dr. B. R. Ambedkar born on 14.04.1891. The majority (85.9%) per cent of the respondents are aware of the birth date of him i.e. 14.04.1891
3. Majority (76.3 %) of the respondents are aware of the birthplace of Dr. B.R. Ambedkar is Mhow in the Indore district of Madhya Pradesh. Now the name changed to Dr Ambedkar Nagar (Britannica, 2023).
4. Majority (74.2%) of the respondents are aware of the wife's name of Dr. B.R. Ambedkar i.e. Ramabai. She is the first wife to him. Both got married in 1906. At the time of marriage, Ambedkar was aged 15 and Ramabai was aged Eight (Manohar Yashwant, 2017)
5. Majority (60.4%) of the respondents are aware of the Ph.D. topic of Dr. B.R. Ambedkar i.e. 'The Problem of Indian Rupee: Its Origin and Its Solutions' and the remaining members are not aware of his Ph.D. topic. His recommendations to Hilton Young Commission (Royal Commission on Indian Currency and Finance) became the basic guidelines for the Reserve Bank of India (Shubham Gupta, 2018).
6. Majority (80.9%) of the respondents are aware that Dr. B.R. Ambedkar converted from Hindu religion to Buddhism on October 14, 1956, publicly in at Deekshabhoomi, Nagpur. He administered 22 vows to his followers to the revivalist of Buddhism in India (Edelglass, 2023).
7. Majority (47.9%) of the students stated that Ambedkar is a national leader, whereas 38.3 percent of the respondents stated that he is both. Dalit leader as well as a National leader. The study is in line with the study of Ravi Nagar (2021) who reported that Dr. Ambedkar has a multi-faceted leader. He contributed a lot to Indian society in terms of eliminating discrimination, achieving social justice, and establishing



equality, freedom, and true democracy (Ravi Nagar, 2021).

8. Majority (81.5%) of the respondents are aware of the death date of Dr. B.R. Ambedkar i.e. 6th December 1956 at the age of 65 years.
9. Majority (77.2%) of the respondents are aware of the slogan of Dr. B.R. Ambedkar i.e. educate, agitate and organise. He established the Bahishkrit Hitkarini Sabha (Assembly for the Welfare of the Excluded Peoples) with a motto to “Educate, Agitate, Organize”. It paved the way for Ambedkar’s emergence as a mass organizer for social, economic, and political reform. Educate, Agitate, and organize: this order must be maintained to see the effective results of the movement for the upliftment of our people in all aspects. Babasaheb had a strategically thought and well-defined process for his mission to be successful (G.Sowbhagya, 2014).

### **Perceptions**

The below table presents the Perceptions of the student youth on various contributions of Dr. B. R. Ambedkar

**Table No 1: Distribution of the respondents by their perceptions**

Sl. No	Question	Strongly Agree	Agree	Not Agree	Strongly not Agree	I Don't Know	Total
1	Dr.B.R.Ambedkar brought Equality among Indian citizens through the constitution	35.1%	53.2%	3.2%	3.2%	7.4%	100%
2	Dr.B.R. Ambedkar Contributed a Strong Constitution to India	43.0%	49.5%	2.2%	1.1%	4.3%	100%
3	Because of Ambedkar, caste discrimination is reduced in India	41.9%	44.1%	7.5%	1.1%	5.4%	100%
4	Dr.B.R. Ambedkar's Thoughts and Philosophy were promoted by the Scheduled Caste Population	35.1%	50.0%	5.3%	2.1%	7.4%	100%
5	Because of Dr. B.R. Ambedkar's Vision, India is in the Democratic Position	40.4%	52.1%	1.1%	1.1%	5.3%	100%
6	Dr. B. R. Ambedkar's Philosophy and Ideology are relevant to the Present Society of India	27.7%	58.5%	7.4%	0%	6.4%	100%

The data in the above table revealed that the majority (53.2%) of the respondents agreed and 35.1% of the respondents strongly agreed that Dr. B.R. Ambedkar brought Equality among Indian citizens through the constitution. Article 14 is a boon to the Indian citizens to access equal rights and equal opportunities. The study is in line with the words of Karuna Nundy (2022) who stated that *India's constitution guarantees*

*the rights to have a good life, vote, and speak freely (Manjari Chatterjee, Zoe Jordan, 2022)*

The data in the above table revealed that the majority (49.5%) of the respondents agreed and 43.0% of the respondents strongly agreed that Dr.B.R. Ambedkar Contributed a Strong Constitution to India. The study is in line with the words of Karuna Nundy (2022) who stated that India has a very strong and progressive constitution. Post-independence India adopted universal suffrage and guarantees of rights very quickly and far earlier than other countries in similar positions. The Indian constitution protects individual and group rights (*Manjari Chatterjee, Zoe Jordan, 2022*)

A majority (44.1%) of the respondents agreed and 41.9% of the respondents strongly agreed that because of Ambedkar, caste discrimination is reduced in India. He has done so many movements and writings against caste discrimination. The study is in line with the study of Gargi (2017) who reported that the caste system created untouchables. Because of the constitution untouchability is reduced which is expected by him.

Majority (50.0%) of the respondents agreed and 35.1 per cent of the respondents strongly agreed that Dr.B.R. Ambedkar's Thoughts and Philosophy were promoted by Scheduled Caste Population. The educated and employed scheduled caste population have propagated the services of Dr. B.R. Ambedkar through their writings and meetings. It is mentioned on the Drishti website that the Scheduled caste and scheduled tribe people were inspired by him and were demanding for their rights. The study strongly believes that the statue of Ambedkar motivated the Dalits to fight for their equal rights.

The majority (52.1%) of the respondents agreed and 40.4% of the respondents strongly agreed that because of Dr. B.R. Ambedkar's Vision, India is in the Democratic Position. The study is in line with the study of Jean Dreze (2005), and Praveen (2019) who stressed that the future of Indian democracy depends a great deal on the revival of Babasaheb's visionary conception of democracy. He strongly believed that democracy is always changing its form and is always in flux. He believed that modern democracy not only places a check on autocratic rule but also brings about the welfare of the people. He emphasized 'democracy as a way of life', i.e. democracy not only in the

political sphere but also in the personal, social and economic spheres (Mukherjee, 2009). The Jayanthi of Dr. B.R. Ambedkar is celebrated as world knowledge day. He is a symbol of knowledge.

The majority (58.5%) of the respondents agreed and 27.7% of the respondents strongly agreed that Dr. B. R. Ambedkar’s Philosophy and Ideology are relevant to the Present Society of India. The study is in line with the study of G.Sowbhagya (2014) who reported that Dr. Ambedkar’s philosophy has great ideas for practical fulfilment and these ideas have relevance to modern society.

The following cross-tables present the association between the two variables on the perception of the respondents on various statements

**Table No 2: Distribution of the respondents by their age and their perception on ‘Ambedkar provided equality through the Indian constitution’**

Age	Equality					Total
	Strongly Agree	Agree	I Don’t Know	Not Agree	Strongly not Agree	
18-19	8	8	2	2	0	20
20-21	10	44	2	2	0	58
22-23	12	18	4	0	2	36
24-25	36	40	6	2	0	84
Total	66	110	14	6	2	198
Chi-Square Value: 28.985 (a)			Df: 12		Significance: 0.004	

Analysis of the data on age and their perception on i.e. Ambedkar provided equality through the Indian constitution are cross-tabulated and the result shows that there is an association between the two variables, as it is evident that the more percentage of high-age respondents perceived that Ambedkar provided equality through Indian constitution than the low age respondents and it is proved with the significance at 0.004. It may be a reason that the high-age respondents have some more knowledge on Ambedkar.

**Table No 3: Distribution of the respondents by their sex and their perception on Ambedkar provided a strong constitution to India**

Sex	Strong Constitution					Total
	Strongly Agree	Agree	I Don't Know	Not Agree	Strongly not Agree	
Male	45	46	6	4	2	103
Female	36	57	2	0	0	95
Total	81	103	8	4	2	198
Chi-Square Value: 9.868 (a)			Df: 4		Significance: 0.043	

Analysis of the data on sex and their perception on i.e. Ambedkar provided a strong constitution to India are cross-tabulated and the result shows that there is an association between the two variables, as it is evident that the male respondents accepted that he provided a strong constitution to India than the female respondents and it is proved with the significance at 0.004. It may be a reason that the male respondents may have more knowledge on Ambedkar.

**Table No 4 : Distribution of the respondents by their Caste and their perception on Ambedkar Reduced Discrimination among the castes**

Caste	Reduced Discrimination					Total
	Strongly Agree	Agree	I Don't Know	Not Agree	Strongly not Agree	
OC	6	8	0	2	0	16
BC	24	45	4	8	0	81
SC	26	20	4	4	0	54
ST	22	14	4	2	5	47
Total	78	87	12	16	5	198
Chi-Square Value: 28.451(a)			Df: 12		Significance: 0.005	

Analysis of the data on caste and their perception on i.e. Ambedkar reduced the discrimination among castes in India are cross-tabulated and the result shows that there is an association between the two variables, as it is evident that the more percentage of scheduled caste and scheduled tribe respondents have accepted this statement than other caste and backward caste respondents and it is proved with the significance at 0.005.

## **Suggestions and Recommendations**

1. The present generation should participate in the celebrations and birth anniversaries of national leaders like Dr. B. R. Ambedkar, Mahatma Gandhi, Jyothirao Govindrao Phule, Dr. Babu Jagjivan Ram etc. to get knowledge on their contributions, thought and philosophy.
2. The youth should understand the slogan of Dr B R Ambedkar i.e. Educate, Agitate and Organise and follow the steps when they want to organise a social movement.
3. Dr. B.R. Ambedkar is an inspiration to many people. He was born in a Dalit family and he became one of the important leaders in India. The youth should take him as inspiration and move forward to achieve their goals.
4. The media should propagate the contributions of Dr. B.R. Ambedkar frequently. So that the present generation of youth gets more knowledge on his contributions.
5. There is less availability of Dalit literature. The youth of Dalits should conduct research and publish Dalit Literature for the future generations
6. The programmes of the Ambedkar Foundation should reach the youth in India. There is a need to create more awareness of the Ambedkar Foundation of India
7. Ambedkar ideology should be reached the rural and tribal youth of India
8. The Government of Telangana established a 125-foot bronze statue of Dr. B.R. Ambedkar in Hyderabad on the occasion of 132nd birth anniversary. The government of Andhra Pradesh is also constructing a 125-foot statue in Vijayawada. The study suggests that other state governments construct a tall statue of Dr. B. R. Ambedkar who is an ambassador of Unity in India

## **Conclusions**

The present study was conducted with the student-youths to understand their knowledge levels and their perceptions on Dr. B.R. Ambedkar. The study found that the majority of the generation z

youth know the contributions of Dr. B.R. Ambedkar. The majority of the generation z has a strong positive opinion on him. They like Dr. Ambedkar because he provided a strong constitution, and equality, removed untouchability and provided democracy. He is relevant to the present generation and also the coming generations. We may say that it is an era of Ambedkar. The study suggested government and media should create more awareness on the contributions of Ambedkar to reach the tribal and rural youth.

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# Role of Gandhabba in the Buddhist Concept of Re-becoming

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## Abstract

In Buddhism, a sentient being is a mind-body complex. For the consciousness to keep functioning *ad infinitum*, material phenomena in the form of inputs from the six senses are required. Although the five sensory inputs are vital for this continuity, the sixth element, the mind, has the added benefit of a large repertoire of memories, concepts, and a store of innumerable mental impressions that have been accumulated over the lifetime of a sentient being and that add fuel to the incessant quench for mental proliferations. Living, in other words, implies undergoing a cognitive process relentlessly the break of which means termination of the present life span ending in death. With the end of one mind-body mechanism, the next one starts with the consciousness that flows like a stream even after the body in the mind-body mechanism comes to an end. Now in the transition of one mind-body mechanism to the rebirth (re-becoming) that involves the conception of an embryo in a mother's womb in case of a birth in a human realm, in Buddhism, we find the reference to *gandhabba* which is said to be a form of consciousness established at the time of conception in the womb. The paper tries to give an overview of the Buddhist concept of stream of consciousness and mind-body mechanism with a brief reference to consciousness in its triune aspects, rebirth, and then looks into the role of *gandhabba*, an inter-state consciousness that descends into a female reproductive system by way of energizing and enlivening the newly formed zygote in the womb.

**Keywords:** Buddhism, mind-body, stream of consciousness, rebirth, *gandhabba*

## Introduction

In the face of the Buddhist concept of impermanence (*aniccā*), it has been a pertinent question as to how the Buddha explains the continuity of life. If a substantial self is denied, what it is that is responsible for

the life continuum. Again, as rebirth or re-becoming is a common term in Buddhism and the Buddha himself contemplated the succession of his previous births after his enlightenment to get the exact knowledge of the ultimate reality (Buddhacarita, Canto XIV: 1-2, p.203; Analayo, pp.91-92), it is significant to ask what it is that is maintaining a chain in rebirths. Here a study of the Buddhist concept of consciousness is relevant. In Buddhism, consciousness is delineated in three terms, namely, *citta*, *mano*, and *viññāṇa*. However, we do not find much clarity in the canon as to what exactly they mean in usage. Terms such as *citta*, *mano*, and *viññāṇa* have been used in different contexts. Both Western and Eastern scholars have translated these terms in different ways—*mano*, *citta*, and consciousness by Rhys Davids (1899), heart, mind, and consciousness by Ven. Rahula (1959) thought, mind, and consciousness by Walshe (1995), and mind, mentality, and consciousness by Bodhi (2000). Here in this paper, these three terms will be used in the same sense. For whatever their usages, they are three-in-one mind or ‘trium mind’ (Sugunasiri, 2014) where we can identify consciousness with its three functions: *mano* as R- Mind (receiving mind), *citta* as J-Mind (judging mind) and *viññāṇa* as E- Mind (executive mind). Thus they represent different functions and operations of the mind (Somaratne, 2005, p.169). Taken individually, each can be as simplex mind and taken collectively, as complex mind. They are not substantially different but different in the functions they perform that different thinkers have expressed differently. Then, the lack of clarity of these terms has led confusion and hence the difficulty in a proper understanding of what the mind is in Buddhism. Here understanding the mind as a component of the mind-body mechanism, different functionalities of the mind in a stream of consciousness including life continuum consciousness, death consciousness, and rebirth linking consciousness, etc. is necessary. Again, as birth and rebirth involve conception (or in the Buddhist context, conception without reference to the soul or a permanent entity), understanding the role of *gandhabba*, an inter-state consciousness, seems significant here.

### **Mind-body mechanism in human existence and death**

In Buddhism, a sentient being is a mind-body (*nāma-rūpa*) complex (Sugunasiri, 2001, pp.1-44; Dhammadassi Bhikkhu & Gunatunge, 2010, Ch 15-20). Then this combination of mind-body is not like as if they are put together and made a whole. Rather this mechanism

is fundamentally made of as a whole (Dhammadassi Bhikkhu & Gunatunge, 2010, p.411). The Buddha classified the things—physical and mental—into two groups, viz., *paramattha dhamma* or ultimate things, and *aparamattha dhamma* or non-ultimate things. While the former cannot be subdivided into components, the latter can be. The Buddha said that 89 or 121 cittas or mind (Bodhi, 2016, Ch I), 52 cetasikas or mental factors (Bodhi, 2016, Ch II), and 28 types of material phenomena (Bodhi, 2016, Ch VI) are not divisible into any components and hence are *paramattha dhamma* yet mundane. The Buddha included Nibbāna in this group as a supermundane phenomenon. This collection of *paramattha dhammas* is called the whole and these dhammas represent the mind-body mechanism. Within this whole, there are five essentials called pañcakkhandha for which it is often said that the whole is made up of five essentials. They are form (*rūpa*), feeling (*vedanā*), perception (*saññā*), mental formation (*saṅkhāra*), and consciousness (*viññāṇa*). Mind or the psychological phenomena and body or the physical phenomena work in synchrony to form a sentient being. Hence it is not even correct to say we have mind. For it alienates us from what we are. In the mechanism of mind-body, the mind component exists momentarily as discrete units and flows like a stream. These discrete units are called mind-moments which again have three sub-mind-moments, viz., arising (*uppāda*), presence (*thiti*), and dissolution (*bhaṅga*). When the mind or consciousness or citta arises, it is accompanied by mental factors (*cetasika*) that carry out the essential functions necessary to accomplish the task involved. Then, consciousness cannot arise without a material base. The meaning of the term citta is to know or cognize. Hence it is always an activity, not an instrument or an agent. As it is an activity, it always works on other phenomena. It implies, consciousness along with its accompanying mental factors necessarily takes an object. Again, the two Pāli terms, *ārammaṇa* and *ālambaṇa*, which represent objects are derived from two root meanings “to delight in” and “to hang on to” (Bodhi, 2016, p.135). It suggests that the object is that which the mind and its associates take delight in or that which they hang on to. There are six kinds of objects that the mind takes delight in, viz., visible form object, sound object, smell object, taste object, tangible object, and mental object (Bodhi, 2016, p.135). Or, it can be put in other words that the consciousness arises at the six sense bases only, i.e., eye, ear, nose, tongue, body,

and mind. In that sense, Sugunasiri (2014, p.10) said the mind is made up of the six senses, viz. eye-sense, ear-sense, nose-sense, tongue-sense, body-sense, and the mind-sense. These senses are called six doors. Consciousness is formed only in these six doors in presence of four conditions, stimulus, a working sense, facilitating condition, and attention. Though mind and body components in the mind-body complex have got specific names, none of them are substantially real. They are parts of the process called the mind-body mechanism that keeps going with certain causes and conditions in the absence of which they collapse or die. Death occurs when bodily, verbal, and mental activities cease to continue and consciousness disengages the body (Dhammika, 2013). Both the absence of consciousness and materiality serves as the condition of the demise of each other for which, Mihita (2020, p.5) said, they are in co-terminus reciprocity. The absence of consciousness is the gradual demise of the six senses because in the mind-body complex the senses occur as eye-consciousness, ear-consciousness, nose-consciousness, and so on. Here, an unchanging and never-dying self or 'I' is insignificant. The mechanism of mind-body runs without 'I'. As the Buddhacarita (Canto, XIV:47. p.208) recounts, "This stream of the cycle of existence has no support and is ever subject to death". 'I' does not have any substantial reality. It can be better termed as a sheer conventional tag which is nothing but the totality of the sensory inputs.

### **Stream of consciousness: Understanding the process of living**

Mind and matter are two different aspects of life, yet inseparably interlocked, finding each other's support for manifestation (Nalakalapiyo Sutta, SN 12.67). In one's life, there is no single moment without a consciousness arising. Consciousness is always in the process of arising, existing for a moment, and disappearing. Each consciousness fades away conditioning another to arise, transmitting its potentialities to the new one. This process goes on and it is called stream of consciousness. The time taken in the process of arising, staying, and disappearing of the consciousness is called one mind-moment or (Bodhi, 2016, p.156). This stream of consciousness runs throughout the course from the conception of a being through life, from one becoming to another. It is the kammic repetition of consciousness. It will continue to operate on its repository of memories of the past if it is not derailed by new sense data. It is called the stream of consciousness because the Buddha traced his consciousness from the present to backward and found it existed

even before his birth. It led him to the conclusion that it is a seemingly unending process. Hence the Buddha started his investigation from the last stage of consciousness, i.e., the one before what we experience in the present mind-body mechanism (Dhammadassi Bhikkhu & Gunatunge, 2010, pp.304-305). In Abhidhamma, we have three stages of consciousness, rebirth-linking consciousness or *paṭisandhi citta*, life continuum consciousness or *bhavaṅga citta*, and death/exit consciousness or *cuti citta* (Bodhi, 2016, pp.122-129). In any single life, it is the same consciousness that performs the three types of functions— rebirth-linking, life-continuum, and death. Rebirth-linking consciousness arises at the moment of conception linking the new existence to the old one. Life-continuum consciousness arises countless times throughout the course of life maintaining the continuity of existence. At death, the same consciousness arises as the passing away from the old existence. Though it is not the aim of the paper to detail the whole cognitive process, it will briefly state how the life continuum consciousness is formed. Life continuum consciousness (*bhavaṅga citta*) is formed in anyone of the six doors in presence of four conditions where the process of stimulus working through the sense door entails 17 mind-moments each of which again involves 3 stages of sub-mind- moments. The 17 mind-moments (Bodhi, 2016, Ch iv) are (00) Life Continuum Consciousness (LCC), (01) Past LCC, (02) Vibrational LCC, (03) Arrest LCC, (04) Averting at sense doors, (05) Cognition at specific sense door, (06) Reception, (07) Investigation, (8) Determination, (9-15) Impulsion or *javana*, (16-17) Registration, (00) LCC. Before the beginning of any cognitive process, *bhavaṅga* or LCC remains in its natural form giving rise to consciousnesses (*cittas*) with their vibrations. When an object is presented at any one of the six doors, LCC is first arrested which means it stops its natural vibration and starts to vibrate as per the impingement of the new object. From there onwards, the consciousness follows the same route of cognition performing the respective functions, like averting, cognizing, receiving, investigating, and determining until it attains the impulsion or *javana* stage. At the *javana* stage, it arises and ceases 7 times so that it can be comprehended completely. When all the pieces of information are gathered, the stage of registration records them. At the end of registration, LCC goes back to its usual task. The same process goes on repetitively every time the Life Continuum Consciousness is impacted

by a different stimulus. This occurs millions of times in a day in the life of an individual. This is the analytical understanding of the process of living or the mind-body complex. The concept of Life Continuum Consciousness comes closer to the *ālayavijñāna* of *Yogācāra* that exists with the process of arising and ceasing from moment to moment, for eternity (Gnanasheeha, 1964, p.72; Dhammajoti, 2019, pp.76-77). Notably, this entire cognitive process occurs without any self or “I” behind it as a permanent experiencer or inner controller, a knower, which lies outside the process (Bodhi, 2016, p.158). The fleeting cittas perform the duties necessary to the cognition and the unity of the cognition is achieved through the law of dependent co-arising. When the process comes to an end, consciousness quits which is called death consciousness (*cuti citta*). This stage refers to the final stream of consciousness of a sentient being and is characterized as being ‘avenue freed’. Then soon after the death consciousness has ceased, a new consciousness called rebirth-linking consciousness arises creating a new mind-body mechanism in the embryonic form to continue its endless journey. This state is what we call conception. Here, though Abhidhamma is silent about it, a consciousness is already established at the time of conception in the womb. It is called *gandhabba* which assumes different meanings in different canonical scriptures.

### **Role of gandhabba in re-becoming: Understanding from canonical source and its structural interpretation**

Re-becoming is relevant only to those who have not attained Nibbāna. The non-returner (*anāgāmin*) or one who has attained Nibbāna has burned the fuel of desire (*taṇhā*) that runs the journey between the post-death and the pre-life. Re-becoming as a sentient being involves a process in which *gandhabba* plays an important role. According to the Pali-English Dictionary (Rhys Davids & William, 1921-1925, pp.274-275), *gandhabba* can be said to have three meanings— 1) a being who presides over child conception, 2) a class of celestial beings, and 3) musician. In this context, however, the first two meanings are relevant. For, here the discussion of *gandhabba* is made in the context of rebirth and reproduction. The second meaning, though not directly relevant to the present discussion, is still significant in the sense that *gandhabba*, in some contexts, means a low level of celestial devas who, on this level, are frequently represented in the Canon as infatuated with sexual desire (Thanissaro, 2011). In the first sense, *gandhabba* is needed as

a third partner beyond parents so that conception may take place (Mihita, 2020, p.10; Analayo, 2008, p.95, p.97; Dhammajoti, 2019, p.75; Ryūken, 2014, p.103). The Buddha said that for conception, three things must be present simultaneously: coitus of the parents, the mother in a proper season, and the presence of *gandhabba*.

“Monks, the descent of the embryo occurs with the union of three things. There is the case where there is no union of the mother & father, the mother is not in her season, and a *gandhabba* is not present, nor is there a descent of an embryo. There is the case where there is a union of the mother & father, and the mother is in her season, but a *gandhabba* is not present, nor is there a descent of an embryo. But when there is a union of the mother & father, the mother is in her season, and a *gandhabba* is present, then with this union of three things the descent of the embryo occurs” (Mahātaṇhāsankhāya Sutta, Majjhimā Nikāya, Sutta 38).

*Gandhabba* is a consciousness energy of any being that is about to be born in a certain situation as driven on by the force of kamma (Dhammajoti, 2019, p.75). In this sense, it can be held that Buddhism explains rebirth in terms of consciousness energies. It, however, does not go against the Buddhist principle of momentariness. *Gandhabba* is not a permanent entity; instead, it is an entity or energy that is subject to change. It maintains its continuity through a cause-effect relationship. As *Gnanaseeha* (1964, p.12) stated, mind and mental factors associated with *gandhabba* arise and disappear at the next moment. *Gandhabba* is thus a continuous being as well as changing. This amounts to saying that it is a saṃsāric being in an intermediate state between death and re-becoming. That *gandhabba* is consciousness energy can be inferred from the Buddha’s talk to Ven. Ānanda (Mahānidāna Sutta, Dīgha Nikāya, 15, pp.223-230):

“If consciousness were to not come to the mother’s womb, would mind-and-body develop there? No, Lord.

Or if consciousness, having entered the mother’s womb, were to be deflected, would mind-and-body come to birth in this life? No, Lord.

..... Therefore, Ānanda, just this, namely consciousness, is the root, the cause, the origin, the condition of mind-and-body”.

Since *gandhabba* is present at the time of conception and is a partner

to it, it is obvious that *gandhabba* is a form of consciousness. Now if it is present during conception as a form of consciousness, it should also be evident that it would have to come from somewhere, and hence a re-becoming (*punabbhāva*) (Mihita, 2020, p.2).

Then, mere *gandhabba*'s being a form of consciousness cannot explain the re- becoming of the sentient being of mother-father based. This requires us to take a closer look at some of the Pali texts used in Mahātanḥāsankhāya Sutta (Majjhimā Nikāya, Sutta 38) (English version is given earlier):

*Tiṇṇaṃ kho pana, bhikkhave, sannipātā gabbhassāvakkanti hoti//*  
*//*  
*.....Idha mātā-pitaro ca sanni-patitā honti,//*  
*mātā ca utūni hoti,//*  
*gandhabbo ca paccupaṭṭhito hoti,//*  
*..... evam tiṇṇaṃ sannipātā gabbhassāvakkanti hoti.////*

The term *paccupaṭṭhito* is made up of *pati* (again), *upa* (near), and *ṭhito* (standing). So, the term means ‘there comes to be a hanging around in proximity once again’. This nearness, of course, can only be concerning pro-parents, more specifically pro-mom. Here, I shall not elaborate the celestial realm (or “celestian” in Ven. Mihita’s words (2020, pp.3-8) *gandhabba* might be hanging around. I would rather discuss *gandhabba* in its terrestrial realm (or “terrestrial” in Ven. Mihita’s words (2020, pp.3-8) to get to the Buddhist concept of conception. In the terrestrial realm, *gandhabba* is said to hang around ‘trees’.

“And what, bhikkhus, are the devas of the *gandhabba* order? There are, bhikkhus, devas dwelling in fragrant roots, devas dwelling in fragrant heartwood, devas dwelling in fragrant softwood, devas dwelling in fragrant bark, devas dwelling in fragrant shoots, devas dwelling in fragrant leaves, devas dwelling in fragrant flowers, devas dwelling in fragrant fruits, devas dwelling in fragrant sap, and devas dwelling in fragrant scents. “These, bhikkhus, are called the devas of the *gandhabba* order” (*Gandhabbasamyutta, Samyukta Nikāya 31.1, p.1025*).

Now, what is the connection between fragrance and re-becoming of a sentient being of parents-based? Here understanding the etymological meaning of the word *gandhabba* and hence a structural interpretation of the term *gandhabba* would be handy. Structurally, the word



*gandhabba* is made up of two words, *gandha* and *abba*. *Gandha* means 'smell' or 'odour' or 'fragrance'. Though the meaning of the suffix *abba* seems unclear, we can get to its meaning through the proper understanding of the word *gandha*. *Gandha* literally means the stimulus for the nose organ (*ghāna*). Now to understand the meaning of the term 'abba', let us consider the Sanskrit cognate of the term *gandhabba*, that is, *gandharva*. The suffix 'arva' or 'arv' (in devanāgarī pronunciation) in *gandharva* is a verb meaning to kill or to hurt (Monier-Williams, 1986, p.93). So, *gandharva* would mean smell-killing. Wijesekera (2014, pp.288- 289) in his analysis of a verse of Ṛg Veda said that 'arvat' (the Sanskrit cognate of 'abba'), which is both masculine and feminine, refers to hasting or running and this may be taken to mean the racers' urge to move forward. Taken in its masculine import, it may mean horse and driver of a horse, and in the feminine sense, it may mean mare. Considering the meaning of 'abba' in its root word "arva" as hasting or running, we can say that *gandhabba* is 'chasing after odour or smell' or 'smell-chaser'. This could be the better sense that we can have about the significance of *gandhabba* in the Buddha's characterization. It has also affiliation from the Sinhalese interpretation of the term *gandhabba* (Mihita, 2020, pp.12-13). In this sense, *gandhabba*, as characterized by the Buddha, is not anything physical like fruit or leaves but a non-physical smell. Then, what is this smell that *gandhabba* is chasing after?

### **Gandhabba chasing pro-mom pheromone: gandhabba in the human reproductive system**

The Buddha spoke about the 'mom in season' as one of the conditions of conception. This condition brings the Buddhist observation of conception close to the scientific view regarding the human reproductive hormonal system (Mihita 2020, p.13). It is said that *gandhabba* is chasing a pro-mom pheromone. The term 'pheromone' is derived from the Greek words 'pherein' (to carry) and 'hormone' (to excite). Pheromones are ecto-hormones that are released from the body into the environment where they can trigger specific physiological or behavioural responses in other species of the same kind (Grammer & Leave, 2005). Scientists often debate whether sexual attraction or what we call love is there in the form of chemicals called pheromones (Hadhazy, 2012). The typically 28-day monthly cycle brings in physiological changes to prepare a woman for getting pregnant. During this time, the hormone pheromone is secreted which activates a social response in members

of the same species. The study reports that the highest-intensity smells are found during this period (Goudarzi, 2006). Now, in this context, by *gandha-gandha*, the abbreviation of *gandhassagandha* or smell of the *gandha*, it would mean the smell of pheromones (Mihita, 2020, p.13). And the most convincing account of *gandhabba*'s 'hanging around' would be that *gandhabba* would hang around pro-mom so to make sure of capturing the pheromone- smell the moment it 'acts outside the body' of her. It is to be able to smell out right there the marker pheromone of pro-mom before it fades away. Because fertilization in the mother's uterus begins in 24 hours. Here *gandhabba* has no choice but to hang around not to be late for the three-way party. For, if it is late, the opportunity will be lost. In that case, it may have to opt for the second choice of a pro-mom. It is what is meant by the prefix 'pati' (again). We thus conceive the ultimate meaning of *gandhabba* as the pro-mom-odour-chaser, more accurately, pro-mom-pheromone-chaser. And as per this interpretation, pro-mom is the possibility of terrestrial re-becoming, the smell is its signal, and chasing is the eagerness to hook up with the pro-mom smelling out relinking opportunities. This understanding seems plausible in the context of the canonical verses and the structural interpretation of the word *gandhabba*.

### **Concluding remarks**

In the Buddhist account, a sentient being is a psycho-physical complex. Life continuum is the rolling of consciousness with the inputs of the senses none of which has independent existence without the other. Death is the disentanglement of consciousness and material phenomena. Abhidhamma has given a good account of cognitive process and in that way, it has explained how the life of a sentient being continues. Also, regarding rebirth, its interpretation that after the death consciousness has ceased, a rebirth-linking consciousness of the appropriate kind arises and is established in the subsequent existence makes sense if consciousness is taken as energies. Then this account has created a spatio-temporal chasm between death and rebirth (Nanda, 2019), particularly when it comes to the rebirth of father-mother-based sentient beings. This abyss seems to have been bridged by the concept of *gandhabba* (chasing pro-mom pheromone). For the concept of *gandhabba* in its structural analysis conforms to some extent to the scientific account of the human reproductive hormonal system.

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# From Textual References to Iconographic Representation: The Evolutionary Journey of Bodhisattva Mañjuśrī in the Chinese Buddhist Tradition

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## **Introduction: Issues and Perspectives**

Few of the key characteristic features of Buddhism in and around the seventh and eighth centuries in pre-modern China was its overwhelming engagement with relic and stupa veneration practices, growing inter-personal relations between the ruling house aristocratic elite class members and the Buddhist clergy, emergence of indigenous Chinese schools of Buddhism, following closely the trend in renewed interpretation of Buddhist doctrines against the socio-political reality of China through its amalgamation with *xuanxue* and *mingjiao* philosophical discourses, and finally, and most importantly, the transition of China from a Buddhist peripheral land into a central Buddhist realm.

Since the time of the first few episodes of dissemination of Buddhist teachings in China around the first century, up until the time of its firm consolidation into the foreign soil of China and its spread into the Chinese intellectual and cultural milieu, like one of its very own, around the seventh-eighth century, Buddhism [as a system of thought] and the Buddhist monastic Order [*samgha*] underwent varied and continuous phases of metamorphosis, not just at the doctrinal level, but, also, in the entire process and nature of its institutionalization. The said process was multidimensional, multifaceted, multi-layered, and intricately complex.

The paper here focuses academic attention towards the last phase of this continuous and complex process of metamorphosis, around the late seventh and eighth century, when complete Sinification resulted

in the creation of a recognized Chinese version of Buddhism which could command credibility and recognition at par with two of the other prominent Chinese philosophical systems of thought, namely Confucianism and Daoism, The study here further identifies a strong link of this said Sinification phenomenon of Buddhism with the rise of the Bodhisattva cult in China, and proposes that the latter had served as one of the crucial determinants responsible for consolidating the status of Buddhism on the foreign soil of China. This, therefore, remains the departure point of the research investigation here.

### **Rise of the Bodhisattva Cult in China: Factors and Responses**

During the first few centuries of the first millennium, there were regular inputs on various aspects of Buddhism and Indian culture, permeating into the socio-cultural space of a politically and culturally divided China through both human and non-human agents active along the trans-continental Silk Road. The said transmission involved goods and commodities, ideas and concepts, cultural elements, Buddhist religious paraphernalia and so forth. Between the first and third century C.E., Buddhism in China was rather under the incubation period and during the fourth century was going through the initial formative stage. It was around the fifth and sixth centuries that factors such as the full-scale rendition of complete Vinaya texts into Chinese eventually leading to the institutionalization of the *dharmā*, rise of the relic veneration cult, emergence of Buddhist apologetic thought gradually contributed towards disseminating Buddhism into the core societal structure of premodern China. But during these centuries in the context of the Buddhist realm (*maṇḍala*), India was still the fountain head of the *dharmā*, while China was a mere peripheral region.

It was not until the eighth century that China gradually began to emerge as the leading Buddhist space in the whole of Asia, being revered for disseminating the true essence of the Buddhist teachings and engaging in the in-depth study of authentic Buddhist texts, most of which in their original Classical Sanskrit or middle Indic language versions had already been lost.

The study here argues that this transformation of China, from a borderland frontier zone into a legitimate realm of Buddhism came about through both spontaneous and conscious efforts put forth by various stakeholders of Buddhism, including but not confined to the Buddhist

clergy, pre-modern China's elite class societal members and China's ruling house around the seventh and eighth centuries. Proceeding from the argument then, the research investigation here identifies one of the key factors instrumental in the process of transforming China into a central Buddhist realm to be the well-thought-of and skilfully designed propaganda strategy adopted by both Chinese and non-Chinese Buddhist monastic members, wherein they prophesized the emergence of various sacred sites within China's mainland as the abode of worthy bodhisattvas and Buddhist divinities [Kṣitigarbha, Avalokiteśvara, Mañjuśrī and Samantabhadra]. The Chinese Buddhist clergy propagated the presence of deceased Śākyamuṇi, the Bodhisattva Mañjuśrī and the future Buddha Maitreya right into the heartland of China, which in turn shifted the balance of Buddhist significance into China's favour. Buddhism around eighth century had already started to lose ground in the land of its birth, India, and this seemed to be an opportune moment for the Chinese Buddhist clergy to project China as the new emerging Buddhist realm in the whole of Asia.

With this, then, as the central point of reference, the study here explores the historical evolutionary journey of one of the most prominent of the bodhisattvas in Chinese tradition, Bodhisattva Mañjuśrī and attempts to underline the consequences that the popularity of this cult created in the process.

### **Origins of Bodhisattva Mañjuśrī in Chinese Buddhist Sūtras**

Mañjuśrī in Mahāyāna Buddhism is the bodhisattva of the tenth *bhūmi*. He is also regarded as a supernatural manifestation of the Buddha, both of the past and present. He has been the subject matter of a vast corpus of [developed] *Vaipulya Mahāyāna Sūtras*, a set of *sūtras* which had been composed and expounded upon for the time period between the second and twelfth century<sup>1</sup>.

The textual origin of Mañjuśrī, as a bodhisattva or a Buddhist deity is rather obscure in the Chinese Buddhist tradition. The corpus of Buddhist literature which is often relied upon as authentic sources of information to unravel the question of how, when and where Mañjuśrī, as one of the major Bodhisattvas of Mahāyāna Buddhism gained importance, are rather fragmentary in nature. The Indian and Central Asian context against which the predominance of Mañjuśrī could be

<sup>1</sup>Erik Zürcher. (1960). *Revue Bibliographique de Sinologie*, Vol. 6, EHESS, p. 279-280.

studied is also rather vague, due to the absence of historical Buddhist or secular sources on the said area of investigation. The written records of Chinese Buddhist pilgrims sojourning through Central Asia, India and southeast Asia do offer some faint outlines, but these again fail to be corroborated by adequate iconographic evidences. Still with some amount of optimism, Buddhologists claim that the evolutionary journey of the cult of Mañjuśrī in China could be gleaned out of the Buddhist documents preserved in the Taishō edition of the Chinese Buddhist Tripiṭaka.

Among the popular Buddhist Sūtras, it was the *Vimalakīrti Nirdeśa Sūtra* (*Weimo jie suo shuo jing* 维摩诘所说经, T. 475) wherein the role of Bodhisattva Mañjuśrī was first portrayed. The text was compiled not later than the first century C.E. The said *Sūtra* was translated around the first half of the third century and gained immediate popularity among the Chinese Buddhist lay devotees<sup>2</sup>. In the first part of the text, Mañjuśrī emerges as the only competent Bodhisattva among all other prominent buddhas, bodhisattvas and disciples of Buddha who was nominated by Buddha himself to visit the lay devotee Vimalakīrti and inquire about his illness. In the latter half of the text, in the role of an interlocutor, Mañjuśrī prompts Vimalakīrti to expound the major teachings of the Mahāyāna tradition. While the prime objective of the text was to propagate the fundamental themes of Mahāyāna teachings, it was equally instrumental in popularizing the image of Mañjuśrī.

Chinese Buddhist Sūtras bearing the name of Mañjuśrī in their titles and their depiction of the said bodhisattva playing a prominent role, emerge since the time of the second and third century. The *Lotus Sūtra* [*Saddharmapuṇḍarika Sūtra*], regarded as one of the most influential Mahāyāna Sūtras in China and known by the title, *Miaofa Lianhua Jing* 妙法蓮華經 portrays Mañjuśrī as one of the most benevolent and learned beings. In fact, Mañjuśrī's depiction here is as a bodhisattva more knowledgeable than even the future Buddha. As a bodhisattva, Mañjuśrī is endowed with supernatural power to protect all sentient beings. He is also perceived as a Saviour of all people who are destined for the purgatory and a skilled converter of sentient beings to the teachings of the Buddha. Bodhisattva Mañjuśrī's initial introduction to the Chinese audience was made possible through the first translation

<sup>2</sup>Michelle C. Wang. (2016). The Thousand-Armed Mañjuśrī at Dunhuang and Paired Images in Buddhist Visual Culture in Archives of Asian Art, Vol.66, No. 1, 82-83.



of the *Sūraṅgamasamādhī Sūtra* [*Shoulengyan Jing* 首楞嚴經] by the Scythian monk-scholar, Lokakṣema [Zhi Loujiachen 支婁迦讖] around the latter half of the second century which is now lost. Parallely, the translation of the *Vimalakīrtinirdeśa Sūtra* (*Weimojie Suoshuo Jing* 維摩詰所說經) was presented to the Chinese audience by Yan Fotiao also around the same time period, which is also not extant now. However, it was the *Mahāparinirvāṇa Sūtra* (*Da Banniepan Jing* 大般涅槃經) in Chinese rendition [T.463], also known by the title, *Mañjuśrī Parinirvāṇa Sūtra* attributed to the fourth century lay Buddhist, Nie Daozhen 聶道真 which propagated the presence of Bodhisattva Mañjuśrī<sup>3</sup>. Other relevant Chinese Buddhist translated sources where Mañjuśrī features prominently include the *Mañjuśrībuddhakṣetraguṇa Vyūha Sūtra* (T. 318) by Dharmarakṣa.

As part of her compilation task of a list of Sūtras translated into Chinese between the late Han dynasty (25-220 C.E.) and the twelfth century (1127 C.E.), Marcelle Lalou observed that before the time line of 557 C.E., there were seventeen Sūtras in circulation whose titles contained the name Mañjuśrī, while only two of the titles were such, that mentioned Avalokiteśvara. However, after 557 C.E., there was a significant increase in the Sūtra titles that bore the name Avalokiteśvara, while Mañjuśrī continued to remain in the lead<sup>4</sup>.

### **Iconographic Representation of Bodhisattva Mañjuśrī: From a Young Prince to a Thousand-Armed Deity**

The iconographic representation of Bodhisattva Mañjuśrī at various sites across India, a phenomenon which perhaps would help ascertain the significance of his presence in the Indian Buddhist tradition, appears deficient. Benoytosh Bhattacharya reports that no image of Mañjuśrī has been discovered at Gandhāra or Mathurā. Lamotte in his study on the subject also rules out the possibility of his presence at Amarāvati and Nagarjunakondā<sup>5</sup>, while David Snellgrove argues that throughout the Indian subcontinent there is hardly any identifiable image of Mañjuśrī. Digressing from the above-stated observations, Paul Williams suggests

<sup>3</sup>Tansen Sen. (2004). *Buddhism, Diplomacy and Trade, The Realignment of Sino-Indian Relations, 600-1400*, Honolulu: University of Hawaii Press, 76. Also see, Étienne Lamotte. (1960). “Mañjuśrī” in T’oung Pao, 48, 1-3.

<sup>4</sup>Tansen Sen refers to the following work of Marcelle Lalou. (1930) in *Iconographie des étoffes peintes (paṭa) dans le Mañjuśrīmūlakalpa*. Paris: Paul Geuthner.

<sup>5</sup>Benoytosh Bhattacharya. (1958). *The Indian Buddhist Iconography*. Calcutta.

that the iconographic representation of Bodhisattva Mañjuśrī was a later day phenomenon<sup>6</sup> and thus reasons out the paucity of excavated images of Mañjuśrī in and around the Indian subcontinent.

Investigation of the extant travel narratives of some of the most distinguished Chinese pilgrim-monk-scholars have so far offered valuable evidence to several such complex issues. With regard to the dilemma as to whether Bodhisattva Mañjuśrī ever dominated the Indian Buddhist tradition like the historical Buddha, other bodhisattvas or divinities, Xuanzang 玄奘, the seventh century Chinese Buddhist pilgrim-scholar in his travelogue untwines the knot to some extent. In the said travel narrative, titled, *Da Tang Xiyu Ji* 大唐西域記, Xuanzang portrays Buddhist sites which he had set foot upon along with the popular legends associated with the same. There, he recalls having witnessed the images of Maitreya and Avalokiteśvara. Tārā has been mentioned by him on two occasions while there is only a one-time cursory mention about Mañjuśrī in relation to a shrine dedicated to him at Mathurā. Iconographic evidences surviving till date reveal that the depiction of Mañjuśrī through figures and figurines in India date from a later period in time in history, for instance, Mañjuśrī is found depicted at Ellora (7<sup>th</sup>-10<sup>th</sup> century C.E.) along with Tārā, Avalokiteśvara, Maitreya and Sarasvatī (cave no. 10) as well as in the monastic ruins of Ratnagiri in Orissa (6<sup>th</sup>-12<sup>th</sup> century C.E.).

Snellgrove justifies the absence of references to images of Mañjuśrī and other bodhisattvas in Xuanzang's travel diary by arguing that iconographic differentiation of Buddha and the bodhisattvas occurred much later in time, and therefore it might have been difficult to identify any such portrayal of Mañjuśrī in distinction to the others<sup>7</sup>. As substantiated by iconographic evidences, Mañjuśrī in the Indian subcontinent has always been depicted here in standard human form as a young prince.

Much in contrast to the Indian context, the visual presence of Bodhisattva Mañjuśrī woven into the Central Asian cultural matrix is far more extensive and complex. Excavations around the Dunhuang (敦煌) region in Gansu Province (甘肅) led to the discovery of five

<sup>6</sup>Anandajyoti (Anthony Tribe). (1994). "Mañjuśrī: Origins, Role and Significance" (Part III) in *The Western Buddhist Review*, 24-26.

<sup>7</sup>David Snellgrove. (1987). *Indo-Tibetan Buddhism: Indian Buddhists and their Tibetan Successors*. London and Boston.

hundred cave shrines with Buddhist mural paintings on their walls. These paintings are supplemented with an additional presence of fifty thousand manuscripts and portable paintings housed in what is known as the Mogao cave shrines (*mogao shiku* 莫高石窟), especially in cave no. 17. But the significance of these mural paintings lies in the fact that they depict Mañjuśrī here as a thousand-armed deity, a distinct deviation from the formerly known human representation of his as a young prince within the Indian cultural sphere. Mañjuśrī, one of the most prominent Bodhisattvas of the Buddhist pantheon has been featured here in these Mogao cave shrines, which arguably date between Tang (618-907 C.E.) and Song times (960-1279 C.E.), as a deity with a thousand arms and thousand begging bowls, referred to as the popular *Qian Bi Qian Bo Wenshushili Pusa* (千臂千鉢曼殊室利菩薩) in pairing with the Thousand Armed-Thousand Eyed Bodhisattva Avalokiteśvara (*Qian Shou Qian Yan Guan Shi Yin Pusa* 千手千眼觀世音菩薩)<sup>8</sup>.

The unusual pairing of Bodhisattva Mañjuśrī with Bodhisattva Avalokiteśvara and the striking similarity between the two in almost a large number of visual representations at the Mogao cave shrines at Dunhuang have left Buddhologists baffled for long. They question as to whether there have been precedents of such visual representation at Chang'an as well. Lü Jianfu suggests that the portrayal of Mañjuśrī on the north wall of the Mogao cave represents his abode to the north at the site of Mount Wutai shan, while the depiction of Avalokiteśvara on the southern wall of the cavern portrays the latter's abode to the south at the site of Mount Putuoshan<sup>9</sup>. On the other hand, Lai Pengju's proposition that both Mañjuśrī and Avalokiteśvara share their associations with Vairocana Buddha (Piluzhenna Fo 毘盧遮那佛) justifies their paired presence at Dunhuang<sup>10</sup>. Further, in the opinion of Michelle C. Wang, the pairing of the said bodhisattvas point towards a seemingly possible conceptual overlap between the cults of Mañjuśrī and that of Avalokiteśvara, wherein their respective roles have converged into one that emanates their joint portrayal as saviour deities with utmost benevolence for all sentient beings, and also responsible

<sup>8</sup>Michelle C. Wang. (2016). The Thousand-Armed Mañjuśrī at Dunhuang and Paired Images in Buddhist Visual Culture in Archives of Asian Art, Vol.66, No. 1, 85.

<sup>9</sup>Please see Lü Jianfu. (1994). "Qianbo Wenshu de chansheng jiqi yingxiang" 千鉢文殊的产生极其影响, *Wutaishan yanjiu* 五台山研究, 7,10.

<sup>10</sup>Lai Pengju. (2009). *Dunhuang shiku zaixiang sixiang yanjiu* 敦煌石窟造像思想研究. Beijing: Wenwu chubanshe, 274.

for the corporeal transformation. It is interesting to note that although in the mid seventh century Tang paintings, the figure of Bodhisattva Mañjuśrī appears with a thousand arms emerging out of his body like a thousand fans with begging bowls supported by each of those hands and miniature figures of Śākyamuni Buddha emerging out of each of those bowls, the coupling of Mañjuśrī with Avalokiteśvara has hitherto never appeared in China. The Dunhuang images of Mañjuśrī then are again uniquely distinctive from both their Indian and Chinese versions.

Again, in more than seventy-four mural paintings at the Dunhuang cave shrines, mostly dating from the Sui dynasty (581-618 C.E.) onwards, the images of Mañjuśrī and Vimalakīrti appear depicting the scene of their mutual engagement in extensive dialogue based upon the textual narrative of the *Vimalakīrtinirdeśa Sūtra*. In Mogao cave no. 20, they are represented as facing each other in a three-quarter profile surrounded by a group of member attendants.

In another set of one hundred and nine Mogao cave shrines dating from the early Tang period (618-907 C.E.), Mañjuśrī is seen paired up with Samantabhadra (Puxian pusa 普賢菩薩), a bodhisattva associated with universal good, portrayed together inside the doorway to the cave shrine. Much like the pairing of Mañjuśrī with Vimalakīrti, Mañjuśrī and Samantabhadra figures are arranged here in a three-quarter profile. In these iconographic representations, Mañjuśrī occupies a lotus pedestal seat atop a lion, while, Samantabhadra positions himself on an elephant. They are portrayed as being surrounded by musicians, bodhisattvas and heavenly kings. This association of Mañjuśrī and Samantabhadra draws reference from the *Gaṇḍavyūha* chapter (section) 入法界品 of the *Avatamsaka Sūtra* (*Hua yan jing* 華嚴經), where it features the first and final mentors visited upon by the boy pilgrim, Sudhana (Shancai tongzi 善財童子). The initial encounter between Sudhana and Mañjuśrī occurs when the young boy Sudhana patiently and with utmost reverence listens to Mañjuśrī's sermon on the attainment of Buddhahood. With his mind focused upon following the bodhisattva path, young Sudhana in accordance with Mañjuśrī's advice set out in quest for other teachers. As per the textual source, he makes a final return to meet Mañjuśrī before his visit to the last of the fifty-three spiritual mentors, Samantabhadra. This detailed narrative is captured in the paintings of Mañjuśrī and Samantabhadra in the Mogao cave shrines of Dunhuang. The image of the lion seated Mañjuśrī Bodhisattva is believed to be the so-called

true presence (*zhen rong* 真容) image of the deity, with its origin on Mount Wutai in the Shanxi Province of China. It is unfortunate that the iconographic representation of Mañjuśrī as depicted in the mural paintings of Dunhuang grottoes could not be further validated due to the absence of Buddhist manuscripts on bodhisattva cult in general and Bodhisattva Mañjuśrī in particular among the Dunhuang Collection of excavated Buddhist texts.

The visual representation of Mañjuśrī appears in great detail in the Buddhist Sūtra, titled, *Da cheng yujia jingang xinghai manshushili qianbi qianbo dajiao wang jing* 大乘瑜伽金剛性海曼殊室利千臂千鉢教王經 (Sūtra of the Thousand-Armed Mañjuśrī) translated by Amoghavajra (Bukong jingang 705-774 C.E.) and his Silla disciple, Hyechu (Huichao, active around the 8<sup>th</sup> century). The beginning passage of the Sūtra of the Thousand-Armed Mañjuśrī marks a reference to the emergence of Mañjuśrī in the following words<sup>11</sup>:

“In the middle of the Ocean of *Dharmadhātu* nature of Vairocana Tathāgata, there is the secret *vajrabodhi* lotus pedestal stored. There in the world ocean, there is the Great Holy One, Mañjuśrī Bodhisattva. His body appears golden and from his body emanates a thousand arms and a thousand begging bowls. From each of these thousand begging bowls appear a thousand Śākyamuni Buddhas. The Śākyamuni Buddhas further manifest ten trillion Śākyamuni Buddhas...”

The thousand-armed Mañjuśrī has been associated with the conventional depiction of him as the bodhisattva of meditation and perfect wisdom, endowed with the ability to arouse *bodhicitta* (*putixin* 菩提心) or the thought of awakening in all sentient beings. Chinese historical records and popular legends mention a certain sculptor, An Sheng 安生 by name, belonging to the Jingyun 景雲 era (710-711 C.E.) of the Tang dynasty to have been delegated the task of sculpting an image of Mañjuśrī. The request was reportedly handed down from the monk Fa Yu of the Da Huayan monastery (Da Huayan Si 大華嚴寺). An Sheng initially was hesitant to produce an icon of Mañjuśrī without being able to view the true presence of the bodhisattva. However, since his dedication was profound and intense, once he carried out proper supplication, An Sheng was actually able to observe a vision of Mañjuśrī

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<sup>11</sup>*The Hye-Cho Diary: Memoir of the Pilgrimage to the Five Regions of India.* (1984). Berkeley, CA: Asian Humanities Press; Seoul: Po Chin Chai, Ltd., 16.

seated on a lion and, could thus, successfully complete the sculpture.

### **Sacred Space in Chinese Buddhist Discourse: Emergence of Mount Wutai Shan as the Abode of Bodhisattva Mañjuśrī**

The spread of Buddhism as a trans-cultural religion in Asia, in the opinion of Jinhua Chen, involved a protracted and complex process in which numerous sacred sites were created and recreated in different cultural settings. A popular narrative that rendered sense into the successful process of penetration of Buddhism into all levels of society in Asia, was the one which engaged in the propagation of the idea of reproduction of ancient Buddhist sites of India in other parts of the world. Such reproduction was not just a case of transplantation, but involved several rounds of complex cultural interventions<sup>12</sup>.

The Chinese Buddhist discourse on the identification of sacred spaces and associating them with either the proposed or prophesied presence of historical Śākyamuni or any of the prominent bodhisattvas or deities or other spiritual beings was a strategic device supplanted by the miraculous discovery of Buddhist relics that helped legitimize China's credible status within the landscape of Buddhism. This was also a mechanism through which the temporal and spatial gap between the past and future presence of Buddha or the bodhisattvas could be addressed. Mount Wutai in Shanxi Province with its mountainous landscape, Buddhist legends and hearsays, apparitions of the residing Bodhisattva, the monastic community in the mountain retreat, Buddhist architecture and hagiographic accounts dating from 680 C.E., has remained a prominent Buddhist site of Chinese Buddhism over a period of two millennia.

The phenomenon of creation of such sacred Buddhist realm in the context of the history of Buddhism has already had its precedents in north China, as has been substantiated by the excavated sites and cave temples of Yungang, Longmen, and imperial monasteries like the Yongning imperial monastery in the ancient capital city of Luoyang. Wei-Cheng Lin proposed that the narrative of sacred geography woven around the physical landscape of Mount Wutai actually progressed along the following stages; first, which was related to the vision of

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<sup>12</sup>Jinhua Chen. (2005). "Images, Legends, Politics, and the Origin of the Great Xiangguo Monastery in Kaifeng: A Case-Study of the Formation and Transformation of Buddhist Sacred Sites in Medieval China", *Journal of the American Oriental Society*, 353-354.

the mountain and the founding of the first major monastery there, the Dafu Lingjiu monastery, later called the Huayan monastery, second, which was concerned with the evolved status of Mount Wutai under the imperial patronage of Tang Empress Wu Zetian, and, the third, and the most important being the identification of this site by the Vajrayāna Buddhist master, Amoghavajra (705-774 C.E.) as a sacred ritual field (*bodhimaṇḍa*), which culminated in the creation of Bodhisattva Mañjuśrī's presence there and the depiction of the same in the mural paintings of the Mogao cave grottoes of Dunhuang.<sup>13</sup>

The cult of Mañjuśrī emerged around the time period when miraculous discovery of Buddhist relics almost became a regular occurrence in late fifth century in China. In fact, since about the end of the fourth century onwards, the cult of Mañjuśrī was located on Mount Wutai where it replaced the former Daoist cult. The supposed association of Mount Wutai with the prophesied abode of Bodhisattva Mañjuśrī was finally consolidated between 417-477 C.E. by virtue of the founding of the first Buddhist monastery there. Raoul Birnbaum suggests that Wutai shan was the first such mountain in China to have been designated as a sacred space in the Chinese Buddhist discourse, and had its association with a Buddha or a Bodhisattva legitimized. This, according to Birnbaum, therefore, signified an important step in the development of a distinctively Chinese form of Buddhism<sup>14</sup>.

The cult of Mañjuśrī at Mount Wutai shan, the holy abode of the Bodhisattva of perfect wisdom emerged around a set of textual sources which recorded anecdotes related to extensive discussion on his miraculous appearances there. The *Taishō Tripitaka* preserves three distinct chronicles related to legends that associate Mañjuśrī with his mountain abode. Furthermore, the *Taishō* Buddhist Canon also contains 'Notes on the Tradition of the *Avatamsaka Sūtra*' by Fazang which throws light upon the Mañjuśrī cult by recording some of those miracles and legendary accounts. In the Japanese Buddhist tradition, the memoir of Japanese monk Ennin who made a pilgrimage to Mount Wutai shan in 840 C.E. also mentions certain supernatural incidents related to the

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<sup>13</sup>Wei-Cheng Lin. (2014). *Building a Sacred Mountain-The Buddhist Architecture of China's Mount Wutai*. Seattle and London: University of Washington Press.

<sup>14</sup>Raoul Birnbaum. (1983). "Studies on the Mysteries of Mañjuśrī: A group of East Asian maṇḍalas and their traditional symbolism" in *Society for the Study of Chinese religions*, Monograph, No.2, 10.

appearance of Mañjuśrī Bodhisattva around the realm of Mount Wutai shan. In one of those accounts, Mañjuśrī is recorded as taking a number of forms; sometimes he appears as a beggar, a child or an old man, and sometimes as a glowing cloud or a globe of shining light. On Wutai shan, Ennin also had the vision of monastic establishments and shrines, including a famous image Mañjuśrī at the site of the monastery, Da Huayan. The narrative of Ennin about Wutai Shan and his vision of Mañjuśrī runs as follows;

“The figure of Mañjuśrī mounting on a lion fills the fine bay hall. The lion is supernatural in appearance. Its body is majestic. It seems to be walking and vapours emit from its mouth. We set our eyes upon it for quite some time and it appeared as if it was also moving.”

The second such story of miracle associated with Mañjuśrī has been narrated by the Kashmiri monk, Buddhapālita. Once when he visited Wutaishan in 676 C.E., hoping to catch a vision of Mañjuśrī, he prostrated himself on the ground and earnestly requested to have one glimpse of the Bodhisattva. Upon rising from the ground, Buddhapālita saw an old man approaching him who enquired whether Buddhapālita had brought with him the *Buddhoṣṇīṣa-vijayā-dhāraṇī*, the fundamental text that could help to eradicate all evils committed by the Buddhist monks of China. When Buddhapālita expressed his remorse for not having carried the *dhāraṇī* with him, the old man asked him to return to India and bring back the text with him if he still desired to see Mañjuśrī. Buddhapālita acted as per the instruction of the old man. Upon his second visit to Mount Wutai shan along with the *dhāraṇī* text this time in 689 C.E., he met Mañjuśrī again in the form of that same old man who now showed him around the mountain and shared its secrets with him<sup>15</sup>.

The third such miraculous legend recorded in the Wutai shan chronicles of the *Taishō Edition* narrates the experiences of a Chan Buddhist monk, Daoyi who arrived at Wutai shan in 736 C.E. Residing at a monastery named Qinglingsi, Dharmarāja Daoyi attributed his entire life’s monastic tendencies and inclination to the protective forces of the Bodhisattva. Lost in his thoughts, Daoyi suddenly noticed in front of him an elderly man riding a white elephant. The elderly monk

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<sup>15</sup>The Preface to the *Sūtra of the Revered and Victorious Dhāraṇī of the Uṣṇīṣa (Foding zunsheng tuoluoni jing 佛頂尊勝陀羅尼經)*.



seemed to be aware of the origins of monk Daoyi. After expounding the numinous nature of the mountain precincts, the old man suggested that Daoyi return the following day to gain a vision of Mañjuśrī. By the time Daoyi thanked him and prepared to leave, the white elephant along with the elderly man mounted upon it, all vanished like the wind, what remained was only a light fragrance in the air. The following day, close to dawn, when monk Daoyi, braving the icy cold winds, was once again climbing the western peak of Mount Wutai, he again had a vision of various objects, like a glowing light and an unusual stūpa. As monk Daoyi proceeded further on, he was once again urged to continue walking by the same old monk riding the white elephant. In the middle of a wild terrain, he spotted an assembly of monks eating at a place of worship. He further continued walking, focusing his mind intently upon having one vision of Mañjuśrī. A few paces further on from that point, he saw a young boy about thirteen or fourteen years of age who identified himself as ‘Perceived Unity’. He accompanied monk Daoyi to the Golden Pavilion Monastery. Walking up to about two hundred paces to the northeast, they both crossed a golden bridge and then came up to a point where every section of the monastery pavilion building was made up of gold. Daoyi here once again encountered the old monk riding the white elephant. At this point, Daoyi realized that the old monk was none other than Bodhisattva Mañjuśrī himself.

Revered as the bodhisattva of meditation and perfect wisdom, Mañjuśrī has been arguably affiliated with the term, Pañcaśikha on several occasions. He has been associated with the celestial musician [Gandharva], Pañcaśikha. Then, emerging out of the literal meaning of the term, Pañcaśikha, referring to ‘Five Peaks’ or ‘five-crested mountain’, this alternate name came to indicate Bodhisattva Mañjuśrī. Finally, as per the *Mañjuśrī Parinirvāṇa Sūtra* (*Wenshushili banniepan jing* 佛□文殊師利般涅槃經, T.463), Mañjuśrī came to be associated with the Gandhamādana Parvat (the mountain that intoxicates with its perfume) one of a chain of five mountain peaks located in the western Himalayas.

In the *Mahāparinirvāṇa Sūtra*, Mañjuśrī is prophesied to appear on the snow-clad mountain [Chn. Xueshan, Skt. Himavat] about four hundred and fifty years after the nirvāṇa of the Buddha. It is also stated in the text that after his own nirvāṇa, the remains of Mañjuśrī would be found at the Diamond Peak [vajrakūṭa] in the Fragrant Mountain [Chn.

Xiangshan, Skt. Gandhamādana]. Although, the snow-clad fragrant mountains were originally thought to be part of the Himalayan range, the Chinese clergy deliberately interpreted the prophesy to suggest the Chinese mountain, Wutai Shan. Based upon created analogies between the structure, nature and feature of the mountains mentioned in the *Mahāparinirvāṇa Sūtra* prophesy and the actual Wutai shan mountain site, the Chinese clergy and their south Asian collaborators substantiated their claims<sup>16</sup>. Furthermore, the perennial snow-covered Wutai Mountain perfectly fitted with the description of the all-year-round snow-clad mountain of Gandhamādana. The five terrace peaks of Mt. Wutai with a lake located at its centre corresponded to the description of the five peaks of the mystical mountain, Gandhamādana, surrounding the Lake Anavatapa at the centre. Therefore, these references, in later times, justified the designation of Mt. Wutai Shan [mountain of five peaks] located in the Shaanxi province as the abode of the Bodhisattva Mañjuśrī.

Buddhist clergy strategically employed the canonical representation of Mañjuśrī as the Bodhisattva deity atop Mt. Wutai Shan in Buddhahadra's compilation of the *Dafangguang Fo Huayan Jing (Avatamsaka Sutrā, T. 278)*. The *Avatamsaka Sūtra*, parts of which were written in Central Asia notes that there is a place in the northeast where bodhisattvas' dwell. It is called the Clear and Cold Mountain. In the past, various bodhisattvas would often dwell in this mountain while later it was specifically designated to Bodhisattva Mañjuśrī. The Clear and Cold Mountain (Qingliang shan 清涼山) was an alternate name for Mt. Wutai shan. Lamotte observed that perhaps it was Buddhahadra and his clerical colleagues who while translating the text had interpreted the reference to the Clear and Cold Mountain. Thus, argues Tansen Sen, that by skilfully manipulating Buddhist texts and adding Indic paraphernalia to the mountain, the Chinese Buddhist clergy had successfully transformed Mount Wutai into a sacred Buddhist realm.<sup>17</sup> The mountain resembled the Gṛdhra-kūṭa mountain which has all along been portrayed in Buddhist literature as one of the sacred sites where Śākyamuni Buddha disseminated the teachings of the *dharma*. In order to validate the credibility of Mount Wutai shan as one of the emerging

<sup>16</sup>See Mary Anne Cartelli. (1999). "The Poetry of Mount Wutai: Chinese Buddhist Verses from Dunhuang". (PhD. Diss., Columbia University, 40-46.

<sup>17</sup>Tansen Sen. (2004), 79.

realms of Buddhist divinities, a Brahmanical Indic connection was even proposed, suggesting that the Wutai cave shrine housed Nārāyana, the Buddhicized Brahmanical God, Viṣṇu and that it was covered by an aroma of Indian incense<sup>18</sup>.

### **Few Critical Observations and Concluding Remarks**

While deriving at an almost accurate understanding of the term “cult” in relation to Bodhisattva Mañjuśrī, Anthony Tribe rightly points out that although in contemporary parlance, the term “cult” might perhaps bear a negative connotation, but in its use in association with the Chinese Buddhist tradition here, it refers to, in simplistic terms, devotion to any particular person or object, marked by a substantial following towards the same at any given place or time<sup>19</sup>. From the fragmentary nature of the sources at hand, it might be difficult to conclusively ascertain the exact time line of the development of the Mañjuśrī cult in China, but it certainly took shape over a period of time from the fifth until the eighth century with both the active and passive, conscious and spontaneous efforts of the Chinese Buddhist clergy in their desperate struggle to reframe the status of China within the broader legitimate landscape of Buddhist ownership rights. The influence which the Mañjuśrī cult exerted upon the complex process of maturation of Buddhism against the indigenous political, social and cultural backdrop of China was profound and manifold.

The first such impact was discernible in the fast-changing status of China, through its transformation from a former Buddhist borderland into an emerging legitimate Buddhist realm in its own rights, no longer subservient in Buddhist significance to the fountain head of the dharma, India. This soon altered the direction of movement of monks and pilgrims, relics and Buddhist paraphernalia towards China from the other parts of Asia, including India, Japan, Korea and South Asia. With the growing popularity of the Buddhist lore designating Mount Wutai as the abode of the present Bodhisattva Mañjuśrī, eighth century China was more Buddhist, than Confucian or Daoist, suggesting that Buddhism had been able to successfully cast away its foreign/non-Chinese identity, and become one with the other indigenous systems of thought. The Buddhist clergy from the fifth and sixth century onwards

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<sup>18</sup>Tansen Sen (2004), 78-79.

<sup>19</sup>Anthony Tribe, 40, n.2.

had already interpolated many of the later editions of translations of Buddhist Sūtras, which in turn helped to justify and corroborate the claims of Mount Wutai as the authentic and prophesied sacred site of the present-day residing Bodhisattva Mañjuśrī.

The second crucial impact was observable in the tactical manner in which the Chinese imperial house from the eighth century, Tang period, began to utilize the “bodhisattva cult” discourse in legitimizing their own rule over the people. This observation holds true especially in case of Tang Empress Wu Zetian (624-705 C.E.) who by strict manipulation of certain individual Chinese Buddhist monks, namely Bodhiruci, Huaiyi and Yijing could declare herself as an ideal *cakravartin* ruler, endowed by the Buddhist prophecy to rule over the then established Buddhist realm of China.

The third such impact could be traced to the growing patronage and financial favour that Chinese Buddhist monastic institutions began to gain at the hands of the Chinese ruling bureaucracy. The individual inclination of the Tang monk-scholar Amoghavajra towards propagating the cult of Mañjuśrī resulted in the construction of the Mañjuśrī cloister in every monastery in the empire in response to an official edict issued by Emperor Daizong of the Dali reign period (772 C.E.) of the Tang dynasty.

As an after effect of each of these above mentioned trends and tendencies, China could actually respond to the predicaments about the gradual decadence of Buddhism and eventual rise of Brahmanism in India, so that it could now be the sole claimant of being the real Buddhist centre. Further to this, the Chinese clergy began to get involved in large scale translation of Indian Buddhist Sūtras at an institutional level where translation bureaus were set up under the guidance of Chinese emperors, several of the indigenous Chinese schools of Buddhism emerged around this time and in the centuries that followed, Buddhist elements began to seep into the intellectual discourse of Confucianism and Daoism, resulting in the dawning of Neo-Confucianism and Neo-Daoism.

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# Exposition of Kinds of Perception in the Tradition of Diñnāga and Dharmakīrti

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The Buddhist philosopher Diñnāga gives the etymological explanation of the term *pratyakṣa* (perception) which is found in his *Nyāyamukha* as under: “*pratyakṣa* is so named because it occurs in close connection with (*prati*) each sense faculty (*akṣa*).”<sup>1</sup> The definition offered by the master logician Diñnāga. In his *Pramāṇasamuccaya* Diñnāga presents the definition of perception in this way- “Perception is which is free from conceptual construction that the association of name, class, character, etc.”<sup>2</sup> This single adjective has been deemed sufficient to exclude inference, which is invariably associated with ideal constructions (*kalpanā*). It is also competent to exclude errors and illusions (*bhrama*) from the category of perception, as errors and illusions are never in harmony with facts though they may be free from ideal elements. Perception, however, being a species of authentic knowledge presupposes as a necessary condition this harmony of fact with knowledge and as illusions do not admit of verification, which is the only test of this harmony, there is no possibility of confusing them with valid knowledge, much less with perception which is only a subdivision of the same. So we see that the definition of *pratyakṣa*, as propounded by Diñnāga, is self-contained and self-sufficient.<sup>3</sup>

Perception, according to the Buddhists, is of four types, namely, sense perception (*indriya-pratyakṣa*), mental perception (*mānasa-pratyakṣa*), self-consciousness (*svasamvedana*) and yogic apprehension (*yogijñāna*).<sup>4</sup> These four types of perception are to be mentioned in the order as stated. Durveka Miśra has offered a justification for maintaining

<sup>1</sup>*Aksam akṣa prati vartata iti pratyakṣam*, (cite in Hattori, M., *Diñnāga, on perception*, P.77),

<sup>2</sup>*Pratyakṣam Kalpanā podham namajatyadyāsamyutam* I - PS, verse 3.

<sup>3</sup>Mookerjee, Satkari., *The Buddhist Philosophy of Universal Flux*, p.275.

<sup>4</sup>Bhatt, S. R., and Mehrotra, *A Buddhist Epistemology*, p.43. Vanbijlert, V., *Epistemology and Spiritual Authority*, p. 59.

this sequence. Since sense-perception is a part of all our activities it is stated first in the list. Mental perception is stated second in the order because this mental perception originates by depending on sense-perception. Self-cognition is stated after it because it is apprehensible in itself and its existence can be determined with certainty. As the apprehension of the omniscient person occurs as a whole and it is the ultimate goal of human beings, it is started last in the order. That is, there is a gradation towards certainty among the four varieties of perception. Hence, there is a definite reason for presenting the varieties of perception in such an order and it is not a matter of whims.<sup>5</sup> A disciple of Dinnāga, four kinds of perception are described as follow: “There are roughly four types of [perception] that are devoid of conceptual construction: (1) five consciousness, (2) the mental [consciousness] that accompanies the five [consciousness], (3) self- cognition, (4) the yogic (intuition).”

According to some, the sense itself is to be viewed as the agent (kartṛ) of perception. The first variety is mentioned to discard such a view. Perception as the instrument of valid cognition also is knowledge that is produced by the sense, and not the sense itself. Other find fault with the mental perception. The second variety is mentioned to refute such objections. There are others who do not admit that consciousness (citta) and mental phenomena are self-cognised. The third variety is mentioned to discard such a view. Some others do not admit the possibility of the knowledge of the yogin. The fourth type of perception is mentioned to discard such a view.<sup>6</sup>

### **Sense perception (*indriya-pratyakṣa*)**

The first type of perception is knowledge produced by the sense. Only the five organs of knowledge, like the eye, nose, etc., are to be

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<sup>5</sup>*Dharmottara Pradīpa*, 58. 16-22.

<sup>6</sup>Gangopadhyaya, Mrinalkanti, *Vinitadeva's Nyāyabindu-ṭīkā*, p.102.

accepted as the senses. The mind is not to be considered as a sense,<sup>7</sup> because mental perception is shown separately as a form of perception. Therefore, perception as knowledge produced by the senses means knowledge which is dependent upon the senses, namely, the eye and others.<sup>8</sup> Sense perception (Indriya Jñāna) may be defined as the cognition of an object which arises through the operation of sense organs and which is devoid of conceptual construction. In this *pramāṇavārttika* Dharmakīrti introduce the discussion on this variety of perception by raising a pertinent question, “when in reality, objects like the senses are capable of producing knowledge, why is then this production (janmam) not called depending on the two?” And, following Dinnāga, Dharmakīrti himself answers that the sense (akṣa) is the indicator (gamaka) of perception.<sup>9</sup> Explaining the nature of indriya-pratyakṣa in, what may be termed, introspective-cum-demonstrative way, Dharmakīrti says,

<sup>7</sup>In the Buddhist view mind is not considered as a separate sense-organ. As Vinītadeva points out, it follows from the mention of mental cognition as a special form of perception over and above sense-cognition. Dinnāga also takes exception to the Nyāya thesis that mind is a separate sense-organ. It has thus been urged against the Naiyāyikas that Gautama in his list of objects of knowledge (NS i. 1.9) mentions ‘sense-organ’ and ‘mind’ separately and again, in the enumeration of sense-organ (NS i. 1.12) refers only to the external ones and leaves out mind. The Naiyāyikas may try to meet the objection by pointing out that Gautama’s tacit admission of mind as a sense-organ is proved by the fact that he questions nowhere the validity of such a view which has been upheld by many other thinkers. As against this, Dinnāga contends that Gautama’s admission of the other sense-organs (besides mind) may also be understood in the same way and his statement enlisting the five external sense-organs would be quite redundant.

It may further be argued from the Nyāya point of view that mind is not mentioned along with the other sense-organs in the same list (NS i.1.12 : *ghrāṇa-rasana-cakṣus-tvak-śrotrāṇi indriyāṇi bhūtebhyah*), because in contrast with the other sense-organs it is not composed of material elements. In refuting, the Buddhist would ask: what exactly is sought to be established by the above sūtra (NS i. 1.12) of Gautama ? It cannot be claimed that it is intended to be a mere enumeration of the sense-organs, because then manas should have been included therein. Moreover, there would be no justification for the use of the word *bhūtebhyah*. Nor can it be claimed that it is intended to point out simply that the five sense-organs like *ghrāṇa* and the rest are composed of material elements, because then the word *indriyāṇi* in the sūtra would become useless. The intended implication would be very well conveyed by a simpler expression: *ghrāṇādini bhūtebhyah*. Lastly, it would also be quite illogical to contend that the sūtra is intended to convey a twofold implication, namely, that *ghrāṇa* and the rest are both sense-organs and composed of matter, because, as has been already pointed out, the fact that all these are sense-organs can be established even without any specific sūtra, as in the case of mind.

<sup>8</sup>Ibid. P.103.

<sup>9</sup>*Pramāṇavarttika*, II, 191-192.



“after the sense-perception we begin to think such a kind of thing say a blue patch was perceived by us and a particular kind of image caused by that object begins to appear but such imagination had not emerged at the first moment of perception. The state antecedent to the stage of imagination had not emerged at the first moment of perception. The stage antecedent to the stage of imagination is regards by Dharmakīrti as sense perception<sup>10</sup>. Perception is thus related to certain unique-particular which is devoid of all the qualifications- spatial, temporal and conceptual which the intellect foists on it after it has been apprehended by the sense.<sup>11</sup> It is ineffable because the moment our understanding begins to encompass it within the categories and tries to give it a definite name, it vanishes, momentary and extreme particular that it is.<sup>12</sup> Indriya pratyakṣa is of five types- each type deriving its name and confining itself to the apprehension which arises through the respective sense-organ, viz., the eyes (visual sense perception), the nose (olfactory sense perception), and ears (auditory sense perception), the tongue (gustatory sense-perception) and other bodily organs (tactile sense-perception). Dīnnāga does not accept mind as sense-organ. He criticizes the Nyāya sūtra interpretation of Vātsyāyana. The Nāyāya-sūtra in its original enunciation distinctly mentions, the eye, ear, nose, tongue and touch as sense-organs, but says nothing as to whether the mind (manas) is a sense organ or not. Gotama’s silence was interpreted by vātsyāyana to convey that since mind is presupposed in several systems of philosophy and that *Nyāya Sūtra* is not opposed to the inclusion of mind as sense-organ on the maxim ‘if I do not oppose a theory of my opponent, it is to be understood that I approve if it’ it is a sense organ. Dīnnāga relevantly quips: ‘if silence proved assent it was useless for the *Nyāya sūtra* to mention other sense-organ.’<sup>13</sup>

Now, sense-perceptions are due to the sense organs as also due to the object for their occurrence. Then why is that this variety of cognition

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<sup>10</sup>Ibid., 124&125.

<sup>11</sup>Ibid., II, 126.

<sup>12</sup>Ibid., II, 127.

<sup>13</sup>Vatsyayana refers to the maxim in question : *manasca indriyabhavana vacyam lakṣananantaramiti, tatrantara samacaracaitat pratyetavyamiti paramatamaprati siddhamanu matamiti hi tantrayuktih. Nyāya bhāṣya*, 1.1.4. to which Dīnnāga replies: *anisedhadupattam cet, anyendriya rutam vṛtha* lines from *Pramāṇa samuccaya* as quoted in *Nyāya-vārttika tatparyāya īkā* 1.1.4.

is named after the sense organs only<sup>14</sup>? It is in reply to such a query that Vasubandhu has offered two reasons. (1) According as the sense organ is strong or weak, the cognition or vijñāna becomes clear or dim. As such the sense organs are regarded as the basis of such cognitions. (2) The sense organ is the specific cause. When a person has visual cognition, he can realize that his own sense organ is the specific cause of it; the object like colour, etc. can be the object of valid cognitions or other individuals also at the same time. So the object cannot be regarded to belong to him uniquely to give rise to his cognition. Because of these two reasons, sense-perceptions are named after the sense organs and not after the object.<sup>15</sup> In the text *Pramāṇasamuccaya* Dinnāga, and later on Dharmakīrti in his text *Pramānavārttika*, have mentioned the second argument of the *Abhidharmakośa* to justify the name ‘sense-perception’.<sup>16</sup> Dharmakīrti has said that a name is to be taken after its indicator (*gamaka*). For example, if a sprout is named as “sprout of barley” it can be understood that it has as its specific cause barley and not rice, but if it were named “sprout of earth” this name could not specify what it is, for it can be applied to sprout of barley and sprout of rice in the same way. Hence, to point to the nature of the object the specific cause (*asādhārṇa hetu*) is to be considered as the indicator (*gamaka*). This is the practice followed in the case of sense-perception.<sup>17</sup> This explanation also makes it clear that even if *indriya-vijñāna* is interpreted as *indriyasya vijñānam* (cognition of the sense), it does not signify that the sense organs (*indriya*) are the agents. It simply points to the sense organs being the specific cause of such cognition.

This variety of perception is regarded as valid cognition or *pramāna* only in those cases where it can give rise to a determinate cognition (a moment later) which corresponds very much to the sensation. In other words, this sense-perception is considered as valid only because it can generate a determinate cognition about the sensation. The very validity of sense-perception depends on the generative efficiency of itself and it can be regarded as an efficient cause of cognition only when it

<sup>14</sup>*sāksāc ca jñāna-janane samartho visayo ksavat. stha kasmād dvayādhinajnanma tat tena nocyhate.* PV, II 191.

<sup>15</sup>*tadvikāravikāritvād asrayās caksurādayah. ato sadhāranatvāc ca vijñānam tair nirucyate.* AK, I. 45

<sup>16</sup>*Asādhāranahetutvād aksaistad vyapadisyate . PV, II. 1*

<sup>17</sup>*samiksyā gamakatvam hi vyapadeśo niyujyate . taccāksavyapadeśe’sti tad dharmasya niyojyatām,* PV, II. 192

exercises functioning and this functioning is nothing but the generation of conceptual knowledge of itself.<sup>18</sup>

### **Mental perception (*mānasa-pratyakṣa*)**

Mental perception is the knowledge produced by sense-cognition- as being the immediate and homogeneous cause (*samanantara-pratyaya*)- which has for its accessory (*sahakārin*) the object which is the immediately following (prototype) of its own object i.e. the object of the first sense-cognition.

According to Dīnnāga mental perception is of two kinds: (i) awareness of an external object, and (ii) self-awareness of such subordinate mental activities as desires both of which are free from conceptual construction.<sup>19</sup> Thus mental perception has two aspects: (i) external, and (ii) internal. Jinendrabuddhi calls the former *artha-samviti* and the latter *rāgādi svasamviti*. While for Dīnnāga there are three varieties of *pratyakṣa* viz. sense perception (i) (*Indriya pratyakṣa*), cognition (*samviti*) and (ii) yogic perception, where cognition has two aspects (a) cognition of external objects (*artha samviti*), and (b) self-cognition or cognition of one's own desires, pains etc. Dharmakīrti distinguishes self-cognition (*svasamvedana* of *rāga* etc) from *mānasa pratyakṣa* in his classification of *pratyakṣa*. We follow Dharmakīrti's classification. The Sarvāstivādins included *manovijñāna* and *manovijñāna dhātu* in their list of seventy five categories. The Buddha is believed to have said colour is recognized, O monks, by a two-fold cognition, the sense-perception and the mental perception induced by it.<sup>20</sup> According to Dharmakīrti perception but its image-in-cognition which emerges immediately in the second moment in the object series, where the first moment is the moment of sense-perception.<sup>21</sup>

Kumārila criticizes Dīnnāga's formulation of this variety of *pratyakṣa* on the ground that if it referred to the same object as grasped in sense perception it is of no use as it does not fulfil the condition of a valid means of cognition i.e. reveal the hitherto unknown aspect

<sup>18</sup>Chattopadhyay, M. *Walking Along the Paths of Buddhist Epistemology*, p. 98.

<sup>19</sup>*mānasam cārtha rāgādi svasamvittirakalpikā, mānasamapi rupadi viṣyālanbanama vikalpakā manubhāvakarā pravrttani rāgaolisu ca svasamvedanamindiriyanapeksatva manasam pratyakṣam, Pramāṇa Samuccaya* (Db) as presented in Dīnnāga on Perception by M. Hattori, p.93. see Vyas, .S., *Buddhist Theory of perception*, p.98-99.

<sup>20</sup>*Nyāyabindu ṭīkā-tippanī*, p.26. also quoted in Tarkabhāṣa of Mokṣākaragupta

<sup>21</sup>Vyas, C.S., op. cit., p.99.

of an object. Again if *manovijñāna* or *artha samvitti* was construed as cognisant of the external object, unaided by the sense-organ, then even a blind person could be said to perceive colour. Aware of these difficulties, Dharmakīrti maintains that while sense-perception cognizes the exact image of the object, mental perception cognizes the exact image of the object which arises in the second moment of the object series.

In other words, mental perception, for Dharmakīrti, is conditioned by the immediately preceding sense perception as its *samanantara pratyaya*.<sup>22</sup> This interpretation of Dīnāga is an improvement over his view on this variety of perception. Both *arthasamvitti* and *svasamvitti* for Dīnāga are sub varieties of *samvitti* or *mānasa pratyakṣa*, and are free from conceptual construction. In the existing form in which Dīnāga's treatment was available to Kumarila, the latter's objections were well entrenched and well-deserved. But Dharmakīrti's treatment resolves the difficulty raised by Kumarila.

The Nyāya realist criticises this variety of perception by holding that to maintain mental perception as capable of joining two disparate realms is to say that a fly can be combined with an elephant with the support of a donkey.<sup>23</sup> Prof. Satkari Mookerjee opines that the inclusion of *manovijñāna* in the sense of *artha-samvitti* is "made only in deference to the scriptural authority and not for any logical or epistemological importance", and that it has no epistemological importance and can be jettisoned without harm.<sup>24</sup>

According to Dharmakīrti there are two mutually exclusive realms of knowledge, i.e. the realm of *svalakṣaṇa*, which is cognized by means of perception mainly through the sense-faculty and the realm of *sāmānya lakṣaṇa*, which shapes the indefinite cognition, emerging from the first realm, by giving rise to such perceptual judgments as 'this is fire' and inferential judgments such as "the hill is first as there is smoke there on the hill". But, if we closely watch the process of perception, we find that at the first moment, we have the view of the object through our sense-faculty, arising directly from the object itself. Then at the stage when the sense-faculty has ceased to function, we feel that we have perceived something. This stage is depended on the first one. The

<sup>22</sup>*Pramāṇavārttika*, II, 239.

<sup>23</sup>*Nyāyavārttika tatparya tīkā*, p.341, line 25.

<sup>24</sup>Mookerjee, Satkari, *Buddhist Philosophy of Universal Flux*, p. 315

second moment of perception is a joint product of sense-perception and mental-awareness a link between perception and understanding. Mental perception is the name for this link-awareness, which can account for the determinate perception ‘this is fire’ from the indefinite experience of the first moment.<sup>25</sup>

To the question, how do we know that we have mental perception, Dharmottara replies that its proof cannot be insisted upon else it would amount to denying the existence of the eyes because they too are invisible. It is felt in the inner heart of man; it is a postulate which cannot be proved by ostensible empirical means. But Dharmakīrti does suggest a real experiment in introspection to vindicate its actuality in human knowledge situation. Dharmakīrti says that when we remain with a tranquil mind having withdrawn our thoughts from all concepts and look at a visible object with our eyes, that cognition is born of perception. Then in the next moment we have awareness that there was something like our present imagining. At this second moment there is no sense-object contact. It is mental awareness of a previous sense-perception.<sup>26</sup>

According to Dharmottara, the role of mental awareness (*viññāna*) does not begin after the cessation of sense-perception, for whatever be the cognitive nature of sense-perception, one thing that is certain is that it does not arise merely from the sense-faculty only. Viññāna is the necessary concomitant of the origin of all knowledge. Establishment of *mānasa pratyakṣa* by Diñnāga and Dharmakīrti does not, according to Dharmottara, serve any logical function. Scriptural authority should have been cited as the basis of *mānasa pratyakṣa* instead of offering epistemological explanation for it.<sup>27</sup> Led by Dharmottara’s analysis that mental perception is a traditional doctrine but its epistemological facility is not liable to be empirically prove, some scholars interpreted this stand to mean that mental perception is entirely transcendental (*ātyanta prokṣa*),<sup>28</sup> while the author of the Nyāyabindu ṭīkā concludes that mental perception is not useful for ordinary human beings, though it is decisively of immense use to the Yogins, who by comprehending

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<sup>25</sup>Vyas, C.S., op. cit., p.101.

<sup>26</sup>*Pramāṇādvaitika*, II, 124-125.

<sup>27</sup>Dharmottara praḍīpa, p.6.3 also see, Vyas, C.S., op. cit., p.103.

<sup>28</sup>Stcherabatsky, Th. *Buddhist Logic* ., vol. I, p. 333 note 1.

spiritual truths through it attain the ability to discourse on them.<sup>29</sup> Prof. Satkari Mookerjee seems to be siding with Dharmottara and Śāntarakṣita in holding *mānasa pratyakṣa* as a tool bereft of any epistemological importance and as an adjunct of the loyalty to the scriptures. Prof. Mookerjee says that “the futility of admitting *manovijñāna* (or *mānasa pratyakṣa*) as a separate category of perception was apparent to that astute Buddhist philosopher Śāntarakṣita, who thought discreet to slur over it.”<sup>30</sup>

Dharmakīrti therefore, true to his guns proves the epistemological validity of *mānasa pratyakṣa* by means of *pratyakṣa* alone. It is surprising that Dharmottara and Śāntarakṣita have given a rough treatment to this useful tool. Dharmakīrti does not lose sight of the gap that lies between perception and inference. Human knowledge has to march from the indeterminate to the determinate and the two logically separate realms have underlying them a psychical stage of *mānasa pratyakṣa* to account for the indeterminate foraging into the determinate. To use modern terminology it is through *mānasa pratyakṣa* that sense-data can be combined with mental construction to provide a meaningful explanation of perceptual judgements. Stcherbatsky is quite right in holding that it was not for nothing, that Dīnāga introduce *mānasa pratyakṣa*. Dr. D.N. Shastri is also of the view that it was probably with a view to establish a link between the two, i.e. the unique particular grasped by the sense and the thought-image, that the Buddhist formulated the theory of *mānasa pratyakṣa*. He, however, choose to refrain from going further into the matter, for the fear that the intricacy of the issue might fall outside the scope of his work.<sup>31</sup>

We thus find that *mānasa pratyakṣa* is based on Dīnāga’s doctrine of *dvirupa* and cannot be brushed aside as scriptural vestiges. It can be said that Dharmakīrti’s justification *mānasa pratyakṣa* is in right earnest and betokens the essential teaching of Dīnāga. The charge of logical superfluity levelled against *mānasa pratyakṣa* may have a hoary past but is ill-conceived.

### **Self-cognition (*Svasamvedana- pratyakṣa*)**

The third kind of perception is Self-cognition (*Svasamvedana-*

<sup>29</sup>*Nyāyabindu tikā-tippaṇī*, p.29.

<sup>30</sup>Mookerjee, Sakari, *Buddhist Philosophy of Universal Flux*, p.314.

<sup>31</sup>Shastri, D.N., *Critique of Indian Realism*, p.351.

*pratyakṣa*) or the immediate experience of both sense perception and mental perception. Self-cognition is the internal awareness of mental consciousness. Mental consciousness is conceptual, but it is devoid of conceptual consciousness when it directly experiences the sensory object or is in meditative state. Bhatt and Mehrotra think that the concept of *svasamvedana* is one of the most significant contributions of Dinnāga to Buddhist epistemology.<sup>32</sup> This kind of cognition is a kind of perception because it is a mental awareness that is free from conception and construction. It is also called ‘mental’ or ‘inner’ awareness because the external sense faculties are not directly responsible for its non-meditation (non-conceptual) grasp of itself.<sup>33</sup> In the first moment of our perceptual process there is a simple and indefinite reflex emanating from a unique particular, followed by the moment of *mānasa pratyakṣa* in which a mental feeling is evoked by the simple reflex. This self-consciousness of the mental states in terms of the feeling of pleasure, pain, anger etc. is called self-cognition (*svasamvedana*). Dharmakīrti makes it amply clear that cognition has own form (*svākāra*) along with object-form (*arthākāra*) and therefore we have to maintain that cognition is cognized by itself.<sup>34</sup> When, for example, upon sense perception one has awareness of something blue, this knowledge of the blue is not to be evidenced by another knowledge. Each Knowledge stands self-revealed. If this were not so, one would be reduced to the position in terms of which one moment of consciousness is to be cognized by another, where the former can no longer be said to be consciousness, for it becomes an object. The subsequent moment, contends Dharmakīrti, cannot know the previous moment at all, since the latter is dead by the time the former arises.<sup>35</sup> If knowledge were not self-revealed, it would be on a par with the object.<sup>36</sup> And that which does not know itself, asserts Dharmakīrti, cannot know anything else.<sup>37</sup> For Dharmakīrti, all cognitions (*citta*) and mental states (*caitta*) are self-cognised<sup>38</sup> and this self-cognition on the part of each cognition and mental state is unique and free from conceptual construction, hence it is perception.<sup>39</sup>

<sup>32</sup>Bhatt, S.R. and Mehrotra, A., *Buddhist Epistemology*, p.43.

<sup>33</sup>Matilal, B.K., ‘Knowing that one knows’ in R.W. Perrett (ed) *Epistemology*, p.150.

<sup>34</sup>*Pramāṇavārttika*, II, 426. also see, Vyas, C.S., op. cit., p.106.

<sup>35</sup>*Ibid.*, II. 427.

<sup>36</sup>*Ibid.*, II. 480.

<sup>37</sup>*Ibid.*, II. 444.

<sup>38</sup>*Nyāyabindu*, I. 10. also see, Vyas, C.S., op. cit., p.107.

<sup>39</sup>*Pramāṇavārttika*, II, 249. also see, Vyas, C.S., op. cit., p.107.

## Yogic Perception (*Yogī Pratyakṣa*)

Apart from these three types of perception, the Buddhists admit a fourth variety which is the mystic intuition. Yogic perception is the ability of seeing an object as it is. Intuitions acquired by the yogi are non-conceptual and therefore they are to be placed under perception. These intuitions are different from the cognition derived from āgama<sup>40</sup>. Yogic perception is the experience of observing things just as they are with an observation that is entirely free of preconceptions from instruction of the masters or scriptures.<sup>41</sup> The perception is not discussed in detail in *pramāṇasamuccaya*. Diñnāga says that having heard the elevated doctrine, shaking off all kinds of conceptions, regarding everything as illusory and tearing to pieces that which binds him to the body, the yogi sees his own mind or pure conscious and the highest reality, this reality is nothing but the beginning less consciousness or the inconceivable reality.<sup>42</sup> This explanation of Diñnāga gives us some idea of what he has in mind when he mentions the yogic perception. Dharmottara expresses the similar view about yogic intuitions: in the stage of yogic intuition the clarity of the object is complete, and the object of meditation is completely comprehended like the object perceived by sense perception. The yogin grasps it just as clearly as when he is looking at a grain on the palm of his hand.<sup>43</sup>

According to Diñnāga, Yogic intuition or perception is cognition of a thing-in-itself and is unassociated (*avyatibhinna*) with the teacher's instruction. To the extent that it is free from the conceptual construction of the āgama and grasps only the thing as it is in itself, it can be called perception. If instead of perception, Yogic Jñānam is held as conception or anumāna, then the entire knowledge of the Yogin which emanates from this source is liable to be condemned as unreal, since conceptual knowledge which proceeds through dialectical process has no reference to external reality and is a mere thought-construction.<sup>44</sup>

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<sup>40</sup>Hattori, M., *Diñnāga, On Perception*, p.27.

<sup>41</sup>Hayes, R.P., 'The Question of Doctrinarism in the Buddhist Epistemologists' in R.W. Perrett (ed.) *Philosophy of Religion*, p. 197.

<sup>42</sup>Vanbijlert, V., *Epistemology and Spiritual Authority*, pp.86-87, n.13.

<sup>43</sup>Jeson Woo, 'Dharmakīrti and his Commentators on Yogipratyakṣa', (Journal of Indian Philosophy, 31 by Springer) p.440.

<sup>44</sup>*Pramāṇasamuccaya* – quoted in Nyāyavarttika tātparya tika, p. 39, line 12. Fragments from Diñnāga, by H.N. Randle, p.61.



In his *Nyāyabindu*, Dharmakīrti defines yogic perception as the cognition produced from the sub-culmination state of deep meditation on transcendental reality. Explaining the terms ‘sub-culminational state of contemplational depth’<sup>45</sup> (1) when the image heads toward clarity, (2) when the Yogic view reality as though the latter were shrouded in a transparent subculminational state of meditation and (3) when the object is perceived as though it were amalaka fruit on the palm of one’s hand the final level of Yogic Perception. Dharmakīrti’s description of Yogic perception cannot be regarded as mystic intuition. It mainly draws upon the Buddha’s teaching of *smṛt upasthana* or retaining all the time the culmination of incessant meditation on the *svalakṣaṇas* and the four noble truths. After attaining the all-encompassing apprehension of impermanence (*anityatā*) and no-substance (*anātman*), a yogin lives moment to moment with reality and dwells in present perceptions.<sup>46</sup> According to Dr. Amar Singh, Yogic perception as defined by Dharmakīrti is in consonance with the Sautrantika Vasubandhu’s account of mindfulness (*smṛtyupasthāna* Pali-*Satipaṭṭhāna*). Constant practice of this technique enables the Yogin to destroy the net of imagination (*kalpanā Jāla*) and live from moment to moment in conception-free perceptions. Thus, we find that Dharmakīrti is consistent with his empirical approach even in this difficult terrain without lapsing into mysticism or transcendentalism. Dharmakīrti’s Yogin is not prescribed the overwhelming truth of *Sānyatā* or *Vijñāptimātratā* but of *anitya-dukha-anātman*.<sup>47</sup>

Of four kinds of perception the first relates to the first five sensory consciousness while the rest three relate to the mental consciousness.<sup>48</sup> In *Pramāṇasamuccaya* Dinnāga also refers to four kinds of cognition which can not be considered as true perception: erroneous cognition (*bhrānti-jñāna*), cognition of empirical reality (*sainvṛiti-sajjñāna*), inference (*anumāna*) and the cognition which is its result. They are not true perception because they arise conceptually constructing.<sup>49</sup>

<sup>45</sup>Vyas, C.S., op. cit., p.117.

<sup>46</sup>Sigh, Amar., *The heart of Buddhist Philosophy*, pp. 46-47.

<sup>47</sup>Vyas, C.S., op. cit., p.117.

<sup>48</sup>Yao, Z. ‘*Dinnāga and four Types of Perception*’ (*Journal of Indian Philosophy*, 32) pp.64-65.

<sup>49</sup>Hattori, M. op. cit. p. 28.

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# Buddhist Perspectives of Societal and National Harmony

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Before the selection of this article, a debate of thoughts, ideas, concepts, arguments and logics were going in the mind of author whether to pen down the up-growing notions among young minds of the nation. The idea behind writing on it was because the incidents that took place in the country especially after the happenings that took place in India's one of the top most premier Universities— Jawaharlal Nehru University (JNU). It has sparked a debate in the whole nation among the peoples of all walks of the society as to what exactly the society, nation and nationalism stand for. It has shaken my thought process because such incidents are the indication of somewhat is a strong feeling of being betrayed among the young minds. It is not a healthy sign for the harmony in society in general and in the development of spirit of nationalism in particular.

During all such incidents which have happened in the recent past, it has compelled me to look into the pages of the religion as to what is their viewpoint on this burning and hot debate. Undoubtedly, in almost all the world religions we find the teachings concerning the well being and protection of the rights of an individual, community, society or nation vis-à-vis the inculcation of feelings of love, respect, equality, brotherhood, non-injury and sacrifice towards each other.

However, in this small piece of work it was not possible to give due space to all the world thoughts. So finally I have decided to limit the focus on the Buddhist perspective of living peacefully and let others also proving the same atmosphere. It can well be understood from the following gāthās:

“Sabbe tasanti daṇḍassa, sabbe bhāyanti maccuno /  
Attānaṃ upamaṃ katvā, na haneyya na ghātaye //”  
“Sabbe tasanti daṇḍassa, sabbesaṃ jīvitam piyaṃ /  
Attānaṃ upamaṃ katvā, na haneyya na ghātaye //”<sup>1</sup>

<sup>1</sup>Dhammapada, verse nos. 129-130.

The reason behind this selection was that, Buddhism is a religious thought having much focus on humanistic values. It is indeed a philosophical approach that goes beyond a religion and is very tolerant in nature too. That is why there have never been any wars in the name of Buddhism. In a way, the atmosphere is created rather projected against each other such as the most marketed term which is in frequent use now a day's 'Intolerance'. According to Buddhism it is nothing but a brain child of polluted minds. As, all kinds of activities get generated and executed through mind, the Buddha, understanding this core secret, has emphatically stressed on controlling and cleansing of mind. Buddhism has given special importance to mental culture. George Grimm in his book, *The Doctrine of Buddha*, subtitled *The Religions of Reason and Meditation*, emphasizes its mental aspect. The inner power of mind and resources are infinite, and Buddhism aims at developing them to the full extent through the process of meditation, clearing all cobwebs of *kleśas* (defilements). It is the thought, volition, cognition that matters most in the development of personality. Furthermore, in the *Dhammapada* it is clearly mentioned that a misdirected mind can engulf a man in the worst misery which even an enemy cannot do. We find the Buddha's concern from the following two verses of the *Dhammapada*:

“*Mano pubbaṅgamā dhammā mano seṭṭhā manomayā /  
 Manasā ce paduṭṭhena bhāsati vā karoti vā /  
 Tato naṃ dukkhamanveti cakkam’va vahato padaṃ //  
 Mano pubbaṅgamā dhammā mano seṭṭhā manomayā /  
 Manasā ce pasannena bhāsati vā karoti vā /  
 Tato naṃ sukhamanveti chāyā’va anapāyinī //”<sup>2</sup>*

Buddhism without the conception of any supreme Godly authority focuses on self purification. In Buddhism, godhood is just a stage in the process of ethical development of man which is still fallible. The highest goal in Buddhism is the attainment of enlightenment. In the absence of any divine agency, the Buddha says that one has to work for his own salvation and also for the spiritual and social growth of others, as according to the Buddha blind faith in God's will may have dangerous moral implications. In Buddhism, to be morally good means to be rational, virtuous, emotional, enlightened, contemplative and compassionate. This is the reason throughout his monastic life the Buddha has stressed on the observance of *Kusala dhammas* with the

<sup>2</sup>*Dhammapada*, verse nos. 1-2.

essence of *mettā*, *karuṇā*, *muditā* and *upekkhā*. These four sublime ways of life along with the moral commandments in the form of *Pañcasīla*<sup>3</sup> are the real backbone of Buddhist concept of restoring peace and harmony.

Buddhism, being basically a *śramaṇic* philosophy, at the most avoids the two extremes of living and leads ones to the state of self-emancipation. Despite such characteristic, Buddhism has always shown its practical and sincere approach towards society. The Buddha's missionary journey itself exhibits this concern, when he dispatched his disciples to different directions with the message— "*Caratha, bhikkhave, cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya devamanussānaṃ.*"<sup>4</sup> The philosophy behind it was to provide maximum benefit to the maximum number of people. Besides, the Buddha also developed among his disciples, the feeling of human dignity and social equality and always strived sincerely for the fulfillment of the same. He was deeply disheartened over the practice of discrimination among human beings on the basis of caste, creed and colour. He out rightly discarded it and tried to replace the social stratification of the then Indian society from the consideration of deeds instead of birth which is evident from this beautiful verse:

*“Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo /  
Kammunā vasalo hoti, kammunā hoti brāhmaṇo //”<sup>5</sup>*

It was due to this approach that when the Buddha established *Saṅgha* he declared the entry of all irrespective of any discrimination of caste, creed and family. There are many references wherein the high position in the *Saṅgha* is seen being occupied by the people of so called lower caste. He was of the view that our *Karma* must be the only factor to decide our social position in the society. No doubt for the Buddha too, *Brāhmaṇa* remained the supreme, but his concept of '*Brāhmaṇa*' was entirely different. It was indeed based on purity of action irrespective of any caste, as we find in *Dhammapada*:

<sup>3</sup>B. Labh in his article on *Buddhist Pañcasīla vs political Panchasheel* published in *Jammu Panorama, J&K*, vol. 9, 1993, p. 45.

<sup>4</sup>*Dīghnikāya* (Mahāvagga), Rahul Sankrityayan & Bhikkhu Jagdish Kashyap (tr.), Lucknow: Bharatiya Bauddha Shiksha Parishad, 1979, p. 108.

<sup>5</sup>*Suttanipāta*, Bhikkhu Dharmarakshita (ed. & tr.), verse nos. 21 & 27, Delhi: Motilal Banarsidass Publisher, p. 34

“*Na jaṭāhi na gottehi na jaccā hoti brāhmaṇo /  
Yamhi saccaṃ ca dhammo ca, so sucī so ca brāhmaṇo //*”<sup>6</sup>

We also see that the followers of the Buddha strictly followed these teachings in their practical life as it is evident by this incident. It is said that once Ānanda went for the alms. On the way he felt thirsty and was searching for water. He located a well and went near it for drinking water. A girl of very low caste was drawing water from the well. Ānanda requested her for water, but she said, “I belong to Mātāṅga caste, sir”. Ānanda replied, “I did not ask for your birth, sister, I asked for water only.”<sup>7</sup>

Analysis of Buddhist religion and philosophy reveals that unlike most of the philosophies of the world it has evolved out of a wide range of concepts. Buddhism since its inception as a religious, spiritual and also social movement has maintained the need to recognize righteousness in every aspect of human conduct through the means of Noble Eightfold Path.<sup>8</sup> It comprises of *Sammā Ditthi* (Right View), *Sammā Saṅkappo* (Right Resolution), *Sammā Vācā* (Right Speech), *Sammā Kammanto* (Right Action), *Sammā Ājīvo* (Right Livelihood), *Sammā Vāyāmo* (Right Effort/ Endeavour), *Sammā Sati* (Right Mindfulness) and *Sammā Samādhī* (Right Concentration), all of which in combination provides a code of conduct covering all human activities.

Since the Buddha was born and brought up as well as attained the supreme stage of enlightenment in the Indian societal system, his thought process reflect social concern and its harmonious settlement through Indian conditions only. Keeping in view the common people, the Buddha formulated the following methods of social integration:<sup>9</sup> to assemble frequently and discuss day to day problems, to arrange meetings of all the elderly and experienced members of the society, to follow the set rules and norms and not to misquote or misinterpret them, to honour senior citizens and take benefit from their experience, to honour the dignity of women and safeguard their chastity, to protect religious places, temples, monasteries etc. and to take care of recluses,

<sup>6</sup>*Dhammapada.*, Verse no. 393.

<sup>7</sup>E.J. Thomas, *Life of Buddha*, Delhi: Motilal Banarsidass Publisher Pvt. Ltd., 1993, p. 242.

<sup>8</sup>*Dīghanikāya*, vol., 2, Swami Dwarikadas Shastri (ed.), Varanasi: Bauddha Bharati 1996, p. 540.

<sup>9</sup>Ibid

sages and other distinguished persons who have already come to one's society and to create a congenial environment for those who are yet to come.

However, in the *Parābhavasutta* of the *Suttanipāta*, he indicates to various factors that lead to decline of a person. Few of those factors are: i) one who despite being rich, does not look after parents; ii) one who is in possession of much property but enjoys it alone and does not share with the needy ones; iii) one who has false pride of one's own caste, wealth etc and humiliates others on these grounds; iv) one who employs improper and insufficient persons on important posts; v) one who destroys wealth in gambling, alcohol and other intoxicants and so on.<sup>10</sup>

Being a pragmatic teacher, the Buddha not only teaches a moral path but also highlights that for a successful and harmonious social life, the mutual understanding and cooperation are of utmost importance. In the *Sigālovādasutta* of the *Dīghanikāya* the Buddha focuses on the practical aspects by preaching how to show respect to parents, teachers, wife, son, friends, servants, recluses, Brāhmaṇas etc.<sup>11</sup> One who observes these instructions gains name and fame in the society.

As man is a part and parcel of any society or nation, this unique phenomenon coming out of the dynamics of life has successfully reduced the conflict of man versus man, man versus society and man versus nation, thus making himself sufficient and self-restraint and self-tolerant. Instead of taking someone else as guide or depending upon someone, a person can and should strive for introspection and develop his own faculties for self-purification and knowledge. The Buddha has himself revealed:

“*Sabbapāpassa akaraṇaṃ, kusalassa upasampadā /  
Sacittapariyodapanam, etaṃ Buddhānasāsanam //*”<sup>12</sup>

Relationship among the *Saṅgha* members which transcends the boundaries of states was regulated by norms, rights and duties. All the members of the *Saṅgha* are abided by a common philosophy known

<sup>10</sup>F. Maxmullar (ed. & tr.), *The Sacred Books of the East*, vol. X (rpt.), Delhi: Low Price Publications, 2006, pp.17-19.

<sup>11</sup>*Dīghanikāya*, Rahul Sankrityayan & Bhikkhu Jagdish Kashyap (tr.), Lucknow: Bharatiya Bauddha Shiksha Parishad, 1979, pp.275-76.

<sup>12</sup>*Dhammapada*, verse no., 183.

as the *Dhamma* and a common constitution called the *Vinaya*. Here, there are clear conditions for all the monks and nuns that they have to follow the uniform code of conduct and if someone tries to challenge the *Vinaya* by doing the acts which are forbidden, have been dealt with strictly. In this context, we see that a person has to give due respect to the *Vinaya* and *Dhamma*. Therefore, besides his spiritual up growth, he also feels concern to save and respect the sanctity of *Vinaya* and *Dhamma* being a part and parcel of it. On the similar notion, a person needs to pay all respect to the Sovereignty of the nation where he is earning his bread and butter and surviving his as well as his kiths and kin's life.

In the last few decades Buddhist religious traditions have undergone significant structural and ideological changes. This new Buddhism is known as '*Engaged Buddhism*' and stands for the old traditional teachings and practices in a modern perspective in this global network. Coined in 1960s by the Vietnamese monk, Thich Nhat Hanh, to describe the struggle of his fellow activist monks during the Vietnam War. Engaged Buddhism offers a new interpretation of the ancient concept of '*liberation*' (Mokṣa). The emphasis is no longer on the personal goals associated with *nibbāna* and *bodhi* but on the collective idea of worldly awakening that includes individuals, communities and nations-not in a future life or heavenly paradise but in this lifetime, in this world.<sup>13</sup>

Concluding, it is submitted that any individual, community, society, religious faith or nation can only survive and flourish by developing the sense of peaceful coexistence, mutual trust and respect with one another and Buddhism, in this respect provides a well managed and practical approach in this present century of multi-religious, multi-cultural and multi-social setups.

Furthermore, as almost all religious thoughts and philosophies advocate the teaching techniques of love, compassion, non-violence, mutual-understanding, respecting others faiths and beliefs etc.

However, what matters is the way we apply these tools and techniques in our personal and social life, herein, as we are well

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<sup>13</sup>Quoted by Bhalchandra Mungekar and Aakash Singh Rathore, eds., in *Buddhism and the Contemporary World*, New Delhi: Bookwell, 2007, pp. 13-14 from Christopher S. Queen and Sallie B. King, eds., *Engaged Buddhism: Buddhist Liberation Movement in Asia*, Albany: State University of New York Press, 1996, p. 34.



acquainted with the Middle Path approach of the Buddha, so in my humble opinion this adjustment of Buddhism through middle way suits/ fits in all the circumstances and thus gives a unique identity to Buddhist approach which in no way shows rigidity in tackling with any problem. The liberal approach of Buddhism also evident from the fact that before *Parinibbāna*, the Buddha himself addressed to Ānanda that after him, if there seems need of any minor changes in the rules and regulations of the *Vinaya*, it can be done in the light of prevailing situation. Therefore, it may not be wrong to conclude that if, understood and followed in letter and spirit, Buddhism surely meets the challenges of ‘Live and Let Others to Live’ in this highly deadly technological and short-tempered atmosphere.

# Representation of Life Story of Buddha in Gandhāra Art

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## **Introduction**

According to Harold Hargreaves, there were two schools of art, which developed and flourished in ancient India, i.e., the art of the ancient school which may be best observed in the form of sculptures from the Bharhut stupa, from the railing of Bodh Gaya, the gateways to the stupas of Sanchi, on the facades of the rock-cut temples of Orissa and the pre-Kushan works of Mathura. In these pieces of art continuous progress can be seen, from the rude to refined sculptures of Sanchi (Hargreaves, 1930: 7). On the other hand, Gandhāra, and its art, was open to foreign influence, especially from Persia and Greece, as Gandhāra remained on the frontiers of empires except during the Kushan era. Though the art of Gandhāra has been influenced by Hellenistic and Persian forms and ideas, it, nevertheless, was not totally divorced from the art of other Buddhist centers in ancient India. Both the Indian ancient schools of art and Buddhist art of Gandhāra share the same ideological content, depicting the same Jatakas and the same episodes from the life of historical Buddha. Another commonality for both the schools of art is that the so-called aniconic representation of Buddha was displaced at the same time with anthropomorphic representations beginning at the advent of Christian era, especially under the Kushan emperors in Gandhāra.

## **Gandhāra Art**

The term Gandhāra art is applied to the school of architecture, sculpture and painting which flourished in north-western India from 1<sup>st</sup> to 5<sup>th</sup> century AD. Gandhāra art is the product of amalgamation of various cultural elements, Hellenistic, Iranian, Roman and Indian. It displays evolved technical skill and introduces new foreign motifs. Nevertheless, it is primarily religious in character, serving the Buddhist

faith (Marshall 1960:42). Here the artistic efforts, the icons, legends and monuments together with their motifs are evidently Buddhist. The form is strongly Hellenistic, while the matter is yet Indian. Consequently, many of the old motifs of the early school have also been retained, while some are modified and a few entirely transformed. The patronage of foreign artists by the Kushana is actually no more difficult to understand than their espousal of Buddhism. Being foreigners in India, they could not be accepted into Hindu faith, and presumably both their adoption of Buddhism and support of a foreign culture were parts of a policy designed to maintain their autonomy in the conquered land (Marshall 1960:76). Therefore, we notice in addition to the Indianized motifs such as atlantid, fantastic creatures like griffins and the flora and fauna of India, the new motif of vine, the acanthus, cupids and garlands. Other fabulous creatures like the hippocampus and triton, marine divinities, the gods of Olympus are also introduced (Gordon, 1971:10-11). In the words of V. S. Agrawala, “with the life story of Buddha and also the legendary *Jātaka* taken from the art of Eastern India, the Gandhāra sculptors show a wide acquaintance with Iranian and Greco-Roman motifs. The Gandhāra art was naturally a blend of Indian, Iranian and Greco-Roman art elements” (Agrawala, 1965: 273). Amongst the Greco-Roman motifs the more common are the motifs of Corinthian, Ionic and Doric pillars, cupids, garland-festoons or garland bearing erotes, Bacchanalian scenes, Graeco-Roman costumes, laurel wreath on the forehead of females, vine-scrolls, mythical creatures like the centaur, tritons, marine deities, Demeter-Hariti holding cornucopia, *Amorini -yakṣas* corresponding to Indian *maladhari devas*, Athena-Roma, Harpocrates, Silenus, Satyr, *Garuṣa* and Ganymede. Hence, we can find that although the subject matter of Gandhāra art is Buddhist, many of the motifs discernible in the sculpture are of either Western Asiatic or Hellenistic origin. All the above forms and motifs were all parts of the repertory of Hellenistic art introduced by the Romanized Eurasian artists in the service of the Kushan court. Similar view is supported by A. K. Coomaraswamy. He is of the opinion that, “Gandhāra art is iconographically in part, plastically almost altogether, a local phase of Hellenistic descended from the art of Greek period but applied to themes of Indian origin. It may be described as representing an eastward extension of Hellenistic civilization mixed with Iranian elements, from another as a westward extension of Indian culture in a

western garb” (Coomaraswamy, 1972:52).

The Gandhāra School of sculpture is based in part on classical models of the Greco-Roman school. It has often been disputed which of the two Western Schools, Greek or Roman contributed more to the Gandhāra style? Pro-Hellenistic theories are put forwarded by scholars like Alfred Foucher or Sir John Marshall while Hugo Buchthal, Sir Mortimer Wheeler, Benjamin Rowland and Alexander Soper see Roman art as the main source of inspiration in this School of art. Daniel Schlumberger who excavated Surkh Kotal in 1951 stressed in addition to these sources, the Iranian influence and close connections with the art of Palmyra. Unquestionably, all of these schools had influence in the formulation of the Gandhāran style that incorporated indigenous Indian characteristics as well. According to Benjamin Rowland, actually, the Gandhāra sculptures have little to do with Greek art either in its Hellenic or Hellenistic phase, and are much more closely related to Roman art. The Gandhāra School is, indeed, perhaps best described as the eastern most appearance of the art of the Roman Empire especially in its late provincial manifestations.

Hellenistic art in the form of architecture and sculpture was introduced into north-western India during the reign of the Āka-Parthian dynasties, as may be illustrated by a number of temples and sculptured fragments from the city of Sirkap at Taxila (Marshall, 1936:78). Hellenistic background for Gandhāra art was unquestionably the introduction of bands of foreign workmen from the eastern centres and Roman Empire from the time of Flavians that led to the creation of Buddhist sculptures in Peshawar valley. Vincent Smith also declared the ‘art of Gandhāra essentially Roman in style’, its models ‘Greco-Roman and not pure Greek’, developed by artists of Peshawar adopting the ‘Roman system of design and decoration’ and probably belonging to a foreign colony resulting from trade connections (Smith, 1889:107). As evidence he cited the diffusion of the Roman form of Corinthian capital with its use of human figure, resemblances with Christian work and sarcophagi, vine-scroll and garland motifs and Bacchic subjects. The successive stages of Roman art styles were also seen in Gandhāra works and iconography too was believed to have been copied. According to Wheeler, “the Western art came from Alexandria in the course of trade and around 100 AD gave *mahāyāna* Buddhism the central figure of the Roman emperor as the model for a Buddha hitherto only symbolized.”

The other Western elements, such as occasional illusionism and various motifs were transmuted, perhaps, also by migrant craftsmen, into a Buddhist context, aided by the diffusion of stucco, a cheap and easily worked medium characteristic of Alexandria (Wheeler, 1949:4).

The Bihistun inscription of emperor Darius is found indicating Gandhāra as a separate province of Persia (Majumdar, 1980:44) dated to 516 B.C, which remained the capital till the time of Alexander. It is through this territory that Alexander the Great passed with great difficulty in the battle at Massaga in 327 B.C. (Stein, 1975:42). According to *Jātakas*, the Gandhāra valley was rich in Buddhist art and crafts. The Kushana ruler Kanishka gave the royal patronage to the Buddhism. During his reign and his successors Gandhāra enjoyed the greatest prosperity; especially in the field of art many sculptures were made depicting the figures of Buddha and *Bodhisattva*. It is important to mention here that the Buddhist art of Gandhāra gracefully introduced the figure of Buddha in human form as conceived by the *Mahāyāna* school. The image of *Bodhisattva*, however, indicated the figure of a prince with all its compositional beauty, adorned with the elegance of jewelry. In the base reliefs of Gandhāra, the figure of Buddha, depicts him simply dressed and seated on a throne in the form of a reversed lotus bloom. The iconography was purely native as the seated Buddha is almost always cross-legged in the traditional Indian style. The Buddha figure can be noticed with *usnisa*, the *urna* and elongated ears indicating his distinguished position. The Gandhāra Buddha is always shown with four significant hand gestures/*mudrās* namely, *abhaya*, *dhayāna*, *dharmacakra* and the *bhūmisparśa*.

### **Depiction of *Jātaka* Stories in Gandhāra Art**

The *Jātakas* are collections of stories of referring to the previous births of the Buddha. The Indians believed in rebirth or reincarnation of men. The Hindu belief was adopted by Buddhists too, so that they speak of various births of the Buddha. These reincarnations took place before he attained Buddhahood. It was believed that Buddha before attaining Buddhahood was born and reborn in different forms of existence (Human and Animal) but it was the high human ideals and virtues that he tried to attain all along. The *Jātaka* stories present the various scenes and instances of the Buddha's quest for perfection and they contain important moral lessons that can be found at many places.

The important *jātakas* stories that are depicted in Gandhāra art are as follows:

**The story of six Tusked Elephant:** The elephant with six tusks represents one of the innumerable past lives of the Buddha. Buddha born as an elephant and had two elephant wives with whom he lived happily until the second wife in jealousy killed herself. Later she born and became a queen of Banaras. She convinced the king, her husband and sends a hunter to kill the six tusked elephant. The hunter succeeded in hunting the elephant but the strange animal without any thought of revenge allowed him to take off his tusks. When queen saw the tusks, her heart broke and she learnt a lesson.

The story of Devotion (Dīpaṅkara Jātaka): Dīpaṅkara was the earliest of the 24 predecessors of the Buddha. The young Sumati, had problems in getting flower to offer. He borrowed some lotuses from a girl standing in city gate. Sumati offered the flowers and spread his hair on the ground for Dīpaṅkara as an act of devotion. The Buddha predicted that Sumati would be reborn as a Śākyamuni.

This Jātaka story has been widely sculptured in Gandhāra. In one panel on the far left Gopā standing inside the city gate with flowers in her hands while Sumedha, represented in the right, is negotiating to obtain the flowers. The next figure is again Sumedha, tossing flowers toward the Buddha Dīpaṅkara with flowers in his right hand while Sumedha again represented with his hair spread out on the ground in a prostrate posture. The fourth time Sumedha has been represented in the same scene. Up in the air within a radiating roundel, he is shown with hands joined in anjali mudrā, the gesture of respect. In this same relief, Dīpaṅkara has been shown in monastic robe with wavy folds.

**Buddha born as Maitra Kanyaka:** This is about the story of the son of ship-owner who died at sea. The son wanted to earn the money needed for his mother's comfort. The mother wanted him not to follow his father and not to become a seaman. One day when she was reiterating and her son got angry, not been allowed to become a seaman. His son kicked her on the head and went to become a seaman but not satisfied, the act he did. In the sea adventures his uncomfoting sole decided to make a palace at the place where her mother was killed. Maitra Kanyaka sitting on a horse and asked to palace guardian. He saw a nude man sitting on the ground with burning wheel on his head. The

red-hot wheel moves to the head. In this way he was punished for his sinful and violent act against his mother. It went on for quite some time and eventually freed from all suffering.

### **Story of Viśvantra:**

In the course of his penultimate existence, Buddha Śākyamuni was born as prince Viśvantara, son of king Śivi. In this second-to-last incarnation before his birth as the Bodhisattva Siddhārtha, he was famous for his charity and generosity, and his miraculous white elephant, which attracted rain whenever desired (Foucher, 1915/2005: 25; Hargreaves, 1930: 21; Rivett and Killick, 2014: 3). Out of his generosity, prince Viśvantara gave his white elephant in charity to another king (king of Kalinga) whose country had suffered badly from famine due to a prolonged drought. His father punished him for his act of generosity on the complaint of his stepmother and other inhabitants of the state by exiling him to the jungle. He left for the jungle in his chariot in the company of his faithful wife, Madrī, and his two children. While on his way to jungle, prince Viśvantara gave his chariot along with his horse, then his children (a daughter and a son) and, in the end, his wife, Madrī (Maddī in Pali) to a strange Brahman in a supreme act of charity (Foucher, 1915/2005: 25, 27; Hargreaves, 1930: 21-22; Rivett and Killick, 2014: 3). This high form of generosity has been described by Etienne Lamotte as: “In Varṣapura (Shāhbāzgarhī), Viśvantara had given, to an insatiable Brāhmin, his white elephant, kingdom, caparison, wife and children” (Lamotte, 1988: 334).

The Viśvāntara story was also widely known in Gandhāra. This story is exemplified in the first example where the Bodhisattva is depicted to the front of an elephant wearing a royal robe with a ushnisha or topknot on his head and holding an ewer in his hand. A Brahman with a long staff in his left hand is positioned to the right of the prince. The Bodhisattva is likely to be pouring water on the right hand of the Brahman to perform the local tradition of donating something. Another figure alongside the palm tree has been depicted in the mode of disagreement.

**The story of Amara:** Amara was a beautiful lady; whose husband was away from home most of the time. Four men were interested to meet her; she eventually fixed different timing to meet everyone at the same night. She tricked them and packed everyone in a basket. Next day, early morning, she brought them to the King.

**The story of Syama:** The Syama jāataka tale is about one of the Buddha's previous incarnations as Syama, the filial son who made a point to look after his hermit blind parents even at his most vulnerable moment in life. One day Syama was fetching water from a river in the forest when the king of Benares killed him with an arrow. On his deathbed, Syama asked the king to take care of his blind, hermit parents in his stead.

### **Physical Appearance of Buddha in Gandhāra Art**

The greatest contribution to the Indian art, resulting from the union of Hellenistic genius and Buddhist piety, is the figure of Buddha. It was the Hellenistic artist of Gandhāra, familiar with the comprehensive pantheon of Greek art that first portrayed the master. The Buddha image was the creation of the Greco-Buddhist artists; took its origin in Gandhāra and later became the source of inspiration to the artists of Central Asia and Far East (Coomaraswamy, 1926: 165), the Buddha figure is, undoubtedly a triumph of Asian art, though unmistakably, it reveals the impress of the imperial Roman styles, especially the draperies. The introduction of Roman themes such as drinking parties and externalities of the life in the Gandhāra art is again the resultant of Hellenistic impact.

The reliefs of the Hellenistic and Roman periods developed their individual characteristics, but the underlying narrative concept does not seem to have altered in any fundamental way from its formulation in classical Greece (Bieber, 1961:fig. 477, 478). The majority of the Gandhāran reliefs appear to be an adaptation of this narrative mode. The life of Buddha is conceived as a chronological sequence of separate incidents or stories, with each story distilled into a single moment, and the Buddha life cycle is visualized as a linear progression of these moments, separated by motifs like Corinthian pilasters dividing one incident from the next (Ackermann, 1975: pl. XXXV). The reliefs are presumably once arranged in linear sequence, placed either horizontally, to cover perhaps the body of the stupa drum, or vertically, on gables and uprights at other points of the stupa complex, record the life of Buddha in its broad chronological sequence. A representation of 'Maya's dream' (Plate 1) for example, is usually followed by the 'Interpretation of the dream,' 'the Birth in the Lumbini Garden,' (Plate 2) 'the Return to Kapilavastu', 'the Reading of the horoscope,' (Plate 3) and so on and



similarly, a representation of 'Life in the Palace' is generally followed by the 'Great Renunciation' and the 'Great Departure' (Ingholt, 1957:figs. 10,18) The scenes are separated from each other by artistic devices such as Corinthian pilasters or Śālabhañjika figures. Some of the Gandhāran reliefs are compositionally very akin to some Roman examples of continuous narration. A representation of 'White dog that barked at Buddha,' (Plate 4) 'the Conversion of Aṅgulimāla' and 'the Ordination of Rahula' all from Jamal-garhi, now in Indian Museum, Kolkata can be cited as examples. The synthesis of Indian and Greek forms occurred in the Gandhāran statues of the Buddha as well. The statues were drawn to classic proportions, following Hellenic models for physiognomy, gestures and drapery. A relief depicting the 'Decent of the Buddha from Trayastriṃśa Heaven' has stylistic parallels to the 'Arch of Galerius' in Thessalonica (Plate 5 and Plate 6). We can notice the Hellenistic influence in the steatite panel of a stair-riser from a site in the Buner region (Plate 7). Sometimes this relief is identified as the Presentation of the Bride to Prince Siddhārtha but the subject of the relief is more like a Dionysian scene. The carving is characterized by the isolation of the figures against a plain background, although the forms are related by their postures and gestures. These features, together with the fully rounded carving of the individual forms remind us of Flavian or Hadrianic reliefs and other examples based on the Greek relief style of the 5<sup>th</sup> century BC. But according to Benjamin Rowland the closest classical parallel to this relief is to be found in the silver hoop of the Marengo Treasure in the Turin. But according to Patricia E. Karetzky due to contact with the West during the early centuries of Christian era Buddhist narratives were radically altered (Karetzky, 1988: 163-168).

The famous Parthenon frieze (Plate 8) of Classical Greece depicts the Panathenaic procession, one of the most important religious festivals of Athens and one of the grandest in the entire ancient Greek world. This holiday of great antiquity is believed to have been the observance of Athena's birthday and honor of the goddess as the city's patron divinity, Athena Polias (Athena of the city). The procession was held on the last day of the festival, and involved the ritual bringing of a new *peplos*, or cloak, to the ceremonial statue of Athena. The procession is shown as a chronological sequence of separate incidents, with each incident distilled into a single moment. Thus, the procession is shown as a linear progression of individual moments. The use of space between

each scene expresses the isolation of one moment from the next. The division of time into separate arrested moment and the movement of time as a linear progression of these moments represent the basis of Greek narrative vision. Even when an episode is depicted by means of a single incident as on the Parthenon metopes, the narrative concept and treatment follows the same basic principles.

Hellenistic inspiration again can be seen quite clearly in the treatment of space in Gandhāran reliefs. The analysis of the treatment of space follows three basic expressions of space in narrative: its distribution within a composition, the definition of space as a physical setting for narrative and the rendering of spatial depth. The distribution of space in two groups of Gandhāran reliefs point quite directly to Western inspiration. The first group is the so-called Buner series, in which the treatment of space is indicative of Classical Greek and Hellenistic compositions (Marshall, 1960:33-37). The second group of reliefs shows Roman sources. The dramatic restlessness in a *Parinirvāṇa* panel from Loriyan Tangai now housed in Indian Museum, Kolkata or in a depiction of the visit of the sixteen ascetics in the Victoria and Albert Museum, London (Plate 9 & Plate 10) is very similar to the dramatized representations on many Roman battle sarcophagi from the period of the Antonines and the Severids (Ingholt, 1957:figs. fig.116, 119). A striking Roman prototype for this relief is the enormous sarcophagus of the Battle of Romans and Germans in the Museo delle Terme. Found in the Portonaccio area of Rome, along the Via Tiburtina, this sarcophagus is carved in high relief and dates between 180-200 AD (Plate 11). It seems to have been used for the burial of a Roman general involved in the campaigns of Marcus Aurelius, who is depicted charging into battle on horseback front near the center of the scene on the front of the sarcophagus. The figures are so carved that they move like flickering lights against the darkly shadowed background and both in the Gandhāra panel and its Roman counterpart there is a sense of dynamic movement and of intense pathos, both in the movements and in the facial expression of the tortured forms a spiritualized quality. Like the Terme relief, the *Nirvāṇa* relief is a composition in forms, lights and colour, in dazzling light and shade. At first glance it might almost be mistaken for a Roman carving of the time of Septimus Servus. The many tiers of figures emerging from the depths of the shadowed background are carved in such a way as to provide a very

rich and dramatic contrast in light and shade. The relief is a perfect illustration of the strangely unhappy stylistic mixture resulting from the combination of the technically advanced and realistic methods of Roman craftsmanship and essentially archaic and conceptual point of view of the native Indian tradition.

The even spacing in the Gandhāran reliefs show that the figures are set in fairly well defined rows, one above the other, thus infusing a schematicism which diffuses the movement of the compositions. The whole is a strange combination of the illusionistic depth and dramatized chiaroscuro of Roman relief combined with the old intuitive method of indicating spatial perspective by placing the consecutive rows of figures one above the other that we encounter at Sāñchī and elsewhere. A dominant play of light and shade is created by deep carving and crowded compositions. But despite the variation in the way the heads and torsos have been directed, an even spacing in the Gandhāran examples ensures that the figures are set in well- defined rows, one above the other, thus infusing a schematism which refracts the changed movements of the composition.

According to N.G. Majumdar, “a definite attempt is made toward the realization of the idea of perspective and to create a pictorial illusion in many Gandhāran reliefs.” The figures when occurring in groups are delineated on different planes. The front rows of the figures are fashioned almost in the round, while the back rows are left flat, so that they may not cast shadow on the background. This is seen in the panel of *mahāparinirvāṇa* of Buddha where we can find that the lower parts of the front row of the figures are completely isolated from the background, although the upper parts are connected with it. The light and shade are so well controlled in this relief that it conveys the impression of a painting rather than a sculpture. The treatment of shadow in the reliefs of the Gandhāra School is reminiscent of the Greco-Roman, for instance the reliefs on the arch of Titus. The gateway of the city disposed of sideways as appearing on this arch has exact analogy in the representation of the Dīpaṅkara *jātakas* in Gandhāran reliefs.

## **Conclusion**

From the above discussions it is derived that Buddhā life-story is purely dependent upon the Greek art frame. The Buddhist art could not mature without the existence of Greeks in Gandhāra and moreover

Greek policies were also prevalent in the region. Greek ruled 186 years (39 kings and 3 queens) and Greek frame of art was existing in the region and had great popularity. Upon the decision of making Buddhist life stories on stones the Greek art frame was shifted to Buddhist religious art and hence, Gandhāra art absorbed all the natural art present at that time. Despite a widespread indebtedness of Gandhāran sculptures to the Hellenistic tradition and in particular that adoption of the Western concept of time in reliefs, few Gandhāran sculptures betrays the realism of the Western style. The majority of the sculptures express, instead, varying degrees in the diffusion of that realism. The diffusion arises largely out of the Gandhāran tendency to juxtapose the Western treatment with other norms, such as the Indian. Hence, we can see that there can be little doubt about the allegiance of the majority of the Gandhāran narratives to the temporal perception of the West, though the Gandhāran representation reflects an even more divisive notion of time. When we analyze the treatment of space in Gandhāran reliefs we find that only in a handful of reliefs does the distribution of space clearly recall Classical Greek and Hellenistic compositions and in those which can be allied to Roman examples, the schematized treatment in Gandhāra diffuses the charged movement of the compositions. The use of background elements as well as the practice of leaving the background clear could have been derived from the West as easily as from Indian narratives, or from the both. Finally it may be pointed out that the stylistic correspondence in Hellenistic art and Gandhāra art may not have been caused by external similarities, but such a relationship must have been brought about by a deeper involvement of one cultural sphere with the other.

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**Plate 1:** The dream of Queen Maya



**Plate 2:** Interpretation of the dream by the sage Asita,  
from Gandhāra, Indian Museum, Kolkata.



**Plate 3:** Reading of the Horoscope, from Gandhāra

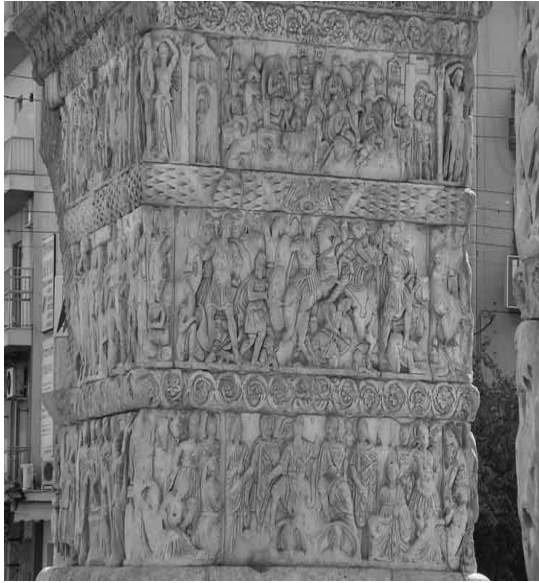


**Plate 4:** Panel showing the white dog that barked at Buddha, from Jamal-garhi, Indian Museum, Kolkata.



**Plate 5:** Descent at Sankisa from the Trayastrimśa Heaven, Gandhāra. Victoria and Albert Museum, London.





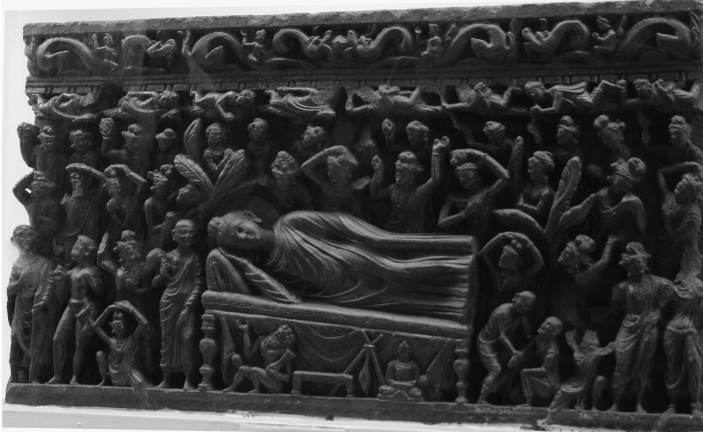
**Plate 6:** Arch of Galerius, Thessalonica.



**Plate 7:** Dionysian scene from the Buner region, Victoria and Albert Museum.



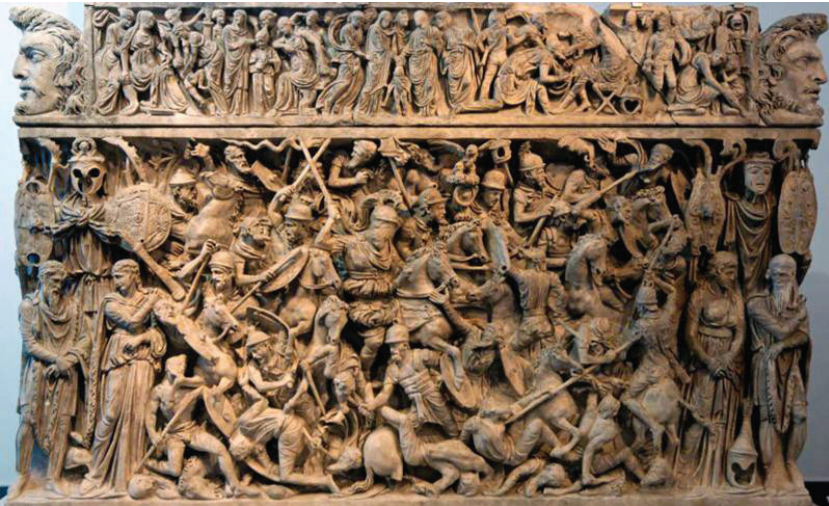
**Plate 8:** Parthenon frieze, British Museum.



**Plate 9:** The *Mahaparinirvāṇa* of Buddha from Loriyan Tangai, Indian Museum, Kolkata.



**Plate 10:** Visit of the sixteen ascetics from Gandhāra, Victoria and Albert Museum, London.



**Plate 11:** Sarcophagus from the Via Tiburtina, representing a battle between Romans and Germans. Rome, Museodelle Terme.

# *Pratītyasamutpāda* and *Śūnyatā* : The Essence of Buddhist Thought

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## Introduction

‘*Pratītyasamutpāda*’ (Pāli. *Paṭiccasamuppāda*) is perhaps the most popular term that carries the essential thought in Buddhist Studies. It is translated into English as ‘Dependent origination, Interdependent Origination, Dependent-Arising or Emerging through Containment-Connection’. It simply means— arising having attained the condition or arising in dependence upon something. Thus, all phenomena, outer and inner, arise or are born in dependence upon specific causes and conditions. They are not produced without any cause or by any permanent creator such as the Īśvara, the Almighty and so on. Rather, they arise through the coming together of their own specific causes and conditions.

‘*Pratītyasamutpāda*’ is a Universal Law. This is the central law to the practice of Buddhism. It is the backbone and is a key thought of Buddhism. It is the root cause of establishing emptiness. It is true that *Pratītyasamutpāda* is the root cause of understanding emptiness, but the realization of subtle *Pratītyasamutpāda* is only possible after the realization of emptiness. Buddha himself expounds in *Śālistambasūtra* (Rice Seedling Sūtra): One who sees *Pratītyasamutpāda*, sees the dharma and one who sees the dharma, sees the Buddha<sup>1</sup>. He also says in *Majjhimanikāya* (1/3/8): One who sees *Paṭiccasamuppāda*, sees the dhamma and one who sees the dhamma, sees the *Paṭiccasamuppāda*<sup>2</sup>. Another Pāli sūtra identifies the Dharma with the Buddha. The Buddha told a monk named Vakkali, who wanted to see the person of

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<sup>1</sup>Yah *pratītyasamutpadāṃ paśyati, sa dharmam paśyati// Yo dharmam paśyati, sa buddham paśyati// Dighanikāya* also states the same (2.29)

<sup>2</sup>Quoted. “yo *paṭiccasamuppādam jānāti so dhammam jānāti, yo dhammam jānāti so paṭiccasamuppādam jānāti.*”, *Pratītyasamutpāda* (Samyag-Vāk-1), Sarnath: Varanasi, 1986, p.11

the Blessed One, the following: “He who sees the Dhamma, sees Me; he who sees Me, sees the Dhamma.”<sup>3</sup> Further, the Tathāgata says, “O Ānanda, this *Pratītyasamutpāda* is very profound and subtle. Without becoming well-realized in it, just like a fish caught up in net, the just cannot come out of *samsāra*.”<sup>4</sup>

### Etymology

The meaning of *Pratītyasamutpāda* taught by the Buddha was understood by the traditional masters in different ways. According to Sthaviravādī, the system of *Pratītyasamutpāda* is applied only to all compounded things because the production of the five aggregates is interdependent. On the other hand, un-compounded things do not fall in this category. But Mahāyānis proclaim that both compounded and un-compounded phenomena (space, cessation etc.) are incorporated in this law since they assert that there is no single phenomenon which is inherently existent. Nāgārjuna says in *Mūlamadhyamakakārikā* (MMK):

Because there are no things at all,  
Which are not dependently originated,  
Therefore, there are no things at all,  
Which are not void. (24.19)<sup>5</sup>

As mentioned above, *Pratītyasamutpāda* is a Sanskrit term. It is constituted of two words viz. *Pratītya*+*Samutpāda*. Even these words are also constituted of several roots, prefixes and suffixes (*Prati*+*in*+*kvip*+*yat*+*sam*+*utpād*). Here, *Pratītya* means *after getting* whereas *samutpāda* means *appearance* or *arising*. Therefore, when these words are combined, ‘*Pratītyasamutpāda*’ is formed which means arising after getting. Thus it becomes clear that to be born in dependence upon causes and conditions is called *Pratītyasamutpāda* “*Svahetupratyayasāpekṣo bhāvanāmutpādaḥ Pratītyasamutpādaḥ (Prasannapadā, p. 2)*”. *Abhidharmakośabhāṣya* also states: “*Tena*

<sup>3</sup>“yo kho, Vakkali, dhammaṃ passati so maṃ passati; yo maṃ passati so dhammaṃ passati.” *Samyuttanikaya*, Vol. II, pp. 340-341

<sup>4</sup>*gambhīro cāyaṃ Ānanda, paṭiccasamuppādo gambhīrāvabhāso ca. etassa, Ānanda, dhammassa ananubodhā appativedhā evamayaṃ pajā tantākulakajātā kulagaṇṭhikajātā muñjababbajabhūtā apayaṃ duggatiṃ vinipātaṃ samsāraṃ nātivattati.* See. *Dīghanikāya*, 2. 44

<sup>5</sup>*apratītya samutpanno dharmah kaścinna vidyate//yasmāttasmādaśūnyo hi dharmah kaścinna vidyate//*

*pratyaṃ prāpya samud bhavaḥ Pratīyasamutpādaḥ*”<sup>6</sup> The elements after getting which some other elements arise are called causes and conditions that give produces the results. This was the reason that when Śāriputra, then a wandering recluse of different religious sects, asked Venerable Aśvajit about the essence of Buddha’s teaching, he was told:

*ye dharmā hetuprabhavā hetusteṣāṃ tathāgato hyavadat//  
teṣāṃ ca yo nirodho evaṃ vādī mahāśramaṇaḥ//*<sup>7</sup>

The term *Pratīyasamutpāda* is also interpreted in the following way: The Sanskrit compound word literally means conditioned coproduction (Pratītya= with regard to; on account of, conditional, dependent; Samutpāda= combined origination; coproduction). Thus, all phenomena in the globe are accomplished in dependence upon their own basis of designation (*prajñāptivastu*) or part.

*Abhidharmasamuccaya* (Compendium of Manifest Knowledge) presents eleven etymological meanings.<sup>8</sup> That of: dependent origination (*Pratīyasamutpāda*), basis for the causes (*sa-hetuka*), non-sentient being (*niḥsattva*), dependent (*paratantra*), immovable (*acala*), be without or be not (*na/asat*), momentary (*kṣaṇika*), uninterrupted cause and result (*anucchinna-hetu-phala*), distinctness of cause and result (*pratiniyata-hetu-phala*) and so on. There is particular reason to expound the eleven etymological meanings. That is: that impermanence, suffering, emptiness and selflessness are asserted to be dependent. It is because among them, the first one shows the meaning of emptiness, the third one shows selflessness, the last three show suffering and the rest six indicate impermanence.

The real meaning of conditioned origination is the fact that there is no creator (*niḥkarkaṛtrārtha*), the fact of causality (*sahetukārtha*), the fact that there is no being (*niḥsattvārtha*), the fact of dependence (relativity) (*paratantrārtha*), the fact that there is no (driving) power (*niribakartba*), the fact of impermanence (*anityārtha*), the fact that everything is momentary (*kṣaṇikārtha*), the fact that there is an uninterrupted continuity of cause and effect (*hetuphalaprabandhānupacchedārtha*), the fact that

<sup>6</sup>*Ladakh Prabha-12*, Leh: Central Institute of Buddhist Studies, 2007, p. 166

<sup>7</sup>Trans. All phenomena are produced from cause. Its cause has been spoken by the Tathāgata.

Their cessation whatever it may be; Has been spoken by the Great Śramaṇa.

<sup>8</sup>Ibid, 59

there is conformity between cause and effect (*anurupahetuphalārtha*), the fact of the variety of cause and effect (*vicitrahētuphalārtha*) and the fact of the regularity of cause and effect (*pratiniyatahētuphalārtha*).

The concept of *Pratītyasamutpāda* is profound due to several reasons. It is profound due to its causality (*hetugāmbhīrya*), its characteristics (*lakṣaṇagāmbhīrya*), its arising (*utpattigāmbhīrya*), its duration (*sthitigāmbhīrya*) and its functioning (*vṛttigāmbhīrya*). Further, it does not arise from itself (*na svataḥ*), or from anything else (*na parataḥ*), or from both (*na dvābhyāṃ*), it does not arise from its own action (*svayaṃkāra*), or from the action of others (*parakāra*), or without cause (*ahetu*). Hence it is profound.

### Source and Classification

The Law of *Pratītyasamutpāda* is discussed in several sūtras: among them, *Śālistambasūtra* and *Pratītyasamutpādādivibhaṅgasūtra* are the primary ones. According to the sources, it is generally classified into two: with respect to dependence of nature (*ngo bo la ltos pa*) and designation of conventionality (*tha snyad rnam 'jog*). An example of the former: existence of smoke is due to fire, or the production of sprout is in dependence upon seed. An example of the latter: understanding of this side is due to other side, long is due to short. Nāgārjuna says in *Ratnāvalī* (Precious Garland):

When this is, that arises,  
Like short when there is long.  
Due to the production of this, that is produced,  
Like light from the production of a flame. (48)<sup>9</sup>

However, it is generally divided into two: Compounded and un-compounded. That which is produced from three conditions which are its own causes, and is accomplished in dependence upon one's own part is called Compounded *Pratītyasamutpāda*. It is sub-divided into two: Outer *Pratītyasamutpāda* and Inner *Pratītyasamutpāda*. That which does not include by mental continuum, but is accomplished in dependence upon its own part is called Outer *Pratītyasamutpāda*. On the other hand, that which is not incorporated in mental continuum, but is accomplished in dependence upon its own part is called Inner *Pratītyasamutpāda*.

<sup>9</sup>*asmin satīdaṃ bhavati dīrgha hrasvaṃ yathā sati//tasyotpādād udeṭīdaṃ dīpotpādād yathā prabhā//*

The presentation of outer *Pratītyasamutpāda* is established through the example of a seed developing into a sprout, with related causes and conditions. Regarding the actual cause, seed is the actual one which gets developed in stages into different forms, i.e., sprout, leaves, stalk, bud and flower. On the other hand, the five or six elements are the cooperating conditions which support the growth from seed to flower. In the case of Inner *Pratītyasamutpāda*, it is established through the twelve links of dependent origination.

Vasubandhu discusses in *Abhidharmakośa* that *Pratītyasamutpāda* is fourfold: momentary or of one moment (*kṣanika*); prolonged (*prākarsika*: extending over many moments of many existences); serial (*sāmbandhika*, through the union of causes and effects); and static (*dvasthika*: embracing twelve states, or periods, of the five aggregates).

If it is asked— how is *Pratītyasamutpāda* momentary? It is said that when a person in prey to the defilements commits murder, the twelve parts are realized in one and the same moment: 1. his *moha* (close-mindedness) is ignorance (*avidyā*); 2. his “volition” (*cetanā*) are the *saṃskāras*; 3. his distinct consciousness of a certain object is consciousness; 4. the four aggregates coexisting with the consciousness is *nāma-rūpa*. The organs in relation to *nāma-rūpa* are the six sense-spheres (*āyatana*s) 6. the application of the six *āyatana*s is contact; 7. to experience contact is sensation; 8. desire (*rāga*) is thirst; 9. the *paryavasthāna*s associated with thirst are attachment; 10. bodily or vocal action that proceeds from sensation or thirst is becoming (*bhava*) 11. the emersion (*unmajjana*) of all these *dharmas* is birth (*jāti*). Their maturity (*paripāka*) is old age; and their rupture is death. It is also said that *Pratītyasamutpāda* is both momentary and serial at the same time. The *Prakaraṇa* says, “What is *Pratītyasamutpāda*? All the compounded (*saṃskṛta*) dharmas. What are the dharmas produced through dependence (*pratītyasamutpanna*)? All the conditioned dharmas.” Static (*avasthika*) *Pratītyasamutpāda* is made up of the twelve states (*avasthā*) embracing the five *skandhas*. It is also prolonged (*prākarsikā*), extending itself over three consecutive existences. Among these four, what is the type of *Pratītyasamutpāda* that the Blessed One has here—in the *Sūtra of the Twelve Parts*—the intention to teach? According to this School, it is static *Pratītyasamutpāda*. According to this school, the Blessed One distinguishes the twelve parts only with respect to static *Pratītyasamutpāda*. But if each of the parts is a complex



of the five *skandhas*, why use the designations “ignorance,” etc.? Because the Sūtra expresses itself in an intentional manner whereas the Abhidharma teaches the characteristics of things. On the one hand *Pratīyasamutpāda* is given as static, prolonged and pertaining to living beings (*sattvākhyā*); and on the other hand, as momentary, serial, and pertaining to both living and non-living beings (*sattvāsattvākhyā*).

### **Emptiness**

Secondly, regarding emptiness, Śūnyatā in Sanskrit, in general, the term is explained in various dictionaries and also is explained by different scholars, proponents and teachers as well as textual sources in different ways from different angles. Some use it in the sense of feeling or emotion, some in the sense of place, some as ‘indeterminate relational form of the act of being aware that may become terminated by any object’ whereas some refer it to an illusory nature of all things. From Buddhist, particularly Mahāyāna Buddhist point of view, it is actually something that cannot be expressed in word, beyond description, unthinkable and possesses the entity of space. Just as the taste of ginger cannot be expressed by showing it in form, but it is to be tasted by the consumer if he wants to know about it, in the same way, emptiness is something that has to be perceived and realized. It is in fact is an object of self-awareness. Further, just as when a piece of gold kept in front of a baby, he cannot identify and discriminate, but in course of time when he grows up, he will definitely identify and realize what the object is and how valuable is it. It signifies that the piece of gold is already there, the only thing he needs to do is to improve his understanding and realization. In the same way, emptiness of realization is not a solid thing that needs to be looked for outside if we wish to get it. Rather, it is already with us. The only thing we need is to awaken and develop our understanding and realization. We just need to know, perceive and realize the fundamental nature, inherent nature of all phenomena which is called emptiness. For this reason, it is called inexpressible, indescribable and unthinkable. However, by virtue of need, i.e., for the sake making the worldly people know its generality, it is explained with analogies, similes or examples. In that sense, it can be analogized that the absolute side of a phenomenon is emptiness. In other words, emptiness refers to the absence of inherent existence. Buddhapālita says: “What is the reality of things just as it is? It is the absence of essence. Unskilled persons whose eye of

intelligence is obscured by the darkness of delusion conceive of an essence of things and then generate attachment and hostility with regard to them.” — *Buddhapālita-mūla-madhyamaka-vṛtti* P5242,73.5.6-74.1.2. Among the four Tibetan Buddhist Schools, a dissension can be found in explaining the meaning of emptiness. Some say, emptiness is non-affirming negation (*prasajya-pratiṣedha*) whereas some say that it affirming negation (*paryudāsa pratiṣedha*).

## Division

When a noble practitioner realizes emptiness, his mind naturally takes delight in the benefit of others. Noble Bodhisattvas, who have realized the ultimate reality of phenomena, feel no attachment to their bodies or possessions. They have in mind only the welfare of others, and thus they perfect the six perfections. All this occurs through the realization of ultimate reality on the first and subsequent grounds of Bodhisattvas. Bodhisattvas realize emptiness, and compassion spontaneously arises; it arises effortlessly by virtue of realizing evenness, the union of the two truths. The commentary of *Madhyamakāvatāra* says that the Buddha further distinguished many different aspects of selflessness, in a manner adapted to different types of disciples. When expounding the Prajñāpāramitāsūtra in a detailed and elaborate way, he spoke of sixteen kinds of emptiness, and when teaching in a more concise manner, he spoke of four. All these teachings are said to belong to the Mahāyāna, for in them the non-existence of the phenomenal self is perfectly expounded. The sixteen kinds of emptiness are: Emptiness of the internal, emptiness of the external, emptiness of the internal and external, emptiness of emptiness, emptiness of the great, emptiness of the ultimate, emptiness of compounded phenomena, emptiness of the uncompounded phenomena, emptiness of extremes, emptiness of what is beginning and endless, emptiness of that which is not to be abandoned, emptiness of nature, emptiness of all phenomena, emptiness of self-characteristics, emptiness of non-visualization and emptiness of the lack of truly existent identity. These sixteen are summarized into four: Emptiness of things, emptiness of non-things, emptiness of nature and emptiness of other’s nature.<sup>10</sup>

<sup>10</sup>*śūnyatāḥ ṣoḍaśākhyāya saprapañcāḥ samāsataḥ/catasraḥ punar ākhyātā mahāyāne ca tā matāḥ*// [Trans. And when he taught elaborately at length, He spoke of sixteen kinds of emptiness. When speaking briefly, he expounded four, And all of them the Mahāyāna teaches.]|| 6.180||

## Pratītyasamutpāda and Śūnyatā

It has already been mentioned above that though *Pratītyasamutpāda* is the cause to accomplish emptiness, the realization of subtle *Pratītyasamutpāda* is only possible after the realization of emptiness. For this reason, the Buddha said in Śālistambasūtra (Rice Seedling Sūtra): One who sees *Pratītyasamutpāda*, sees dharma and one who sees *Pratītyasamutpāda*, sees the Buddha. It means due to the origination from cause, the conception of natural birth is refuted as well as on account of the refutation of natural existence, presentation of birth is established. It is called the union of emptiness and *Pratītyasamutpāda* or non-controversible presentation. Nāgārjuna says in *Mūlamadhyamakakārikā*:

Whatever is dependently originated,  
That is explained as emptiness.  
That is contingently figured;  
It is the central path. (24.18)<sup>11</sup>

On realization of it, view of the self is eliminated and correct view arises. It causes the method and wisdom to arise in non-dual form and also great spontaneous compassion. Further, the Tathāgata said, “O Ānanda, this *Pratītyasamutpāda* is very profound and subtle, and also looks profound and subtle. For not understanding it as it is, beings cannot come out from the *saṃsāra* as if the fishes caught in net.” Without understanding the depth and actuality of *Pratītyasamutpāda*, different types of misconceptions in Buddhist religion and philosophy are liable to occur. Indeed, it is the essence of the Buddha’s entire doctrine, and the essence of this system is found inscribed in many stone inscriptions as:

*ye dharmā hetuprabhavā hetu steṣāṃ tathāgato hyavadat//*  
*teṣāṃ ca yo nirodho evaṃ vādī mahāśramaṇaḥ//<sup>12</sup>*

Apart from it, several other textual sources elucidate that *Pratītyasamutpāda* and *Śūnyatā* are the two different aspects of a single phenomenon. But actually, two different phenomena are not required

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<sup>11</sup>*yaḥ pratītyasamutpādaḥ śūnyatāṃ tām pracakṣmahe//sā prajñaptirupādāya pratipatsaiva madhyamā //*

<sup>12</sup>Trans. All phenomena are produced from cause. Its cause has been spoken by the Tathāgata.

Their cessation whatever it may be; Has been spoken by the great Śramaṇa.)

to establish Pratītyasamutpāda and Śūnyatā in different ways. ‘Short Prajñāpāramitā’ also clearly mentions: “Form is empty; emptiness itself is form. Emptiness is not other than the form; emptiness is nothing else but form. In the same way, feelings, discriminations, compositional factors and consciousness are empty.” Therefore, if someone wishes to establish Pratītyasamutpāda and Śūnyatā, he can do it by analyzing either form, feeling, discrimination, compositional factor or consciousness. Now the question arises that what the way of establishing Pratītyasamutpāda and Śūnyatā is. It is explained that the wisdom, particularly the wisdom acquired through meditation, the wisdom of realizing selflessness or the wisdom of realizing emptiness is required to establish and realize it. A practitioner who has entered the path, particularly the path of seeing, is destined to directly realize it. Similarly, though there are innumerable objects which can be taken as base for analysis by the specific wisdom. Among them, birth or production which is the root object of doctrinal debate between the Buddhists and non-Buddhists, may be taken into account for making analysis. In the introductory verse of MMK (Nothing anywhere is ever born from itself, from something else, from both or without cause) Nāgārjuna has very clearly mentioned that the assertion of inherent production from self, from others, from both or from without cause is absolutely illogical because such production cannot be proved by logical reasoning in true sense. It does not mean their production of phenomena does exist because Mādhyamika does not negate the relative and conventional existence. Rather, the system of Pratītyasamutpāda proves all phenomena to be inherently non-existent. That is why the Blessed One says: “One who sees Pratītyasamutpāda sees the Dharma and one who sees the Dharma sees me.” In order to make it more clear, Nāgārjuna says in *Catustava* (Lokaṭīstava):

Suffering has been considered by logicians to be produced by itself,

To be produced by others,

To be produced by both or without cause,

But it has been said by you to be born in dependence. (Verse no. 21)<sup>13</sup>

He also says in MMK:

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<sup>13</sup>*svayamkṛtaṃ parakṛtaṃ dvābhyam kṛtaṃ ahetukaṃ/tārkikairiṣyate duḥkhaṃ tvayā tuktam pratītyajam//*

Whatever is dependently originated,  
That is explained as emptiness.  
That is contingently designated;  
it is the middle path. (24.19)<sup>14</sup>

The production of every inner and outer phenomena is asserted on interdependent mode referring to be existent merely by name, designation or conventionality. For this reason, at the ultimate level, non-production and non-cessation are the actual state of phenomena. Existences of all phenomena are asserted to be analogous to illusion, mirage, reflection of the moon in water, i.e., empty by nature, but appear to be existent on interdependent mode.

The Victorious One taught emptiness  
As the forsaking of all views.  
Those who view emptiness  
Are taught to be without establishment. (13.8)

He also says in *Catustava* (Acintyastava):

What has been arisen from conditions  
has been said by you to be un-arisen,  
That is no born with an own being,  
Therefore, it has been proclaimed to be empty. (Verse no. 3)<sup>15</sup>

It says that whatever has been arisen from causes and conditions are un-arisen in the true sense because they are not inherently arisen. For that reason, it is empty. Thus, upon making analysis, the conclusion that comes out is that there is not a single phenomenon whose existence does not depend on cause and condition. If it depends on cause and condition, it comes under the law of interdependent origination, and if it comes under the law of interdependent origination, it becomes inherently non-existent, i.e., empty. The *Anavataptasūtra* says,

Whatever is arisen from conditions is unarisen.

It does not have the essence of arising. (*mDo sde pha* 230b)

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<sup>14</sup>yaḥ pratīyasamutpādaḥ śūnyatāṃ tām pracakṣmahe//sā prajñaptirupādāya  
pratipatsaiva madhyamā //

<sup>15</sup>śūnyatā sarvadṛṣṭīnāṃ proktā niḥsaraṇāṃ jinaiḥ//yeṣāṃ tu  
śūnyatādrṣṭistānasādhyān babhāṣire//

***Laṅkāvatārasūtra* also says:**

Oh Mahāmati! Having in mind that which is essentially unborn,  
I have explained that all phenomena are non-arisen.<sup>16</sup>

Of these citations from *sūtra*, the first one refutes their being essentially arisen by arguing that because they have arisen from conditions, they are dependently originated and says that the very meaning of “depending on conditions” is being “empty of essential existence.” This statement refutes the assertion that being a dependently originated phenomenon that arises and ceases in dependence on causes and conditions entails existing essentially. It also refutes those views that no action or agent is possible in the context of essencelessness. This is because it has eloquently distinguished between being non-arisen and lacking essential arising.

In the second citation from *sūtra*, the Nāgārjuna interprets his own intention, saying that the statements he has made that things are not arisen are made with the fact in mind that they are not essentially arisen. Therefore, this means that one should take the meaning of the refutations in the *sūtra* of things being originated not to be that they are not originated at all, but that they are not essentially originated.

But we do not maintain any of that. Then what do we maintain? To take the meaning of “emptiness” as *Pratītyasamutpāda* is only for those Mādhyamikas who have, through authoritative cognition, refuted things having essential existence, but not for others. When these Mādhyamikas ascertain that internal and external things are dependently arisen, in virtue of their dependence on causes, as a consequence of that very cognitive process, they ascertain the emptiness of essential existence. Essential existence is realized to be independence from others, and that dependent origination is realized by authoritative cognition to be inconsistent. Therefore, the person who has cultivated the ascertainment of emptiness, which is the negation of essential existence through dependent origination, having seen, heard, and remembered that things such as barley and sprouts are dependent on causes or conditions, should then practice the contemplation of the fact that they are essenceless for that very reason. By doing so, even if one is not taught about emptiness—that is, essencelessness—directly,

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<sup>16</sup>(Trans.) SUZUKI, DAISEI TEITARO (1931). *The Lankavatara Sutra*, Kyoto: Otani University, p. 65

just through the teaching of the doctrine of dependent origination the latent potential for understanding emptiness will be activated in future lives. For example, when Aśvajit explained dependent origination in the context of the Four Noble Truths to the mendicant Upaṭiṣya, the latter realized reality. That emptiness that is essencelessness is posited as a dependent designation. Just like the chariot, which is designated in dependence on its parts, such as the wheels, anything designated in dependence on its parts is empty—that is, not essentially originated. Emptiness—that is, the absence of essential originating—is free from the two extremes. Therefore, it is the middle and is the middle path—that is, where the Mādhyamikas fare.<sup>17</sup>

Another important thing is that unlike some other philosophical schools, as said above, Mādhyamikas assert that the concept of *Pratītyasamutpāda* is applied on both compounded and un-compounded phenomena. The reason is that the existence of non-existent phenomena or the un-compounded phenomena such as space, cessation and so on depend on the compounded things as we can identify an un-compounded phenomenon by depending on a compounded phenomenon. No un-compounded phenomenon is asserted to be inherently existent. Briefly saying, all phenomena have been explained to be *Pratītyasamutpāda* in terms of dependence upon their respective basis of designation and the designating agent.

This system is presented with this analogy: a chariot comes into existence upon being labeled so by verbal nature and conceptual thoughts in dependence upon the parts of a chariot such as the wheels. Similarly, it is asserted that existence of person comes into being through merely being designated upon its basis of designation, the aggregates. A sūtra says in this regard:

Just as a chariot is labeled so  
 In dependence upon the collection of its parts,  
 Similarly, a sentient being is conventionally labeled

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<sup>17</sup>Skt. *yaḥ pratītyasamutpādaḥ śūnyatā tam pracakṣamahe//sā prajñaptirupādāya pratipatseva madhyamā//*; Wyl. *rten cing 'brel par 'byung ba gang//de ni stong pa nyid du bshad//de ni brten nas gdags pa ste//de nyid dbu ma'i lam yin no//*; Eng. Whatever is dependently originated, that is explained as emptiness. That, being a dependent origination; Is itself the middle path. MMK, (24.18)

In dependence upon its aggregates.<sup>18</sup>

Candrakīrti says in *Madhyamakāvatāra* (Entry into the Middle Path):

Were it not so, if we compare a chariot to the self,  
The mere collection of a chariot's parts would constitute a chariot.  
The sūtra says that "self" *depends* upon the aggregates;  
This shows their mere coincidence is not the self. (6.135)<sup>19</sup>

Thus, every phenomenon in this universe is a *Pratītyasamutpāda*, having been established in dependence upon its parts and the designating conventions. When we put a vase under investigation and search for the essence of that which is labeled as 'vase', we do not find the vase anywhere either within its parts such as its bulbous belly which are the cause or the basis of the designation or anywhere outside them. It is thus obvious from this analogy that the vase does not exist from its own side. Rather, it does exist by way of having been designated by its designating thought in dependence upon its basis of designation, and this fulfills the convention for the existence of a vase which is capable of functioning such as storing water. This way of positing *Pratītyasamutpāda* through mere designation in dependence upon their bases is unique to the system of Prāsaṅgika Mādhyamika School. Candrakīrti elucidates in his Commentary on *Catuḥśataka* (Four Hundred Verses) ascribed to Āryadeva: "Though a vase etc., is nowhere to be found upon the five-fold analysis in terms of self-existing from its cause, other-existing from its cause etc., nonetheless it is capable of such functions as holding and scooping up honey, water, milk etc., through being mere *Pratītyasamutpāda* which is a wonder."<sup>20</sup>

Even its existence depends on conception. In fact, the existence of all compounded and un-compounded phenomena basically depends on conception. Depending on conception, the existence of a thing is asserted. It shows that the existence of any phenomenon is merely conception or designation by name. Therefore, no phenomenon has any ultimate existence. According to Prāsaṅgika Mādhyamika, no phenomenon has inherent existence. Although no phenomenon has

<sup>18</sup>Quoted. *Buddhism and Science*, p. 83

<sup>19</sup>kūṭasthānām syād rathatvaṃ tadānīm tasyāṅgānām tulya ātmā rathena//  
skandhāṃś copādāya sūtre niruktas tasmān nātmā skandhasaṃhātāmātram//

<sup>20</sup>*Buddhism and Science*, p. 83



inherent existence, yet each and every phenomenon is able to function or nothing can cause any obstruction to their trend of cause and action. It means the system of cause and action becomes possible in the state of non-nature. It is the subtle aspect of *Pratītyasamutpāda*. Mādhyamika School strongly asserts that on account of being *Pratītyasamutpāda* all phenomena are inherently non-existent, and on account of being inherently non-existent the presentation of cause and action keeps on occurring in an active and systematic way. Therefore, Nāgārjuna says in MMK:

If everything were empty,

There would be no arising and perishing. (25.1ab)<sup>21</sup>

Although all are inherently non-existent, yet they appear to be inherently existent. This is the reason when the assertion of inherent existence of vase etc., is refuted, it seems there is no existence of that vase etc., at all. Similarly, when the existence of vase etc., is presented, their inherent existence seems to appear. In fact, the reason behind this happening is that the cognition of natural apprehension very stably abides in the mind of beings. When the system of *Pratītyasamutpāda* is comprehended in an unmistakable way, the above problem does not take place. Instead, one comes to realize that the existence of vase etc., is possible in the nature of inherent non-existence while inherent non-existence is proved in existence.

Here, one may charge with errors by imagining that emptiness means the non-existence of things that can perform functions. However, the Mādhyamikas do not accept that but instead construe the meaning of emptiness to be dependent origination. Therefore, these refutations are not relevant to the system. The argument that in the Mādhyamika system action and agent are not tenable is based in not understanding that the meaning of emptiness is interdependent origination. Therefore, one should make an effort to understand this. MMK says:

For him to whom emptiness makes sense,

Everything makes sense.

For him to whom emptiness does not make sense,

Nothing makes sense. (24.14)

Not only are none of those charges applicable to Mādhyamika

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<sup>21</sup>*yadya śūnyamidaṃ sarvaṃudayo nāsti na vyayaḥ* [25.1ab]

position, but the entire framework of such things as truth is absolutely tenable, because in the system according to which emptiness of nature—that is, of existence through its own nature—makes sense as Mādhyamika maintains emptiness to be the emptiness of essential existence of that which is dependently arisen. For this reason, for anyone to whom emptiness makes sense, dependent arising also makes sense.

If one thinks that a pot, for instance, exists inherently, then there would be no need of causes and conditions such as clay. But it is not tenable for the pot, which is a result, to exist without causes. If the pot does not exist, then the agent—the potter—the instrument—such as the wheel—and the action of creating the pot would not exist either. Without these, there would be no production or cessation. Thus, the result would also be undermined. MMK says:

Effects and causes;  
 And agent, instrument and action;  
 And arising and ceasing;  
 And the effects will be undermined. (24.17)<sup>22</sup>

### Significance

This is the most important thing to be known. Sometimes, people may raise question that why the Law of *Pratītyasamutpāda* and *Śūnyatā* is to be known. In this concern, Buddhism mostly presents the example of a sick person who wants to get rid of his sickness. For the sake of getting rid of sickness, he definitely goes to a physician who prescribes a specific medicine. It is very clear that medicine is the remedy of all sicknesses. In the same way, though there are innumerable ways to get rid of sufferings and their causes, but the realization of the Law of *Pratītyasamutpāda* and *Śūnyatā* is the supreme one among all. At the same time, it is the very method that leads a practitioner to the state of Complete Buddhahood, the embodiment of Form Body (*Rūpakāya*) and Truth Body (*Dharmakāya*). In an interview, the Dalai Lama stated that tantric meditation can be used for “heightening your own realization of emptiness or mind of enlightenment”.<sup>23</sup> In Buddhist philosophy,

<sup>22</sup>*kāryaṃ ca kāraṇaṃ caiva kartāraṃ karaṇaṃ kriyāṃ//utpādaṃ ca nirodhaṃ  
 ca phalaṃ ca pratibādhase//*

<sup>23</sup>*A Survey of the Paths of Tibetan Buddhism with His Holiness the Dalai Lama.*  
 Available at: <http://www.lamayeshe.com/otherteachers/hhdl/survey.shtml>

attaining a realization of emptiness of inherent existence is key to the permanent cessation of suffering, i.e. liberation.

Even while an ordinary being, if upon hearing of emptiness great joy arises within again and again, the eyes moisten with tears of great joy, and the hairs of the body stand on end, such a person has the seed of the mind of a complete Buddha; He is a vessel for teachings on thatness, and ultimate truth should be taught to him. After that, good qualities will grow in him. — *Candrakīrti, Entry into the Middle Path*, vv. 6.4-5<sup>24</sup>

The Dalai Lama argues that tantric yoga trainees need to realize the emptiness of inherent existence before they can go on to the “highest yoga tantra initiation”; realizing the emptiness of inherent existence of the mind is the “fundamental innate mind of clear light, which is the subtlest level of the mind”, where all “energy and mental processes are withdrawn or dissolved”, so that all that appears to the mind is “pure emptiness”. As well, emptiness is “linked to the creative Void, meaning that it is a state of complete receptivity and perfect enlightenment”, the merging of the “ego with its own essence”, which Buddhists call the “Clear Light”.

In Ven. Thubten Chodron’s 2005 interview with Lama Zopa Rinpoche, the lama noted that “ordinary beings who haven’t realized emptiness don’t see things as similar to illusions”, and one does not “realize that things are merely labeled by mind and exist by mere name”. He argues that “when we meditate on emptiness, we drop an atom bomb on this [sense of a] truly existent I” and to realize that “what appears true...isn’t true”. By this, the lama is claiming that what is thought to be real—our thoughts and feelings about people and things—“exists by being merely labeled”. He argues that practitioners who attain knowledge of a state of emptiness are able to realize that their thoughts are merely illusions from designated by the mind.” [Excerpted]

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<sup>24</sup>prthagjanatve ’pi niśamya śūnyatām pramodam antar labhate muhurmuhūḥ /  
Prasādajāsrāvīlajātalocanas tanūruhotphullatanuś ca jāyate //  
yas tasya saṃbuddhadhiyo ’sti bījaṃ tattvopadeśasya ca bhājanam saḥ /  
ākhyeyam asmai paramārthasatyam tadanvayās tasya guṇā bhavanti//

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# Engaging Buddhism to fight against Climate Change: With special reference to Ice-Stupa of Ladakh

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## Abstract

The legacy of Kashmir in disseminating Buddhist philosophical thought and enlightening the world goes back to just a few decades after the *Parinirvāṇa* of the Tathāgatha Buddha (563–483 BCE). A good number of historians and other writers believe that it was the Mauryan king Ashoka (304–232 BCE) who sent missionaries and thus introduced Buddhism to Kashmir. However, other scholars of religion and history contend that, before Ashoka's efforts, Buddhism had already reached the Valley and a significant number of *Vihāras* (Buddhist monasteries) had already been erected. One transformation which emperor Kanishka (c. 127–150 CE), patron of the fourth Buddhist council held in Kashmir, brought was the iconic representation of Buddha, and this became a distinguishing feature of Mahāyāna Buddhism. When the teachings of Buddha reached Ladakh, the assimilative nature of the Mahāyāna tradition gave scope to adopt and adapt the animistic belief and cultural paraphernalia of the Tibetan region that later came to be known as Tibetan Buddhism.

An important element of the commitments made by the G20 members is the mitigation of the effects of climate change. The land of Ladakh, formerly part of the state of Jammu and Kashmir and now one of the Union Territories of India, has become a beacon to the world for raising religion-based eco-consciousness to combat climate change and its effect on human survival in the region. In this ambience of ecological suffering, this paper highlights the Ice-Stupa innovation as a collaborative effort of the Tibetan Buddhist monks, individuals and community who are engaging traditional Buddhist precepts for the cause of saving the earth and conserving water in a high mountain-desert region of the Himalayas.

**Keywords:** Engaged Buddhism, Ice-Stupa, Ladakh, Sustainable Development

## Conceptual Framework and Religious Discourse on Environment

Climate change is the biggest environmental problem that humanity faces over the last few decades. And the greatest challenges to contemporary religions remains how to respond to these problems that many beliefs have erupted by unrestrained materialism, industrialization and secularization of modern societies. Indeed some environmentally sensitive scholars suggest that the very division of religion from secular life may be the major cause of the problem. Other, such as medieval historian Lynn White has accused the religion itself for environmental crisis. In his view Judeo-Christian tradition teaches the transcendent God above nature who has given human being the authority to rule over other creatures.<sup>1</sup> This human-centered outlook led to a devaluing of the natural world and a subsequent destruction of its resources for utilitarian ends. White argued, “To a Christian, a tree can be no more than a physical fact. The whole concept of sacred grove is alien to Christianity and to the ethos of the West. For nearly two millennia, Christian missionaries have been chopping down sacred groves, which are idolatrous because they assume spirit in nature”.<sup>2</sup> This article is highly debated in the academia especially in social science and religious studies but it is increasingly clear that environmental crisis and its perpetuation due to industrialization, secularization and ethical indifference present a serious challenge to the world’s religions. His accusation seems to be valid because many of the world religions focuses on the otherworldly, soteriological goal and personal salvation leaving this world as corrupting. At the other end of the spectrum he commends Buddhism for its holistic, egalitarian worldview and its environment friendly life style and behavior. He recalls “when in 1926, in Ceylon (Srilanka), India, he saw how Buddhist workers left intact the homes of snakes when building roads. White believed that these action were caused by the Buddhist view of reincarnation. Had British colonials been building the roads, thought, they would have systemically destroyed the snake habitat.”<sup>3</sup> White wants to convey that every culture whether, it is overtly religious or not, is primarily shaped by its religion. Buddhists and scholars of Buddhism in Asia and the West proudly received White’s

<sup>1</sup>Lynn White Jr. “The Historical Roots of Our Ecologic Crisis.” *Science* 155 (March 10), 1967, 1203-07.

<sup>2</sup>Ibid,1206

<sup>3</sup>Todd Le Vasseur and Anna Peterson, *Religion and Ecological Crisis: The “Lynn White Thesis” at Fifty*, (New York: Routledge, 2017), 4.

positive evaluation of Buddhism's ecofriendly worldview. Whereas authors like Lambert Schithausen and Damien Keown argue that there will be no justification for environmental concern in early Buddhism because Pāli canon see 'all mundane existence as unsatisfactory' either because suffering prevails, or because existence is inevitably impermanent'. *Nibbāna* the highest goal to strive for any Buddhist is doctrinally understood as being utterly beyond the mundane world.<sup>4</sup>

Before turning to Buddhist-based acts of environmental concerns few qualifications are needed here. First, though the Buddha and his early followers lived environmentally sustainable live, and that this was due to doctrinal influence, this could not possibly make early Buddhism "Environmentalism" in that sense in which the word is used today, since the problem arose in the process of maximizing economic activities, industrialization and making the technology value-free. We could not find such a concept in the early canonical texts. Instead of searching equivalent term of 'environment' or 'sustainable' in the sense it is used in modern text books. It is more helpful to focus on those teaching where Buddha recommended cultivating an attitude of loving-kindness (P. *mettā*; Skt *maitrī*) and compassion (P., Skt. *Karunā*) towards all being indiscriminately. For this reason, it might be more profitable to look for an idea of sustainable life and environmentally sensitive attitude in teachings of Mahāyāna Buddhism, rather than in doctrine of Theravāda Buddhism specially teachings about the 'Three Marks of Existence' (P *tilakkhaṇa*; Skt. *trilakṣaṇa*) which are, in brief, Suffering (P. *dukkha*; Skt. *duḥkha*), impermanence (P., *anicca*; Skt. *anitya*), and not-self (P., *anattā*; Skt. *anātman*).<sup>5</sup> Second, it should be noted that every tradition has two kinds of teachings –life affirming and life denying. In order to live sustainable life one should have to concentrate only life engaging precepts and practices of the tradition. For instance citing the Buddhist philosophy of *trilakṣaṇa* from Pāli canon will not be fruitful to construct the environmental ethics as these philosophies focus on the transitory nature of world and impermanence of things. When nothing is permanent or substantial how could we ascribe value to it because claiming for the intrinsic value requires 'the existence of some fixed

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<sup>4</sup>Colette Sciberras. "Does Nature Have Value in the Pāli Canon?" *Environmental Values* 22, no. 3 (2013): 381–99. <http://www.jstor.org/stable/23460930>.

<sup>5</sup>John M.Thompson, *Introduction to the World's Major Religions: Buddhism Vol.3*, (London: Greenwood Press, 2006,) 45-48.

essence or permanent self in things' which idea of not-self (P., *anattā*; Skt. *anātman*) undermines.<sup>6</sup> However, the *jātakas* lesson of karma and rebirth "prepares the Buddhist to adopt a sympathetic attitude towards animals."<sup>7</sup>

### **Engaged Buddhism and Ice-Stupa**

Taking the edge off life engaging teaching from Mahāyāni tradition of Tibetan Buddhism. I want to specify the endeavor of religious personality, lay men and policy makers who are applying their doctrinal tenets on the ground to address a specific environmental problem. This kind of activism is known as 'Engaged Buddhism' and it has taken a form of movement globally in recent decades. This movement comprises a varied group of people from various ethnic backgrounds. They desire to alleviate suffering in the world and are driven by Buddhist principles. Rather than renouncing the world they are "engaging" with society's many social, political, and environmental issues. Regarding the origin of the term Thomas Freeman says, "The term "engaged Buddhism" appears originally to have been coined by the Vietnamese Buddhist teacher, Thich Nhat Hanh, in 1963, and the expanded term "socially engaged Buddhism" emerged during the 1980s."<sup>8</sup> But this term came into notice for environmentally sensitive reader when Dr. Susan Darlington, professor of anthropology and Asian studies at Hampshire College in the U.S. and author of the book *The Ordination of a Tree*, showed us how in 1991 the Thai Buddhist monk Phrakhru Pitak Nanthakun sponsored a tree ordination ceremony in Nan Province. Nearly 200 villagers, district officials, and media participated in the event, led by twenty northern Thai monks, and officially established and sacred a protected forest for ten nearby communities. Chanting, water sanctification, and the monk's orange robes being wrapped around the biggest tree still standing in the forest were all parts of the hour-long rite. The holy water was consumed by the ten village chiefs to symbolise their commitment to preserving the forest. Buddhist

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<sup>6</sup>Colette Sciberras. *Op.cit.*395.

<sup>7</sup>Donald K. Swearer. "An Assessment of Buddhist Eco-Philosophy." *The Harvard Theological Review* 99, no. 2 (2006): 123–37. <http://www.jstor.org/stable/4125290>.

<sup>8</sup>Thomas Freeman Yarnall, "Engaged Buddhism: New and Improved? Made in the USA of Asian Materials" in *Action Dharma: New Studies in Engaged Buddhism* (eds. Christopher Queen et al. New York: Routledge, 2003), 286.



monks performed a number of tree ordination ceremonies in the 1990s in an effort to conserve the country's fast dwindling forest and save the lives of its inhabitants. In this process of tree ordination one thing is worth pondering that monks re-envisioning the idea of monkhood and extending the boundary of sangha to nonhuman being too and making trees part of larger *sangha*. Entry into the monastic community is by two stages. Lower ordination, or 'going forth' (Pali *pabbjā*, Skt *pravrajyā*) where novice has to take ten precepts. When aged twenty a person can take higher ordination (Pali *upasampdā*, Skt *upasapdā*). Once ordained, even as a novice, head hair is shaved off as a sign of renunciation of vanity, monastic robes are also worn.<sup>9</sup> Tying the orange robes signifies that physical reality of tree is sanctified, and caring for them is religious commitment. Though the number of "environmentalist monks" (*phra nak anuraksa* in Thai) is very few but they represent Thailand's total monks. And the effects of their activities are visible in Thai society. They are modifying Buddhist rituals to give an ecological interpretation of Buddhist teachings in order to tackle current and contentious challenges like deforestation and the construction of big dams. Despite their small numbers and limited effectiveness, this group represents a case study of collaborative efforts religious communities along with the laity within a specific cultural setting implementing their faith to mitigate the specific social and environmental problem. They reinvent human relationships with nature in the face of "capitalization of natural world".<sup>10</sup>

Another important project for engaged Buddhism is ice-stupa of Ladakh. Ladakh is one of the highest places on Earth. Geographically this is isolated place with sparse population, a vast area and inhospitable terrain which remain landlocked for nearly six months in a year. Recently central government is focusing on land connectivity by constructing tunnel. This place is also known as 'land of monasteries'. Presence of Buddhism in Tibet and Ladakh can be traced as early as in the 3<sup>rd</sup> century B.C when emperor Ashoka sent Buddhist missionaries to Tibet

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<sup>9</sup>Peter Harvey, *An introduction to Buddhism: Teaching, History and Practices* (New York: Cambridge University Press, 2013), 294.

<sup>10</sup>Susan M. Darlington, Buddhism and Development: The Ecology monks of Thailand, in *Action Dharma: New Studies in Engaged Buddhism* (eds. Christopher Queen et al. New York: Routledge, 2003), 96.

for the propagation of Buddhism.<sup>11</sup> Did the Buddhism reach Tibet and Ladakh at one time? Parvez Dewan asserts that “the Ladakhi became Buddhists much before the Tibetan did”.<sup>12</sup> It came through Kashmir. However some argue that Tibetan Buddhism had reached Ladakh by eighth or ninth century AD.<sup>13</sup> Tibetan Buddhism is a form of Mahāyānī Buddhism that engages in a number of ritual activities for various reasons including, among others, to generate merit, to purify negativities, or to protect against malevolent forces. For Mahāyānī, interpretation of Nirvana is life engaging, it is not transcendent meant to give up. Tibetan lama Tsong Kha Pa<sup>14</sup> in his commentary to Madhyamakārikā discards the dichotomy of two realities in these words:

This is not to be taken as the expression of some mystical identity. Rather, nirvāṇa and saṃsāra are identical only in the sense that they have in all respects the same nature – absence of intrinsic existence. We should not think that this world is empty but nirvāṇa is some really existing alternative realm or world. Both are ontologically exactly the same. On the other hand for that very reason nirvāṇa is attainable here and now through the correct understanding of the empty nature of the here and now and then through letting it all go.<sup>15</sup>

To get nirvāṇa one has not to renounce this world rather to engage in this *saṃsāra* to help sentient beings. inspired by traditional teachings, such as the prohibitions against harming others, the virtues of kindness and compassion, the idea of interdependence and selflessness, the vow to save all beings, and the use of skillful means (*upāya*)<sup>16</sup> to prevent harm and suffering to humans and other living things. His Highness Drikung Kyabgon Chetsang Rinpoche along with the environmental

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<sup>11</sup>Prem Singh Jina “History of Buddhism in Ladakh” in *Religious History of Ladakh* (ed. Prem Singh Jina, Delhi: Sri Satguru Publication, 2001) 27.

<sup>12</sup>Parvez Dewan, *Religion in Jammu-Kashmir-Ladakh*, (New Delhi: Manas Publication, 2013), 204.

<sup>13</sup>There is no archaeological evidence to support this claim. B.R Mani says that cultural impacts of Tibetan Buddhism can be traced from tenth and eleventh centuries AD. See Parvez Dewan p,204

<sup>14</sup>He is the founder of new Tibetan Buddhist sect known as Dge-lugs-pa or Yellow Hat sect.

<sup>15</sup>Paul Williams, *Mahāyāna Buddhism: The Doctrinal Foundation*, (New York: Routledge, 2009), 76.

<sup>16</sup>One of the key concepts of Mahāyāna Buddhism was used extensively in the Lotus Sutra and other texts. (See Michael Pye, *Skillful Means: A Concept in Mahayana Buddhism*)

engineer Sonam Wangchuk is applying the Buddhist principles on the ground to address the issue of water scarcity in Phyang village of Leh. His Holiness Chetsang Rinpoche is the second highest lama after Dalai Lama. He is the supreme head of Drikung Kagyu order in Tibet. This is one of the four major schools of Tibetan Buddhism.<sup>17</sup> He is the ardent environmentalist and authored one book titled *The Practice of Mahmudra* too. He is known for his environmental activism *Go Green, Go Organic* project.<sup>18</sup> To assure protection from the negative consequences of using chemical fertilizers and pesticides, local farmers have adopted the “Organic cultivation practice,” which His Holiness has emphasized, by reconstructing their agricultural methods in accordance with the wisdom of historic traditional practices.

### **Buddhist monk’s response to climate change**

#### **Ice-stupa as ‘Engaged Buddhism’:**

Conservation programme of Ladakh. Let us understand the nature of the problem which villagers of Ladakh face due to change in the climate. Several farming communities in Ladakh have reported decreasing glaciers and an erratic meltwater flow during the past decade or so. Villages in the region of Ladakh which is located in between the Himalayan and Karakoram mountain ranges are consistently experiencing water shortages because of climate change-related phenomena of diminishing snow cover and glacier mass. The farmers in this mountainous region, cultivate barley, wheat and vegetables for which they depend completely on glacial meltwater to irrigate their crops. They are subsistence farmers they survive on what they produces. Inadequate water supply compelled these ancient farming villages to think whether to shift the whole household near to the river or to seek out new sources of water for their subsistence farming. The Indian government has already taken action in some cases to construct new irrigation canals, rerouting water across kilometers of rugged terrain. In some instances, the state and local governments have offered to assist in relocating entire settlements to a new riverbank location. Villagers have no choice but to leave an area with religious and cultural

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<sup>17</sup>The Kagyu order traces its lineage back to the Indian tantric sage Tilopa (988-1069) who is said to have received instruction directly from Vajradhara. (John Powers, *Introduction to Tibetan Buddhism*, New York: Snow Lion Publications, 2007), 399.

<sup>18</sup><https://www.gogreengoorganic.net/background.php> (accessed on 26-05-23).

significance as a result of the shifting.<sup>19</sup> Considering the gravity of the situation, His Holiness endorsed and urged Sonam Wangchuk to carry out the plan, initially developed by Padamshree Aba Norphel, to build Ice Stupas.<sup>20</sup> The ice-stupas are shaped geometrically in such a way that stores water in the form of huge traditional stupa that water usually used to go waste in the stream during the winter. The ice-stupas stay frozen, do not melt until late spring (April & May) when villagers face severe shortage of water for irrigation of fields. By June when the regular glacial melt began to flow, the ice-stupa was mostly gone. It works on simple principle of engineering. A pipe is connected from a high level source to lower level 'stupa site'. It reaches the same height as its source due to gravity and almost instantly freezes in the low temperature. One ice-stupa supplies 10 million liters of water a year and irrigates 25 acres of lands. Ice-Stupa is newer design concept than artificial glaciers in horizontal shape, which requires a shaded area to keep water frozen in winter. Though they are drawn upon similar set of engineering principle. Since ice-stupa is in vertical shape, there is less surface areas exposed to the wind and sun; it means it stores water for longer period of time than flattened ice-field. Unlike the glaciers, which require a large, shaded sites at specific altitude, ice-stupas can be built on smaller land parcels above an agricultural holding, at any location that freezes. The stupas can be built on almost any surface, with any solar aspect, as long as a gravity-fed stream can be diverted to feed the site from above.<sup>21</sup>

### **The Buddhist connection of Ice-Stupa**

Stupa is a Sanskrit term for which in Tibetan we have 'Chorten' meaning 'receptacle for offerings'. This reflects the facts that in Tibet they often contains religious objects, texts, images, and the like, and

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<sup>19</sup>Cary Clouse, *Climate-Adaptive Design in High Mountain Villages: Ladakh in Transition* (New York: Routledge, 2021), 79.

<sup>20</sup>Chewang Norphel, a civil engineer in the Jammu and Kashmir Rural Development Department, was the person who devised the artificial glacier. For recognizing his precious contribution government of India has honored him with Padamshri in 2015. He has designed over 15 artificial glacier in Leh which earned him the nickname 'Ice Man of India'.

<https://economictimes.indiatimes.com/industry/miscellaneous/chewang-norphel-how-a-crazy-engineer-solved-ladakhs-water-crisis/padma-shri-awardee/slideshow/63265630.cms> (Accessed on: 26-05-23).

<sup>21</sup>Cary Clouse, *Op.cit*, 90.

are invested with spiritual energy by being consecrated in special ceremonies. Construction, veneration and prostration before stupa are thought to earn merit. The person who takes part in creating stupa earn wide range of karmic benefits. The presence of stupa denotes presence of Buddha in the very peculiar sense. It is in this background that His Holiness joined hand with Chetsang Rinpoche with environmentally sensitive educationist like Sonam Wangchuk for construction of first Ice-Stupa which was formally launched on 1<sup>st</sup> May, 2014 in the presence of governor of Jammu and Kashmir Sri N.N Vohra. On this occasion a short film ‘The Monk, The Engineer, and The Artificial Glacier’ was shown that tells how the collaborative efforts of religious leaders with environmental organization can create a powerful alliance between faith communities and conservation groups. Local laity took part in all the phases of stupa creation collected contributions and service provided. On the occasion of opening of the stupa *cham* (sacred mask dance) was performed, which traditionally Buddhist community of Ladakh perform on all significant dates of Buddhist calendars. This is important part of their cultural life. Cham symbolizes the triumph of good over evil and purification of mind and heart.<sup>22</sup>

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# Buddhist Education System of the Ancient India

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## Introduction

In the beginning of the civilization human being were very much unconscious. Gradually, they learnt all the method to survive in the nature. They learnt to protect themselves from the wild animals. They used their wisdom and intellect to develop society, customs and rules and regulations. This may be considered as the beginning of the conscious education. So, it is clear that all those knowledges cannot be operated without wisdom, hence wisdom becomes the principal goal of the education system.

The most potent influence on Ancient Indian education was that of the religious and social environment. In the Vedic age the influence of the priests increased. The lore of hymns was taught by the poet priest and this may be treated as beginning of the education. It was the duty of a student to learn the hymns of his school with accuracy. Thus, the system of *Vidhi* and *arthavāda* introduced.<sup>1</sup> The educational institutions established during Vedic period were not conducted regularly and systematically as the Buddhist Monastic institutions. Buddhism always focused on wisdom based and value-oriented education system or in a broad sense wisdom-based education system which leads to right understanding about everything.

In 6<sup>th</sup> B.C. India gave birth a new doctrine which is called Buddhist doctrine or Buddhist Philosophy. With the foundation of Buddhism, a new and special education system originated in ancient India. Many canters of learning arose during that time.

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<sup>1</sup>*Vidhi* means 'precepts or commandments'; *arthavāda* means 'explanatory statements' as to the origin of the rites and use of the mantras, mixed up with legends and illustrations: Refer the *Sanskrit-English Dictionary* of M. William, Indian Reprint, Madras, 1987, p.968.

## **Aims of Buddhist Education**

The Buddha taught us that everyone has a potential to realize the ultimate state of wisdom which is an intrinsic part of our nature, not to be obtained externally. The basic aim of this education is to make a wise, intelligent, non-violent and moral person. Free from superstitions, greed, lust and ignorance. It also teaches us that with wisdom we can solve our problems and happiness.

## **Home Education**

The system of home education in ancient India was very much similar to the present system. The parents kindled not only the child's love of nature but his interest in literature by telling him stories of the epic heroes. The child's personality was worked and developed in this way. All round development of child's personality was considered very important in the Buddhist education. This included his physical, mental, moral and intellectual development.

## **Elementary Education**

The elementary education was started with the knowledge of alphabets. It is obvious that without the knowledge of alphabets, pursue further study was impossible. I-Tsing, the Chinese traveler observed that, during his time, the students were being educated with the scripts at the age of six years.<sup>2</sup> However, Yuan Chwang informs those children passed on to the study of arts and sciences at the age of seven, so that elementary education must have begun earlier.<sup>3</sup>

So many Buddhist scriptures mention about the subject and the system of the elementary education. The *Lalitavistara* has a chapter which is dedicated to the art of writing of the letters, their varieties and the sense of each letter. Thus, this text gives a modern system of teaching letters, as the teacher then taught each of them in association with a sentence beginning with a letter. Again, we know from this text that there were sixty-four kinds of scripts, as the student asked the teacher that which scripts, he will teach out of sixty-four varieties.<sup>4</sup>

The *Śikṣā* enumerates the course of elementary education as comprising the act of writing (*lipi*), prayers (*stuti*), meanings of words

<sup>2</sup>Das, S. K., *Educational System of the Ancient Hindus*, Calcutta, 1930, p. 32.

<sup>3</sup>*Ibid*, p.33

<sup>4</sup>*The Lalitavistara*, ed. By P. L. Vaidya, Darbhanga, 1958, pp.88-89.



and their mutual relationship (*nighaṇṭu*) and elementary grammar including terminations and tenses and inflections (*śabda*). The pencils were used in writing the letters and the abacus (*janitra*) was used to teach arithmetic.

Now I would like to mention here the report of the Chinese traveler *Yuan Chwang* which will give some idea about the curricula of studies carried on the monastic schools. According to his report a student should learn the alphabet followed by the *Siddhirastu*, a primer of twelve chapters. Then began the study of five *vidyās* viz., *Śabdavidyā*, *Śilpasthānavidyā*, *Cikitsāvidyā*, *Hetuvidyā* and *Ādhyātmavidyā*. He however, narrates the subjects in more details which I am not discussing here. The ‘wooden writing board’ *phalaka* and ‘wooden pen’ *barṇaka* were used as the materials for writing the letters. We have the reference of *phalaka* in the *Lalitavistara*.<sup>5</sup> The *Jātaka* stories have also the reference of the *phalaka*. It is interesting that this *phalaka*<sup>6</sup> is used also at present in the Indian primary schools. Students were used to go to school for the education like the present system. The schools were called *lekha- śālā* or *lipi- śālā*.

The medium of the instruction of the primary education in the Buddhist monasteries, was perhaps, the local dialects. There is a story in *Cullavagga* that once two *bhikṣus* named *Yamelu* and *Tekula* complained before the Buddha that their teachers corrupted the language by their own dialect and offered that they would put down the teachings in *Sanskrit*. However, the Buddha replied – “You are not, O Bhikkhus, to put the word of Buddha into Sanskrit, I order you to learn the word of Buddha each in his own dialect.”<sup>7</sup> The local dialect was the medium of instruction and it is really scientific way to educate the children in the local dialect or regional language, rather than a language which is not of their own.

### **Admission**

In ancient India, education was based on *Veda* and the teachers were Brahmin. Buddhist education was not based on *Vedas*. It was not necessary that a Brahmin will be a teacher and the Buddhist monasteries were open to all. It was the centre for imparting education during

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<sup>5</sup>Ibid, p. 88.

<sup>6</sup>Black-board

<sup>7</sup>*The Cullavagga*, Ed. by J. Kashyap, 1956, p.229.

the Buddha period. The student had to appear before the teacher and request him to teach. The qualification to take a admission in monastery was based on the knowledge of the scripts. The *Mahāvagga* explains in details that who is fit to take admission in a monastery and who is not. The teacher was fully responsible for the education of students. On the other hand the students had also should be responsible to the instructions received from the teachers. According to the text if a student is affected with diseases, then he was not permitted to take admission in a monastery.<sup>8</sup> Besides, one who is in the royal service, a robber, a debtor, a slave, one under fifteen years of age, and one who is deformed in body was also not permitted to take admission.<sup>9</sup> After entering the *saṃgha* they had to follow the strict rules. These are followed even today also. There are many rules regarding food, dress, room, meditation etc. They had to do physical exercise to maintain their health. The students were classified according to their merit. Altogether their education period was twenty-two years. The students had to follow the teacher's advice and obey them. The teacher can expel any student on charge of misconduct or other things related to the sanctity of the monastery.

Before the *Upasampadā* ordination, probation<sup>10</sup> of four months was required. If he failed to satisfy the bhikkhus by his character and conduct, the *Upasampadā* ordination was refused. Students between fifteen to twenty years of age could receive only *Pabbajjā* ordination and had to wait till his twentieth year for the *Upasampadā*. The novice<sup>11</sup> had to live in a strict discipline during this period and had to practice *Ten Precepts*.<sup>12</sup> He was expelled if he violated any of the first five precepts or said anything bad about *Buddha*, *Dharma* and *Samgha*.

### **Pabbajjā Ceremony**

Pabbajjā means 'Going out'. After the admission to a monastery the students had to renounce all his worldly and family relationship. Person from different cast could be admitted to a monastery and after the admission he did not belong to ant cast. He has to change everything

<sup>8</sup>*The Mahāvagga*, Ed. by J. Kashyap, 1956, p.77

<sup>9</sup>*The Mahāvagga*, ed. J. Kashyap, 1956, pp. 78- 80

<sup>10</sup>*Parivāsa*

<sup>11</sup>*Śramanera*

<sup>12</sup>Abstaining from (a) killing, (b) stealing, (c) lying, (d) sexual misconduct, (e) intoxicating liquor, (f) untimely eating, (g) dancing, (h) garlands and scents, (i) use high seats, (j) accepting gold or silver.

including his clothes, old ways and manners of living. The minimum years of this ceremony was eight years old. The students had to shaved his head and put on yellow clothes. After that he prayed in front of the Bhikshus for admission to the monastery. The head of the monastery would administer three basic advices:

- I take refuge with Buddha.
- I take refuge with Dharma.
- I take refuge with Saṃgha.

The students had to pronounce these advices very distinctly. Then only he was permitted for admission. After admission he was called Śrāmaṇera. As a Śrāmaṇera he had to follow Ten Precepts:

- Refrain from killing any living things.
- Refrain from stealing.
- Refrain from sexual misconduct.
- Refrain from lying.
- Refrain from taking alcohol.
- Refrain from taking food at inappropriate times.
- Refrain from singing, dancing, playing music.
- Refrain from using luxurious things.
- Refrain from sitting on high seat.
- Refrain from accepting money.

### **Upasampadā ceremony**

After Prabbajjā a monk had to study for twelve years. Then he had to undergo Upasampadā ceremony. That time the monk should be twenty years old. Upasampadā ceremony was democratic in nature. The Śrāmaṇera had to present himself before all other monks of the monastery. If the majority of the monks voted in favour of him then only, he can go for Upasampadā ceremony. After this ceremony he was considered as full- fledged member of the monastery. On this occasion all his worldly and family relationship ended.

The students had to follow three major points- discipline, meditation and wisdom. Their lives were full of purity, nobleness, dutifulness and humanity and were supposed to follow the Aṣṭāṅgika-mārga<sup>13</sup>. Every

<sup>13</sup>Eight –fold path: 1)Samyag dṛṣṭi- Right view. 2) Samyaksamkalpa- Right thought. 3) Samyag vāc- Right speech. 4)Samyakkamānta- Right action. 5) Samyagājīva- Right means of action. 6) Samyagvyāyāma- Right effort. 7)Samyaksmti- Right mindfulness. 8) Samyasmādhi- Right concentration

morning he had to look after and fulfilled every necessity of his teacher. Then he worshiped the holy image walk around the temple. After that he should make salutation to his teacher holding up his cloak with folded hands. Touching the ground with his head three times the student should remain kneeling on the ground. Then he asked the teacher- “Let my *Upādhyāya* be attentive, I now make enquiries whether *Upādhyāya* has been well through the night, whether his body has been in perfect health, whether he is active, whether he digests his food well, whether he is ready for the morning meal?” After getting the answers the student goes to salute his seniors. Then he reads scriptures and reflects on what he has learnt.<sup>14</sup>

### **Teachings**

The curriculum was mainly spiritual in nature. Besides this art, sculpture, architecture and medicine also included in the syllabus. Buddhist education came out from the religious arena and went out for the benefit of the mankind. There were two types of education- primary and higher education. Reading, writing and arithmetic were taught in the primary education. Philosophy, Ayurveda and military training were included in the higher education.

In Vedic period, the teacher teaches education in the Gurukul or teachers house. Gurukul was not that much organized as it was more dependent on the whim of the moment as the Guru thought appropriate. Education in the Buddhist monastery was better organized. In Buddhist system the teacher teaches education in schools, universities and monasteries. The teacher during the Vedic period was called Bharmans and teacher of Buddhist is called Monks.

The method of teachings at that time was chiefly oral and teachings through questions and answers were the usual rule. Buddha adopted his teachings to the need and capacity of his disciples. It was the characteristic feature of the Buddha’s method of teaching that he should examine his opponent’s position first.

In due course Sangharamas developed into residential college and universities. These universities played major role in the propagation of Buddhism, Buddhist history, are and culture. Famous scholars like Atiśa Dīpankara, Śīlabhadra, Śāntarākṣita were the teachers in those

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<sup>14</sup>The Report of Itsing, Translated by Takakasu, pp. 116-117.

universities. Buddhist monasteries became the center of education. Certain important centers of learning of Buddhist period which deserve special attention were Taxila, Nalanda, Vallabhi, Vikramaśila. Teachers and students from all over the world lived and studied there.

The main purpose of the Buddhist monk was to propagate Buddhism. After completion of the study the students had to go for long tours to gain real and practical knowledges.

Students belonging to different caste, creed, colour and religion got free admission. Buddhism establishes democracy, universalism and monastic life. There was no racial discrimination and nobody was deprived of his rights.

Buddhist sanghas arranged conferences on every full moon and 1<sup>st</sup> day of the month. Monks assembled there and put forward their doubts. It was compulsory for the monks. This was very important part of Buddhist education. The main purpose of these gatherings was to maintain the moral standards of the monks. The controversial matters could not be decided without logical arguments.

### **Female Education**

We have many examples that women were highly qualified in the Vedic age. In the Sūtra-period also they were not only received education, employed in the military also.<sup>15</sup> They also had been enrolled as students, teachers and scholars. During the time of Buddha, females had the right to study the Śāstras. *The Lalitavistara* narrates that the Buddha needed a maiden who is accomplished in writing and in composing poetry and who is endowed with good qualities and well versed in the rules the Śāstras.<sup>16</sup>

The Mahāparinirvāna Sūtra mentions that *bhikṣuṇīs* should undergo two years probation before receiving the *Upasampadā* ordination, during which they would learn the six precepts.<sup>17</sup> The Cullavagga has also some rules and regulations meant for *bhikṣuṇī-saṃgha*.<sup>18</sup> Females were not only being educated with the rules and regulations of the Buddhist religion, they were also studied the Buddhist philosophy. Women were

<sup>15</sup>Dash, N.K., *Education in Ancient South Asia as known from Pānini*, The Asian Studies, Vol. 6, No. 4, 1988, pp.1-8.

<sup>16</sup>*The Lalitavistara*, ed. by P.L. Vaidya, Darbhanga, 1958, pp. 97-98.

<sup>17</sup>*The Vinayapiṭaka* II/253- 55.

<sup>18</sup>*The Cullavagga*, Chapter X, ed. by J. Kashyap, 1953, pp. 373- 405.

properly educated in Buddhist societies in ancient India and, therefore, Dr. Law rightly opines that the Gathas sung by some women and the record of the intellectual attainments of certain individual ladies prove that a fairly high standard of literacy culture was attained by the females in the days of the Buddha.<sup>19</sup>

### Teachers

In the Buddhist tradition five types of different terms are mentioned for the teachers viz., *Dahara*, *Sthavira*, *Upādhyāya*, *Ācārya* and *Karmācārya*. Among these, ‘*Dahara*’ is a small teacher, after passing ten summer retreats one becomes *Sthavira* or settled one, who could be trusted to live by himself without a supervision, but the *Upādhyāya* and *Ācārya* are the most important classes of teacher. In Buddhist tradition, the teachers were given the status according to their status.

### Teacher Student Relation

In Buddhist tradition a student had to live for the first ten years in absolute dependence upon his teacher and he who has completed his tenth year may give a Nissaya himself. The word Nissaya means dependence and in the monastic system it is a relation between Ācārya and the Antevāsins. The Antevāsins live Nissaya with regard to the Ācārya i.e., dependent on him and the Ācārya gives his Nissaya to the Antevāsin i.e., he receives him into his protection and care.<sup>20</sup> Later this was relaxed and competent student had to live only five years in dependence on his teacher.<sup>21</sup>

Above all, the relation between a teacher and a student was like parents and children. In Mahāvagga the Buddha says that- “the Ācārya, O bhikkhus; ought to consider the Antevāsika as a son; the Antevāsika ought to consider the Ācārya as a father. Thus, these two united by mutual reverence and confidence, will progress, advance and reach a high stage in this doctrine and discipline.”<sup>22</sup>

### Important centers of learning during Buddha period.

**Taxila:** Taxila was very a famous center of learning and was situated approx 30 kilometers northwest modern Islamabad in Pakistan.

<sup>19</sup>Law, B.C., *Women in Buddhist literature*, 1981 (reprint), pp. 61- 62.

<sup>20</sup>*The Mahāvagga* I. 32.8, note I on page 179 by Rhys Davids and H. Oldenberg.

<sup>21</sup>*Ibid*, p. 207.

<sup>22</sup>*Ibid*, p. 179

In Sanskrit it was called Takshacila, in Pali it was called Takkaśilā. Greeks called it Taxila and the Romans as Taxilla. The Chinese called it Chu Ch'a- shi-lo. Buddhist literature especially the Jatakas mentions it as the capital of the kingdom of Gandhara and as a great center of learning. In the 5<sup>th</sup> century CE when Fa xian visited the city, he found it a flourishing center of Buddhist sanctuaries and monasteries. After that it was destroyed by Huns. In the 7<sup>th</sup> century CE when Hieun Tsang visited the place, it was completely ruined.

Only higher studies were conducted there. Poor or rich all kinds of students were given equal opportunity to study there. The study of medicine at Taxila seems to have had both theoretical and practical course. The practical course, perhaps, included a first-hand study of plants to find out their medicinal values.<sup>23</sup>

### **Nalanda**

It was a famous cultural and educational center of Northern India. Nalanda was situated forty miles southwest of modern Patna. By the beginning of the 4<sup>th</sup> century A.D., it became educationally well established and famous. It was regarded as the pride of the Buddhist world. Nearly two thousand teachers and ten thousand students from all over the Buddhist world lived and studied at Nalanda. It was the first residential international university of the world. Famous Buddhist scholars like Nagarjuna and Dinnaga taught here. Famous Chinese scholars and traveler Hieun- Tsang also stayed here. He had given a vivid description of the glory and magnitude of this university.

The method of teaching at the Nālandā Mahāvihāra seems to be both tutorial and professional. All the students were bound to attend the discourses. They were engaged from morning to night in discussions. The old and the young ones mutually help each other and learned persons from different places were used to come to teach the students. There was an oral entry examination conducted by the erudite gatekeepers and many students were turned away. To study at Nalanda was a matter of great prestige. After a glorious career of more than 800 years, it was attacked and destroyed by Bakhtiar Khilji towards the end of the twelfth century A.D.

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<sup>23</sup>*The Mahāvagga*, ed. J. Kashyap, 1856, p. 288.

## **Valabhi**

Valabhi situated on the eastern side of Kathiawar and was flourished between A.D. 475 to A.D. 775. It achieved as much fame as Nalanda and center of Hinayana school of Buddhism. Till twelfth century it maintained its standard. But soon after it met with the same fate like Nalanda and ultimately disappeared from the scene.

## **Vikramaśīla**

It was founded by King Dharmapala in the eighth century A.D. on the bank of Ganga in Magadha near Nalanda. There were six entrances of this building and six Dvara Panditas. The Dvara Panditas examined the candidates seeking admission. The curriculum of studies was similar to that of Nalanda. Famous Buddhist scholar Atiśa Dīpankara was also from Vikramaśīla. It was demolished by the Muslim invaders.

## **Merits and Demerits of Buddhist Education**

### **Merits**

1. Well organized centers.
2. Buddhist education was free from communal narrowness.
3. Bhikshus led a simple life.
4. Disciplined life.
5. Good student- teacher relationship.
6. It helped to gain international importance.
7. Demerits
8. It did not give proper attention to the occupational education.
9. It gave a blow to the social development. People leaving their family life and became Bhikshus.

### **Conclusion**

In ancient India Buddhist monasteries and universities played a major role in developing Buddhist Education. It aimed a purity of character. It makes a man judicious, humanist, logical and free from superstitions. They always think about the welfare of others.



# Archaeology and the Issue of the Decline of Indian Buddhism: A Critique of Some Recent Reconstructions

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## Abstract

In the present research paper, an attempt has been made to assess some recent trends in the utilisation of archaeological data in the study of the decline of Indian Buddhism. Archaeological data offers material evidence of practiced forms of religion. Due to this reason, archaeology provides a methodological advance in the reconstruction of social history of Indian Buddhism in the sense that archaeological data can be contextualised in time and space with greater certainty. Keeping this in mind, this paper reviews some recent trends in the archaeological history of the decline of Indian Buddhism. This paper questions some Pan-Indian theorizations in the backdrop of the author's own primary research on the theme of archaeology of religion in early medieval Bihar and Bengal.

**Keywords:** Archaeology of religion, archaeology of Buddhism, Mahāyāna, Vajrayāna, decline of Indian Buddhism.

## Introduction

Over the years, studies in the social history of Indian Buddhism have witnessed an interesting paradigm shift. This shift involved placing greater emphasis on the use of archaeological sources. In recent years, some significant new interpretations regarding the issue of the decline of Indian Buddhism have been offered by using the archaeological data as the primary data base. In this paper, I intend to offer a critique of two such recent studies: by Lars Fogelin<sup>1</sup> and G. Verardi<sup>2</sup> respectively. I attempt this critique

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<sup>1</sup>Lars Fogelin, *An Archaeological History of Indian Buddhism*, New York, 2015.

<sup>2</sup>G. Verardi, *The Gods and the Heretics: Crisis and Ruin of Indian Buddhism*, Delhi, 2018.

in the backdrop of my own primary researches on the theme of archaeology of religion in early medieval (c. AD 600-1200) Bihar and Bengal. It must be stated here that early medieval Bihar and Bengal were, along with Odisha, important last strongholds of Indian Buddhism and any study of the issue of the decline of Indian Buddhism cannot ignore the situation in these areas. My basic attempt would be, thus, to review Fogelin's and Verardi's Pan-Indian theorisations in the backdrop of micro studies of archaeology of religion in early medieval Bihar, Bengal and Odisha.

### **Archaeological histories of the decline of Indian Buddhism: some recent trends and their limitations**

Lars Fogelin offers some pan-Indian theorisations regarding the issues of expansion and decline of Indian Buddhism through an analysis of the published archaeological data. His work, despite some methodological limitations, provides some interesting arguments regarding the patterns of interactions between the Saṅgha and society. Much of his work is based on reading monastic and *stūpa* architectures as 'social texts'. His analysis of the evolution of monastic and *stūpa* architecture in different parts of India and their implications for interactions between the Saṅgha and non-monastic non-aristocratic devotees made him infer an interesting pattern: in the pre-Mahāyāna phase, when Buddhist monasteries generally did not receive land grants from the political elites on any significant scale, the Saṅgha was compelled to enter into ritual engagements with the non-monastic and non-aristocratic devotees, which was also reflected in the monastic and *stūpa* architecture. He infers this by ascertaining the extent to which ritual spots within Buddhist religious centres were made accessible to the laity by the Saṅgha for their ritual activities. He argues that most of the Buddhist religious centres that emerged near or at important pilgrimage centres, had an architectural program that allowed the laity to access *stūpas*, undertake ritual activities there and make merit. Both the monks and laity shared the ritual space of the *stūpas*, which were located,

technically, outside monastic enclosure, yet very near to it. As most of these *stūpas* were located near the *vihāras*, Saṅgha had indirect control over them and the community of monks benefited from the flow of pilgrims to the *stūpas*. So, the Saṅgha, *stūpas* and pilgrims had close linkages, which ensured a smooth flow of resources to the Saṅgha. That, in turn, ensured the survival and expansion of monasteries in different parts of India.

But, as per Fogelin, a different pattern gradually set in with the emergence of Mahāyāna. Saṅgha began to receive land grants from political elites and it was no longer totally dependent on the patronage provided by non-aristocratic sections of laity. Monks took the lead in initiating the cult of images, which resulted in the construction of ‘in-house’ shrines within the *vihāras* for the exclusive use of monks. These images were worshiped in the ‘in-house’ shrines within the *vihāras*. As ‘in-house’ shrines within monastic enclosure became the focus of the ritual activity of monks, not the *stūpa* that was located outside monastic enclosure, a kind of ritual segregation between monks and laity set in. The sharing of ritual space between the monks and non-elite laity was no longer necessary: a development that the Saṅgha could afford as it was no longer totally dependent on the material patronage provided by the non-elite segment of laity. The Saṅgha started to place greater emphasis on an ever-increasing scholasticism and enforced a kind of ritual segregation from the laity. Consequently, as per Fogelin, the non-elite section of laity returned the favour by increasingly turning to rival religions (Hinduism, Jainism).<sup>3</sup> As per Fogelin, the ritual segregation between the Saṅgha and laity that set in with the emergence of Mahāyāna got intensified during the early medieval phase. Hindu and Jaina temples, on the other hand, were quite enthusiastic in accommodating the ritual needs of their non-elite devotees. So, as per Fogelin, this policy of enforcing a kind of ritual segregation from the laity became a fundamental factor in the decline and disappearance of Indian monastic Buddhism. When the Turks established their rule in

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<sup>3</sup>Ibid., p.180.

Indo-Gangetic plains, monastic Buddhism, with no support base among the laity--- ‘which had already found solace in Hindu and Jaina traditions for ritual needs’--- could not continue as a functional institution.

Fogelin’s study, it must be admitted, is pioneering in nature, mainly due to the fact that it is probably the first Pan-Indian theorization based totally on the utilization of archaeological data. As many Buddhist monastic and *stūpa* centres of the Indian subcontinent are not mentioned in the Buddhist literary sources, archaeology may provide the only database to reconstruct their social histories. In many such cases, Fogelin’s methodology may prove to be quite helpful.

That notwithstanding, his theorizations display some fundamental limitations. As most of his inferences are based on reconstructing the implications of ‘cult of images’ in the Saṅgha- laity relationship from the period of the emergence of Mahāyāna, it is imperative to revisit this theme in some detail. It is true that monks played very active role in initiating the cult of images in Indian Buddhism.<sup>4</sup> Yet the ‘cult of images’ initiated by the monks had some long-term implications, which the Saṅgha did not envisage in the initial phase when it took an active role in initiating this cult. The cult of images that began with the emergence of Mahāyāna facilitated not only the construction of ‘in-house’ shrines within monastic centres, but also the construction of Buddhist temples and shrines not attached to any Buddhist monastic centre.<sup>5</sup> These free-standing Buddhist temples and shrines not attached to any *vihāra* ensured not only a spatial expansion of Buddhism but also a diversification of the patronage base of Buddhism. In the context of the Pāla period Bihar and Bengal, the emergence of a new kind of Buddhist religious centre—

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<sup>4</sup>G. Schopen, *Indian Monastic Buddhism: Collected Papers on Textual, Inscriptional and Archaeological Evidence*, Part I, Delhi, 2010, pp.31-32.

<sup>5</sup>Debala Mitra, ‘The Monuments, A Historical Survey’, in D.C. Ahir (ed.), *A Panorama of Indian Buddhism*, Delhi, 1995, p.499.

what has been called ‘settlement-shrines’ --- has also been noted.<sup>6</sup> These ‘settlement--shrines’ delinked the fate of Buddhism from its monasteries and resulted in the diversification of social bases of patronage to Buddhism.<sup>7</sup> As noted elsewhere, these settlement-shrines attracted patronage from non-elite segment of society, popularised the worship of different ‘instrumental deities’ of Vajrayāna and ensured the lingering of Buddhism for quite some time even after the foundation of the Turkic rule in Bihar and Bengal.<sup>8</sup> So the eventual outcome of the development of ‘cult of images’ within Indian Buddhism was totally different from what Fogelin has argued.

A major methodological problem of Fogelin stems from his refusal to utilize epigraphic data in the reconstruction of social history of Indian Buddhism. It must be put on record that Fogelin’s deliberate omission of epigraphic data in reconstructing an ‘archaeological history’ of Indian Buddhism defies any justification as inscriptions have been, for long, rightly recognised as an important constituent of early historical archaeological database.<sup>9</sup> One wonders if any reconstruction of the archaeological history of Bhārhut, Sāñcī, Mathurā, Sārnāth or Nālandā, to name just a few sites, would be meaningful without a contextual analysis of epigraphic records associated with them. Any attempt of reconstructing the social history of any Buddhist site by focussing only on its architectural evolution and totally neglecting its available epigraphic wealth may not

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<sup>6</sup>A.S. Amar, ‘Buddhist Response to Brāhmaṇa Challenge in Medieval India: Bodhgayā and Gayā’, *Journal of Royal Asiatic Society*, series 3, no. 22 (1), 2012, p.160. Amar uses the term ‘settlement-shrines’ to describe those ‘small shrines with single or multiple sculptures that came up within or near the rural settlements throughout the area’ (Ibid., pp. 160-61). Amar has rightly argued that these ‘settlement-shrines’ ensured that devotees ‘could worship the Buddha (and related Buddhist-deities) in their neighbourhood rather than going to the larger regional monastic centres’ (Ibid., 160-61).

<sup>7</sup>Birendra Nath Prasad, *Archaeology of Religion in South Asia: Buddhist, Brahmanical and Jaina Religious Centres in Bihar and Bengal, c.AD 600-1200*, London and New York, 2021, pp. 602-14.

<sup>8</sup>Ibid., pp. 602-614.

<sup>9</sup>D.K. Ganguly, *Ancient India: History and Archaeology*, New Delhi, 1994, p.122.

be a valid methodology. A sociological analysis of dedicatory inscriptions on architectural pieces, sculptures and votive *stūpas* may offer an altogether different kind of social history of many Buddhist monastic centres than what could be inferred from a decontextualized study of architectural evolutions of such sites. Sometime, they indicate the evolution of an interesting pattern of social bases of patronage to a site, which may not be visible in architectural evolution.

One more category of epigraphs—dedicatory inscriptions on sculptures--- have been totally overlooked by Fogelin, which too leaves many things to be desired. Dedicatory inscriptions on sculptures offer an altogether different genre of database to reconstruct ‘from below’ perspectives on the social history of many Buddhist monastic sites. Such studies have been attempted in the cases of early historic Mathurā;<sup>10</sup> early historic Bihar;<sup>11</sup> early medieval Bihar and Bengal;<sup>12</sup> and early medieval Orissa (now Odisha)<sup>13</sup>. Such studies have provided interesting results. Thus, studies in the social dimensions of dedicatory inscriptions on the Buddhist sculptures of early historic and early medieval Bihar and Bengal have indicated a total absence of kings, queens, *rāṇakas sāmantas*, *senāpatis*, and other aristocratic members of state apparatus as donors of sculptures to Buddhist religious centres.<sup>14</sup> Monks had a very marginal presence in the process of

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<sup>10</sup>Gregory Schopen, ‘The Inscription on the Kuṣān Image of Amitābha and the Character of Early Mahāyāna in India’, *Journal of the International Association of Buddhist Studies*, vol. 10, 1987, pp. 99–137.

<sup>11</sup>Birendra Nath Prasad, ‘Dedicatory Inscriptions on the Sculptures of Bodh Gaya, c. 4<sup>th</sup>–12<sup>th</sup> Century AD: Explorations in Socio-religious History’, *Journal of Bengal Art*, Dhaka, vol. 24, 2019, pp.91-101.

<sup>12</sup>Birendra Nath Prasad, *Archaeology of Religion in South Asia: Buddhist, Brahmanical and Jaina Religious Centres in Bihar and Bengal, c. AD 600-1200*, London and New York, 2021, pp. 231-380.

<sup>13</sup>Umakant Mishra, ‘The Social Bases of Patronage to Buddhism in Early Medieval Odisha: An Epigraphic Enquiry’, in Birendra Nath Prasad (ed.), *Social History of Indian Buddhism: New Researches*, Delhi, 2021, pp. 198-238.

<sup>14</sup>Birendra Nath Prasad, *Archaeology of Religion in South Asia: Buddhist, Brahmanical and Jaina Religious Centres in Bihar and Bengal, c. AD 600-1200*, London and New York, pp. 353-4.

donation of sculptures.<sup>15</sup> Sculptures were mostly donated by non-monastic non-aristocratic segment of society. Within that category too, ‘persons without expressed Buddhist identity’ formed the most numerous component.<sup>16</sup> But a study of such inscriptions from early medieval Odisha indicated a different pattern, where *rāṇakas* and Vajrayāna ācāryas (who initiated devotees to the esoteric practices of Vajrayāna) emerged as two major groups that donated sculptures.<sup>17</sup> Clearly, there were important variations as one moved from one part of eastern India to another, which demand more in-depth studies than what has been offered by Fogelin’s pan-Indian theorizations.

That the patterns of ritual engagements between Buddhist monastic centres and their non-monastic devotees had tremendous heterogeneity even within the domains of a single kingdom has been indicated in some recent studies in the context of Pāla period Bihar and Bengal. In some recent studies on the spatial distribution pattern of votive *stūpas*—which have been rightly treated as one of the archaeological markers of pilgrimage to a Buddhist sacred site<sup>18</sup>— in the religious space of excavated Buddhist religious centres of early medieval Bihar and Bengal, it has been found that there were tremendous variations in the extent to which a monastic centre was willing to ‘open up’ to non-monastic devotees by allowing them access to sacred spots within the monastic religious space.<sup>19</sup> Thus, it has been observed that the Buddhist religious centres of early medieval Magadha (i.e. Mahābodhi, Nālandā, Kurkihār) took determined steps of attracting and retaining pilgrimage from non-monastic non-aristocratic devotees by offering access to the sacred spots in their religious space to such devotees for ritual activities ( installation of votive *stūpas*, sculptures, votive tablets,

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<sup>15</sup>Ibid., 353-4.

<sup>16</sup>Ibid., 353-4.

<sup>17</sup>Umakant Mishra, op. cit., pp. 223-33.

<sup>18</sup>Michael Willis, ‘Relics of the Buddha: Body, Essence, Text’, in C. Mani (ed.), *The Heritage of Nālandā*, Delhi, 2008, pp. 139-40.

<sup>19</sup>Birendra Nath Prasad, ‘Patterns of Ritual Engagements between Buddhist Religious Centres and Their Non-monastic Devotees in the Religious Space of Some Excavated Buddhist Sites of Early medieval Bihar and Bengal: A Study with Particular Reference to the Cult of Votive Stūpas, Votive Terracotta Plaques and Votive Tablets’, *Journal of the Oxford Centre for Buddhist Studies*, vol. 17, 2019, pp. 145-6.

etc.) to earn merit.<sup>20</sup> Similar was the case with the Buddhist religious centres of coastal Odisha during the early medieval phase.<sup>21</sup> But in early medieval Bengal, Buddhist religious centres were generally not willing to enter into such ritual engagements with such devotees.<sup>22</sup> Vikramaśilā had a transitional pattern: not as enthusiastic as Nālandā and Kurkihār were, but not as reluctant as Somapura Mahāvihāra and many monastic sites located on the Mainamati-Lalmai ridge of Bangladesh.<sup>23</sup> As these studies from early medieval Bihar, Bengal and Odisha indicate, there was no uniformity in the patterns of ritual engagements between Buddhist monastic centres and their non-monastic non-aristocratic devotees. Similar studies in other parts of India may throw up complex patterns. Clearly, the issue is more complicated than what Fogelin macro theorizations suggest.

We infer similar limitations in the handling of archaeological data in G. Verardi's recent books.<sup>24</sup> Verardi's recent books have significantly added some new, albeit, it must be added, lopsided dimensions in understanding the process of the decline of Indian Buddhism. His two books, drawing primarily upon archaeological data, supplemented with inferences from Buddhist and Brahmanical textual sources, offer some new inferences regarding the functional roles of Buddhist monasticism in different parts of India, as well the processes behind the decline of the same. His main emphasis is, however, offering somewhat controversial answers to the questions: why did Buddhism command patronage from some segments of society and what led its downfall after a period of hardships?

Verardi has argued that 'India was the only civilization of the ancient world that generated two opposing models social and economic relations that coexisted for a long time in conflict, whatever the attempts to reduce or mask the incompatibilities'.<sup>25</sup> As per Verardi,

<sup>20</sup>Ibid., pp. 183-185.

<sup>21</sup>H.P. Ray, 'Providing for the Buddha: Monastic Centres in Eastern India', *Arts Asiaticques*, Tome 63, 2008, pp. 119-138; Umakant Mishra, *Vajrayana Buddhism: Study in Social Iconography*, Delhi, 2009, p. 146.

<sup>22</sup>Birendra Nath Prasad, op. cit., pp. 183-185.

<sup>23</sup>Ibid., pp. 169-72.

<sup>24</sup>G. Verardi, *Hardships and Downfall of Buddhism in India*, Delhi, 2011; idem, *The Gods and the Heretics: Crisis and Ruin of Indian Buddhism*, Delhi, 2018. His 2018 book is a slightly modified version of his 2011 book, but arguments are basically the same.

<sup>25</sup>G. Verardi, *Hardships and Downfall of Buddhism in India*, Delhi, 2011, p. 11.



religious violence between Brahmanism and Buddhism was endemic to India, which was related to the worldview propagated and promoted by Buddhism: Buddhism promoted the ethos of long distance trade, commerce, urbanization, was always willing to reach out to the tribal populations and groups lower in the *varṇa-jāti* hierarchy within India and foreigners both within and outside India. In short, Buddhism promoted what Verardi calls ‘The Open Society’.<sup>26</sup> As per Verardi, Brahmanism, in contrast, almost always interested in imposing a ‘Varna state society’, was predominantly agrarian in orientation and felt threatened by the ‘open society’ promoted and propagated by Buddhism. In this protracted conflict, Brahmanism started gaining upper hand, Gupta period onwards. Yet, Buddhism commanded significant social influence. He argues that Vajrayāna was the last attempt on the part of Buddhism to stem the tide of Brahmanical ascendance. Vajrayāna ‘originated and grew under Pāla rule and expansionism’ and was characterized by a decisive attempt to reach out to the lower caste persons. Due to this reason, Vajrayāna commanded considerable influence in society, and, through its advocacy of sexual libertinism, attempted to destabilize the *varṇa-jāti* order.<sup>27</sup> That is an interesting argument, through which Verardi tries to counter those historical reconstructions which argue that sexual profligacy in the name of Vajrayāna in different Buddhist monastic centres was an important factor through which these monasteries lost public goodwill and declined.<sup>28</sup> Not only that, Vajrayāna also devised the tradition of a clergy of married monks, who lived not inside monastic centres, but as householders in society, and took care of the ritual and priestly needs of the common population.<sup>29</sup> Due to these reasons, a deadlock in the protracted conflict between Buddhism and Brahmanism developed in the Pāla domains. Wherever possible, Buddhist monasteries were destroyed or attempted to be destroyed by the Brahmanical opponent of Buddhism. Even then, Buddhism could hold its turf due to the diffused presence of Vajrayāna in society.<sup>30</sup> This deadlock could be broken only

<sup>26</sup>See the Chapter II, titled ‘The Open Society’, of his *Hardships and Downfall of Buddhism in India*, Delhi, 2011, pp. 69-127.

<sup>27</sup>Ibid., p.11.

<sup>28</sup>See, for example, B.S. Verma, *Antichak Excavations-2 (1971-1981)*, New Delhi, 2011, pp. 15-16. He has argued that the local people did not oppose the destruction of the Vikramaśīlā Mahāvihāra by the Turks because it has acquired a very name due to extreme Tantric practices within the Mahāvihāra.

<sup>29</sup>G. Verardi, *The Gods and the Heretics: Crisis and Ruin of Indian Buddhism*, p. 424.

<sup>30</sup>Ibid., pp. 433-448.

when the Turks started to attack these areas. As per Verardi, Brahmanical opponents of Buddhism skillfully used the Turk invaders in getting rid of Buddhists.<sup>31</sup> That caused the ‘final downfall of Buddhism’ in India. Brahmanical opponents of Buddhism were forced to transfer political power to the Muslims, but ‘got a free hand in social repression’. Still, Buddhism lingered in some parts of Bengal and Odisha till the middle of the sixteenth century.<sup>32</sup> In Bengal as well as in many other parts of India, ‘a considerable proportion of the people who used to found representation in Buddhism turned to Islam’.<sup>33</sup>

To sum up Verardi, Buddhism did not ‘decline’ but was decimated, not in a swift attack, but through a protracted conflict: Buddhist monastic centres did not decline due to the problems in channelizing social patronage, but due to the ‘destruction’ imposed upon them by Brahmanical adversaries of Buddhism or by the Turks, who were cleverly roped in by the Brahmanical adversaries of Buddhism to get Buddhist monastic centres destroyed. The bigger question he overlooks is: can a religion be destroyed so completely if it had an organic presence in society? N.N. Bhattacharyya has rightly remarked that “history shows that even small religions in the face of wildest persecution could maintain their independent entity, and persecution made them even stronger”.<sup>34</sup> This is surely not the case in the context of Indian Buddhism, indicating that there was some fundamental structural weakness in Indian Buddhism, which could not be correctly assessed by Verardi.

A basic problem in his analysis pertains to his understanding of the social dimensions of what he calls ‘Brahmanism’ and ‘Brahmanical’, which, one may make out, is based almost totally on the approach of treating normative texts as narrative ones, almost to a total exclusion of other kinds of source material. He is basically advancing the old model of binaries in which Brahmanism is perceived to be the ‘agrarian religion’ of India, always striving to impose *varṇa* order; and Buddhism its urban, mercantile and maritime counterpart. For him, Buddhism was the only religion to promote a certain kind of cosmopolitanism

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<sup>31</sup>G. Verardi, *Hardships and Downfall of Buddhism in India*, Delhi, 2011, pp. 357-368.

<sup>32</sup>*Ibid.*, pp. 372-379.

<sup>33</sup>*Ibid.*, p.379.

<sup>34</sup>N.N. Bhattacharyya, *History of Researches on Indian Buddhism*. New Delhi, 1981, p. 15.

by its advocacy of an ‘open society’ and believing in crossing the seas and deserts beyond the frontiers of India.<sup>35</sup> This line of arguments is debatable. He is totally oblivious of the need to see the evolution of the pattern. How did the pattern evolve, 6<sup>th</sup> century BCE onwards? Brahmanism could have remained more comfortable with the agrarian world in the sixth century BCE. Did it neglect the mercantile and maritime sectors after that? How did the situation (mercantile and maritime linkages of Buddhism and Brahmanism) evolve after the 6<sup>th</sup> century BCE? He flounders in taking into account this tricky question; hence he ignores not just Brahmanism but also Jainism. A more meaningful approach may profitably move from the decontextualized literal readings of Brahmanical normative texts (Manusmṛti, etc.) to the epigraphically recorded examples of lived and practiced forms of mercantile patronage to, and maritime linkages of, both Buddhism and Brahmanism in various parts of India and Indian Ocean maritime rim. Was Brahmanism really averse to the idea of lending its support to the mercantile groups? Was it really averse to the idea of the crossing the frontiers of India through the seas or through land routes? How do we, then, explain the fact that in much of mainland Southeast Asia (i.e. Cambodia, adjoining areas of Thai Peninsula and Mekong Delta, from second century CE to at least till the middle of the 12<sup>th</sup> century CE; and Central Vietnam, from the second century CE to fourteenth century CE), Brahmanism had a far greater success than Buddhism? In these areas, Hindu temples became an essential component of socio-economic and political organisation of these Hinduised kingdoms.<sup>36</sup> Similar was the case with the kingdoms based in Central Java, middle of the 5<sup>th</sup> century CE onwards.<sup>37</sup> In the 4<sup>th</sup> century CE itself, we have at least one epigraphically recorded example of Brahmins performing rituals for the state in the Pacific island of Brunei. It has been noted in some recent studies that Vaiṣṇavism was the first Indian maritime religion that successfully established deep linkages with the processes of state formation and legitimation of Hinduised polities in Thai peninsula,

<sup>35</sup>This line of argument was put forward by an influential section of Indian historians. See, for example, Himanshu Prabha Ray, ‘Early Maritime Contacts between South and Southeast Asia’, *Journal of Southeast Asian Studies*, vol. 20, no.1, pp. 42-54; idem, *The Winds of Change: Buddhism and the Maritime Links of Early South Asia*, Delhi, 1994.

<sup>36</sup>For an interesting reconstruction of the socio-economic and political linkages of Hindu temples in the Angkor Empire, see Kenneth R. Hall, *A History of Early Southeast Asia: Maritime Trade and Societal Development, 100-1500*, Plymouth, 2011, pp. 159-192.

<sup>37</sup>Kenneth R. Hall, op. cit., pp. 202-207.

southern Vietnam, Funan, Bangka island (south of Sumatra) and central Java.<sup>38</sup> And, even during the regime of the Angkor emperor Jayavarman VII (CE 1181-1220), who patronised Mahāyāna Buddhism on massive scale, a *brāhmaṇa purohita* from Burma, named Hṛṣikeśa, commanded great influence.<sup>39</sup> So, from Socotra<sup>40</sup> in the west to Oc Eo (in the Mekong Delta portion of Southern Vietnam) and Central Vietnam in the east, we see the presence of Indians who are not exclusively Buddhist.

Within India too, we see the same kind of multi-religious affiliations of traders, even in the case of early medieval Bihar and Bengal.<sup>41</sup> Similarly, towards the end of the early medieval period, the famous guilds of South Indian traders were almost exclusive patron of Hinduism, constructing Hindu temples as far as Canton in China. Clearly, Verardi's understanding of Brahmanism is based more on his decontextualized reading of Brahmanical normative texts, treating them more as narrative texts than what they actually were: prescriptive and

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<sup>38</sup>Pierre-Yves Manguin, 'The Transmission of Vaiṣṇavism across the Bay of Bengal: Trade Networks and State Formation in Early Historic Southeast Asia', in Angela Schottenhammer (ed.), *Early Global Interconnectivity Across the Indian Ocean World*, Vol. II: *Exchange of Ideas, Religions and Technologies*, London, 2019, pp. 51-68.

<sup>39</sup>In an inscription of Angkor Thom, we are informed of Hṛṣikeśa, a *bhāradvāja brāhmaṇa* from Narapatideśa (identifiable with Pagan Burma), who, "having learned that Cambodia was full of eminent experts on the Veda, came here to manifest his knowledge". Hṛṣikeśa was made the chief priest of the Emperor. Jayavarman VII conferred on him the title of *jayamahāpradhāna*. Hṛṣikeśa served under the two successors of Jayavarman VII as well (George Coedès, *The Indianized States of Southeast Asia*, Canberra, 1975, p. 173). This example too is similar to many examples in early medieval Bihar and Bengal, where *brāhmaṇa* priests commanded great influence under Buddhist kings. For such examples from Bengal, see Benjamin J. Fleming, 'Making Land Sacred: Inscriptional Evidence for Buddhist Kings and Brahman Priests in Medieval Bengal', *Numen*, vol. 60, 2013, pp. 559-585.

<sup>40</sup>Ingo Strauch's onomastic analysis of the names of Indian mariners, who travelled to this island and inscribed their names on this cave, offers an interesting analysis the religious affiliations of such mariners. His study indicates that seven Indian sailors had Vaiṣṇava names, eight sailors had Śaiva names, and eleven sailors had Buddhist names, forcing him to conclude that 'Buddhists formed a considerable – but not the major – proportion of the [Indian] sailors who participated in the expeditions to Socotra' (Ingo Strauch, 'Buddhism in the West? Buddhist Indian Sailors on Socotra (Yemen) and the Role of Trade Contacts in the Spread of Buddhism', in Birgit Kellner (ed.), *Buddhism and the Dynamics of Transculturality: New Approaches*, Berlin and Boston, 2019, p. 22).

<sup>41</sup>Birendra Nath Prasad, 'Merchants and Their Family Members as Donors of Inscribed Sculptures in Early Medieval Bihar and Bengal', *Journal of the Oxford Centre for Buddhist Studies*, vol. 18, 2020, pp. 123-135.

normative.

There are many other problems in Verardi's analysis of the functional role of Buddhist monasticism. Buddhist monasteries, being dependent on society for the large-scale mobilization of resources on a sustained basis for their very survival, had a vested interest in the maintenance of the existing social order: any social volatility had the potential of jeopardizing the flow of resources to the *vihāras* and major pilgrimage centres. This is best exemplified in the context of the Nālandā Mahāvihāra, which was one of the biggest landed-magnates in early medieval eastern India. Founded through the patronage of a *paramabhāgavata* king of the Gupta dynasty, it received the revenue of many villages--the number of such villages grew to two hundred during the seventh century—and Buddhism was not the only religion in such villages. It has been, rather, observed that Brahmanical deities had greater representations on the seals of such villages officially donated to the Mahāvihāra, on which the Mahāvihāra had administrative control.<sup>42</sup> It has been observed that the 'deities depicted in the *jānapada* (i.e. corporate body of the donated village) seals/sealings and village *seals/sealings* were the prominent or titular deities of such villages or their *jānapadas*; or, at least, the village or its *jānapadas* wished to be identified with such deities, hence put a figure of the same in its official seal/sealing'.<sup>43</sup> This has been taken as indication of the dominant presence of Brahmanism in such villages.<sup>44</sup> Landscape in such villages was generally poly-religious, in which Buddhism was not the only, not even dominant, religion.<sup>45</sup> That perhaps explains the factors behind the acceptance of patronage by the Nālandā Mahāvihāra from kings, who claimed to be *varṇāśramavyvsthāpravṛta* in their seals, which were discovered in the excavations of the Mahāvihāra.<sup>46</sup> That the Mahāvihāra attracted and accepted patronage from even Śaiva rulers is indicated

<sup>42</sup>Birendra Nath Prasad, *Archaeology of Religion in South Asia: Buddhist, Brahmanical and Jaina Religious Centres in Bihar and Bengal, c.AD 600-1200*, London and New York, 2021, pp. 392-3.

<sup>43</sup>Ibid., p. 392.

<sup>44</sup>Ibid., p. 392.

<sup>45</sup>Ibid., p. 392; Birendra Nath Prasad et al., 'Bārā: A Recently Discovered Site in Nālandā District and Its Bearings on the Decline of Indian Buddhism', in B. Labh (ed.), *The Ocean of Buddhist Wisdom*, vol.4, Delhi, 2009, pp.225-234.

<sup>46</sup>Birendra Nath Prasad, *Archaeology of Religion in South Asia: Buddhist, Brahmanical and Jaina Religious Centres in Bihar and Bengal, c.AD 600-1200*, London and New York, 2021, p. 392.

in a pre-Pāla inscription.<sup>47</sup> Besides, Buddhist establishments of early medieval Magadha frequently accepted the donations of inscribed Brahmanical sculptures by donors belonging to ‘non-monastic non-aristocratic persons without expressed Buddhist identity’ category.<sup>48</sup> Brahmanical sculptures also commanded worship in the religious space of such Buddhist establishments.<sup>49</sup> In many cases, Buddhist monks kept some Brahmanical sculptures within their monastic cells as objects of personal worship.<sup>50</sup> Similarly, in an inscription of Samatāṭa (Comilla area), we see the donation of land in favour of a Buddhist monastery

<sup>47</sup>See, for example, the eighth century AD, pre-Pāla inscription on a stone slab that was found fixed in a niche of the wall of the temple excavated at the Sarai mound area in the excavated ruins of the Nālandā Mahāvihāra. This inscription records the installation of a big image of the Buddha by an independent ruler Prathamaśiva, a member of a dynasty established by Bhāśiva, ruling in the Mathurā area. This family was originally Brāhmaṇa, but had taken up the work of a Kṣatriya, i.e. ruling and statecraft. As indicated by the very name, this Brāhmaṇa dynasty was Śaiva in orientation. This inscription records the installation of a big image of the Buddha by Prathamaśiva towards the close of the eighth century in *yativara-āvāse*: ‘abode of the Ascetic (Buddha) or of the monks’, i.e. in the excavated temple at Sarai mound (D.C. Sircar, ‘Nālandā Inscription of King Prathamaśiva’, *Epigraphia Indica*, vol. XXXIX, 1971-72, pp. 117-22). This inscription is full of Brahmanical motifs: Prathamaśiva’s heroic adventures have been compared to those of Rāma and Arjuna, and the heroic exploits of his father Bhāśiva has been compared to the same of Hari (i.e. Vāsudeva Kṛṣṇa), ‘born in the same city of Mathurā’ (*Ibid.*, pp.172-73). In a nutshell, Prathamaśiva appears to be similar to those royal patrons of Nālandā—the Gupta rulers, Maukhari kings, Bhāskaravarmana of Kāmarūpa—who patronized the Mahāvihāra without ever-becoming Buddhist (Birendra Nath Prasad, *Archaeology of Religion in South Asia: Buddhist, Brahmanical and Jaina Religious Centres in Bihar and Bengal, c. AD 600-1200*, London and New York, 2021, pp.399-400). These examples contrast sharply with Verardi’s assessment of the nature of Śaiva presence at the site. He has wrongly argued that, after the death of Harṣavardhana and before the rise of the Pālas in the mid-eighth century, “the monasteries were abandoned and the *Pāśupatas* occupied the site” (G. Verardi, *Hardships and Downfall of Buddhism in India*, Delhi, 2011, p. 364). The Prathamaśiva inscription, on the other hand, indicates that Śaiva rulers from distant Mathurā patronised the cult of the Buddha at Nālandā Mahāvihāra.

<sup>48</sup>Birendra Nath Prasad, op. cit., pp. 181-199.

<sup>49</sup>Birendra Nath Prasad, ‘Evolution of the Patterns of Cultic Encounters between Buddhism and Brahmanism in the Religious Space of Some Excavated Buddhist Religious Centres of Early Medieval Bihar and Bengal: A Study Based on an Analysis of the Published Archaeological Data’, *Religions of South Asia*, Sheffield/London, vol. 12, no.3, 2018, pp. 314-350.

<sup>50</sup>For an analysis of this issue in the context of the Buddhist monastic site of Salban Vihāra on the Mainamati- Lalmai ridge, Comilla district, Bangladesh, see *Ibid.*, p. 342. For the Nālandā Mahāvihāra, see *Ibid.*, p. 328, 339. For other monastic centres of Varendra and Rāḍha areas in Bengal, see *Ibid.*, p. 341.

and a group of *brāhmaṇas* coexisting in the same general area by the same ruler.<sup>51</sup>

That brings us to another problem in Verardi's approach: the question of sharing space within the Buddhist monastic religious space. He perceives this phenomenon in terms of clear-cut, defined binaries: the presence of any Brahmanical deity in the religious space of any Buddhist religious centre is a sign of 'Brahmanical occupation' of the site, even if transient. So, in his analysis, the Mahābodhi inscribed lintel (which records the patronage of the son of a sculptor in the installation of *caumukha* Mahādeva in a shrine for the welfare of the *snātakas* of the Mahābodhi) becomes an indicator of the Śaiva 'occupation' of the site.<sup>52</sup> He totally overlooks the fact that the son of an ordinary *mūrtikāra* would have found it impossible to do that in the regime of the Buddhist king Dharmapāla at the holiest Buddhist site.<sup>53</sup> Similarly, his analysis of Nālandā Temple Site 2 as a Śaiva temple site occupying the sacred space of a Buddhist Mahāvihāra is open to many questions.<sup>54</sup>

Similarly, his basic argument regarding the nature of impact of the issue of royal patronage on the fate of any religion is open to many questions. He has argued that 'the collapse of the Pāla state at the hands of the Senas, the Karṇāṭas of Mithilā, and, to a degree, the Gāhaḍavālas,

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<sup>51</sup>See the Kailan copper-plate inscription (c. CE 665-75). For an analysis of this inscription, see Birendra Nath Prasad, *Archaeology of Religion in South Asia: Buddhist, Brahmanical and Jaina Religious Centres in Bihar and Bengal, c.AD 600-1200*, London and New York, 2021, pp.411-3.

<sup>52</sup>G. Verardi, *Hardships and Downfall of Buddhism in India*, Delhi, 2011, p. 279.

<sup>53</sup>Birendra Nath Prasad, 'Cultic Relationships Between Buddhism and Brahmanism in the "Last Stronghold" of Indian Buddhism: An Analysis with Particular Reference to Votive Inscriptions on the Brahmanical Sculptures Donated to Buddhist Religious Centres in Early Medieval Magadha', *Buddhist Studies Review*, London, vol. 30, no. 2, 2013, p. 192.

<sup>54</sup>For an alternate view, see Birendra Nath Prasad, 'Evolution of the Patterns of Cultic Encounters between Buddhism and Brahmanism in the Religious Space of Some Excavated Buddhist Religious Centres of Early Medieval Bihar and Bengal: A Study Based on an Analysis of the Published Archaeological Data', *Religions of South Asia*, Sheffield/London, vol. 12, no.3, 2018, pp. 326-330. I have argued that the Nālandā Temple Site 2 was a Buddhist *maṇḍalaic* monument, where a subordinate integration of Śaivism to Buddhism was attempted. If Śaiva sculptures are found on the outer periphery of a Buddhist site, that does not mean the Brahmanical 'occupation' of a Buddhist site; it was, rather, an altogether different development; a reflection of attempts of subordinate integration of the cult of Brahmanical deities to Buddhism.

meant the collapse of Indian Buddhism'.<sup>55</sup> One wonders if the fate of any organic religion could be reduced to the nature of royal patronage. As has been noted elsewhere, Brahmanical religious centres had a more diffused presence in Bihar and Bengal during the Pāla and Sena periods and their social bases of patronage was also more diversified.<sup>56</sup> They had deeper linkages with the state-apparatuses headed by even *paramasaugata* rulers. That was the situation from the very beginning of the Pāla period to the very end of the same.<sup>57</sup> The decline of Buddhism was not the result of the decline of the Pāla dynasty or Candra dynasty: it has lost the race in the heydays of these Buddhist dynasties, not due to Brahmanical 'persecution', but due to the more robust linkages Brahmins and their religious institutions forged with different segments of society. That also explains the fact that, contrary to the generalised assumption of Verardi, most of the excavated Buddhist monastic centres of early medieval Bihar and Bengal seem to have declined not due to Brahmanical 'persecution' or even Turkic invasion. They suffered a slow decline, most probably due to problems in mobilizing resources and some other factors after the foundation of the Turkic rule in the same area.<sup>58</sup>

### **Some concluding observations**

Let's sum up. Future researches on the issue of the decline of Indian Buddhism will benefit from adopting an approach of micro study of the poly-religious landscapes in which Buddhist religious centres emerged, functioned and declined. We require a more micro study than what Fogelin and Verardi have attempted. In such micro studies of the poly-religious landscapes, the trajectories of Buddhism in a particular zone will necessarily be contextualised, correlated and juxtaposed with the trajectories of other religions in that particular area. It will not be, then, social history of Buddhism/ archaeology of Buddhism in that particular area, but social history of religion/ archaeology of religion in the same.

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<sup>55</sup>G. Verardi, *Hardships and Downfall of Buddhism in India*, Delhi, 2011, p. 360.

<sup>56</sup>Birendra Nath Prasad, *Archaeology of Religion in South Asia: Buddhist, Brahmanical and Jaina Religious Centres in Bihar and Bengal, c.AD 600-1200*, London and New York, 2021, p. 468.

<sup>57</sup>Ibid., pp. 602-614.

<sup>58</sup>Ibid., pp. 602-614.



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# सामगामसुत्त के विशेष संदर्भ में बुद्ध की शिक्षाओं में प्रतिपादित संघर्ष/युद्ध विराम की विधियाँ

राजेश रंजन

कुलपति, केन्द्रीय बौद्ध अध्ययन संस्थान (मानित विश्वविद्यालय), लेह, लद्दाख

मानव सभ्यता के आरम्भ से ही मनुष्यों के अर्न्तमन में तथा मनुष्यों के बीच परिवार, समाज, राज्य, देश आदि सभी स्तरों पर संघर्ष/युद्ध चलता चला आ रहा है। बुद्धकाल में रोहिणी नदी के जल के बँटवारे को लेकर शाक्यों एवं कोलियों के बीच हुआ विवाद सर्वविदित है। समस्त पालि त्रिपिटक में ऐसे कई उद्धरण हैं जहाँ बुद्ध को संघ के सदस्यों के बीच हुये मतभेद/विवाद को दूर करने हेतु उपदेश करते हुये दिखाया गया है। बुद्ध प्रतिपादित पातिमोक्ख के नियमों में अधिकरणसमथ धर्मों को शामिल किया जाना इस तथ्य को उद्घाटित करता है। यों तो बुद्ध द्वारा संघर्षों/युद्ध विराम सम्बन्धी किसी विशिष्ट सिद्धान्त के प्रतिपादन का कोई स्पष्ट उल्लेख बौद्ध साहित्य में नहीं मिलता परन्तु पालि त्रिपिटक में कई ऐसे प्रसंग हैं जिनका प्रत्यक्ष या परोक्ष सम्बन्ध अधुनिक संदर्भ में विभिन्न प्रकार के संघर्ष/विवादों के निस्तारण से जोड़ कर देखा जा सकता है। इनमें मज्झिमनिकाय के 'अरणविभंगसुत्त', 'कोसम्बियसुत्त', 'किन्तिसुत्त', तथा 'सामगामसुत्त' एवं संयुत्तनिकाय का 'कलहविवादसुत्त' विशिष्ट रूप से उल्लेखनीय हैं।

संघर्ष/युद्ध का पालि भाषा में समानार्थी शब्द है - 'विरोध', 'संघट्टन', 'कलह', 'विग्गह', 'विवाद' तथा 'रण'। इनमें 'कलह', 'विग्गह' तथा 'विवाद' शब्दों का प्रयोग अन्य समानार्थी शब्दों की तुलना में पालि ग्रन्थों में अधिक बार हुआ है।

मज्झिमनिकाय के उपरिपण्णासक के पाँच वर्गों में से प्रथम वर्ग देवदहवर्ग का चौथा सुत्त सामगामसुत्त बुद्ध द्वारा उपदिष्ट उपरोल्लिखित कुछेक सुत्तों में से एक महत्वपूर्ण सुत्त है जो संघर्षविराम या विवाद निस्तारण की विधियों का उल्लेख करता है।

इस सुत्त का उपदेश बुद्ध ने शाक्यों के सामग्राम में अपने शिष्यों - आनन्द एवं चुन्दश्रमणोद्देश्य - को उद्देश्य कर दिया था। सुत्त के आरम्भ में ऐसा कहा गया है कि जब चुन्द श्रमणोद्देश्य पावा में वर्षावास व्यतीत कर रहे थे उसी समय जैन धर्म के 24वें तीर्थंकर महावीर, जिन्हें पालि ग्रंथों में निर्ग्रन्थ ज्ञातृपुत्र कहा गया है, का देहावसान हुआ था। देहावसान के तुरंत बाद ही उनके अनुयायी परस्पर कलह करते, वाद करते, एक-दूसरे को अपशब्द बोलते, अपने को धर्म का ज्ञाता एवं दूसरे को अज्ञानी बताते हुए लोगों के बीच इस प्रकार का संदेश दे रहे थे जैसे जैन मुनियों (निर्ग्रन्थो) में परस्पर युद्ध, कलह, मारपीट चल रहा हो। सुत्त में आगे यह बताया गया है कि बहुत जल्द इस तरह से विवाद करते उनके अनुयायी दो भागों में विभक्त हो गये। जैन मुनियों (निर्ग्रन्थ अनुयायियों) के इस

तरह के व्यवहार से सफेद वस्त्रधारी गृहस्थ उपासक-उपासिकाओं के मन में न केवल जैन मुनियों के प्रति अपितु जैन धर्म के प्रति भी विरक्ति उत्पन्न हो गई।

सामगामसुत्त में ही आगे ऐसा उल्लेख आया है कि वर्षावास की समाप्ति पर चुन्दश्रमणोद्देश्य पावा से चलकर सामग्राम में पहुँचकर आनन्द से मुलाकात कर उन्हें इस बात की सूचना दी। आनन्द ने चुन्दश्रमणोद्देश्य से इस बात की सूचना बुद्ध से मुलाकात करने के समय उन्हें स्वयं बुद्ध को देने की बात कही। बुद्ध से मुलाकात होने पर चुन्दश्रमणोद्देश्य ने बुद्ध से निर्ग्रन्थों के कलह की समग्र सूचना देते हुये यह आशंका जताई कि भगवान के जाने के बाद कहीं ऐसी ही परिस्थिति बुद्ध के संघ में भी न उत्पन्न हो। इस पर बुद्ध ने स्वयं द्वारा साक्षात्कार कर उपदिष्ट धर्मों<sup>1</sup> यथा – चार स्मृतिप्रस्थान, चार सम्यक् प्रधान, चार क्रिद्धिपाद, पाँच बल, सात बोध्यांग तथा आर्य अष्टांगिक मार्ग - पर विवाद को असंभव बताते हुये संघ के सदस्यों के बीच आजीविका तथा प्रातिमोक्ष के नियमों (भिक्षु-नियमों) को लेकर उत्पन्न विवाद की बात स्वीकारते हुये उन विवादों को साधारण (अल्पमात्रक) विवाद बताते हुये व्यक्ति/व्यक्तियों के बीच संघर्ष/विवाद के छः मनोवैज्ञानिक कारणों (मूल) को बताया जो बुद्ध के अनुसार अनेक जनों के लिये अहितकर, असुखकर और यहाँ तक कि देवताओं एवं उसी कोटि के मनुष्यों के लिये भी अत्यन्त दुःखदायी तथा अहितकारी है। बुद्ध के अनुसार विवाद के ऐसे जिन छः कारणों को इस सुत्त में बताया गया है वे व्यक्ति के अर्न्तमन में समाहित हैं, और ये सभी कारक मन, काय और वचन द्वारा प्रस्फुटित हो संघर्ष/विवाद उत्पन्न कराते हैं। वे कारक निम्न प्रकार हैं:-

1. व्यक्ति विशेष का क्रोधी एवं पाखण्डी होना (कोधनो होति उपनाही);
2. व्यक्ति विशेष का घृणा से युक्त एवं अवज्ञाकारी/अविनीत होना (मक्खो होति पलासी);
3. व्यक्ति विशेष का ईर्ष्यालु एवं घमंडी होना (इस्सुकी होति मच्छरी);
4. व्यक्ति विशेष का शठी एवं मायावी होना (सठो होति मायावी);
5. व्यक्ति विशेष का पापेच्छु एवं मिथ्यादृष्टि से युक्त होना (पापिच्छो होति मिच्छादिट्ठि);
6. व्यक्ति विशेष का दृष्टिपरामर्शी (अपना मत रखने वाला) तथा दुष्प्रतिनिःसर्गी (अपनी जिद पर अड़ा रहने वाला) होना (सन्दिट्ठिपरामासो होति आधानग्गाही दुप्पटिनिस्सग्गी);

यों तो इस सुत्त के अन्तर्गत कलह/विवाद के उपरोक्त छः मनोवैज्ञानिक कारणों में से प्रत्येक की व्याख्या बुद्ध द्वारा अलग-अलग की गई है, परन्तु व्याख्या में प्रयुक्त शब्दावली समान है। यथा पहले कारक की व्याख्या करते हुये कहा गया है कि “जो भिक्षु क्रोधी, उपनाही होता है वह शास्ता

<sup>1</sup>बुद्ध द्वारा प्रज्ञप्त ये धर्म बोधिपक्षीय धर्म कहलाते हैं।

(गुरु) में भी सम्मान का भाव न रखता हुआ, उनको सहारा न मानता हुआ ही साधना करता है; धर्म में भी ... संघ में भी ... साधना करता है; या वह भिक्षु नियम (शिक्षा) का पालन करने में त्रुटि करने वाला होता है। आनन्द! जो भिक्षु इस तरह शास्ता में, धर्म में, संघ में सम्मान न रखता हुआ ... शिक्षा में त्रुटि करने वाला होता है वही संघ में विवाद करने वाला होता है। वह विवाद बहुत जनों के लिए ... देव मनुष्यों तक के लिये परिणाम में अहितकर होता है। आनन्द! ऐसे आध्यात्मिक बाह्य पापमूलक विवाद की तरफ जब भी तुम्हारी दृष्टि पड़े तभी तुम्हें इस पापमूलक विवाद के शमन हेतु प्रयास प्रारम्भ कर देना चाहिये और ऐसा पाप-मूलक विवाद तुम्हारे सामने न आये तो भी ऐसा प्रयास तो करते ही रहना चाहिये कि भविष्य में भी कभी ऐसा पापमूलक विवाद संघ में न पैदा हो पाये। आनन्द! यों यह पापमूलक विवाद उत्पन्न नहीं होता और न भविष्य में कभी इसके उत्पन्न होने की सम्भावना ही रहती है।”

इस प्रकार शेष पाँच कारकों की व्याख्या समान शब्दावली में करते हुये बुद्ध ने आनन्द को इनके शमन करने का प्रयास करते रहने की सलाह दी। संघ की एकता बनाये रखने हेतु कलह या विवाद के सभी छः मनोवैज्ञानिक कारकों पर विचार किया जाय तो हम पाते हैं कि व्यक्तिगत या सामाजिक स्तर पर जितने भी संघर्ष/विवाद उत्पन्न होते हैं उन सभी के मूल में ये ही कारक विद्यमान हैं। वर्तमान में यदि देखा जाये तो विवाद या संघर्ष वहीं होता है, जहाँ शासक को सम्मान की दृष्टि से नहीं देखा जाता है, जहाँ कानून व्यवस्था को भंग किया जाता है और ऐसे विवाद या संघर्ष वैसे ही व्यक्ति या व्यक्तियों से युक्त समाज में उत्पन्न होता है जहाँ उपरोक्त वर्णित सभी छः या उनमें से एक या एक से अधिक कारकों से युक्त व्यक्ति उपस्थित होता है। इसलिये बुद्ध आनन्द से यह कहते हैं कि जो कोई भी कलह या विवाद के इन कारकों को स्वयं अपने अन्दर या बाहर देखे या महसूस करे उसे दूर करने का प्रयत्न करना चाहिये। यदि किसी को कलह या विवाद के ये कारक न स्वयं अपने अन्दर या न बाहर दिखाई दे और न महसूस करे तो उसे ऐसा प्रयास करना चाहिये कि भविष्य में न स्वयं उसके अन्दर और न तो बाहर ही ये कारक उत्पन्न हों।

सामगाम सुत्त में आगे बुद्ध द्वारा यह बताया गया है कि निम्नलिखित चार प्रकार के कलह/विवाद (अधिकरण)<sup>2</sup> मध्यस्थता (अधिकरण शमथ) द्वारा निपटाया जाना चाहिये –

1. **विवाद अधिकरण** - जब भिक्षुओं के बीच धर्म और विनय को लेकर मौखिक विवाद उत्पन्न हो तो उसे मध्यस्थता द्वारा निपटाया जाना चाहिये।
2. **अनुवाद अधिकरण** - जब भिक्षुओं के बीच आपस में एक दूसरे पर धर्म और विनय को लेकर आरोप - प्रत्यारोप लगाया जाय तो उसे मध्यस्थता द्वारा निपटाया जाना चाहिये।

<sup>2</sup>भिक्षु बोधि द्वारा ‘अधिकरण’ का अंग्रेजी अनुवाद “Litigation” किया गया है जबकि आइ.बी. हारनर ने इसे “Legal Question” अनुदित किया है।

3. **आपत्ति अधिकरण** - जब कोई भिक्षु धर्म और विनय का अतिक्रमण करे और उससे सुमुक्त होना चाहे तो उसे भी मध्यस्थता द्वारा निपटाया जाना चाहिये।
4. **किञ्च अधिकरण** - जब किसी संघ संबंधी क्रिया कलापों के निपटारे में विवाद उत्पन्न हो तो उसे भी मध्यस्थता द्वारा निपटाया जाना चाहिये।

अमुक समय, अमुक लोगों के सामने उसने यह गलत कार्य किया जिस कारण से ये विवाद या कलह उत्पन्न हुआ। जब उस व्यक्ति को अपना गलत कार्य ध्यान में आता है तब वह उसे स्वीकारते हुये कहता है कि वह गलत कार्य उसकी मतिमन्दता या विश्लेषण अवस्था में हुआ था और उसकी गलती मैं स्वीकार करता हूँ। उसके गलती स्वीकारते ही लोगों की नाराजगी दूर हो जाती है और इस प्रकार विवाद का निस्तारण हो जाता है।

**पटिञ्जातकरण-** 'पटिञ्जातकरण' का हिन्दी रूपान्तरण है - 'प्रतिज्ञाकरण', जिसका अभिप्राय है - स्वीकारोक्ति। पटिञ्जातकरण का विश्लेषण करते हुये बुद्ध द्वारा यह कहा गया है कि "आनन्द ! विवाद सुलझाने के लिये प्रतिज्ञाकरण कैसे होता है? यहाँ, आनन्द! कोई भिक्षु किसी के द्वारा आरोप लगाने पर या बिना आरोप लगाये ही अपने किये अपराध का स्मरण कर लेता है, तो, आनन्द! उस भिक्षु को अपने से अधिक वृद्ध भिक्षु के सामने जाकर चीवर को एक कन्धे पर कर, उसके चरणों में प्रणाम कर, उकड़ू बैठ, हाथ जोड़ यों निवेदन करना चाहिये - 'मैं, भन्ते! इस नाम की आपत्ति (दोष) से आपन्न (ग्रस्त) हूँ। उसकी मैं यह प्रतिदेशना (निवेदन) करता हूँ।' तब उस वृद्ध भिक्षु को उससे यों कहना चाहिये - 'उस दोष की बुराई समझ रहे हो?' 'हाँ, भन्ते समझ रहा हूँ।' 'भविष्य में तो ऐसा आपत्तिजनक गलत कार्य नहीं करोगे?' 'हाँ, भन्ते! नहीं करूँगा।' आनन्द! यों यह 'प्रतिज्ञाकरण' कहलाता है। इस प्रतिज्ञाकरण से भी संघ में बहुत से विवाद मिटाये जा सकते हैं।"<sup>3</sup>

आधुनिक संदर्भ में कलह/विवाद के निस्तारण की इस विधि को इस प्रकार समझा जा सकता है। प्रत्येक समाज और देश की कुछ मर्यादायें होती हैं। समाज में शांति बनाये रखने हेतु उन मर्यादाओं का पालन अनिवार्य होता है। उनके अनुपालन हेतु नियम एवं विनियमों का विधान किया जाता है। जब कोई व्यक्ति उन मर्यादाओं या नियमों का उल्लंघन करता है और उसे यह स्वयं अहसास हो जाता है कि उसने अमुक नियम के विरुद्ध कार्य किया है जो समाज या देशहित में नहीं है और यदि वह स्वयं नियमों के पालन कराने वाली संस्था या उसके लिये जिम्मेवार व्यक्ति को बुलाकर या स्वयं उनके पास जाकर अपनी गलती को स्वीकारते हुये यह भी उद्घोषणा करता है कि वह दुबारा उस गलती को नहीं दुहरायेगा, चूँकि वह स्वयं उस दोष को समझ रहा है। इस प्रकार इस विधि द्वारा अनेकों विवाद, जो आगे चलकर भयानक रूप धारण कर जान-माल की क्षति पहुँचा सकते हैं, आरम्भ में ही समाप्त किये जा सकते हैं।

**येभुय्यसिका-** 'येभुय्यसिका' से अभिप्राय है 'बहुमत द्वारा निर्णय'। इसका विश्लेषण करते

<sup>3</sup>वही, पृ. 1062.

हुये बुद्ध द्वारा यह कहा गया है कि “आनन्द! येभुय्यसिका अधिकरणसमथ कैसे उत्पन्न होता है? आनन्द! यदि कभी उस (एक) आवास में रहने वाले भिक्षु उस आवासवासी भिक्षुओं में उत्पन्न किसी विवाद को न शान्त कर सकें तो, आनन्द! उन भिक्षुओं को, अपने वाले आवास से बड़े आवास में, जहाँ अधिक भिक्षु रहते हों, जाना चाहिये। वहाँ सभी (दोनों आवासों में रहने वाले) भिक्षुओं को एकत्र कर बैठना चाहिये। एकत्र मिल बैठे उन भिक्षुओं को धर्मनेत्री (ज्ञानरज्जु) का समीक्षण-परीक्षण (समनुमार्जन) करना चाहिये। इस समनुमार्जन के सहारे से, जिस तरह का भी विवाद मिले, मिटाने का सबको प्रयास करना चाहिये। यों, आनन्द! यह येभुय्यसिका अधिकरणशमथ सम्पन्न होता है। उसका सहारा लेकर भी संघ में उठे विवादों को सुलझाने में कभी-कभी सफलता मिल जाती है।”<sup>4</sup>

आधुनिक संदर्भ में इसे यों समझा जा सकता है यदि किसी ग्राम/मुहल्ला/शहर/राज्य आदि में कोई विवाद/कलह होता है और उस कलह/विवाद को सुलझाने में सम्बन्धित ग्राम/मुहल्ला/शहर/राज्य सक्षम नहीं हो पाता हो तो उस ग्राम/मुहल्ला/शहर/राज्य आदि के निवासियों को अपने से बड़े ग्राम/मुहल्ला/शहर/राज्य आदि में जाकर उसके वृद्ध, ज्ञानी एवं सम्मानित व्यक्ति/व्यक्तियों को एकत्र कर सम्बन्धित विवाद/कलह को समीक्षण-परीक्षण कर विवाद/कलह को समाप्त करना चाहिये।

**तस्सपापिय्यसिका** - ‘पापिय्यसिका’ से अभिप्राय है ‘गलत काम करने वाला’। इसे विश्लेषित करते हुये कहा गया है कि “आनन्द! ‘तस्सपापिय्यसिका’ अधिकरणशमथ उपाय कैसे सम्पन्न होता है? यहाँ, आनन्द! कोई भिक्षु किसी अन्य भिक्षु को इस तरह की गम्भीर आपत्ति से आरोपित करे जो पाराजिक या पाराजिक के समान ही गम्भीर हो - ‘आयुमान! तुम इस समय पाराजिक या पाराजिकतुल्य ही गम्भीर आपत्ति से आपन्न हो चुके हो - क्या तुम्हें यह स्मरण है?’ वह (आरोपित) दबा हुआ सा यदि यह कहे- ‘नहीं, आयुमान! मुझे तो अपने में कोई ऐसी आपत्ति का स्मरण नहीं होता जो पाराजिक या पाराजिक के ही तुल्य हो’। तो उस दबे हुए भिक्षु पर और दबाव डालते हुए भिक्षु को उससे फिर यह कहना चाहिये - ‘आयुमान! ठीक तरह याद कर लो, तुम ... आपन्न हो चुके हो’। तब वह आरोपित भिक्षु यह कहने लगे - ‘नहीं, आयुमान! मैं पाराजिक या पाराजिक तुल्य आपत्ति से अपनी आपन्नता तो नहीं स्मरण कर पा रहा हूँ, पर हाँ किसी छोटी-मोटी (अल्पमात्रिक) आपत्ति से आपन्न हुआ हूँ - ऐसा याद आ रहा है’ तब वह भिक्षु उस दबे हुए भिक्षु को और दबा कर पूछता है - ‘आयुमान! अच्छी तरह याद कर लो ... आपत्ति से आपन्न हो?’ तब वह (आरोपित) भिक्षु कहे - ‘आयुष्मान! जब मैं अपने आपको बिना ही पूछे, उस छोटी आपत्ति से आपन्न हुआ स्वीकार कर रहा हूँ तो यदि मैं उस पाराजिकतुल्य गुरु आपत्ति से ग्रस्त होता तो उसे भी यों ही बिना पूछे स्वीकार न कर लेता?’ तब वह समझाने वाला भिक्षु उससे फिर यह कहे - ‘अरे आयुमान! जब तुमने वह छोटी आपत्ति भी बिना कहे, बिना दबाव डाले अपने में स्वीकार नहीं की तो यह इतनी बड़ी आपत्ति, बिना जोर-दबाव डाले कैसे स्वीकार करोगे! अब भी समय है, अच्छी तरह याद कर लो, क्या तुम पाराजिक या पाराजिकतुल्य बड़ी आपत्ति से आपन्न नहीं हो?’ तब वह

<sup>4</sup>सामगामसुत्त, मज्झिमनिकायपालि, पञ्चमो भागो, बौद्ध भारती वाराणसी, 2011, पृ० 1063.



आरोपित भिक्षु सब तरह के दबाव से अपनी हार मानता हुआ सा यह कहे - 'हाँ, आयुमान्! अब मुझे याद आ रहा है कि मैं अवश्य पाराजिक या पाराजिकतुल्य गम्भीर आपत्ति से ग्रस्त हूँ पहले मैंने मृषावाद के अतिसाहस (दव) तथा प्रमाद (रव) से आपके सामने असत्य कह दिया था कि मैं यथा आपन्न नहीं हूँ' आनन्द! यह कहलाता है 'तस्सपापिय्यसिका' अधिकरणशमथ! (इसका स्पष्ट अर्थ है - उस पापी के पाप को किसी भी तरह, अधिक से अधिक कड़ाई करके, स्पष्टतया स्वीकार कराना।) इस अधिकरणशमथ का सहारा लेकर संघ के विवादों को शान्त करने में सहायता मिल सकती है।<sup>5</sup>

वर्तमान परिप्रेक्ष्य में इसे यों समझा जा सकता है। किसी समाज में कोई व्यक्ति कोई गम्भीर अपराध करे और उसकी वजह से समाज में विवाद उत्पन्न हो तो उसे दबाव डालकर उसके द्वारा किये गये अपराध को स्वीकार करवाकर उसके अपराध की यथोचित सजा देकर उसके कारण उत्पन्न विवाद या संघर्ष का निस्तारण किया जा सकता है।

**तिणवत्थारको** - 'तिण' का अर्थ है 'घास' तथा 'वत्थारक' का अर्थ है फैलाने वाला तिणवत्थारक अधिकरणसमथ का विश्लेषण करते हुये बुद्ध द्वारा यह कहा गया है कि "और आनन्द! जानते हो, तृणावस्तारक (तृण से ढाँकने जैसा) अधिकरणशमथ कैसे होता है? यहाँ, आनन्द! कुछ भिक्षु अपने में एक-दूसरे की भद् उड़ाते (अशिष्टता करते) कलह करते, विवाद करते हुए बहुत से श्रामण्यविरुद्ध आचरण करते रहते हैं, वे एक-दूसरे के विरुद्ध अन्यथाभाषण भी करते रहते हैं। आनन्द! ऐसे उन सब भिक्षुओं को एक जगह एकत्र होना चाहिये। एकत्र होकर उनमें से एक पक्ष वाले भिक्षुओं को एक जगह एकत्र होना चाहिये। एकत्र होकर उनमें से एक पक्ष वाले भिक्षुओं में से किसी कुशल (व्यक्त) भिक्षु को आसन से उठ, चीवर को एक कन्धे पर कर, हाथ जोड़, प्रणाम कर संघ को ज्ञापित करना चाहिये -

'भन्ते सब मेरी बात सुनें! हम भिक्षुओं द्वारा एक-दूसरे की भद् उड़ाते, परस्पर कलह-विवाद करते हुए बहुत से श्रामण्यधर्म के प्रतिकूल आचरण हुए हैं, हमने एक-दूसरे को व्यर्थ ही बुरा-भला भी कहा है। यदि सङ्घ को स्वीकार्य हो (रूचे) तो मैं अपने व मेरे साथी भिक्षुओं की उन आपत्तियों (दोषों) को, अपने व इन मेरे साथी भिक्षुओं के लिए तृणावस्तारक अधिकरणशमथ के सहारे से, सङ्घ के सामने रखूँ, इनमें वे बातें सम्मिलित नहीं होंगी जो स्थूल अवद्य (बड़ा दोष) या गृहिप्रतिसंयुक्त (गृहस्थसम्बन्धी दोष) से सम्पृक्त हों।'

'तब दूसरे पक्ष वाले भिक्षुओं में किसी एक चतुर भिक्षु को ... सङ्घ को ज्ञापित करना चाहिये 'भन्ते, सङ्घ ... पूर्ववत् ... सम्पृक्त हों।'

'आनन्द! इस तरह यह तृणावस्तारक अधिकरणशमथ का प्रयोग होता है और इस उपाय से

<sup>5</sup>सामगामसुत्त, मज्झिमनिकायपालि, पञ्चमो भागो, बौद्ध भारती वाराणसी, 2011, पृ० 1063-64.

भी सङ्घ के विवाद सुलझाये जा सकते है।”<sup>6</sup>

कहने का तात्पर्य यह है कि यदि दो पक्षों में विवाद उत्पन्न हो और दोनों ही पक्ष एक-दूसरे पर आरोप-प्रत्यारोप लगा रहे हों तो दोनों पक्षों के आरोप-प्रत्यारोपों के विस्तार में न जाकर दोनों पक्षों को विश्वास में लेकर विवादों का निपटारा करना ही ‘तिणवत्थारक अधिकरणसमथ’ है।

विवाद निस्तारण की इस विधि को आधुनिक परिप्रेक्ष्य में इस प्रकार प्रयोग में लाया जा सकता है। समाज में ऐसे कई विवाद होते हैं जिनमें दो गुटों का आपसी मतभेद धीरे-धीरे संघर्ष का रूप ले लेता है। ऐसी स्थिति में दोनों ही गुट एक-दूसरे पर आरोप-प्रत्यारोप लगाते हैं। ऐसी स्थिति में दोनों ही गुटों में से एक या एक से अधिक व्यक्ति/व्यक्ति समूहों को चाहिये कि वे अपने गुट को विश्वास में लेकर दोनों ही गुट उचित स्थान पर एकत्रित होकर एक-दूसरे की गलतियों को अनदेखा करते हुये सर्वसम्मति से उस विशेष विवाद को सुलझाये। आधुनिक समाज में इस विधि द्वारा बहुतेरे विवाद थोड़े ही प्रयास से आसानी से सुलझाये जा सकते हैं।

सुत के अन्त में छः स्मरणीय धर्मों जो सतत स्मरणीय (या प्रसन्नतादायक), प्रियकारक, आचरण में गम्भीरता लाने वाले, संग्रह योग्य, विवाद को सुलझाने वाले, इकट्टा (संघबद्ध) रहने में सहायक एवं एकता बनाने वाले हैं, का वर्णन किया गया है। वे धर्म हैं:-

“आनन्द! भिक्षु का अपने सन्नहचारियों (साथी भिक्षुओं) के साथ गुप्त या प्रकट-उभयथा मैत्रीयुक्त कायकर्म रहे - वह धर्म ... एकता बनाने वाला है।”

“आनन्द! फिर उस भिक्षु का अपने ... मैत्रीयुक्त वाक्कर्म ... एकता बनाने वाला है।”

“आनन्द! फिर उस भिक्षु का अपने ... मैत्रीयुक्त मनःकर्म ... एकता लाने वाला है।”

“और फिर, आनन्द! भिक्षु का जो कुछ भी धार्मिक लाभ, धर्माचरण में प्राप्त (चीवर, पिण्डपात आदि) लाभ हो, फिर भले ही वह इतना कम हो कि जिससे पात्र ही चुपड़ा जा सके; इन लाभों को वह अपने शीलसम्पन्न सन्नहचारियों के साथ मिल-बाँट कर उपयोग में लाये (अप्रतिविभक्तभोगी हो) तो यह धर्म भी ..... एकता लाने वाला है।”

“और फिर, आनन्द! ये जो अखण्ड, अच्छिद्र, अविभक्त, निष्कलङ्क (अकल्मष), सदा आचरणीय, विद्वानों द्वारा प्रशस्त, अनिन्दित एवं समाधि में सहायक शील (सदाचार) हैं, भिक्षु को इन शीलों में न गुप्त न प्रकट रूप से शीलश्रामण्यभाव से सम्पन्न हो सन्नहचारियों में रहना चाहियो। यह धर्म भी ... संघ में एकताकारक है।”

“और फिर, आनन्द! यह जो नैर्याणिक आर्य (सम्मत) दृष्टि (सिद्धान्त, मत) है, जिस पर आचरण करने वाले का दुःखक्षय सम्यक्तया हो ही जाता है, ऐसी दृष्टि के सहारे दृष्टिश्रामण्यभाव से गुप्त या प्रकट रूप से सम्पन्न हो साथी भिक्षुओं के साथ रहना है, ये धर्म भी ... एकताकारक है।”

<sup>6</sup>सामगामसुत्त, मज्झिमनिकायपालि, पञ्चमो भागो, बौद्ध भारती वाराणसी, 2011, पृ. 1064-65.

इन छः स्मरणीय धर्मों की देशना के पश्चात् बुद्ध आनन्द से पूछते हैं कि क्या तुममें से सभी इन छः धर्मों के सहारे साधना करते हो? या तुममें से किसी एक को भी ऐसा छोटा या बड़ा दोष दिखाई देता है, जो तुम्हें यहाँ बताना चाहिये। आनन्द का नकारात्मक उत्तर पा कर बुद्ध कहते हैं कि “ये छः स्मरणीय धर्मों के सहारे साधना करते रहो। यही तुम्हारे लिये दीर्घकाल तक हितकर एवं सुखकर होगा।”

निष्कर्षतः हम यह कह सकते हैं कि सामगामसुत्त में बुद्ध द्वारा संघ की एकता बनाये रखने एवं संघ के अन्दर उत्पन्न हुये विवाद सुलझाने की बताई गई सभी विधियाँ आधुनिक संदर्भ में भी अतिशय प्रासंगिक हैं। यदि इनका अनुपालन किया जाय तो बहुतेरे संघर्ष/विवाद स्वयमेव कम तो होंगे ही, समाप्त भी हो सकते हैं।

### **सन्दर्भग्रन्थ-सूची**

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# तिसिक्खा ति परमा सिक्खा

रमेश प्रसाद

विभागाध्यक्ष- पालि एवं थेरवाद विभाग, पूर्व संकायाध्यक्ष- श्रमण विद्या संकाय,  
सम्पूर्णानन्द संस्कृत विश्वविद्यालय, वाराणसी-221002

सब्वपठमं एको पञ्हो उप्पज्जति - का सिक्खा? सिक्खाय को मूल-उद्दिस्सो? सिक्खा ति जाणं । कस्स पकारस्स जाणं? यस्मिं अत्तहितं परहितं समाजहितं वा विज्जति तं जाणं ति सिक्खा। कतमं अत्तहितं, कतमं परहितं? न कोपि पुरिसो जीवो पुग्गलो वा दुक्खं इच्छति । सयं पि सुखेन विहरेय्य, अञ्जे जना पि सुखेन विचरेय्युं, ईदिसा मनस्स भावना ति सिक्खाय परमुद्दिस्सो भवितब्बो। तस्मा भगवता बुद्धेन पुनप्पुनं कथितं- “चरथ, भिक्खवे, चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं”<sup>1</sup> ।

कथं बहुजनानं हितं सुखं वा सम्भवति? तस्स अत्थाय सुगतबुद्धस्स तिसिक्खा देसना दिस्सति। तिसिक्खा ति सीलसिक्खा, समाधिसिक्खा पञ्जासिक्खा चाति । अयं तिसिक्खा परमा लाभा परमा सिक्खा । तत्थ सब्बेसं जटानं दुक्खानं वा समाधानं दिस्सति । एत्थ पन एको पसङ्गो उल्लिखितब्बो। संयुत्तिकायस्स जटासुत्ते अञ्जतरा देवता भगवन्तं एको पञ्हो पुच्छति-

अन्तो जटा बहि जटा, जटाय जटिता पजा ।

तं तं गोतम पुच्छामि, को इमं विजटये जटन्ति ॥<sup>2</sup>

तदा तस्स पञ्हस्स विस्सज्जनं करोन्तो तं देवतं अज्झभासि-

सीले पतिट्ठाय नरो सपञ्जो, चित्तं पञ्जञ्च भावयं ।

आतापी निपको भिक्खु, सो इमं विजटये जटन्ति ॥<sup>3</sup>

इमायं गाथायं सीलसमाधिपञ्जासिक्खानं आनिसंसा दिस्सन्ति । इदानि पन तिण्णं सिक्खानं सङ्खित्तविवेचनं अपेक्खितं ।

पठमा सिक्खा ति सीलसिक्खा । कस्स पकारस्स सिक्खा ति सीलसिक्खा? तथागतेन पञ्जत्तेसु सिक्खेसु सीलसिक्खा ति आदिसिक्खा, आदिकल्याणकारका । यतो हि सीलं ति आधारो । यथा बीजलतारुक्खादीनं पठवि आधारो होति, एवं सब्बेसं कुसलानं धम्मानं आधारो सीलं भवति ।

मिलिन्दपञ्हे भदन्तनागसेनो कथेसि- “पतिट्ठानलक्खणं, महाराज, सीलं सब्बेसं कुसलानं धम्मानं”<sup>4</sup> । सीले पतिट्ठिता कुसला धम्मा न परिहायन्ति । सीलं निस्साय एको योगावचरो पञ्चिन्द्रियानि भावेति सद्दिन्द्रियं वीरियिन्द्रियं सतिन्द्रियं समाधिन्द्रियं पञ्चिन्द्रियं ति । तस्मा भगवता भासितं-

अयं पतिट्टा धरणीव पाणिनं, इदञ्च मूलं कुसलाभिवुड्ढिया ।

मुखञ्चिदं सब्बजिनानुसासनं, यो सीलकखन्धो वरपातिमोक्खियो ति ॥<sup>5</sup>

अयं सिक्खा सब्बपमुखो भवति सिरसदिसो होति, तस्मा आचरियबुद्धघोसेन विसुद्धिमग्गे कथितं- “सिरट्टो सीलत्थो”<sup>6</sup> । अपरम्पि आचरियेन वुत्तं - “सीतलट्टो सीलत्थो ति”<sup>7</sup> । कथं? सीलेन रागग्गि दोसग्गि मोहग्गि चाति विनस्सन्ति, तेसं परिळाहं सीतलं करोति सीलं, तस्मिं अत्थे इदम्पि कथनं ।

सीलस्स वित्थारवण्णना विविधनयेन नानागन्थेसु दिस्सति। पटिसम्भिदामग्गगन्थे चेतनासीलं चेतसिकसीलं संवरो सीलं अवीतिककमो सीलति नयेहि सीलस्स वण्णना आगता। पाणातिपातादीहि वा विरमन्तस्स वत्तपटिपत्तिं वा पूरेन्तस्स चेतना नाम चेतना सीलं। चेतसिकं सीलं नाम पाणातिपातादीहि विरमन्तस्स विरति। संवरो सीलं ति एत्थ पञ्चविधेन संवरो, यथा- पातिमोक्खसंवरो सतिसंवरो जाणसंवरो खन्तिसंवरो वीरियसंवरो ति। पातिमोक्खसंवरेन उपेतो समुपेतो ति पातिमोक्खसंवरो । तत्थ रक्खति चक्खुन्द्रियं चक्खुन्द्रिये संवरं आपज्जतीति सतिसंवरो। यो पनायं खमो होति सीतस्स उण्हस्सा ति आदिना नयेन आगतो, अयं खन्तिसंवरो नाम । यो चायं उप्पन्नं कामवितककं नाधिवासेती ति आदिना नयेन आगतो, अयं वीरियसंवरो नाम । अवीतिककमो सीलन्ति समादिन्नीसीलस्स कायिकवाचसिको अनतिककमो। अपि च पातिमोक्खसंवरसीलं इन्द्रियसंवरसीलं आजीवपारिसुद्धिसीलं पच्चयसन्निस्सितसीलं<sup>9</sup> आदिना नयेन पि सीलस्स विवेचनं कतं पालिया अनेकेसु गन्थेसु। दीघनिकायस्स ब्रह्मजालसुत्तं सामञ्जफलसुत्तं चाति सुत्तेसु चूळसीलं मज्झिमसीलं महासीलं<sup>10</sup> ति नयेन सीलस्स विवरणं दिस्सति। पञ्चसीलं अट्टसीलं दससीलं ति नयेहि पि सीलवण्णना पकासिता। अयं वण्णना सिक्खापदवण्णना पि कथिता। दससीलं दससिक्खापदं वाति दसविधा विरति, यथा- पाणातिपाता विरति, अदिन्नादाना विरति, कामेसुमिच्छाचारा विरति, मुसावादा विरति, सुरामेरयमज्जप्पमादट्टाना विरति, विकालभोजना विरति, नच्चगीतवादितविसूकदस्सना विरति, मालागन्धविलेपनधारणमण्डनविभूसनट्टाना विरति, उच्चासयनमहासयना विरति, जातरूपरजतपटिग्गहणा विरति चा<sup>11</sup> इमेसु दससीलेसु पठम पञ्च सीलानि पञ्च सिक्खापदानि कथितानि। पञ्च सिक्खापदानि सद्दाबहुलानं गहट्टानं अत्थाय पञ्चत्तानि । यो कोपि गहट्टो अज्झत्तिकविकासं इच्छति, ईदिसो गहट्टो अट्टसीलं अट्टसिक्खापदं वा भावेति । दससीलं भावेति सामणेरो वा भिक्खु वा । विसुद्धिमग्गे वुत्तं- “उपासक-उपासिकानं निच्चसीलवसेन पञ्चसिक्खापदानि, सति वा उस्साहे दस, उपोसथङ्गवसेन अट्टाति इदं गहट्टसीलन्ति”<sup>12</sup> । एवं दससिक्खापदानि पञ्चत्तानि सामणेरोसामणेरीनं भिक्खुभिक्खुनीनं च ।

इमानि सीलानि बहूपकारका सन्ति। इमेसं अनेकगुणपटिलाभानिसंसं करोन्तो तथागतं वुत्तं- “पञ्चमे गहपतयो आनिसंसा सीलवतो सीलसम्पदाय । कतमे पञ्च? इध गहपतयो सीलवा सीलसम्पन्नो अप्पमादाधिकरणं महन्तं भोगक्खन्धं अधिगच्छति, अयं पठमो आनिसंसो सीलवतो

सीलसम्पदाय । पुन चपरं गहपतयो सीलवतो सीलसम्पन्नस्स कल्याणो कित्तिसद्वो अब्भुगच्छति, अयं दुतियो आनिसंसो सीलवतो सीलसम्पदाय । पुन चपरं गहपतयो सीलवा सीलसम्पन्नो यञ्जदेव परिसं उपसङ्कमति यदि खत्तियपरिसं यदि ब्राह्मणपरिसं यदि गहपतिपरिसं यदि समणपरिसं, विसारदो उपसङ्कमति अमङ्कुभूतो, अयं ततियो आनिसंसो सीलवतो सीलसम्पदाय । पुन चपरं गहपतयो सीलवा सीलसम्पन्नो असम्मूळ्हो कालं करोति, अयं चतुत्थो आनिसंसो सीलवतो सीलसम्पदाय । पुन चपरं गहपतयो सीलवा सीलसम्पन्नो कायस्स भेदा परं मरणा सुगतिं सगं लोकं उपपज्जति, अयं पञ्चमो आनिसंसो सीलवतो सीलसम्पदाया”<sup>13</sup>ति । तस्मा कथितं-

सीलगन्धसमो गन्धो, कुतो नाम भविस्सति ।  
यो समं अनुवाते च, पटिवाते च वायति ॥<sup>14</sup>

पुप्फस्स सुगन्धो केवलं तायं दिसायं गच्छति यथा वायो पवाति, अपि च सीलगन्धो सब्बासु दिसासु पवाति येव । सीलसुसमाहिता सब्बन्थ पसंसिता होन्ति, सीलविरहिता गरहिता ति । अङ्गुत्तरनिकाये वृत्तम्पेतं-

अप्पस्सुतो पि चे होति, सीलेसु सुसमाहितो ।  
सीलतो नं पसंसन्ति, तस्स सम्पज्जते सुतं ॥  
बहुस्सुतो पि चे होति, सीलेसु असमाहितो ।  
सीलतो नं गरहन्ति, नास्स सम्पज्जते सुतं ॥  
बहुस्सुतोपि चे होति, सीलेसु सुसमाहितो ।  
उभयेन नं पसंसन्ति, सीलतो च सुतेन च ॥<sup>15</sup>

अयं ति दट्टब्बं यं सीलसिक्खाय कायदुच्चरितानं वचीदुच्चरितानं चाति पहानं होति । यो कोपि पुगलो सीलसिक्खं भावेति, सो अवस्समेव कायेन कुसलकम्मं करोति वाचायापि कुसलकम्मं सम्पादेति । एवं तस्स पुगलस्स कायकम्मं परिसुद्धं भवति, वचीकम्मप्पि । ततो परं सीलसमाहितो योगावचरो दुतियं सिक्खं भावेतुं आरभति । दुतिया सिक्खा ति समाधिसिक्खा । समाधिना मनोदुच्चरितस्स पहानं भवति । मनोदुच्चरितस्स कारणं ति अभावितचित्तं । यं चित्तं अभावितं होति, सतिसम्पज्जञ्जसंयुत्तं न होति तस्मिं चित्ते रागो पविसति दोसो पविसति । तस्मा धम्मपदे यमकवग्गे कथितं-

यथागारं दुच्छन्नं वुट्ठि समतिविज्झति ।  
एवं अभावितं चित्तं रागो समतिविज्झति ॥<sup>16</sup>

इमस्स यमकस्स दुतिया गाथा ति-

यथागारं सुच्छन्नं वुट्ठि न समतिविज्झति ।  
एवं सुभावितं चित्तं रागो न समतिविज्झति ॥<sup>17</sup>

यतोहि चित्तस्स सभावो ति फन्दनं चपलं । तं चित्तं सब्बदा यत्थ तत्थ धावति । तं सभावं पकासेन्तो चित्तवग्गे एवं वुत्तं-

फन्दनं चपलं चित्तं दुरक्खं दुन्निवारयं ।  
उज्जं करोति मेधावी उसुकारो'व तेजनं ॥<sup>18</sup>

यत्थ तत्थ धावन्तं तं चित्तं विविधेषु आलम्बनेसु तण्हं उप्पादेति । मयं जानाम यं तण्हा ति दुक्खस्स कारणं । एवं दुक्खस्स पहानाय समाधिभावनाय पयोजनं महत्तं वा दिस्सति ।

समाधी ति कुसलचित्तस्स एकग्गता । परन्तु पञ्चनीवरणं चित्तस्स एकग्गभावं बाधेति । कामच्छन्दो ब्यापादो थीनमिद्धं उद्धच्चकुक्कुच्चं विचिकिच्छा चाति पञ्च नीवरणा सन्ति । इन्द्रियसुखत्थाय इच्छाति कामच्छन्दो । ब्यापादो ति परविनासचिन्ता दोसो पटिघो वा । थीनमिद्धं ति चित्तचेतसिकानं अलसभावो । उद्धच्चकुक्कुच्चे उद्धच्चं ति चित्तस्स भन्तता, कुक्कुच्चं ति कताकतानं अनुसोचनं । विचिकिच्छा ति संसयो । याव इमानि पञ्च नीवरणानि विज्जन्ति ताव चित्तं न समाधीयति । तस्मा समाधिपटिलाभाय नीवरणानं पहानं इट्ठं । तस्स अत्थाय पञ्च ज्ञानङ्गानि सन्ति, यथा- वितक्को विचारो पीति सुखं एकग्गता चाति । तत्थ आरम्मणे चित्तस्स अभिनिरोपनं वितक्को, आरम्मणानुमज्जनं विचारो, पीणनं पीति, सोमनस्सभावो ति सुखं, चित्तस्स समाहितभावो एकोदिभावो वा एकग्गता । यदा इमानि पञ्च ज्ञानङ्गानि उप्पज्जन्ति, तदा नीवरणानि पहीयन्ति । एवं पञ्चनीवरणं पहीनं हुत्वा एकस्स योगावचरस्स चित्तं समाधीयति ।

समाधि दुविधो - रूपसमाधि अरूपसमाधि च । रूपं ति रूपालम्बनं । रूपालम्बनं ति वण्ण-आकार-सम्पन्न-आलम्बनं । तस्मिं आलम्बने चित्तस्स एकग्गता ति रूपसमाधि । तत्थ पञ्च ज्ञानङ्गानि अनुक्कमेन उप्पज्जन्ति, यथा- पठमज्ज्ञानं दतियज्ज्ञानं ततियज्ज्ञानं चतुत्थज्ज्ञानं पञ्चमज्ज्ञानं चाति । पठमज्ज्ञाने सब्बानि पञ्च ज्ञानङ्गानि विज्जन्ति । दतियज्ज्ञाने वितक्को न होति । तत्थ अञ्जे चत्तारि ज्ञानङ्गानि होन्ति । ततियज्ज्ञाने वितक्कविचारा न होन्ति । तत्थ अञ्जानि तीणि ज्ञानङ्गानि विज्जन्ति । चतुत्थज्ज्ञाने केवलं द्वे ज्ञानङ्गानि सुखं च एकग्गता चाति होन्ति । पञ्चमज्ज्ञाने उपेक्खा एकग्गता सन्ति । अयं ति रूपसमाधि ।

दुतियो समाधी ति अरूपसमाधि। अरूपं ति वण्णाकारविरहितालम्बनं। तस्मिं अरूपालम्बने चित्तस्स एकग्गता ति अरूपसमाधि । आलम्बनप्पभेदेन अरूपसमाधि चतुब्बिधो - आकासानञ्चायतनं विञ्जाणञ्चायतनं आकिञ्चञ्जायतनं नेवसञ्जानासञ्जायतनं च । एत्थ पन वित्थारकथा न सम्भवो ति । समाधिभावनाय पञ्चविधआनिसंसो - दिट्ठधम्मसुखविहारानिसंसो विपस्सनानिसंसो अभिञ्जानिसंसो भवविसेसानिसंसो निरोधानिसंसो चाति । समाधिना महत्तं देस्सन्तो भगवता बुद्धेन वुत्तं संयुत्तनिकाये-

“समाधिं, भिक्खवे, भावेथ । समाहितो, भिक्खवे, भिक्खु यथाभूतं पजानाती”ति ।<sup>19</sup>

यथाभूतपजाननाति पञ्जा । अयं पन ततिया सिक्खा । अयं सिक्खा सब्बाधिकमहत्तपुण्णाति । इमाय सिक्खाय धम्मस्स सच्चसभावं पाकटं भवति । तस्मा कथितं यं धम्मसभावपटिवेधलक्खणा ति पञ्जा । धम्मसभावो ति सब्बे सङ्खारा अनिच्चा, सब्बे सङ्खारा दुक्खा, सब्बे धम्मा अनत्ता चाति । अयं सिक्खा अविज्जन्धकारं विनासेति । मिलिन्दपञ्हे भदन्तनागसेनेन वुत्तं- “पञ्जा, महाराज, उप्पज्जमाना अविज्जन्धकारं विधमेति, विज्जोभासं जनेति, जाणालोकं विदंसेति, अरियसच्चानि पाकटानि करोति । ततो योगावचरो ‘अनिच्च’न्ति वा ‘दुक्ख’न्ति वा ‘अनत्ता’ति वा सम्मप्पञ्जाय पस्सती”ति ।<sup>20</sup>

एवं भगवतो बुद्धस्स तिसिक्खा ति परमलाभदायका कल्याणकारका भवति । तिसिक्खायं सीलसिक्खाति आदिकल्याणकारका ति, समाधिसिक्खा ति मज्झेकल्याणकारका होति, पञ्जासिक्खा ति परियोसानकल्याणकारका भवति । अयं सिक्खा ति परमपरिसुद्धा परमा लाभा । तस्मा सम्मासम्बुद्धेन कथितं- “देसेथ, भिक्खवे, धम्मं आदिकल्याणं मज्झेकल्याणं परियोसानकल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ”<sup>21</sup> ।

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# पालि ब्रह्माण्डीय साहित्य : एक परिचय

उज्ज्वल कुमार

सह-आचार्य, बौद्ध अध्ययन विभाग, कलकत्ता विश्वविद्यालय

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## 1. विषय-प्रवेश

प्रस्तुत लेख का उद्देश्य पालि में उपलब्ध ब्रह्माण्डीय साहित्य का एक सामान्य परिचय देना है। विदित है कि पालि में ब्रह्माण्ड और उससे सम्बन्धित विषयों का उल्लेख तिपिटक और उसके आनुषङ्गिक साहित्य में भी हुआ है (देखें, दी.नि. 1.40, सं.नि. 1.75, अ.नि. 1.257-59, विसुद्धिमग्ग 1.197-198 आदि) लेकिन इस विषय पर स्वतंत्र रूप से ग्रन्थ रचना का कार्य 11<sup>वीं</sup> -12<sup>वीं</sup> शताब्दी के बाद भारत के बाहर दक्षिण-पूर्व एशिया के देशों, विशेषकर बर्मा, थाईलैंड, कम्बोडिया आदि में शुरु हुआ और जो अनवरत रूप से जारी है। पालि में निम्नलिखित ग्रन्थ उपलब्ध हैं जिन्हें ब्रह्माण्डीय साहित्य की श्रेणी में रखा जा सकता है -

1. लोकपञ्चत्ति, 2. लोकुप्पत्ति, 3. अरुणवतीसुत्त, 4. छगतिदीपनी/पञ्चगतिदीपनी, 5. लोकप्पदीपकसार, 6. चन्दसुरियगतिदीपनी, 7. चक्रवाळदीपनी, 8. लोकदीपनी, 9. लोकजोतिका/लोकसण्ठानजोतरतनगण्ठि, 10. ओकासलोकदीपनी, 11. महाकप्पलोकसण्ठानपञ्चत्ति।

## 2. ग्रंथ-समीक्षा

आधुनिक समय में लिखे गए पालि साहित्य के इतिहास के ग्रंथों में पालि ब्रह्माण्डीय ग्रंथों पर समुचित चर्चा नहीं हुई है (देखें, लाहा 1933, उपाध्याय 1994, धर्मरक्षित 1971, नॉर्मन 1983)। सर्वप्रथम इस विषय पर एक संक्षिप्त सूचना ओस्कर फोन् हिन्डूर (1996: 182-85) की पुस्तक *A Handbook of Pāli Literature* में “*Cosmological Texts*” शीर्षक के रूप में मिलती है। पुनश्च हिन्दी भाषा में भागचन्द्र जैन (2016: 358-360) ने संभवतः फोन् हिन्डूर का अनुकरण करते हुए “ब्रह्माण्डीय पालि ग्रन्थ” शीर्षक का प्रयोग अपनी पुस्तक पालि भाषा और साहित्य का इतिहास में किया है। जैन (2016) द्वारा प्रदत्त सूचना फोन् हिन्डूर (1996) के कार्य का संक्षेप मात्र है। इन दो ग्रन्थों में पालि ब्रह्माण्डीय ग्रंथों पर जो सूचना दी गयी है वह पर्याप्त नहीं है। इसके अतिरिक्त कुछ स्वतंत्र लेख एवं पुस्तक भी पालि ब्रह्माण्डीय ग्रंथों पर प्रकाशित किए गए हैं जिसकी चर्चा मैंने यहाँ पर प्रत्येक ग्रंथ के साथ किया है। इन लेखों एवं सूचनाओं के बावजूद भी हम कह सकते हैं कि पालि साहित्य के इतिहास के ग्रंथों में पालि ब्रह्माण्डीय

साहित्य एक लुप्त अध्याय रहा है।

### 3. पालि ब्रह्माण्डीय ग्रंथ

प्रस्तुत लेख को तैयार करने के लिए कुछ प्रकाशित ग्रंथों, पाण्डुलिपियों एवं ग्रंथ सूचियों (catalogues) का सहारा लिया गया है। यहाँ उल्लिखित ग्रंथों का क्रम उनके संभावित रचना-काल को ध्यान में रख कर दिया गया है।

#### 3. 1. लोकपञ्चति

संभवतः बर्मा में पालि ब्रह्माण्डीय साहित्य के अन्तर्गत लोकपञ्चति पहला ग्रन्थ था जिसका प्रणयन 11<sup>वीं</sup>-12<sup>वीं</sup> शताब्दी के बीच हुआ था। पगान अभिलेख<sup>1</sup> में लोकपञ्चति को 114<sup>वाँ</sup> स्थान पर उद्धृत किया गया है। लोकपञ्चति का उल्लेख गन्धवंस<sup>2</sup> (देखें कुमार 1992: 10, 23) में लोकपञ्चतिपकरण के नाम से दो बार उन बीस ग्रन्थों के साथ किया गया है जिनकी रचना आचार्यों द्वारा स्वाध्याय से किया गया था, “वीसति गन्धा अत्तनो मतिया वीसताचरियेहि विसुं कता” (गन्धवंस 23)। गन्धवंस में लोकपञ्चति के लेखक के बारे में कुछ नहीं बतलाया गया है।

इमैनुएल फोर्कहैमर (1882: XXVI) का अनुसरण करते हुए माबेल एच. बोडे (1909: 104) इस ग्रन्थ के लेखक के बारे में सिर्फ एक टिप्पणी करती हैं कि यह ‘थाटोन के सद्धम्मघोस द्वारा’ रचित है। लोकपञ्चति का एक रोमन संस्करण *La Lokapaññatti et les idées cosmologiques du Bouddhisme ancien* (लोकपञ्चति और प्राचीन बौद्ध धर्म के ब्रह्माण्ड सम्बन्धित विचार) के नाम से यूजीन डेनिस के द्वारा दो भागों में 1977 में प्रकाशित किया गया था। फ्रेंच टिप्पणी सह अनुवाद के साथ इस संस्करण को पेरिस विश्वविद्यालय में डेनिस द्वारा शोध निबन्ध के रूप में प्रस्तुत किया गया था। डेनिस के अनुसार लोकपञ्चति एक अज्ञात लेखक का कार्य है जिसकी रचना थाटोन में ग्यारहवीं या बारहवीं शताब्दी में किया गया था। डेनिस के ग्रन्थ की समीक्षा करते हुए नॉर्मन (1979: 156) कहते हैं,

To call the LP [Lokapaññatti] a treatise upon cosmology is misleading, since it is by no means a systematic study of the subject, but rather a compilation of information about the nature of the world,

<sup>1</sup>पगान अभिलेख (संख्या 11) को बर्मा के तौंगद्दिन नामक प्रान्त के बौद्ध उपासक राज्यपाल थिरिजेयाथु (Thirizeyathu) और उनकी (दूसरी) पत्नी सावबीचांथा (Sawbyichantha) ने 804 सक्कराज (1442 ई.) में वहाँ के भिक्षु-सङ्घ को दान देने की स्मृति में अंकित करवाया था। इस शिलालेख में अन्य बातों के साथ-साथ 295 ग्रन्थों का भी उल्लेख है जिनका दान थिरिजेयाथु ने मठ में आने वाले सभी आगतुकों के ज्ञानोपलब्धि हेतु किया था (देखें, न्येन 1899: 37-47; बोडे 1909: 101-109; उपाध्याय 1994: 778-781)।

<sup>2</sup>बर्मा के हंसारट्ट के निवासी नन्दपञ्जा द्वारा रचित गन्धवंस (ग्रन्थ वंस) का रचनाकाल 17वीं और 19वीं शताब्दी के बीच माना जाता है। गन्धवंस जैसा इसके नाम से विदित होता है ग्रन्थों का इतिहास है। इसमें पालि के ग्रन्थों का इतिहास सङ्कलित है। यहाँ पालि ग्रन्थों और उनके रचयिताओं की सूची, रचना-स्थान और रचना के उद्देश्य आदि का उल्लेख है (देखें उपाध्याय 1994: 695-96; कुमार 1992: 5)। गन्धवंस में पालि के कुछ महत्त्वपूर्ण ब्रह्माण्डीय ग्रन्थों के नाम मिलते हैं।

collected from many sources, and put together in a haphazard way (नॉर्मन 1979: 156).

लोकपञ्चति को ब्रह्माण्ड विज्ञान का एक ग्रन्थ कहना भ्रामक है, क्योंकि यह किसी भी तरह से विषय का एक व्यवस्थित अध्ययन नहीं है, बल्कि दुनिया की प्रकृति के बारे में जानकारी का एक सङ्कलन है जिसे कई स्रोतों से एकत्र किया गया है और एक अजीब तरीके से एक साथ रखा गया है।

लोकपञ्चति मूल रूप से संस्कृत से अनूदित ग्रन्थ है। संस्कृत में यह ग्रन्थ लोकप्रज्ञप्ति के नाम से उपलब्ध था। लोकपञ्चति के संस्कृत सम्बन्ध पर प्रकाश डालते हुए नॉर्मन (1979: 156) कहते हैं,

The greater part of the LP is based upon the Lokaprajñāpti, of which the Sanskrit original is lost but a Chinese translation dating from A.D. 558 is available (नॉर्मन 1979: 156).

लोकपञ्चति का बहुत बड़ा हिस्सा लोकप्रज्ञप्ति पर आधारित है, जिसका संस्कृत मूल खो गया है लेकिन 558 ई. का एक चीनी अनुवाद उपलब्ध है।

इस सम्बन्ध में द्रागोमीर दिमित्रोव (2020: 69-70), ओकानो (1998) को उद्धृत करते हुए कहते हैं कि लोकप्रज्ञप्ति का चीनी अनुवाद परमार्थ द्वारा 558/559 ई. में लोकप्रज्ञप्त्यभिधर्मशास्त्र (Li shì ā pí tán lùn)<sup>3</sup> शीर्षक से किया गया था। ऐसा माना जाता है कि इस ग्रन्थ की रचना दूसरी शताब्दी में हुई थी और यह साम्प्रतीय सम्प्रदाय का ग्रन्थ था।<sup>4</sup> लोकप्रज्ञप्ति नाम से एक अध्याय आर्य मौद्गल्यायन द्वारा रचित सर्वास्तिवाद अभिधर्म का छठा ग्रन्थ प्रज्ञप्तिशास्त्र की विषय-सूची में भी मिलता है जिसका अनुवाद चीनी में 11<sup>वीं</sup> शताब्दी में किया गया था। जुनजिरो ताकाकासु (1904-05: 117) का मानना है कि लोकप्रज्ञप्ति का यह खंड मूल पाठ में अनुपलब्ध है एवं इस बात का कोई संकेत नहीं है कि यह कार्य सर्वास्तिवाद निकाय का है। लोकप्रज्ञप्ति का एक पूर्ण तिब्बती अनुवाद 'Jig rten g'zag pa के नाम से जिनमित्र, प्रज्ञावर्मन और ये शेस स्दे (Ye šes sde) के द्वारा 8-9<sup>वीं</sup> शताब्दी में किया गया था (देखें, डिट्ज़ 1988: 80)।

पालि लोकपञ्चति, संस्कृत लोकप्रज्ञप्त्यभिधर्मशास्त्र पर आधारित है। इस ग्रन्थ का सम्बन्ध साम्प्रतीय से जोड़ा जाता है।<sup>5</sup> पालि लोकपञ्चति मुख्यतः गद्य में लिखा गया नानजो (1883: 286) ने ग्रन्थ का संस्कृत नाम लोकस्थिति(?) -अभिधर्म-शास्त्र (ग्रन्थ संख्या 1297) किया है। <https://cbetaonline.dila.edu.tw/zh/T1644>

<sup>4</sup>... Lokaprajñāpti-abhidharmaśāstra, a cosmological treatise which is also preserved only in a Chinese translation prepared by Paramārtha in AD 559 under the title Li shì ā pí tán lùn, led Okano to the firm conclusion that the Lokaprajñāpti-abhidharmaśāstra composed in the second century ad at the latest should also be attributed to the Sāṃmitīyas (दिमित्रोव 2020: 69).

<sup>5</sup>[L]arge parts of the Pali text are of Sāṃmitīya origin, in as much as they are based on the original Lokaprajñāpti-abhidharmaśāstra. Hence, the Lokapajñāpti itself can also be regarded as a Sāṃmitīya work (दिमित्रोव 2020: 70).

है। कहीं-कहीं पद्य भी है। लोकपञ्चति विभिन्न विषयों, उप-विषयों की चर्चा करते हुए सोलह काण्डों (= ग्रन्थ का अनुभाग, अध्याय) में विभक्त है।<sup>16</sup> यह ग्रन्थ पालि ब्रह्माण्डीय साहित्य का एक प्रसिद्ध ग्रन्थ रहा होगा। इस ग्रन्थ का उपयोग स्रोत के रूप में 1520 ई. में स्याम देश निवासी सिरीमङ्गल द्वारा रचित चक्रवालदीपनी में भी किया गया है। संभवतः पञ्चगतिदीपनी-अट्टकथा का एक स्रोत लोकपञ्चति भी रहा होगा। लोकपञ्चतिपकरणं समतं (डेनिस 1977: 1.227) शब्दों के साथ ग्रन्थ समाप्त होता है। ग्रन्थ के अन्त में पुष्पिका नहीं है। इस ग्रन्थ का एक थाई संस्करण भी उपलब्ध है।

### 3.2. लोकुप्पत्ति

लोकुप्पत्ति का उल्लेख 1442 ई. का पगान का अभिलेख (ग्रन्थ संख्या 116; देखें, उपाध्याय 1994: 780) में हुआ है। यह बरमी ब्रह्माण्डीय साहित्य से संबंधित ग्रन्थ है। गन्धवंस (देखें, कुमार 1992: 12) में लोकुप्पत्ति के रचनाकार का नाम अग्ग-पण्डित बतलाया गया है, 'अग्गपण्डितो नामाचरियो लोकुप्पत्ति नाम पकरणं अकासि'। इस ग्रन्थ पर विस्तृत प्रकाश सोम्पोङ्ग प्रीछजिंदावुत (1985) के द्वारा डाला गया है जिन्होंने पी.एच. डी. शोध निबन्ध के रूप में चुललॉंगकौर्न विश्वविद्यालय में An Analytical Study of Lokuppatti नाम से शोध प्रबन्ध लिखा था। प्रीछजिंदावुत के अनुसार इस ग्रन्थ के लेखक का नाम सिरिसमन्तभद्वपण्डित था जो बर्मा के निवासी थे। यह सूचना ग्रन्थ के पुष्पिका में भी मिलती है।<sup>17</sup> प्रीछजिंदावुत ने सिरिसमन्तभद्वपण्डित का समय 12<sup>वीं</sup> शताब्दी निर्धारित किया है। इस तिथि पर वह कैसे पहुँचे इस बारे में कोई सूचना नहीं मिलती है। लेकिन निश्चित रूप से इस ग्रन्थ की रचना 1442 से पहले हो गयी होगी क्योंकि इसका नाम पगान शिलालेख में आता है। इस ग्रन्थ की शुरुआत मङ्गलाचरण से होती है<sup>8</sup> तथा इसे किसी भी प्रकार से अध्याय आदि में नहीं बांटा गया है।

### 3.3. अरुणवतीसुत्त

अरुणवतीसुत्त का उल्लेख 1442 ई. का पगान का अभिलेख (ग्रन्थ संख्या 117;

<sup>16</sup>लोकपञ्चति की सोलह काण्डों की सूची डेनिस (1977) के संस्करण के भाग-1 की पृष्ठ-संख्या के साथ इस प्रकार है: 1. चलकण्ड (1-7), 2. जम्बुकण्ड (7-10), 3. छजनपदकण्ड (10-13), 4. यक्खकण्ड (13-18), 5. रुचागिरीकण्ड (18-23), 6. चतुदीपककण्ड (23-26), 7. नागकण्ड (26-30), 8. देवलोककण्ड (30-54), 9.सुरियगणनकण्ड (54-61), 10. चन्दकण्ड (61-75), 11.उपपत्तिकण्ड (75-88), 12.आयुकण्ड (88-91), 13.[तिरहवाँ कण्ड अनुपलब्ध], 14. संसारविभागकण्ड (92-177), 14.1. निरय (92-116), 14.2. पेत (116-124), 14.3. तिरच्छान (124-129), 14.4. असुर (129-131), 14.5. मनुस्स (131-146), 14.6. देवलोक (146-177), 15. संवट्टकण्ड (177-220), 16. दुक्खकारणकण्ड (220-227)।

<sup>17</sup>इति भदन्तस्स सिरिसमन्तभद्व-अग्गमहापण्डितस्स सिस्सेन पटिलद्धनामधेय्येन सिरिसमन्तभद्वपण्डितेन कता लोकुप्पत्तिपकासनी समग्गा गन्थतो एकतिसाधिकानि नवगन्थसतानि। (कुमार 2023c).

<sup>8</sup> लोकनाथेन लोकस्स उपत्ति येन देसिता।

कत्वा लोकं यथाभूतं तत्थ तत्थ अनेकधा।।

सब्बलोकविदूगाहं नत्वा लोकहितेसिं।

धम्मञ्च लोकपज्जोतं सङ्गं लोकविनिस्सितं।।

समासेन पकासिस्सें लोकुप्पत्तिकथं हितं।

आगमायुत्तित्तो चापि नयं निस्साय आगतन्ति।। (कुमार 2023c).

देखें, उपाध्याय 1994: 780) में हुआ है। इस आधार पर हम कह सकते हैं कि अरुणवतीसुत्त बरमी ब्रह्माण्डीय साहित्य से जुड़ा ग्रन्थ रहा होगा। इसकी महत्ता का पता इसी बात से चलता है कि थाईलैण्ड के सुखोथाई साम्राज्य के राजा लिथाई (शासनकाल 1347 से 1368) द्वारा थाई भाषा में रचित ब्रह्माण्ड विज्ञान ग्रन्थ त्रैभूमि फ्रा रुङ्ग (थाई: Traiphūm Phra Rūang = राजा रुआंग के अनुसार तीन लोक, देखें, लिथाई) में इस ग्रन्थ का प्रयोग एक स्रोत के रूप में किया गया था। ऐसे अरुणवतीसुत्त नामक एक सुत्त संयुक्त-निकाय (1.182) के ब्रह्मसंयुक्त के दुतियवग्ग का चौथा सुत्त है। पुनः इसी नाम से एक ब्रह्माण्डीय ग्रन्थ का रचना करना कुछ अजीब सा लगता है। इस ग्रन्थ में सं.नि. के अरुणवतीसुत्त का उपयोग भी किया गया है। इसके अतिरिक्त धम्मपद अट्टकथा, विसुद्धिमग्ग, रूपारूपविभाग आदि ग्रन्थों का उपयोग इस ग्रन्थ के निर्माण में किया गया है।

अरुणवतीसुत्त के मङ्गलाचरण<sup>9</sup> में ग्रन्थ का नाम अरुणवतीसङ्गह मिलता है। ग्रन्थ का प्रारम्भ सिखी बुद्ध का अरुणवती नामक नगर में अरुण राजा की प्रमुख पत्नी के गर्भ में जन्म से होता है। इसके बाद भगवान बुद्ध को श्रावस्ती के जेतवन में विहार करते हुए दिखलाया जाता है जहाँ वे आनन्द के माध्यम से भिक्षुओं को सम्बोधित करते हुए चक्रवाल, लोकधातु, चन्द्र एवं सूर्य की उत्पत्ति के साथ जम्बूद्वीप आदि पर विस्तार से चर्चा करते हैं। यहाँ कहा गया है कि जम्बूद्वीप के नीचे आठ महानरक हैं। ग्रन्थ को किसी अध्याय आदि में नहीं बांटा गया है। इसके लेखक का भी पता नहीं चलता है। कवी सॅडमणी (1980) द्वारा चूललौङ्गकार्ण विश्वविद्यालय, थाईलैण्ड में एम.ए. शोध-प्रबंध इस पर प्रस्तुत किया गया है।

### 3.4. छगतिदीपनी/ पञ्चगतिदीपनी

भाषान्तर, सम्पादन और समावेश की प्रक्रिया का एक अद्भुत उदाहरण है छगतिदीपनी/ पञ्चगतिदीपनी। मूल रूप से यह ग्रन्थ षड्गतिकारिका के नाम से बौद्ध-संस्कृत में प्राप्त होती है जिसके रचनाकार परम्परानुसार अश्वघोष को माना जाता है। कालान्तर में इस ग्रन्थ का चीनी, तिब्बती और पालि में अनुवाद हुआ। पालि में यह ग्रन्थ सर्वप्रथम बर्मा में छगतिदीपनी के नाम से उपलब्ध हुई (देखें, पगान शिलालेख; न्येन 1899: 43)। बाद में छगतिदीपनी का ही संशोधन कर बर्मा या कम्बोडिया में पञ्चगतिदीपनी के रूप में सम्पादित किया गया और इस प्रकार यह ग्रन्थ थेरवाद परम्परा में समावेश कर गया। यह ग्रन्थ दक्षिण-पूर्व एशिया में पालि की विकास यात्रा को भी रेखांकित करता है कि कैसे एक बौद्ध-संस्कृत परम्परा के ग्रन्थ को पालि में अनूदित कर थेरवाद परम्परा में समाहित किया गया। इस ग्रन्थ में 114 गाथाएं हैं जिनमें छह गाथाओं (1, 22, 23, 24, 26, 27) को छोड़कर सभी 108 गाथाओं का स्रोत ज्ञात है। इनमें 104 गाथाओं का सम्बन्ध षड्गतिकारिका से है (पञ्चगतिदीपनी पर विस्तृत चर्चा के लिए देखें कुमार 2022 : 159-194)।

<sup>9</sup>यो महाकरुणापञ्जा, योगो सब्बतथ साधको ।

तं बुद्धमुत्तमं धम्मं, सङ्खञ्ज अभिवन्दिय ।

वक्खामिहं अरुणवती-सङ्गहं नाम साधुकं ॥ (कुमार 2023a)

### 3.5. लोकप्पदीपकसार

लोकप्पदीपकसार/लोकदीपकसार बर्मी भिक्षु मेधङ्कर की रचना है। पालि ब्रह्माण्डीय साहित्य का यह सबसे बड़ा ग्रन्थ है। इस ग्रन्थ के लेखक, काल आदि के बारे में कुछ अल्प सूचना ग्रन्थ की पुष्पिका पकिण्णकनयसार-निद्देस नामक आठवें-परिच्छेद में आया है:

सिरिरतनपुराभिधाने मुत्तिमनगरे सेतकुञ्जराधिपतिभूतस्स महारञ्जो मातुभूताय सुसद्भाय महादेविया कारिते तिपुपटलच्छादित सोण्णमयमहाविहारे वसन्तेन सीलाचारादिसम्पन्नेन तिपिटकपरियत्तिधरेन सद्भाविरियपतिमण्डितेन सीहलदीपे अरञ्जवासीनं पसत्थमहाथेरानं वंसालङ्कारभूतेन मेधङ्करमहाथेराख्यप्पतीतेन संघरञ्जाकतोयं लोकप्पदीपकसारो ति ।

मुत्तिमा शहर जिसे सिरिरतनपुरा भी कहा जाता है, के महाराजा जो सफेद हाथी के मालिक हैं, की माँ जो श्रद्धावान महान देवी थी, के द्वारा बनाया गया टिन की छत से ढंके हुए सोने के विहार में रहते हुए शील सदाचार आदि से सम्पन्न तिपिटक शिक्षा को धारण करने वाले श्रद्धा और उत्साह से भरपूर श्रीलङ्का द्वीप में जङ्गलों में रहने वाले महान स्थविरों के वंश के आभूषण, मेधङ्कर महास्थविर के रूप में ख्याति प्राप्त सङ्घ-राज के द्वारा यह लोकप्पदीपकसार लिखा गया ।

अनेन पुञ्जेन सुसम्भतेन, सयम्भुतं याव च पापुणे वर ।  
निरन्तरं लोकहितस्स कारको, भवे भवेय्यं सरणेहि पूरितो ।।  
अन्तरायं विना सारो यथा निट्ठं उपागतो ।  
तथादिसे सुसंकप्पा सत्तानं धम्मनिस्सितं ।।

लोकप्पदीपकसारप्पकरणं महासङ्घराजेन  
(लि)दयराजस्स गुरुना रचितं समत्तं ।

(पालि पाठ, ग्रिसवॉल्ड और ण. नागरा 1973: II.93. देखें, फ्राचटपोंग 2013: 527-8)

इस योग्यता के माध्यम से, जिसे मैंने अच्छी तरह से संगृहीत किया है, लगातार मैं संसार की भलाई के लिए लगेँ जब तक कि मैं बुद्धत्व (साभार) प्राप्त नहीं कर लेता ।

बिना बाधा के जिस प्रकार किसी सार तक नहीं पहुँचा जा सकता, उसी प्रकार अच्छे इरादों के साथ प्राणियों को धम्म में शामिल होना चाहिए ।

(लि)दयराजा के गुरु महासङ्घराज द्वारा रचित  
लोकप्पदीपकसार प्रकरण समाप्त ।

उपरोक्त उद्धरण से स्पष्ट है कि मेधङ्कर विद्या अध्ययन के लिए श्रीलंका गये थे और उनका प्रवास बर्मा और थाईलैण्ड दोनों जगह था । बर्मा में वह मुत्तिमा (मर्तवान) में रहते थे और उन्हें सेतकुञ्ज राजा की माता का संरक्षण मिला हुआ था जबकि थाईलैण्ड में वे

लियद (= लिथरई) रररर के गुरु थे ।

मेधङ्कर और उनकी रचना लोकपदीपकसर कर उल्लेख लगभग पूर्वोल्लिखित सूचना के साथ ही सरसनवंस (42) में इन शब्दों में हुआ है:

मुत्तिमनगरे सेतिभिन्दस्स रञ्जो मतुतर आचरितो मेधङ्करो नरत थरो सीहळदीपं गन्त्वर सीहलदीपे अरञ्जवरसीनम्महरथेररनं सन्तिके पुन सिक्खं गहेत्वर परियत्तिं परितरपुणित्तर सुवण्णरजतमते तिरुसीसछत्ते सेतिभिन्दस्स रञ्जो मतुतर करररपिते विहारे निसिदित्तर सरसनं अनुगहेसि । लोकदीपकसरञ्च नरत गन्धमकरसि ।

मुत्तिम नगर में सेतिभिन्द ररर की मरँ के आचर्य मेधङ्कर नरतक थेर श्रीलङ्कर द्वीप कररर श्रीलङ्कर द्वीप में जंगलों में रहने वरले श्रेष्ठ थेरों के परस पुनः शिक्षर ग्रहण करके परियत्ति को पूर करके सोने और चरँदी से बने टिन से छरए सेतिभिन्द ररर की मरतर द्वरर बनरए गए विहर में रहते हुए शरसन (बुद्ध-धम्म) कर उद्धार कितर । लोकदीपकसर नरतक ग्रन्थ लिखर ।

सरसनवंस के इस उद्धारण से स्पष्ट है कि लोकपदीपकसर की रचना मेधङ्कर ने मुत्तिमर (मरतवरन) में रहते हुए ही कितर थर और शरयद तब-तक वे लियद ररर के गुरु नहीं बने थे । सरसनवंस के पूर्वोक्त उद्धारण के आधरर पर बोडे (1909: 35) कर कहनर है,

A south-country author who doubtless belongs to the fourteenth century is Medhamkara, who wrote the well-known Lokadīpasāra. The Sāsanaṅgaṃsa tells us that he was the preceptor of Queen Bhaddā, the mother of Setibhinda, the king reigning at Muttimanagara (Martaban).

एक दक्षिण-देश के लेखक मेधङ्कर ने जो निःसंदेह चरँदहवीं शतरब्दी के हैं प्रसिद्ध लोकदीपसर लिखर थर । सरसनवंस के अनुसार मुत्तिमरनगर (मरतबन) पर शरसन करने वरले ररर सेतिभिन्दा<sup>10</sup> की मरँ ररनी भद्रर के वे आचर्य थे ।

भरतसिंह उपरधरर (1994: 728), बोडे के इस उद्धारण को टिप्पणी में इङ्गित करते हुए लिखते हैं कि “सरसनवंस के वर्णनरनुसर यह चरँदहवीं शतरब्दी के बरमी भिक्षु मेधङ्कर की रचना है, जिन्होंने अधरयनरर्थ सिंहेल में प्रवरस कितर थर और जो बरद में मरतवरन (बरमर) में आकर रहे” । लेकिन बोडे (1909: 36) टिप्पणी में गन्धवंस<sup>11</sup> कर उल्लेख भी करती है और कहती हैं,

<sup>10</sup>लोकपदीपकसर और सरसनवंस में जिस बरमी ररर कर उल्लेख है उनकी पहचन बिनुअ यू (Binua U) के रूप में की गई है जिन्होंने 1353-1385 ई. तक पेगु सरमरररर पर शरसन कितर थर । हिसन्-ह्प्यु-सिन् (Hsin-hpyu-shin = सफेद हरथी कर मरलिक) उनकी उपरधि और मरतवरन उनकी रररधरनी थी । लोकपदीपकसर में दितर गतर उपरधि सेतकुञ्जररधिपतिभूतस्स, Hsin-hpyu-shin शीर्षक के साथ अर्थ में सहमत है (देखें, बोडे 1909: 35) ।

<sup>11</sup>नवो मेधंकरो नरतरररितो लोकदीपकसरं नरत पकरणं अकरसि (गंधवंस 12) । लोकदीपकसरं नरत पकरणं अतनो मतितर नवेन मेधंकररररियेन कतं (गंधवंस 25) ।

The Gandhavaṃsa calls the author of Lokadīpasāra, Nava-Medhamkara (Medhamkara, the younger). The Medhamkara who appears in the list of the theras who worked at Pagan is probably not the same (बोडे 1909: 36).

लोकदीपकसार के लेखक का नाम गन्धवंस नव-मेधङ्कर बतलाता है। मेधङ्कर जो पगान में कार्य करने वाले भिक्षुओं की सूची में दिखाई देते हैं संभवतः वे नहीं हैं।

गन्धवंस में ऐसा शायद इसलिए किया गया होगा कि जिनचरित के लेखक का नाम भी मेधङ्कर है, जिनचरित नाम पकरण अत्तनो मतिया मेधंकराचरियने कतं (गन्धवंस 22)। दो मेधङ्कर के नाम से संदेह न हो जाए इसलिए लोकप्पदीपकसार के लेखक को गन्धवंस में नव-मेधङ्कर कहा गया होगा। मेधङ्कर (=मेधंकर) नाम पर चर्चा करते हुए जिनचरित के हिन्दी अनुवाद कर्ता सिद्धार्थ सिंह (2007: xviii-xix) कहते हैं,

बौद्ध साहित्य में मेधंकर नामक पाँच स्थविरों का उल्लेख मिलता है। इनमें से चार श्रीलंका में तथा एक बर्मा में हुए। प्रथम मेधंकर बारहवीं शताब्दी में हुए तथा उन्होंने सिंहली में विनयार्थसमुच्चय नामक बौद्ध ग्रन्थ की रचना की थी। द्वितीय मेधंकर का पूरा नाम आरञ्जक मेधंकर था, जिन्होंने 1250 ई. के लगभग, राजा परक्कमबाहु तृतीय के समय में हुई बौद्ध संगीति की अध्यक्षता की थी। तृतीय मेधंकर, राजा परक्कमबाहु चतुर्थ के समय में हुए। इन्होंने जातकों का सिंहली में अनुवाद किया था। ... चतुर्थ मेधंकर, जो वनरतन मेधंकर के नाम से ज्ञात हैं, राजा भुवनेकबाहु प्रथम (1277-1288 ई.) के काल में हुए थे एवं इन्होंने ही जिनचरित की रचना की थी। ... एक अन्य पाँचवे मेधंकर नामक स्थविर का भी उल्लेख मिलता है, जो चौदहवीं शताब्दी में बर्मा में हुए थे। इन्होंने कुछ समय तक श्रीलंका में भी अध्ययन किया था एवं तत्पश्चात् लोकदीप[क] सार नामक ग्रन्थ की रचना की थी।

सिंह (2007: xviii-xix) के कथनानुसार भी लोकप्पदीपकसार के लेखक का नाम मेधङ्कर था तथा जिनका समय 14<sup>वीं</sup> शताब्दी के आस-पास रहा होगा।

लोकप्पदीपकसार की पुष्पिका एवं अन्य साक्ष्य के अनुसार इतना तो निश्चित है कि ग्रन्थ की रचना मेधङ्कर के द्वारा लिदय (= लिथाई) राजा के समय की गयी थी। लिदय राजा (1347-1368 ई.) की उपाधि श्री सूर्यवंश राम महाधर्मराजधिराजा था। ये थाईलैंड के सुखोथाई साम्राज्य (1238 ई. से 1438 ई.) के तीसरे राजा थे। यह साम्राज्य उत्तर मध्य थाईलैंड में सुखोथाई के आसपास के क्षेत्र में एक प्रारंभिक राज्य था। लिदय राजा का नाम बौद्ध ब्रह्मांड विज्ञान पर एक प्रसिद्ध ग्रंथ तेभूमिकथा (देखें, लिथाई 1985) के लेखक के रूप में भी जाना जाता है (देखें, ग्रिसवॉल्ड और ण. नागरा 1973: 1.71)। हम कह सकते हैं कि यह समय बौद्ध ब्रह्मांड विज्ञान से संबंधित रचनाओं का स्वर्णकाल रहा होगा।



लोकप्पदीपकसार की शुरुआत मङ्गलाचरण से होती है।<sup>12</sup> इसके बाद मेधङ्कर ने लोकप्पदीपक का अर्थ बतलाते हुए कहते हैं, 'तत्थ लोकप्पदीपकन्ति ति लोकस्स उप्पत्तिदीपकं', 'लोकप्पदीपक संसार की उत्पत्ति को प्रकाशित करने वाला (ग्रन्थ) है'। पुनः यहां लोक को बतलाते हुए कहा गया है, 'तत्थ लोकोति विविधोलोको, संखारलोक, सत्तलोक, ओकासलोकवसेन', 'यहां लोक से तात्पर्य तीन प्रकार के लोक से है जैसे संस्कारलोक, सत्त्वलोक एवं भौतिकलोक'। इस प्रकार ग्रन्थ के प्रारम्भ में ही लेखक ने इसके विषय-वस्तु को इङ्गित कर दिया है। मङ्गलाचरण गाथाओं के साथ लोकप्पदीपकसार आठ परिच्छेदों में विभाजित है तथा इसकी गाथाओं की संख्या फ्राचटपोंग (2013) के अनुसार निम्नवत है:

प्रथम-परिच्छेद सङ्खारलोक-निद्देस गद्य-पद्य (15) मिश्रित

द्वितीय-परिच्छेद	निरयगति-निद्देस	147 गाथा
तृतीय-परिच्छेद	पेतगति-निद्देस	346 गाथा
चतुर्थ-परिच्छेद	तिरच्छानगति-निद्देस	136 गाथा
पञ्चम-परिच्छेद	मनुस्सगति-निद्देस	1452 गाथा
षष्ठ-परिच्छेद	सग्गलोक-निद्देस	231 गाथा
सप्तम-परिच्छेद	ओकासलोक-निद्देस	गद्य-पद्य(264) मिश्रित
अष्टम-परिच्छेद	पक्किण्णकनयसार-निद्देस	897 गाथा
निगमन		गद्य-पद्य (1) मिश्रित

लोकप्पदीपकसार की भूमिका और सप्तम अध्याय जो गद्य-पद्य मिश्रित है को छोड़कर सम्पूर्ण ग्रन्थ पद्य में है। मेधङ्कर की यह रचना तिपिटक के अतिरिक्त सिंहलवत्थु, महावंस, विसुद्धिमग्ग, नामरूपपरिच्छेद, सारत्थदीपनी, सारसंग्रह आदि विभिन्न स्रोतों पर आधारित है। पालि ब्रह्माण्डीय साहित्य का यह सबसे बड़ा ग्रन्थ है। इस विशाल ग्रन्थ का महत्त्व इसी बात से लगाया जा सकता है कि इसका उपयोग एक स्रोत के रूप में चक्रवाळदीपनी एवं लोकसण्ठानजोतरतनगण्ठी में भी किया गया है। थाई नरेश बोरोम्मकोट (1733-1758) के द्वारा श्रीलंका के राजा कित्तिसिरिराजसीह (1747-1781) के समय 1756 में बौद्ध सङ्घ

<sup>12</sup>सेट्टु सेट्टददं बुद्धं, लोके लोकग्गनायकां  
लोकबन्धुं महावीरं, लोकनाथं नमामहं।  
लोकनाथेन तेनापि, लोकैकाचरियेन यो।  
पूजितो तञ्च सद्धम्मं, वन्दे गम्भीरमुत्तमं।  
लोके लोकग्गनाथस्स, पुत्तभूतं गणुत्तमं।  
पुञ्जक्खेतं सुखेसीनं, वन्दामि सिस्सा अहं।  
वन्दन्तो विपुलं पुञ्जं, उच्चिनि रतनत्तयं।  
तस्स तेजेन हन्त्वान, अन्तराये असेसतो।  
कारिस्सामि समासेन, सारं लोकप्पदीपकां।  
तिलोकप्पभवं सम्मा, जापेतुं जिन्देसित्तं। (फ्राचटपोंग 2013: 1)

के पुनर्स्थापना हेतु थेर विसुद्धाचार और वरजाणमुनि के नेतृत्व में जो दूत-मंडल श्रीलंका गया था उनके हाथों अन्य चौहत्तर ग्रन्थों के साथ लोकप्पदीपकसार भी भेजा जाता है (देखें, बंगचांग 1988: 185; फोन् हिन्नुबर 1988: 175, 181)। शायद यही कारण है कि आधुनिक पालि अध्ययन के क्षेत्र में लोकप्पदीपकसार का उल्लेख जर्मन विद्वान हरमन ओल्डेनबर्ग 1882 में प्रकाशित जॅ.पा.टे.सो. (1882: 126) में Turnour Collection के अन्तर्गत करते हुए कहते हैं कि इसकी पाण्डुलिपि सिंहली अक्षर में है (देखें, फॉसबेल्ल 1896: 42-43)। मेरी जानकारी में यह एक मात्र पालि ब्रह्माण्डीय ग्रन्थ है जिसकी पाण्डुलिपि सिंहली में उपलब्ध है। संभवतः इसका कारण मेघङ्कर का श्रीलंका में शिक्षा ग्रहण करना भी रहा होगा। इस ग्रन्थ का प्रथम बार सम्पादन एवं प्रकाशन भी सिंहल लिपि में एच. पियरतन के द्वारा 1928 में किया गया था। इसके बावजूद मललसेकर (1974: 663, 786) सिर्फ कुछ पंक्तियों में इस ग्रन्थ के बारे में सूचित करते हैं। भारतीय विद्वान लाहा इस ग्रन्थ को कुछ महत्त्वहीन पुस्तकों की सूची में रखते हैं। अपने बहुचर्चित पुस्तक *A History of Pāli Literature* की भूमिका में लाहा (1933: I.vi) लिखते हैं, “I have not found it necessary to deal with some of the unimportant books about which nothing much can be known, e.g. , ... Lokappadīpakasāra”, “मैंने कुछ महत्त्वहीन पुस्तकों के बारे में बात करना आवश्यक नहीं समझा है, जिनके बारे में ज्यादा कुछ भी नहीं जाना जा सकता है, जैसे ... लोकप्पदीपकसार।” इसी प्रकार उपाध्याय (1994: 728) केवल छह पंक्तियों में इस ग्रन्थ का वर्णन करते हैं और कहते हैं कि “महावंस से इस ग्रन्थ में काफी सामग्री ली गयी है। अन्य कुछ काव्यगत विशेषता इस ग्रन्थ की नहीं है”। जबकि ऐसी बात नहीं है। दूसरी तरफ भिक्षु धर्मरक्षित (1971: 197) का यह कहना पूरी तरह सही नहीं है कि “मेघंकर संघराज ... पराक्रम बाहु के समय में लंका में हुए थे। वे पीछे लंका से श्याम गये और वहीं रहते हुए उन्होंने इस ग्रन्थ को लिखा। ... [इस ग्रन्थ की] सारी सामग्री त्रिपिटक और अट्टकथा से ली गयी है। पञ्चगतिदीपन और इसकी शैली एवं विषय समान है।” विदित है कि भिक्षु मेघङ्कर का सम्बन्ध बर्मा से था और वे अध्ययन के लिए श्रीलंका गए थे। पुनः वे थाई राजा लिथाई (= लिदय) के अनुरोध पर बर्मा से थाईलैण्ड गए। पञ्चगतिदीपनी एवं लोकप्पदीपकसार की शैली एवं विषय में समानता देखना भी उचित नहीं है। लोकप्पदीपकसार एक विशाल ग्रन्थ है। इनमें एकमात्र समानता यह है कि दोनों ग्रन्थ थेरवाद परम्परानुसार पाँच-गतियों को स्थापित करता है।

पालि साहित्य का इतिहास के ग्रन्थों में समुचित रूप से अंकित नहीं किए जाने के बावजूद लोकप्पदीपकसार पर 1979 से 1982 के बीच चुलालोंगकौर्न यूनिवर्सिटी, थाईलैंड में एम.ए. शोध-निबन्ध के रूप में अलग-अलग पाँच छात्रों द्वारा (देखें, थाइकुरुपन् 1979, शरीरतनालय 1980, अकरफोल् 1980, औम्फन् 1980, बोनछेइ 1982) इसके

विभिन्न अध्यायों पर आलोच-नात्मक संस्करण थाई लिपि एवं थाई भाषा में अनुवाद के साथ प्रस्तुत किया गया। इन छात्रों ने खोम और मोन पाण्डुलिपियों को अपने संस्करण का आधार बनाया था। तत्पश्चात्, जैसा कि स्किलिंग (1990: 120) सूचना देते हैं कि नेशनल लाइब्रेरी, फाइन आर्ट विभाग, बैंकॉक द्वारा 1986 में थाई लिपि एवं थाई अनुवाद के साथ सम्पूर्ण ग्रन्थ को प्रकाशित किया गया। स्किलिंग की सूचना से इस बात की जानकारी नहीं मिलती है कि 1986 का संस्करण चुलालोंगकौर्न के विद्यार्थियों द्वारा किए गए शोध का प्रकाशन है या कोई अतिरिक्त संस्करण है। फोन् हिन्बूर (1996: 183-84) इस ग्रन्थ को पालि ब्रह्माण्डीय ग्रन्थों की श्रेणी में रखते हैं तथा स्किलिंग के आधार पर ही (फोन् हिन्बूर के अनुसार ग्रन्थ का प्रकाशन 1985 में हुआ था) एक अति संक्षेप विवरण अपने ग्रन्थ *A Handbook of Pāli Literature* में देते हैं। इस ग्रन्थ पर एक महत्त्वपूर्ण कार्य थाई देश निवासी चैतोंगडी फ्राचटपोंग (Chaitongdi Phrachatpong, भिक्षु कतपुञ्जो) द्वारा जापान के तोयो विश्वविद्यालय (Toyo University) में 2013 में शोध प्रबंध के रूप में किया गया है। फ्राचटपोंग (2013) ने लोकप्पदीपकसार का बर्मी, खमेर, सिंहली पाण्डुलिपियों के आधार पर रोमन संस्करण तैयार किया है तथा ग्रन्थ के विषय में जापानी भाषा में एक विस्तृत भूमिका लिखा है। श्रीलंका त्रिपिटक परियोजना (Sri Lanka Tri-pitaka Project) द्वारा ग्रेटिल (GRETIL - Göttingen Register of Electronic Texts in Indian Lang-u-ages) पर लोकप्पदीपकसार रोमन लिपि में उपलब्ध कराया गया है। हिन्दी में इस विषय पर एक लेख ज्ञानादित्य शाक्य (2014) द्वारा पालि काव्य साहित्य में लोकदीपसार शीर्षक से प्रकाशित है। शाक्य (2014: 60) लिखते हैं कि “लोकदीपसार नामक ग्रन्थ के मूल पालि-पाठ उपलब्ध न होने के कारण ग्रन्थ की विस्तार से साहित्यिक समीक्षा नहीं की जा सकती है, फिर भी प्राप्त स्रोतों के आधार पर ऐसा कहा जा सकता है कि यह ग्रन्थ पालि काव्य-साहित्य की एक अद्वितीय काव्य-कृति है।” एक तरफ लाहा जिस ग्रन्थ को कुछ महत्त्वहीन पुस्तकों की श्रेणी में रखते हैं तथा उपाध्याय जिस ग्रन्थ में कुछ काव्यगत विशेषता नहीं देखते हैं वहीं दूसरी तरफ शाक्य उस ग्रन्थ को अद्वितीय काव्य-कृति बतलाते हैं। बिना मूल पाठ देखें विद्वानों द्वारा इस प्रकार का कथन अतिरंजनापूर्ण है।

### 3.6 चन्दसुरियगतिदीपनी

पालि में ज्योतिष और खगोलीय ग्रन्थ की श्रेणी में चन्दसुरियगतिदीपनी को रखा जा सकता है। यह बर्मी परम्परा से प्राप्त होने वाला एक लघु-ग्रन्थ है। इसका एक अन्य नाम पुष्पिका में चन्दसुरियविनिच्छयपकरण भी मिलता है। इस ग्रन्थ के बारे में फोन् हिन्बूर (1996 : 185) कहते हैं,

Candasuriyagatiḍipānī survives only (?) in a transcript prepared by U Bokay in Pagan in 1981. The original manuscript dated AD

1775 was found by him in the delapidated Gaing-ok Kyaung monastery in Pagan, which has disappeared in the meantime.

चन्दसुरिय 1981 में पगान में यू बोके द्वारा तैयार केवल एक प्रतिलेख में मिलता है। पगान के क्यउना के गाईंग-ओक विहार में 1775 ई. की एक मूल पाण्डुलिपि प्राप्त हुई थी जो इस बीच अनुपलब्ध है।

सौभाग्यवश चन्दसुरियगतिदीपनी की एक पाण्डुलिपि टोरंटो विश्वविद्यालय द्वारा होस्ट और रॉबर्ट लाइब्रेरी द्वारा समर्थित म्यांमार मैनुस्क्रिप्ट डिजिटल लाइब्रेरी (Myanmar Manuscript Digital Library) के द्वारा संचालित तरंगजाल <https://mmdl.utoronto.ca> पर उपलब्ध है। यह एक दिनाङ्कित पाण्डुलिपि है। इसे 1930 (?) में तैयार किया गया था। यह यू बोके द्वारा प्रयुक्त पाण्डुलिपि से भिन्न है। दोनों पाठ में बहुत जगह अन्तर भी मिलता है। विद्वानों को अब-तक सिर्फ यू बोके का ही हस्तलिखित प्रतिलेख प्राप्त था।

बोके ने अपने हस्तलिखित प्रतिलेख पर 16-12-1981 दिनांक अङ्कित किया है तथा ग्रन्थ का शीर्षक चन्दा-सुरिय-गति-दीपनी दिया है। यह एक 45 पत्रों का हस्तलिखित प्रतिलेख है। प्रथम पृष्ठ पर बोके (1981) अंग्रेजी भाषा में पाण्डुलिपि के बारे में सूचना देते हैं और पृष्ठ संख्या 1-44 में पालि पाठ को रोमन लिपि के बड़े-अक्षरों (Capital Letters) में लिप्यंतरण करते हैं। बोके (1981) परिचय में लिखते हैं,

The manuscript of this text is now very rare. I rely only one manuscript of this text when I made this transliteration. This manuscript dated 1137 B.E. = 1775 A.D. consist of 12 palm-leaves and got from the ruin monastery called Gaing-Ok, Kyaung at pagan, before this old building was dismantled and now disappear.

इस ग्रन्थ की पाण्डुलिपि अब बहुत दुर्लभ है। मैं इस ग्रन्थ की केवल एक पाण्डुलिपि को आधार मानकर यह लिप्यंतरण कर रहा हूँ। यह 1137 बी.ई.= 1775 ई. की दिनाङ्कित पाण्डुलिपि है जिसमें 12 ताड़पत्र शामिल हैं और (मैंने) पगान के क्यूंग (स्थान) के खंडहर होते गाईंग-ओक नामक विहार के नष्ट होने और गायब होने से पहले इसे प्राप्त किया था।

नियद लौसुनथोर्न (2013) ने इस ग्रन्थ का एक थाई संस्करण यू बोके (1981) द्वारा हस्तलिखित प्रतिलेख के आधार पर प्रकाशित किया है। लौसुनथोर्न (2013) अपने संस्करण में बोके के पाठ को शुद्ध करने के नाम पर बहुत स्थानों पर बदल दिया है।

चन्दसुरियगतिदीपनी की शुरुआत तीन बार बुद्ध वंदना (नमो तस्स ...) के बाद

मङ्गलाचरण से होती है। मङ्गलाचरण में ग्रन्थ का नाम चन्द्रसुरियगतिदीपनी दिया गया है तथा लेखक ने बुद्ध के साथ-साथ अपने गुरु उदुम्बर महाथेर को भी अभिवादन किया है।<sup>13</sup> उदुम्बर नामक आचार्य का उल्लेख गन्धर्वस (13, 27) में भी हुआ है। इनके बारे में बतलाया गया है कि मकुवनगर/पकुधनगर में पेटकोपदेस की टीका स्वाध्याय से लिखा था।<sup>14</sup> चन्द्रसुरियगतिदीपनी के रचनाकार का नाम पुष्पिका में उत्तमङ्ग मिलता है जो तम्मर या तम्बरा<sup>15</sup> नामक देश के निवासी, बर्मा में दो राजाओं के गुरु, तीनों वेदों के ज्ञाता एवं तिपिटक-महाथेर थे।<sup>16</sup> उत्तम नामक आचार्य का उल्लेख गन्धर्वस (11, 18, 24) में हुआ है जो बालावतार-टीका एवं लिङ्गत्वविवरण-टीका इन दो ग्रन्थों के रचनाकार थे।<sup>17</sup> गन्धर्वस में उत्तम आचार्य को अन्य बाईस आचार्यों के साथ जम्बूद्वीप वासी बतलाया गया है जिनका बर्मा में निवास स्थान अरिमद्द नगर था।<sup>18</sup> दुर्भाग्य से गन्धर्वस में चन्द्रसुरियगतिदीपनी का नाम नहीं मिलता है। उत्तमङ्ग को उत्तममंगलाचरिय (देखें, च.दी. 6<sub>15</sub>, 14<sub>12-18</sub>) के नाम से थाई देश निवासी सिरीमङ्गल विरचित चक्रवालदीपनी में सम्बोधित किया गया है एवं वहाँ पर चन्द्रसुरियगतिदीपनी से उद्धरण भी लिया गया है। चक्रवालदीपनी में उत्तममंगल के उल्लेख से गन्धर्वस में उद्धरित उत्तम ही उत्तमङ्ग आचरिय थे इस तथ्य कि सम्भावना प्रबल हो जाती है।

चन्द्रसुरियगतिदीपनी रतनविनिच्छय, योजनविनिच्छय, पकिण्णकविनिच्छय, गतिविनिच्छय, वीथिविनिच्छय, अयनविनिच्छय, आलोकविनिच्छय, उप्पत्तिविनिच्छय आदि आठ विनिच्छयों (= विश्लेषणात्मक चर्चा या व्याख्या) में विभाजित है।<sup>19</sup> ग्रन्थ का सबसे बड़ा भाग उप्पत्तिविनिच्छय है जिसका विषय सूर्य और चन्द्रमा की विभिन्न राशियों में गतियों पर चर्चा करना है।<sup>20</sup> ग्रन्थकार ने तिपिटक की अट्ठकथाओं एवं सुत्तन्तटीका,

<sup>13</sup>नत्वा लोकविदुं बुद्धं, सद्धम्ममुत्तमं गणं ।

उदुम्बरं महाथेरं, गुरुं मे अभिर्वन्दिय ।।

पाळियट्ठकथादीसु, पोरणसत्थेसु सुन्दरं ।

सारथ्यमानियचन्द-सुरियुगतिदीपनी ।। (कुमार 2022)

<sup>14</sup>पेटकोपदेसस्स टीका अत्तनो मतिथया उदुम्बरनामाचरियेन मकुवनगरे कता (गन्धर्वस 27) ।

<sup>15</sup>ऐसा लगता है कि तम्मर का सम्बन्ध ताम्रलिप्ति या ताम्रलिप्ति से होगा जो बंगाल की खाड़ी में स्थित एक प्राचीन नगर था । विद्वानों का मत है कि तामलुक ही प्राचीन ताम्रलिप्ति था । वर्तमान में तामलुक पश्चिम बंगाल के मिदनापुर जिले में रुपानारायन नदी एवं हुगली नदी के संगम से लगभग 19.3 किलोमीटर दूर स्थित है ।

<sup>16</sup>इति परम सद्भाचारबुद्धिविरियपटिमण्डितेन उत्तमङ्गे ति गरुहि कत दहरनामाभिधेय्येन अत्यनिचवुत्तिन तम्मरनामदेसम्हि अतिकित्तिट नाममानं द्वित्रं पि अगगराजूनं आचरियभूतेन तीसुवेदेसु कोविदेन अत्यहितेसिनो तिपिटकमहाथेरेन विरचितं चन्द्रसुरियविनिच्छयं नाम पकरणं सुनिद्धितन्ति (कुमार 2022) ।

17 उत्तमो नामाचरियो बालावतारटीकं लिङ्गत्वविवरणटीकं च दुविधं पकरणं इति अकासि (गन्धर्वस 11) ।

<sup>18</sup>सुभूतचन्दनाचरियो ... उत्तमाचरियो ... विमलबुद्धाचरियो ति इमे तेवीसति आचरिया जम्बूदीपका हेट्ठावुत्तप्पकारे गन्धे पुक्कामसंखारे अरिमद्दानगरे अकंसु (गन्धर्वस; देखें मिनेफ 1886: 67. कुमार 1992: 15 में उत्तमाचरियो नाम अनुपलब्ध है ।)

<sup>19</sup>रतनानं योजनानञ्च, पकिण्णगतिवि[धि]नं ।

अयनालोकुप्पत्तिनं, अट्ठेज्जया विनिच्छयाति ।। (कुमार 2022) ।

<sup>20</sup>फोनू हिनूबर (1996: 185) का यह कहना कि "The 5th and longest chapter, the Ayanavinicchaya, is a jyotiṣa-text perhaps based on some Skt. original", सही नहीं है । इस ग्रन्थ का सबसे बड़ा अध्याय उपत्तिविनिच्छय है जो पालि अट्ठकथा, टीका एवं किसी संस्कृत ज्योतिष स्रोत पर आधारित है ।

संयुक्तटीका, अङ्गुत्तरटीका, विसुद्धिमग्गीटीका, पाराजिककण्डटीका, सम्मोहविनोदनी, सारत्थदीपनी टीका आदि का नाम लेकर स्रोत के रूप में प्रयोग किया है। इसके अतिरिक्त हम अट्टसालिनी एवं पालि अट्टकथाओं का भी उद्धरण ग्रन्थ में पाते हैं। किसी छणुखाद/छणुक टीका तथा आयुब्बेद का भी उल्लेख ग्रन्थकार ने किया है जिसका पता हमें नहीं चलता है।

चन्दसुरियगतिदीपनी की रचना कब की गयी थी यह स्पष्ट रूप से ज्ञात नहीं है। इतना निश्चित है कि इस ग्रन्थ की रचना 1520 ई. में थाई देश निवासी सिरीमङ्गल द्वारा रचित चक्रवालदीपनी से पहले जरूर हुई होगी। चक्रवालदीपनी में चन्दसुरियगतिदीपनी नाम तो नहीं मिलता लेकिन ऐसा प्रतीत होता है कि चन्दसुरियगतिदीपनीकार उत्तमङ्ग एक प्रतिष्ठित आचार्य रहे होंगे और उनके ग्रन्थ को तब-तक प्रसिद्धि मिल गयी होगी।

बर्मा में रचित इस ग्रन्थ के महत्त्व का पता इससे भी चलता है कि थाई नरेश राम प्रथम ने 2345 बौद्ध-काल (= 1802 ई.) में इसका पालि से थाई में अनुवाद करवाया था।<sup>21</sup> मेरी जानकारी में इस ग्रन्थ का चार अलग-अलग थाई अनुवाद उपलब्ध है। पालि में ग्रह-नक्षत्र आदि पर संक्षेप में प्रकाश डालने वाला यह एक महत्त्वपूर्ण ग्रन्थ है।

### 3.7. चक्रवाळदीपनी

पालि चक्रवाळ, संस्कृत एवं हिन्दी में चक्रवाल तथा बौद्ध संस्कृत में चक्रवाड कहा जाता है। यह असंख्य लोकधातुओं में वह लोकधातु है जो चक्रवाल नामक पर्वत-श्रृंखला से घिरी हुई है जिनमें चार महाद्वीप हैं। कहा जाता है कि यदि बुद्ध भी जन्म लेना चाहते हैं तो वह भी इसी चक्रवाळ में ही उत्पन्न होते हैं, बुद्धा हि उप्पज्जमाना इमस्मिं येव चक्रवाळे उप्पज्जन्ति (म.नि.अट्ट. 3.87)। इसी चक्रवाळ को सांगोपांग प्रकाशित करने वाला ग्रन्थ चक्रवाळदीपनी है। इस ग्रन्थ के रचनाकार थाई देश निवासी सिरीमङ्गल थे जिन्होंने इस ग्रन्थ की रचना 1520 ई. में की थी। सिरीमङ्गल का निवास स्थान सोलहवीं शताब्दी की शुरुआत में थाई पाण्डित्य के स्वर्ण युग के दौरान बसाए गए नए शहर चियांग माई (Chi-ang Mai) था। सिरीमङ्गल ने 1517 में वेसंतरजातक पर आधारित वेसंतरदीपनी नामक ग्रन्थ भी लिखा था (देखें फोन् हिनूबर 1996: 184-185; सद्दातिस्स 1974: 217)।

चक्रवाळदीपनी का स्रोत बतलाते हुए मङ्गलाचरण में लेखक ने स्वयं कहा है, “विभिन्न ग्रन्थों से सार-रूप सामग्री को चुनकर, चक्रवाल को सुगमता से समझने के लिये इस ग्रन्थ की रचना की गई है”<sup>22</sup>। इस ग्रन्थ में लेखक ने स्रोत के रूप में तिपिटक और उसकी अट्टकथाओं के अतिरिक्त लोकप्पदीपकसार, जिनालङ्कारटीका, सद्दनीति,

<sup>21</sup>Somdet Phrabuddhayodfahjulaloke Mahraj (King Ram I) assigned translation of Cantasuriyagati Tipani (थाई उच्चारण; पढ़े चन्दसुरियगतिदीपनी), and one of the scientific texts concerning the earth, written in Myanmar and was translated into Thai in B.E. 2345 (लौसुन्थोर्न 2013: 20)

<sup>22</sup>नानागन्धेसु सारत्थं, गहेतब्बं समादिय।  
करिस्साहं सुबोधत्थं, चक्रवाळकदीपनिं।। (च.दी. 1)

अभिधानपदीपिका, अभिधम्मत्थसङ्ग्रह, विसुद्धिमग्ग, लोकपञ्चत्ति, चन्दसुरियगतिदीपनी आदि ग्रन्थों का उपयोग किया है। इनमें भी लोकपदीपकसार के सातवाँ अध्याय ओकासलोकदीपनी का विशेष रूप से चक्रवालदीपनी पर प्रभाव है। चक्रवाळदीपनी में (1) चक्रवाळसरूपादिनिद्देस, (2) पब्बतनिद्देस, (3) जलासयनिद्देस, (4) दीपनिद्देस, (5) भूमिनिद्देस तथा (6) पकिण्णकनिद्देस छह अध्याय हैं जिन्हें कण्ड (हिन्दी काण्ड) कहा गया है।

प्रथम अध्याय चक्रवाळसरूपादिनिद्देस में चक्रवाल के स्वरूप का विवरण है। इस अध्याय में चक्रवाल शब्द का अर्थ उसकी अवधारणा एवं उससे सम्बन्धित विविध वर्णन आदि विस्तार से मिलता है। प्रत्येक चक्रवाल में एक चन्द्रमा, सूर्य, तावत्तिस-भवन, असुर-भवन, अवीचिमहानिरय तथा चार महाद्वीप तथा अनेक लघु द्वीप होते हैं। इस प्रकार सम्पूर्ण लोक की व्यवस्था एक चक्रवाल के अन्तर्गत पाते हैं। द्वितीय कण्ड, पब्बतनिद्देस में पर्वतों का वर्णन है। इसमें सिनेरु, युगन्धर, इसिन्धर, करवीक, दस्सन, विनतक, सुदस्सन, नेमिन्धर, विनतक, अस्सकर्ण आदि पर्वतों की ऊँचाई गहराई तथा परिच्छन्नाकार आयाम की चर्चा है (दुबे 2001: 16)। चक्रवाळदीपनी के तृतीय कण्ड को जलासयनिद्देस के नाम से जाना जाता है। इसमें समुद्र तथा सरोवर के सम्बन्ध में चर्चा की गयी है। समुद्र शब्द की व्युत्पत्ति बतलाते हुए कहा गया है कि, 'जितनी पानी की मात्रा उतनी ही लवण की मात्रा तथा जितनी लवण की मात्रा उतनी ही पानी की मात्रा जिसमें होती है उसे समुद्र कहते हैं', '... उदकं, तत्तकम्पि च लवणं, यत्तकं, लोणं तत्तकं उदकम्पि च यस्मा अहोसि, तस्मा समुद्धो ति पवुच्चति' (दुबे 2001: 34)। चतुर्थ कण्ड 'दीप-निद्देस' है जहां द्वीपों का उल्लेख प्राप्त होता है। महासमुद्र के बीच के स्थल भाग को द्वीप बतलाया गया है, महासमुद्रजलमज्झगतट्टानं दीपो नाम, जो दो प्रकार का है : महाद्वीप तथा परित्तद्वीप। जम्बूद्वीप, पुब्बविदेह, अपरगोयान तथा उत्तरकुरु महाद्वीप हैं। श्रीलंका को लेकर दो हजार छोटे द्वीप हैं जिन्हें परित्तदीप कहा गया है (च.दी. 51)। 'भूमि-कथा' चक्रवाळदीपनी का पंचम कण्ड है जिसे 'भूमि-निर्देश' या 'भूमि-वर्णन' भी कहते हैं। इस अध्याय में समस्त भूमियों को 'अपाय-भूमि' और 'देव-भूमि' के नाम से दो भागों में विभक्त किया गया है। अपाय-भूमि में ऐसी भूमियां सम्मिलित हैं जहां सुख नहीं है तथा देव भूमियां दिव्य सुखों से भरपूर है। अपाय-भूमि के अन्तर्गत निरय, तिरच्छान, पत्तिविसय, असुरकाय तथा मनुष्य नामक पाँच लोक हैं। इस ग्रन्थ में जो एक विशेष बात है वह यह है कि चक्रवाळदीपनीकार ने मनुष्य-लोक को भी अपायभूमि में रखा है। इस संदर्भ में दुबे (2001: 28) कहती हैं, "यह [मनुष्य]भूमि तो कर्म भूमि है। इस भूमि में ही मनुष्य दुःखों को जानकर उनके क्रमशः निवारण के लिए यत्न करता है। ... केवल मनुष्य के दुःख अनुभव की ओर दृष्टि डालते हुए यहां [चक्रवाळदीपनी में] आंशिक समावेश [अपायभूमि में] हो सकता

है।” देव-भूमि में छह कामावचर देवलोक<sup>23</sup>, सोलह रूपावचर-ब्रह्मलोक<sup>24</sup> तथा चार अरूपावचर-ब्रह्मलोक<sup>25</sup> सम्मिलित हैं। इन समस्त इकतीस लोकों का विवरण इस कण्ड में है। चक्रवाळदीपनी का छठा और अंतिम कण्ड पकिण्णक-कण्ड है। यहाँ विविध विषयों; यथा आयु, आहार, गणना आदि पर संक्षिप्त रूप से प्रकाश डालने का प्रयास किया गया है। चक्रवालदीपनी ग्रन्थ का थाई लिपि से देवनागरी लिप्यंतरण एवं सम्पादन प्रीति कुमारी दुबे (2001) द्वारा किया गया है।

### 3.8. लोकदीपनी

लोकदीपनी का उल्लेख सद्घातिस्स (1974: 217) ने अपने एक लेख ‘Pāli Literature of Thailand’ में सिर्फ तीन पंक्तियों में थाईलैंड के एक ग्रन्थ के रूप में किया है :

Another cosmological treatise is the Lokadīpanī which is based on the account of the beginnings of life and the world as given in the Aggañña Sutta (Dīgha Nikāya) and on similar descriptions contained elsewhere.

एक अन्य ब्रह्माण्ड संबंधी ग्रन्थ लोकदीपनी है जो अग्गञ्ज-सुत्त (दीघनिकाय) में दिए गए जीवन और दुनिया की शुरुआत और अन्यत्र इसी तरह के विवरणों पर आधारित है।

लोकदीपनी के लेखक आदि के विषय में सद्घातिस्स कोई सूचना नहीं देते हैं। दीपक कुमार बरुआ (2017: 128) का मानना है,

Mahāthera Sirimaṅgala, the preceptor of King Mauangkesalao (A.C. 1543-46), .... in 1517 wrote the Vessantardīpanī based on the original Pali Vessantara-Jātaka. Mahāthera Sirimaṅgala also composed the Cakkavāladīpanī to explain Buddhist cosmology and supernatural phenomena in A.C. 1520 while he was residing in the Savaṅgakkam Vihāra and also wrote another treatise titled

23 (1) चातुम्महाराजिक देव, (2) तावत्तिंस देव, (3) याम देव, (4) तुसित देव, (5) निम्मानरति देव, (6) परनिम्मितवसवती देव।

24 (1) ब्रह्ममपारिसज्ज देव, (2) ब्रह्मपुरोहित देव, (3) महाब्रह्मा, (4) परिताभ देव, (5) अप्पमाणाभा देव, (6) आभस्वर देव, (7) परित्तसुभ देव, (8) अप्पमाणसुभ देव, (9) सुभक्किण देव, (10) असञ्जसत्तदेव, (11) विहप्फल देव, (12) अविहा देव, (13) अतप्पा देव, (14) सुदस्स देव, (15) सुदस्सी देव, (16) अकनिट्ट देव।

25 (1) आकासानञ्जायतन देव, (2) विञ्जाणञ्जायतन देव, (3) आकिञ्जञ्जायतन देव, (4) नेवसञ्जानासञ्जायतन देव।



Lokadīpanī which was based on the account of the beginnings of life and the world as narrated in the Aggañña-sutta of the Dīgha-Nikāya.

राजा मौंगकेसलाओ (सन् 1543-46) के आचार्य, महाथेरा सिरीमंगला ने 1517 में मूल पालि वेस्सन्तर-जातक पर आधारित वेस्सन्तरदीपनी लिखी। महाथेरा सिरिमङ्गल ने सवणक्कं विहार में रहने के दौरान 1520 ई. में बौद्ध ब्रह्माण्ड विज्ञान और अलौकिक घटनाओं की व्याख्या करने के लिए चक्रवालदीपनी की भी रचना की और लोकदीपनी नामक एक अन्य ग्रन्थ भी लिखा जो जीवन और दुनिया की शुरुआत की चर्चा पर आधारित है जैसा कि दीघ-निकाय के अगगञ्ज-सुत्त में वर्णित है।

बरुआ किस आधार पर सिरिमङ्गल को लोकदीपनी का रचनाकार मानते हैं इसकी सूचना वे नहीं देते। दूसरी तरफ फोर्कहैमर (1885: 67) के अनुसार,

... Pāli works written at the close of the fifteenth and the beginning of the sixteenth centuries we note the ... Lokadīpanī by Patūgyusangharāha of Ava.

बर्मा में पंद्रहवीं शताब्दी के अंत और सोलहवीं शताब्दी के प्रारंभ में लिखी गई पालि रचनाओं में हम पाते हैं... अव निवासी पतूग्यिसङ्गराज की रचना लोकदीपनी।

फोर्कहैमर (1882: XXVI) बर्मा में उपलब्ध लोकदीपनी-निस्सय के बारे में भी सूचित करते हैं। लगभग चौरानवे बार फोर्कहैमर (1882) को उद्धृत करने वाली बोडे (1909) अपनी किताब Pāli Literature of Burma में आश्चर्यजनक रूप से लोकदीपनी के विषय में कुछ नहीं कहती हैं। इस ग्रन्थ की एक पाण्डुलिपि म्यांमार मैनुस्क्रिप्ट डिजिटल लाइब्रेरी (Myanmar Manuscript Digital Library) द्वारा संचालित तरंगजाल पर उपलब्ध है जिसके अनुसार 1258 म्यांमार काल (1896 ई.) के नयोन (जुलाई) की पूर्णिमा के नौवें दिन इस पाण्डुलिपि को तैयार किया गया था। Burmese Manuscripts in Fragile Palm Leaves Collection के अनुसार भी लोकदीपनी एक बर्मी ग्रन्थ है तथा जिसकी पाण्डुलिपि की प्रतिलिपि 1872 ई. में तैयार की गई थी (देखें, चिकुत्ज़ा 2014: 2.358)। मेरे अनुसार भी इस ग्रन्थ का सम्बन्ध बर्मा से होना चाहिए।

लोकदीपनी का प्रारम्भ बुद्ध वंदना (नमो तस्स ...) के बाद मङ्गलाचरण से होता है।<sup>26</sup>

<sup>26</sup>नरामरुधजं बुद्धं, धम्मं मोहविधंसनं ।  
संघूत्तमञ्च नत्वान, आचरियम्पि सिरसा ॥  
पाळियट्टकथाटीका-धिप्पारुयुपपरिक्खायं ।  
सूरियादिगतिनञ्च, अधिमासविनिच्छयं ॥  
असमोहं करिस्सामि, नभेचक्कपरिब्भमं ।  
कत्वान मनसिकारं, साधको मे सुणन्ति च ॥ (कुमार 2023b)

मङ्गलाचरण के अतिरिक्त लोकदीपनी दस अध्यायों में विभाजित है : (1) रतनविनिच्छय, (2) लोकधातुविनिच्छय, (3) अविजहनविनिच्छय, (4) मासनियमविनिच्छय (5) गतिविनिच्छय, (6) नेरुआवट्टविधिनिच्छय, (7) अयनविधिनिच्छय, (8) उतुसमतालोकविनिच्छय, (9) पट्टमकप्पसंवच्छरादिनिच्छय, (10) अधिमासविनिच्छय । सुतन्तअट्टकथा, विसुद्धिमग्ग, लोकपञ्चत्ति आदि ग्रंथों का नाम्मोल्लेख लोकदीपनी में किया गया है तथा प्रथम अध्याय पूरी तरह से चन्दसुरियगतिदीपनी पर आधारित है ।

### 3.9. लोकजोतिका/लोकसण्ठानजोतरतनगण्ठि

लोकजोतिका, एक अन्य पालि ब्रह्माण्डीय ग्रन्थ है जो लाओस और उत्तरी थाईलैंड के पाण्डुलिपि संग्रहों में पायी जाती है । यद्यपि अधिकांश उपलब्ध पाण्डुलिपि कैटलॉग में इस कार्य का नाम लोकसण्ठानजोतरतनगण्ठि है, लेखक स्वयं अपने कार्य को लोकजोतिका के रूप में मङ्गलाचरण में इङ्गित करते हैं<sup>27</sup> जबकि ग्रन्थ का नाम पुष्पिका में जोतरतनसत्यवण्णना<sup>28</sup> मिलता है । यह ग्रन्थ निम्नलिखित छह भागों में विभाजित है :

1. कप्पवुट्टानपरिच्छोदो (कल्प उत्पत्ति अध्याय)
2. चक्रवाळसिनेरुवण्णना (चक्रवाल और सिनेरु व्याख्या)
3. दीपहिमवन्तदीपनी (द्वीप और हिमालय की प्रकाशिका)
4. चन्दिमसुरियगतिदीपनी (चन्द्रमा और सूर्य के गति का चित्रण)
5. तावतिंसभवन-मनुस्सदेवतादि-गति-दीपनी (तावतिंस भवन, मनुष्य देवता आदि के स्थानों का चित्रण)
6. पक्किण्णककथा (विविध चर्चा)

इस ग्रन्थ पर एक मात्र कार्य 1990 में चुललॉगकौर्न विश्वविद्यालय में एम.ए. थीसिस के रूप में थोंगकम सुथम द्वारा A Critical Edition and Study of Lokasant-hanjotaratanagananthi शीर्षक से थाई में प्रस्तुत किया गया । सुथम का मानना है कि इस ग्रन्थ को अयूथया में 17<sup>वीं</sup> या 18<sup>वीं</sup> शताब्दी के आस-पास रचा गया होगा । हमें इसके लेखक के बारे में कोई सूचना नहीं मिलती है । इस ग्रन्थ में लोकप्पदीपकसार का उपयोग स्रोत के रूप में किया गया है ।

<sup>27</sup>यो तिलोकन्तपज्जोतो नाथो लोकपदीपो, धम्मो लोकवट्टुनो, अरियसङ्घा अट्ट । तच्च लोकपकासकं, धम्मञ्च लोकनियातं, सङ्घं लोकपारंगं वन्दित्वा सिरसा मे लोकजोतिकं भासिस्सं (पालि पाठ गोरनॉल) ।

<sup>28</sup>निच्चतो यो ददे दानं सीलवा भावना पि च ।

पञ्च-सिक्खापदा खन्ति गारवो बुद्धसासने ।।

सत्तानं कारुञ्च दानं यथासति यथाबलं ।

एवं भावेथ मेत्तञ्च पत्थयन्ता अमत्तकं ।

तस्स वाधितमोपायो (?) कत्तब्बो विञ्जुना सदा ।

इति जोतरतनसत्यवण्णना निट्ठिता । (पालि पाठ गोरनॉल)

### 3.10. ओकासलोकदीपनी

ओकासालोकदीपनी, पालि गद्य-पद्य मिश्रित ब्रह्माण्डीय ग्रन्थ है जहाँ विश्व चक्र, उनके बीच आकाश, बड़े और छोटे महाद्वीपों और द्वीपों, पहाड़ आदि का वर्णन किया गया है। यह ग्रन्थ निम्नलिखित पाँच काण्डों में विभाजित है (गोदाकुम्बुर 1983: 53):

1. भुम्मट्टदीपनी
2. चन्दिमसुरियपरिवत्तदीपनी
3. वीथिदीपनी
4. आलोकदीपनी
5. उपरिभूमवण्णा

ग्रन्थ की शुरुआत नमत्यु<sup>29</sup> (नमस्कार गाथा) से होती है जहाँ विसुद्धिमग्ग से भी उद्धरण लिया गया है। इस ग्रन्थ का अंत लेखक त्रिशरण गमन (बुद्धं सरणं गच्छामि, धम्मं सरणं गच्छामि, सङ्घं सरणं गच्छामि) के साथ करता है।

अन्य बीस ग्रन्थों के बीच गन्धवंस में एक ओकासलोकसूदनी का नाम मिलता है जिसके लेखक का नाम अज्ञात है (देखें, मिनेफ़ 1886: 62; कुमार 1992: 10)। पुनः इस ग्रन्थ का उल्लेख गन्धवंस में ही ओकासलोक के नाम किया गया है।<sup>30</sup> ऐसा लगता है कि ओकासलोकसूदनी पाण्डुलिपि का अशुद्ध पाठ का परिणाम है। निश्चित रूप से ओकासलोकसूदनी की जगह ओकासलोकदीपनी पाठ होना चाहिए था तथा जिसका संक्षेप ओकासलोक है। ओकासलोकदीपनी की पाण्डुलिपि खमेर लिपि में रॉयल लाइब्रेरी कोपेनहेगन में उपलब्ध है (गोदाकुम्बुर 1983: 53) तथा इसका एक थाई संस्करण प्रकाशित है (देखें, बुरनसर्न 2001)।

### 3.11. महाकप्पलोकसण्ठानपञ्जत्ति

महाकप्पलोकसण्ठानपञ्जत्ति, मुख्यतः गद्य में रचित पालि ब्रह्माण्डीय ग्रन्थ है जहाँ महाकल्प और ब्रह्माण्ड के चक्र आदि के बारे में चर्चा की गयी है। दीघनिकाय के अग्गञ्जसुत्त, अङ्गुत्तरनिकाय के सत्तसुरियुग्गमनसुत्त एवं उनके अट्ठकथाओं के आधार पर इस ग्रन्थ का निर्माण किया गया है। यह एक संकलित ग्रन्थ है। ग्रन्थ का प्रारम्भ बुद्ध के वैशाली

<sup>29</sup>नत्वा लोकविदुं बुद्धं, धम्मं सङ्गञ्च साधुकं।

ओकासलोकं दीपस्स, यदा सुत्तं सुणाथ मे ॥

तत्थेक चक्रवालम्हि, आयामा पि च वित्थारा।

द्वादस सहस्सयोजनानि, तथापरं सेसं।

तिसहस्स चतुसत्तं, पञ्चसङ्ख्या समीरितं ॥

सब्बं सतसहस्सानि, छत्तिसपरिमण्डलं।

दसञ्चो व सहस्सानि, अट्ठङ्गानि सतानि च ॥

दुवे सतसहस्सानि, चत्तारि न्हतानि चा।

एत्तकं बहलन्तेन, संख्यातायं बसुन्धरा ॥ (गोदाकुम्बुर 1983: 53)

<sup>30</sup>कङ्खवितरणीया लीनत्थप्पकासिनि, ... ओकासलोको, सुबोधालङ्कारस्स नव टीका चेति, इमे वीसति गन्था वीसताचरियेहि विसुं विसुं कता (देखें, मिनेफ़ 1886: 72; कुमार 1992: 23)।

चारिका से होता है<sup>31</sup> तथा समापन लेखक द्वारा भविष्य में बुद्ध बनने की मनोकामना के साथ किया जाता है<sup>32</sup>। ग्रन्थ का एक पाण्डुलिपि खोम लिपि में उपलब्ध है।

#### 4. उपसंहार

पालि साहित्य के इतिहास लेखन में, चाहे वह भारत में संकलित किया गया हो अथवा भारत के बाहर, मुख्य रूप से पालि तिपिटक साहित्य एवं कुछ हद तक अट्टकथा साहित्य केन्द्र में रहा है। तिपिटकोत्तर साहित्य पर अभी भी बहुत कुछ लिखा जाना अथवा उन्हें प्रकाश में लाना बाकी है। ऐसे तो श्रीलंका के पालि साहित्य पर जी. पी. मललसेकर (1928) की पुस्तक *The Pāli Literature of Ceylon* एवं बर्मा के पालि साहित्य पर एम. एच. बोडे (1909) कृत *The Pali Literature of Burma* दो ख्यातिलब्ध ग्रन्थ उपलब्ध हैं। किन्तु इन ग्रंथों में भी 10वीं-11वीं शताब्दी के बाद के श्रीलंका एवं बर्मा के पालि साहित्य पर समुचित प्रकाश नहीं पड़ता है। उदाहरण के लिए चौदहवीं शताब्दी के आस-पास श्रीलंका में रचित ग्रंथ साधुचरितोदय एवं जिनबोधवली पर *The Pāli Literature of Ceylon* में कोई सूचना नहीं मिलती है। इसी प्रकार पालि नीति साहित्य के अन्तर्गत आने वाले ग्रंथों पर बोडे (1909) के पास कोई खास सूचना नहीं थी। इस प्रकार के अनेक उदाहरण इन ग्रंथों में देखे जा सकते हैं। थाईलैंड अथवा दक्षिण-पूर्व एशिया के पालि साहित्य पर भी सद्भातिस्स (1974, 2004) के कार्य के अलावा कुछ उपलब्ध नहीं है। मेरा मानना है कि भारत में पालि साहित्य के अध्ययन के विस्तार के लिए पालि का वृहत्तर इतिहास लिखा जाना चाहिए जिसमें भारतीय पालि साहित्य के साथ-साथ दक्षिण-पूर्व एशिया के पालि साहित्य की समग्र सूचना उपलब्ध हो। हम जानते हैं कि दक्षिण-पूर्व एशिया में जिस पालि साहित्य की रचना हुई उस पर पूर्ण रूप से भारतीय पालि साहित्य अथवा बौद्ध एवं ब्राह्मण संस्कृत साहित्य का प्रभाव रहा है (देखें, कुमार 2022)। दक्षिण पूर्व एशिया का पालि साहित्य भारतीय भाषा पालि के व्यापक प्रयोग का एक अनूठा उदाहरण प्रस्तुत करता है। प्रस्तुत लेख इसी कड़ी में एक विनम्र प्रयास है।

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<sup>31</sup>भगवा किर अधिगतसब्बञ्जुतजाणो हुत्वा लोकानुगहकरनत्थाय अनुक्कमगमनेन वेसालियं उपनिस्साय अम्बवने कूटागारे विहरन्तो । (गोदाकुम्बुर 1983: 54)

<sup>32</sup>अकखरानि लिक्खित्वा, सोमनस्सेन जितं ।

मनोरथं वचनेन, बुद्धो होमि अनागते ॥ (गोदाकुम्बुर 1983: 54)

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# थेरवाद बौद्ध साधना में निरोध-समापत्ति

रवि रंजन द्विवेदी

अतिथि प्राध्यापक (पालि), केन्द्रीय उच्च तिब्बती शिक्षा संस्थान, सारनाथ, वाराणसी।

मन को विकसित करने के उद्देश्य से की गयी समाधि भावना थेरवाद बौद्ध साधक के आध्यात्मिक जीवन का एक स्वस्थ कर्म और महत्त्वपूर्ण पक्ष है। “भावना” शब्द पालि भाषा में “भावेति” शब्द से व्युत्पन्न के रूप में जाना जाता है, जिसका अर्थ है कारण बनना, होना, विकसित होना, विकसित करना या उत्पन्न होना। बौद्ध समाधि के मुख्यतः दो प्रकार हैं-

1. समथ भावना
2. विपस्सना भावना।

समथ भावना का उद्देश्य एक ही आलम्बन पर ध्यान केन्द्रित करके गहन एकाग्रता या मन की शान्ति अथवा शान्ति की स्थिति विकसित करना है। यह अवस्था तब तक बनी रहती है जब तक साधक का ध्यान उस विशेष आलम्बन में पूरी तरह से लगा रहता है। जैसे- जैसे मन की एकाग्रता गहन होती जाती है, वैसे-वैसे शान्ति और आनंद के विभिन्न चरण “ज्ञान”(ध्यान) उत्पन्न होते हैं जो किसी भी मानसिक बाधा से मुक्त होते हैं। थेरवाद बौद्ध धर्म में, ऐसी आठ अवस्थाएँ हैं, जिन्हें एक साधक समथ भावना के माध्यम से प्राप्त करने में सक्षम होता है। भौतिक और मानसिक प्रतिभास की वास्तविक प्रकृति के बीच अन्तर्दृष्टि या प्रज्ञा के विकास के लिए किए गये विपस्सना भावना के अभ्यास में, समाधि की गहन अवस्था और मानसिक बाधाओं का अपनयन भी आवश्यक आधार हो सकता है।

विपस्सना भावना मानसिक विकास की एक तकनीक है जो साधक को वस्तुओं को सामान्यतः देखने में ही नहीं अपितु उनके वास्तविक स्वरूप को देखने में सहायता करती है। जैसा वे वास्तव में हैं और इस प्रकार मानसिक विकारों के उन्मूलन और पीड़ा से अन्तिम मुक्ति की ओर ले जाती है। “विपस्सना” एक पालि शब्द है, “वि” का अर्थ है गहन, गहरा, या स्पष्ट और पस्सना का अर्थ है देखना या अनुभव करना। इसलिए विपस्सना भौतिक और मानसिक प्रतिभासों को गहन या स्पष्ट देखने या अनुभव करने की तकनीक है, जैसे की वे वास्तव में हैं। विपस्सना साधक को नाम-रूप के सभी पहलुओं की तीन सामान्य लक्षणों- अनित्य, दुःख और अनात्म के बीच प्रज्ञा प्राप्त करने में सहायता करता है। इस प्रज्ञा के माध्यम से साधक सभी मानसिक क्लेशों का उन्मूलन करने, ज्ञान तथा पीड़ा से मुक्ति प्राप्त करने में सक्षम होता है और मुक्ति के बौद्ध आध्यात्मिक मार्ग के चार महान चरणों- सोतापन्न, सकदागामी, अनागामी और अर्हत् को क्रमशः प्राप्त करता है।

**निरोध-समापत्ति:** निरोध-समापत्ति, समाधि के माध्यम से विकसित एक अत्यंत प्रबल और गहन अवस्था है जिसमें मानसिक और बाह्य गतिविधियाँ अस्थायी रूप से निलंबित हो जाती हैं। पालि शब्द “निरोध-समापत्ति” में निरोध का अर्थ है निवारण या समाप्ति और समापत्ति का अर्थ प्राप्ति है, इसलिए इसे अंग्रेजी भाषा में (attainment of cessation) निवारण की प्राप्ति के रूप में जाना जाता है। कुछ बौद्ध विद्वानों ने निरोध-समापत्ति में एक साधक की तुलना एक ऐसे व्यक्ति से की है जो सुषुप्तता (Hibernation) की स्थिति में है, जिसमें उसके जीवित होने का महत्वपूर्ण संकेत नहीं है। चूँकि इस अवस्था में सञ्जा (Perception) और वेदना (Feeling) का निरोध होता है इसलिए बौद्ध साहित्य में इसे “सञ्जावेदयितनिरोध” के रूप में भी जाना जाता है।

यहाँ आठ ध्यान की अवस्थाएँ हैं जिनमें चार रूप ध्यान और चार अरूप ध्यान सम्मिलित हैं जिनमें एक साधक समथ भावना के माध्यम से प्राप्त करने में सक्षम होता है। निरोध-समापत्ति की अवस्था आठवें ध्यान को विकसित करने के बाद ही प्राप्त किया जा सकता है अतः इसे बौद्ध साहित्य में नौवें ध्यान के रूप में वर्णित किया गया है। उदाहरण के लिए अङ्गुत्तरनिकाय के *ज्ञानसुत्तं* में, बुद्ध ने निरोध-समापत्ति सहित नौ ध्यानों की सूची में निरोध-समापत्ति को नौवें ध्यान के रूप में वर्णित किया है।<sup>1</sup> इसलिए, इसे अवस्था को उच्चतम या गहन माना जा सकता है, जिसे थेरवाद बौद्ध धर्म के भीतर एक साधक द्वारा प्राप्त किया जा सकता है।

थेरवाद ग्रंथों में इस बात का प्रमाण है कि भगवान बुद्ध ने चार रूप ध्यान और चार अरूप ध्यान के बाद नौवें ध्यान के रूप में निरोध-समापत्ति को प्राप्त किया। संयुत्तनिकाय के *ज्ञानभिञ्जासुत्तं* में बुद्ध नौ ध्यानों की एक सूची देते हैं जो बुद्ध द्वारा प्राप्त किए गए थे और कहा गया है कि अर्हत् महाकस्सप भी उन्हीं नौ ध्यानों को प्राप्त करने में सक्षम थे। “भिक्षुओं! जब मैं चाहता हूँ, इस नेवसञ्जानसञ्जायतन (neither perception nor non-perception) भावना का भी सर्वथा समतिक्रमण कर ‘संज्ञावेदयितनिरोध’ भावना को प्राप्त कर साधना करता हूँ। भिक्षुओं! काश्यप भी जब तक वह चाहता है, इस नेवसञ्जानसञ्जायतन (neither perception nor non-perception) भावना का भी सर्वथा समतिक्रमण कर ‘संज्ञावेदयितनिरोध’ भावना को प्राप्त कर साधना करता है।”<sup>2</sup>

पुनः अङ्गुत्तरनिकाय के *तपुस्ससुत्तं* में, बुद्ध ने वर्णन किया है कि कैसे बुद्ध ने निरोध-समापत्ति सहित नौ ध्यानों को अनुलोम और प्रतिलोम के क्रम में प्राप्त किया और समस्त मानसिक क्लेशों को समूल नष्ट कर के प्रज्ञा को प्राप्त किया। “नेवसञ्जानसञ्जायतन (neither perception nor non-perception) का अतिक्रमण कर संज्ञावेदयितनिरोध को प्राप्त कर साधना करने लगा, उस अवस्था में प्रज्ञा के आश्रयण से मेरे सभी आश्रव क्षीण हो गए।” “आनन्द! जब तक मैंने इन क्रमिक विहारसमापत्तियों को अनुलोम एवं प्रतिलोम क्रम में प्राप्त नहीं किया तथा इनमें स्थिरता प्राप्त नहीं की, तब तक आनन्द! देव, मार एवं ब्रह्मलोकसहित श्रमण ब्राह्मण एवं समस्त देव मनुष्यों में यह घोषणा नहीं की कि मैं अनुत्तर सम्यकसम्बोधि प्राप्त कर सम्यकसम्बुद्ध बन गया हूँ। परन्तु जब मैंने

इन नौ क्रमिक विहारसमापत्तियों की साधनाकर इनमें स्थिरता प्राप्त कर ली तभी, आनन्द! मैंने देव, मार एवं ब्रह्म लोक सहित श्रमण ब्राह्मण प्रजानन सहित समस्त देव मनुष्यों में यह घोषणा की कि मैं अनुत्तर सम्यकसम्बोधि प्राप्त कर सम्यकसम्बुद्ध हो चुका हूँ तथा मुझे इस ज्ञान का साक्षात्कार हुआ- ‘अब मेरी यह चित्तविमुक्ति स्थिर है, यह मेरा अन्तिम जन्म है, अब मेरा पुनर्जन्म नहीं होगा।’<sup>3</sup>

मज्झिमनिकाय के *अनुपदसुत्तं* में बुद्ध ने वर्णन किया है कि कैसे उनके प्रमुख शिष्य अर्हत् सारिपुत्त ने ज्ञान प्राप्त किया और आठ ध्यानों के बाद निरोध-समापत्ति को प्राप्त करके अर्हत् बन गए। ‘फिर भिक्षुओं! यह सारिपुत्त नेवसञ्जानसञ्जायतन अवस्था को सर्वथा अतिक्रान्त कर सञ्जावेदयितनिरोध समाधि अवस्था में ध्यानमग्न हो साधन करता है। तब प्रज्ञा के द्वारा उसके आश्रव क्षीण हो जाते हैं।’<sup>4</sup>

कोई भी साधक निरोध-समापत्ति की अवस्था में उसके द्वारा पूर्व निश्चित सात दिनों की समाधि भावना में कायिक, वाचसिक तथा मानसिक संस्कारों से सम्बन्धित समस्त कार्यों अथवा कारकों को समाप्त कर देता है। ये कारक तीन प्रकार के हैं –

1. काय संस्कार (Bodily formation)
2. वाक् संस्कार (Verbal formation)
3. चित्त संस्कार (Mental formation)

काय संस्कार जो भौतिक शरीर की आन्तरिक सांस और बाह्य सांस की स्थिति है, जबकि वाक् संस्कार जो भाषण निर्देशित वितक्क और विचार है और चित्त संस्कार संज्ञा (Perception) और वेदना (Feeling) जो मन की स्थिति है।

**निरोध-समापत्ति के लिए पूर्व शर्तें:** एक साधक जो केवल समथभावना का अभ्यास करता है वह नेवसञ्जानसञ्जायतन (neither perception nor non-perception) तक सभी आठ ध्यानों को प्राप्त करने में सक्षम होगा परन्तु निरोध-समापत्ति में प्रवेश करने में असमर्थ होगा। इसी तरह एक साधक जो विपस्सना का अभ्यास करता है अन्तिम महान आध्यात्मिक पद अर्हत् को प्राप्त करने पर भी निरोध-समापत्ति को प्राप्त नहीं कर पाएगा। केवल वह साधक जो समथ भावना के माध्यम से सभी आठ ध्यानों को प्राप्त किया हो और अनागामी या अर्हत् पद को विपस्सना के माध्यम से प्राप्त किया है, वही निरोध-समापत्ति प्राप्त करने के लिए आगे बढ़ने का पात्र है। इन मानदंडों के अनुसार केवल अनागामी या अर्हत् जिसने समथ भावना के माध्यम से आठ ध्यानों को प्राप्त किया है, वह निरोध-समापत्ति की स्थिति में प्रवेश करने के योग्य है, जिसमें कई शिष्य सम्मिलित नहीं हैं जो बौद्ध आध्यात्मिक पथ पर हैं। निम्नलिखित पात्र नहीं होंगे-

1. एक सोतापन्न (Stream-Enterer) जिसने केवल समथ भावना के माध्यम से आठ ध्यानों को प्राप्त कर लिया हो।

2. सकदागामी (Once-returned ) जिसने केवल समथ भावना के माध्यम से आठ ध्यानों को प्राप्त कर लिया हो।
3. एक अनागामी (Non-returned) जिसने विपस्सना के माध्यम से आठ ध्यानों को प्राप्त किया हो परन्तु समथ भावना के माध्यम से आठ ध्यानों को प्राप्त नहीं किया है।
4. एक अर्हत् (arahat) जिसने विपस्सना के माध्यम से आठ ध्यानों को प्राप्त किया है परन्तु समथ भावना के माध्यम से आठ ध्यानों की अवस्थाओं को प्राप्त नहीं किया।

इसी तरह, जो समथ भावना के माध्यम से सभी आठ ध्यान की अवस्थाओं में पारङ्गत हो, परन्तु विपस्सना का अभ्यास नहीं किया है और दो आध्यात्मिक पदों अनागामी (non-returned) या अर्हत् (arahant) प्राप्त किया है, वह निरोध-समापत्ति में प्रवेश करने योग्य नहीं होगा।

**अनागामी (non-returned) या अर्हत् (arahat) पद को प्राप्त करने की प्रक्रिया:** बौद्ध शिक्षाओं में, आध्यात्मिक विकास के चार महान पदों के माध्यम से द्वारा पीड़ा से मुक्ति और अन्तिम ज्ञान प्राप्त करने का एक मात्र मार्ग आर्य अष्टाङ्गिक मार्ग है।

**आर्य अष्टाङ्गिक मार्ग:** 1. सम्मदिट्ठि (Right view), 2. सम्मासंकप्प (Right intention), 3. सम्मावाचा (Right speech), 4. सम्माकम्म (Right action), 5. सम्माआजीव (Right livelihood), 6. सम्मावायामो (Right effort), 7. सम्मासति (Right mindfulness), 8. सम्मासमाधि (Right Concentration)<sup>5</sup>

व्यवहारिक दृष्टिकोण से उपरोक्त आठ कारकों को अभ्यास के तीन समूहों में विभाजित किया गया है-

1. **सील (Morality):** जिसमें सम्मावाचा और सम्माकम्मन्तो और सम्माआजीव सम्मिलित है।
2. **समाधि (Concentration):** सम्मावायामो, सम्मासति और सम्मासमाधि सम्मिलित है।
3. **पञ्जा (Wisdom):** सम्मदिट्ठि और सम्मासंकप्प सम्मिलित है।

जब एक साधक निष्ठा के साथ आर्य अष्टाङ्गिक मार्ग की साधना करता है तो उसे आध्यात्मिक विकास के चार पदों- सोतापन्न, सकदागामी, अनागामी और अर्हत् के माध्यम से गुजरते हुए देर सवेर पूर्ण ज्ञान प्राप्त होगा। आध्यात्मिक विकास के चार पदों के माध्यम से समाधि के दौरान साधक को विभिन्न प्रकार के मानसिक दोषों को मिटाना होता है, जो लोभ, दोष और मोह की तीन हानिकारक मूलों से विकसित हुए हैं। ऐसे ही दस बंधनों का एक समूह संयोजन (fetters) है जो संवेदनशील प्राणियों को जन्म और मृत्यु के चक्र से बांधे रखने के लिए जंजीरों या बेड़ियों के रूप में कार्य करते हैं। जब साधक ज्ञान के चार महान पदों को प्राप्त करता है तो ये बंधन धीरे-धीरे

समाप्त हो जाते हैं।

**दस संयोजन (Ten fetters):** 1. सक्कायदिट्ठि (Self-identity view) 2. विचिकिच्छा (Sceptical doubt) 3. सीलब्बतपरामास (Attachment to mere rites and rituals) 4. कामराग (Sensual desire) 5. पटिघ (Ill-will) 6. रूपराग (Desire to be born in fine material worlds) 7. अरूपराग (Desire to be born in formless worlds) 8. मान (Conceit) 9. उद्धच्च (Restlessness) 10. अविज्जा (Ignorance)<sup>6</sup>

ओरम्भागिय संयोजन के रूप में जानी जाने वाली दस संयोजनों में से पहले पाँच को पूरी तरह से समाप्त करके एक साधक अनागामी बन जाता है जबकि सभी दस संयोजनों को समाप्त कर अन्तिम पद अर्हत् को प्राप्त करता है। एक अर्हत् जिसने आध्यात्मिक यात्रा पूरी कर ली है और निर्वाण प्राप्त किया है, वह पुनः भवचक्र में नहीं पड़ता। एक अनागामी को या तो शेष पाँच संयोजनों को समाप्त कर के उसी जीवन काल के भीतर अर्हत् बनना पड़ता है या पाँच शुद्ध निवासों (शुद्धावास) में से एक में रहते हुए निर्वाण प्राप्त करना होता है।

**आठ ध्यानो को प्राप्त करने की प्रक्रिया:** समथ भावना के माध्यम से ध्यान को प्राप्त करने की इच्छा रखने वाले साधक को चालीस आलम्बनों में से एक चुने हुये आलम्बन पर ध्यान को केन्द्रित करके मन को एकाग्र करना शुरू करना होता है, जिसे समथ भावना के लिए उपयुक्त बताया गया है। ध्यान के चालीस आलम्बन -

1. दस कसिण (Ten devices)
2. दस असुभ (Ten types of foulness)
3. दस अनुस्मृति (Ten contemplations or recollections)
4. चार ब्रह्मविहार (Four divine abodes)
5. चार आरूप्य (Four immaterial spheres)
6. एक संज्ञा (Perception of the loathsomeness of food)
7. एक व्यवस्थान (Analysis of the four elements)<sup>7</sup>

जब साधक चुने हुए आलम्बन पर निरन्तर ध्यान केन्द्रित करता रहता है और जैसे-जैसे समाधि धीरे-धीरे गहन होती जाती है, समाधि की तीन अवस्थायें प्राप्त की जा सकती है-

1. परिक्रम समाधि (Preliminary concentration)
2. उपचार समाधि (Access concentration)
3. अप्पणा समाधि (Fixed concentration)

जैसे-जैसे समाधि विकसित होती है यह धीरे-धीरे पाँच मानसिक बाधाओं (नीवरणों) को दबा

देती है जो ध्यान के दौरान मानसिक विकास की प्रगति में बाधा उत्पन्न कर सकती हैं और मन को घेर सकती हैं। वे हैं- कामछंद (sensual desire), व्यापाद (ill-will), थौनमिद्ध (sloth and torpor), उद्धच्छकुक्कुच्च (restlessness and remorse) और विचिकिच्छा (sceptical doubt)।

अप्पणा समाधि की अवस्था में पाँच गुण या जिन्हें ध्यान कारक कहा जाता है, प्रबल और सुविकसित हो जाते हैं। चित्त अब लगातार गहन समाधि में रह सकता है और साधक शान्ति और आनंद का अनुभव कर सकता है। **पाँच ध्यान कारक:** 1. वितक्क (initial application) 2. विचार (sustained application) 3. पीति (rapture) 4. सुख (bliss or happiness) और 5. एकगता (pointedness)।

जैसे ही किसी ध्यान के आलम्बन पर समाधि परिक्रम समाधि से उपचार समाधि और अप्पणा समाधि के द्वारा गहरी होती है, दृढ़ और गहरी समाधि की अवधि के दौरान मन में ध्यान की अवस्थाएं उत्पन्न होती हैं। थेरवाद में चार रूप ध्यान की अवस्था और चार अरूप ध्यान की अवस्था है जिन्हें समथ भावना के माध्यम से प्राप्त किया जा सकता है।<sup>8</sup>

**चार रूप ध्यान:** 1. प्रथम ध्यान 2. द्वितीय ध्यान 3. तृतीय ध्यान 4. चतुर्थ ध्यान।

साधक को चार ध्यानों को एक निश्चित क्रम में विकसित करना होता है जो प्रथम ध्यान से शुरू होता है और फिर क्रमशः आगे बढ़ता है। चार ध्यानों की स्थितियों के बीच मुख्य अन्तर समाधि की गहराई और सम्मिलित ध्यान कारकों की संख्या है। जैसे-जैसे ध्यान की अवस्था में आगे बढ़ते हैं, ध्यान के कारकों की संख्या कम होती जाती है, जबकि पूर्ववर्ती ध्यान की अवस्था की तुलना में समाधि शांत और उत्कृष्ट हो जाती है। चौथा ध्यान प्राप्त करने के बाद, उसे आधार के रूप में उपयोग करते हुए, साधक चार अरूप ध्यानों को प्राप्त करने के लिए आगे बढ़ सकता है।

**चार अरूप ध्यान (four immaterial Jhanas):**

1. आकासनञ्चायतन (The sphere of boundless space)
2. विञ्जाणानञ्चायतन (The sphere of boundless consciousness)
3. अकिञ्चञ्चायतन (The sphere of nothingness)
4. नेवसञ्जानसञ्चायतन (The sphere of neither perception nor non-perception)

चार अरूप ध्यानों को चार रूप ध्यानों की तरह संख्यानुसार नामित नहीं किया गया है, परन्तु उनके विषयनिष्ठ क्षेत्रों जैसे कि आकासनञ्चायतन, विञ्जाणानञ्चायतन, अकिञ्चञ्चायतन, नेवसञ्जानसञ्चायतन के नाम से उन्हें अरूप ध्यान कहा जाता है क्योंकि वे रूप की सभी संज्ञाओं पर नियंत्रण के द्वारा प्राप्त किए जाते हैं। रूप ध्यान की तरह अरूप ध्यान को भी एक निश्चित क्रम में

विकसित करने की आवश्यकता है जो आकासनञ्चायतन से शुरू होता है फिर क्रमशः ऊपर की ओर बढ़ता है।

**निरोध-समापत्ति प्राप्त करने का अभ्यास :** जैसा की ऊपर वर्णित है निरोध-समापत्ति केवल उन लोगों के द्वारा प्राप्त की जा सकती है जिन्होंने विपस्सना के माध्यम से अनागामी या अर्हत् पद को प्राप्त किया है और समथ भावना के माध्यम से आठ ध्यानों में भी पारङ्गत हों। इस अवस्था को प्राप्त करने के इच्छुक साधक को पहले ध्यान के प्रारम्भ के साथ आठ ध्यानों को प्राप्त करना आवश्यक है।

समाधि के आलम्बन का उपयोग करके पहला ध्यान प्राप्त करने के बाद साधक पहले ध्यान से बाहर निकलता है और फिर विपस्सना की भावना के द्वारा प्रथम ध्यान की मानसिक व्यापार के साथ जुड़े अनित्य, दुःख और अनात्म के स्वभाव को दर्शाता है। साधक तब दूसरे ध्यान को प्राप्त करता है और उससे बाहर निकल कर विपस्सना के माध्यम से दूसरे ध्यान के उपर्युक्त तीन गुणों को दर्शाता है। इसी तरह साधक बाद के ध्यानों के सम्बन्ध में समथ और विपस्सना का अभ्यास करता है, जबतक की वह नेवसञ्जानसञ्जायतन के रूप में आठवें ध्यान को प्राप्त करता है। निरोध-समापत्ति में प्रवेश के लिए इच्छुक साधक को चार संकल्प लेने होते हैं-1. यह कि उनकी व्यक्तिगत सम्पत्ति के अलावा उनके अधिकार में मौजूद किसी भी वस्तु को समापत्ति की अवधि के दौरान किसी भी तरह से नुकसान नहीं पहुँचाया जायगा। 2. यदि भिक्षुओं की मण्डली को किसी चीज की आवश्यकता होती है तो इससे पहले की कोई उसके बारे में सन्देश लाए, वह समापत्ति से बाहर आ जाएगा। 3. यदि बुद्ध के द्वारा उसकी आवश्यकता है तो वह इसके बारे में सन्देश प्राप्त करने से पहले ही समापत्ति से बाहर आ जाएगा। 4. उसकी जीवन प्रत्याशा सात दिनों तक है। साधक सात दिनों तक निरोध-समापत्ति की अवस्था में रह सकता है। जब साधक निरोध-समापत्ति की अवस्था में प्रवेश कर रहा होता है तो कायिक, वाचसिक और मानसिक संस्कार निम्नलिखित क्रम में कार्य करना बंद कर देगा- वाक् संस्कार पहले बंद हो जाता है फिर अगला काय संस्कार बंद हो जाता है चित्त संस्कार अन्तिम रूप से समाप्त हो जाती है।

मज्झिम निकाय के चूलवेदल्लसुत्त में अर्हत् धम्मदिन्न ने कहा है कि जैसे हि कोई निरोध-समापत्ति में प्रवेश करता है, रचनाएं समाप्त हो जाती हैं। “आयुष्मान् विशाख ! इस संज्ञावेदयितनिरोध करने वाले साधक का पहले वाक् संस्कार निरुद्ध होता है, फिर काय संस्कार और अन्त में चित्त संस्कार”।<sup>9</sup>

निरोध-समापत्ति की अवस्था के दौरान चित्त की संज्ञा और वेदना सहित सभी मानसिक प्रक्रियाएँ अस्थायी रूप से निलम्बित हो जाती हैं। जीवित न होने के महत्त्वपूर्ण संकेतों के साथ शारीरिक कार्य प्रणाली भी बहुत कम हो जाती है। ऐसा कहा जाता है की निरोध-समापत्ति की अवस्था में साधक के काय को किसी भी स्रोत से कोई नुकसान नहीं हो सकता है।



**निरोध-समापत्ति का व्युत्थान:** जब पूर्व निर्धारित अवधि पूरी हो जाती है तब साधक अनायास ही निरोध-समापत्ति से निकल जाएगा और उभरने पर एक अनागामी अनागामी फल का अनुभव करेगा और एक अर्हत्, अर्हत् फल का अनुभव करेगा

उक्त समाधिसमापन्न साधक को ध्यानभंग के समय निम्नलिखित क्रम में कायिक, वाचसिक और मानसिक संस्कार उत्पन्न होंगी- चित्त संस्कार पहले उत्पन्न होता है उसके बाद काय संस्कार, वाक् संस्कार अन्तिम रूप से उत्पन्न होता है। संस्कारों के उद्भव के इस क्रम को अर्हत् धम्मदिन्न ने *चूलवेदल्ल सुत्त* में कहा है की “आयुष्मान् विशाख! उक्त समाधि में ध्यान भंग होते समय, साधक को पहले चित्तसंस्कार उत्पन्न होते हैं, तब कायसंस्कार और अन्त में वाक्संस्कार।”<sup>10</sup>

**निरोध-समापत्ति में एक व्यक्ति और एक मृत शरीर के बीच अन्तर:** एक मृत व्यक्ति में वाक्, काय और चित्त संस्कार निलम्बित हो जाते हैं और एक ठहराव पर आ जाते हैं, जीवन समाप्त हो जाता है, शरीर की ऊष्मा समाप्त हो जाती है और शरीर की क्षमता नष्ट हो जाती है। निरोध-समापत्ति में व्यक्ति के कायिक, वाचसिक और मानसिक संस्कार निलम्बित हो जाते हैं परन्तु जीवन समाप्त नहीं होता शरीर की ऊष्मा नहीं बुझती और शरीर की क्षमता नष्ट नहीं होती। मज्झिम निकाय के *महावेदल्लसुत्त* में अर्हत् सारिपुत्त ने मतभेदों की व्याख्या इस प्रकार की है-“आयुष्मान्! वह जो मृत शरीर है उसके काय, वाक् एवं मन संस्कार निरुद्ध तथा स्तब्ध हो चुके हैं, आयु क्षीण हो चुकी है, ऊष्मा शांत हो चुकी है, इन्द्रियाँ नष्ट हो चुकी हैं, परन्तु संज्ञावेदयितनिरोधसमापन्न भिक्षु के शरीर के काय वाक् मन संस्कार तो यद्यपि निरुद्ध हो चुके हैं, किन्तु उसके आयु संस्कार, ऊष्मा और इन्द्रियाँ यथावत रहती हैं। आयुष्मान्! यही मृत शरीर और उक्त साधक के शरीर की अवस्था में अन्तर है।”<sup>11</sup>

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# सुत्तनिपात अट्कथा की विशेषताएं

अंगराज चौधरी

संपादक, विपश्यना शोध संस्थान, इगतपुरी

मकान न. 11, पश्चिमी आन्नदपुरी, पश्चिमी बोरिंग कैनाल रोड, पटना - 80001

सुत्तनिपात अट्कथा, जैसा नाम से ही स्पष्ट हैं, सुत्तनिपात की अट्कथा है। सुत्तनिपात खुद्कनिकाय का एक ग्रंथ है। बुद्धघोस ने सुत्तनिपात अट्कथा को परमत्थजोतिका भी कहा है जिसका अर्थ होता है परमार्थ की व्याख्या करनेवाली या उस पर प्रकाश डालनेवाली। कैसे मनुष्य का परम कल्याण हो सकता है- इस पर यहां प्रभूत प्रकाश डाला गया है।

आचार्य बुद्धघोस का जन्म बोधगया में ब्राह्मण परिवार में हुआ था। वे इतने व्युत्पन्नमति के थे कि बाल्यावस्था में ही वे तीनों वेदों में पारंगत हो गये। वे जगह-जगह घूमकर वाद-विवाद करते रहे। ज्ञान प्राप्त करने की उत्कट इच्छा थी। जब वे बौद्ध स्थविर भिक्षु रेवत से मिले तो उन्हें पता चला कि वे सचमुच कितने पानी में हैं। भिक्षु रेवत के मुख से बुद्धशासन के बारे में सुनकर उन्हें विश्वास हो गया कि यही एक मार्ग संसार से मुक्ति पाने का है। उन्होंने प्रव्रज्या ली और तीनों पिटकों का गहन अध्ययन किया। उनकी प्रतिभा देखकर भिक्षु रेवत ने उन्हें लंका जाकर तिपिटक की अट्कथा लाने की बात कही। वे लंका गये, अनुराधपुर महाविहार में ठहरे और उन्होंने सिंहली में पायी जानेवाली अट्कथाओं का अनुवाद पालि में करने की इच्छा प्रकट की। वहां के थेरों ने उनकी बुद्धि की परीक्षा ली। विसुद्धिमग्गो (विशुद्धिमार्ग) लिखकर वे कसौटी पर खरे उतरे और उन्होंने दीघ, मज्झिम, संयुत्त, अंगुत्तर निकाय की ही अट्कथाएं नहीं लिखीं बल्कि खुद्कनिकाय की कुछ और पुस्तकों की भी अट्कथाएं लिखीं। सुत्तनिपात अट्कथा उनमें से एक है।

लेकिन अट्कथाओं का अनुवाद करने के पहले उन्होंने जो विसुद्धिमग्ग नामक पुस्तक लिखी वह सर्वतोभावेन परिपूर्ण है। यह बुद्धघोस का magnum opus है। इसे देखकर यह कहना उचित नहीं लगता कि बुद्धघोस ने सिंहली अट्कथाओं का सिर्फ अनुवाद किया। अब तो वे अट्कथाएं उपलब्ध नहीं हैं, इसलिए यह निश्चित रूप से नहीं कहा जा सकता कि बुद्धघोस ने उन अट्कथाओं का ही पालि में अनुवाद किया।

मेरा पक्का मानना है कि भले ही बुद्धघोस ने उन अट्कथाओं को पढ़ा होगा लेकिन अट्कथा लिखते समय उनका उपयोग उन्होंने अपने ढंग से किया और उनकी अट्कथाएं उनके आकाश की तरह विस्तृत पांडित्य और समुद्र की गहराई की तरह भौतिक और आध्यात्मिक ज्ञान पर प्रकाश डालती हैं। वे सिर्फ अनुवादक नहीं थे, अपनी नवनवोन्मेषशालिनी प्रतिभा से एक ऐसी अट्कथा के लेखक थे जो अपने-आप में बेजोड़ है, अप्रतिम है, अतुलनीय है।

## बुद्धघोस पूर्व की अट्टकथा का स्वरूप

अभी हमारे सामने जो अट्टकथाएं हैं वे बुद्धघोस, बुद्धदत्त तथा धम्मपाल द्वारा लिखित अट्टकथाएं हैं। पर यह मानना गलत नहीं होगा कि इन अट्टकथाकारों के पूर्व भी अट्टकथाएं लिखी गयी थीं। यदि हम इस परंपरा को न भी मानें कि अट्टकथाओं का संगायन भी प्रथम संगीति में हुआ था और महेंद्र अपने साथ तिपिटक तथा अट्टकथाओं को श्रीलंका ले गये थे तब भी यह तो विश्वास करने लायक बात है कि लंका में जब तिपिटक पहुंचा तो वहां के तिपिटक अध्येताओं ने अट्टकथायें लिखना प्रारंभ किया। तभी तो हम इन प्राचीन सिंहली अट्टकथाओं के नाम जानते हैं। ये अट्टकथाएं थीं- महा-अट्टकथा, महापच्चरी या महा-पच्चरिय, कुरुन्दी या कुरुन्दिय, अन्वट्टकथा, संखेपट्टकथा आगमट्टकथा और आचरियानं समानट्टकथा। यदि तिपिटक के साथ महेंद्र अट्टकथा भी ले गये रहते तो तिपिटक के साथ- साथ अट्टकथाएं भी ईसापूर्व प्रथम शताब्दी में तालपत्र पर अवश्य लिखी गयी होतीं, पर ऐसा नहीं है।

बुद्धघोस के काल के पूर्व श्रीलंका में अट्टकथाएं लिखी गयीं यह निर्विवाद है। इसके कई साक्ष्य हैं। एक प्रामाणिक साक्ष्य तो बुद्धघोस के आचार्य रेवत थेर हैं जिन्होंने बुद्धघोस को यह कहा कि 'लंका से यहां भारत में केवल मूल तिपिटक ही लाया गया है। अट्टकथाएं यहां नहीं हैं। उसी प्रकार विभिन्न आचार्यों की परंपराएं भी यहां उपलब्ध नहीं हैं। हां, लंकादीप में महास्थविर महेंद्र द्वारा संगृहीत सिंहली भाषा में प्रामाणिक अट्टकथाएं सुरक्षित हैं। तुम वहां जाकर उनका मागधी भाषा में रूपांतरण करो, ताकि वे सबके लिए हितकारी हों (डॉ० भरतसिंह उपाध्याय का पालि साहित्य का इतिहास पृ० ६०८)।

बुद्धघोस वहां गये और जैसा उन्होंने स्वयं लिखा है वहां की अट्टकथाओं का सार लेकर उन्होंने अपने ढंग से अट्टकथाएं लिखीं। लेकिन अट्टकथा कैसे लिखी जानी चाहिए इसका एक स्वरूप उन्हें महानिदेस<sup>1</sup> तथा चूलनिदेस के अध्ययन से अवश्य ज्ञात था। ये दोनों निदेस सारिपुत्त थेर द्वारा रचे गये थे। इनका संगायन प्रथम संगीति में हुआ होगा और लंका के अट्टकथाकार भी इनसे अवश्य ही प्रभावित हुए होंगे। वे किस तरह इनसे प्रभावित हुए होंगे- यह कहना कठिन है, चूंकि उनकी अट्टकथाएं अब प्राप्य नहीं हैं, पर बुद्धघोस ने भी इन निदेसों का अंधानुकरण नहीं किया- यह बिल्कुल स्पष्ट है। जहां सारिपुत्त (जो दोनों निदेसों के रथयिता माने जाते हैं) ने शब्दों के अर्थ करते समय ज्यादा से ज्यादा पर्यायवाची शब्द दिये हैं जैसे **पीतिमनो** का अर्थ **तुट्टमनो**, **हट्टमनो**, **पहट्टमनो**, **अत्तमनो**, **उदग्गमनो**, **मुदितमनो** **पमुदितमनो** किया है, वहां बुद्धघोस ने इसका अर्थ एकसं **तुट्टचित्तो**<sup>2</sup> किया है। जहां सारिपुत्त ने **कामयमानस्स** का अर्थ अनेक पर्यायवाची शब्दों को देकर किया है जैसे **कामयमानरस**, **इच्छमानस**, **सादियमानस्स**, **पत्थयमानस्स**,

<sup>1</sup>महानिदेस पालि पृ. ३ (विपश्यना विशोधन विन्यास, धम्मगिरि से १९९८ में प्रकाशित)

<sup>2</sup>सुत्तनिपात अट्टकथा २. २०८

पिहयमानस्स, अभिजप्पमानस्स,<sup>3</sup> वहां बुद्धघोस ने इसका अर्थ इच्छमानस्स<sup>4</sup> देकर किया है। बुद्धघोस ने शब्दों की व्याख्या उनके पर्याय देकर नहीं की है, बल्कि उनका अर्थ बताकर उनसे संबंधित और बातों को कहा है जैसे यह बताकर कि धन क्या है, पांच प्रकार के धनों को भी यहीं बताया गया है। (देखें पृ. ४३)

कोई यह प्रश्न कर सकता है कि बुद्धघोस ने जब जातक की अट्ठकथा लिखी या सुत्तनिपात की अट्ठकथा लिखते समय खग्गविसाणसुत्त में आनेवाले प्रत्येकबुद्धों के बारे में कहानियां लिखीं तब क्या उन्होंने अपने मन से ये कहानियां लिखीं? मुझे लगता है कि बुद्धघोस को परंपरा से, विशेषकर अट्ठकथा की परंपरा से बहुत कुछ मिला। यह कथन इस बात से भी सिद्ध होता है कि जातक अट्ठकथाओं में पायी जानेवाली कहानियां (और जातक अट्ठकथा पांचवीं शताब्दी में लिखी गयीं) लोगों को सुदीर्घ परंपरा से ज्ञात थीं। तभी तो तृतीय शताब्दी ई० पू० में इनमें से कुछ कहानियों की नक्काशी की गयी जो भारत में स्तूप में मिलती है। (देखें T.W. Rhys Davids की Buddhist India का Chapter on Jātaka)। इन कहानियों की संख्या भी निश्चित नहीं है। चूल निदेस में जातकों की संख्या पांच सौ है, कहीं पांच सौ से अधिक है। अभी कुछ वर्ष पहले थाईलैंड से और ५० जातकों का संकलन किया गया था।

जातक की गाथाओं की जो कहानियां हैं वे लोगों को मौखिकरूप से, जबानी, जिसे अंग्रेजी में **by word of mouth** कहते हैं ज्ञात थीं। रीज डेविड्स ने अपनी पुस्तक **Buddhist India** के ग्यारहवें अध्याय में जातक कहानियों की सुदीर्घ परंपरा पर प्रभूत प्रकाश डाला है। उन्होंने तो यह दिखाया है कि कई जातकों के स्रोत तो तिपिटक में पाये जानेवाले सुत्त हैं। बुद्धघोस ने जातक की गाथाओं को स्पष्ट करने के लिये सुदीर्घ परंपरा से आई कहानियों के स्रोतों से ही कहानियां ली होंगी तथा उनमें निखार लाया होगा। इसी तरह खग्गविसाणसुत्त में आई कहानियां भी मौखिकरूप में प्रचलित रही होंगी जिनका उपयोग प्रतिभाशाली बुद्धघोस ने एक-एक गाथा को स्पष्ट करने के लिए किया। इसलिये यह कहना कि हर गाथा की व्याख्या में जो कहानी दी गयी है, उसे बुद्धघोस ने गढ़ा होगा- समीचीन नहीं मालूम पड़ता। जनमानस में इन कहानियों के बीज तो थे ही।

अब श्रीलंका में पायी जानेवाली अट्ठकथाओं से उन्होंने क्या-क्या लिया (चूंकि उन्होंने अक्षरशः अनुवाद नहीं किया) यह कहना असंभव है, चूंकि जिन अट्ठकथाओं को उन्होंने पढ़ा और जिनसे सार<sup>5</sup> लिया वे अब प्राप्य नहीं हैं। हो सकता है बुद्धघोस की अट्ठकथाओं में पाये जानेवाले कुछ लक्षण श्रीलंका में पायी जानेवाली अट्ठकथाओं से लिए गये हों पर कौन-से लक्षण लिये गये

<sup>3</sup>महानिदेस पालि पृ० २

<sup>4</sup>सुत्तनिपात अट्ठकथा २. २०९

<sup>5</sup>मूलकट्ठकथासारमादाय मया इमं करोन्तेन। पाथिकवग्ग अट्ठकथा ३.२३१

मूलकट्ठकथासारं आदाय मया इमं करोन्तेन। उपरिपण्णास- अट्ठकथा ४.२६७

मूलकट्ठकथाय सारमादाय मया इमं करोन्तेन। महावग्ग अट्ठकथा ३.३४१

मूलकट्ठकथासारं आदाय मया इमं करोन्तेन। अट्ठकनिपातादि- अट्ठकथा ३.३६६

हैं- यह निश्चित रूप से नहीं कहा जा सकता। एक बात स्पष्ट है कि बुद्धघोस के समय से ही अट्टकथायें प्रारंभ नहीं हुईं उनसे पहले भी अट्टकथाएं लिखी गयीं। अतः अट्टकथाओं की प्राचीनता में संदेह नहीं किया जा सकता।

अट्टकथा साहित्य पालि साहित्य की एक बड़ी विशेषता है। इस तरह का साहित्य संस्कृत में नहीं मिलता। संस्कृत में भाष्य लिखे गये हैं, टीकाएं लिखी गयी हैं, पर वहां शब्दों की व्याख्या उनके पर्यायवाची शब्द देकर ही की गयी है। सायणाचार्य के भाष्य में शब्दों के अर्थ पर्यायवाची शब्द देकर किये गये हैं जो यास्क के निरुक्त से उद्धृत हैं। शब्दों की व्युत्पत्ति पाणिनी व्याकरण के नियम उद्धृत कर तथा ऊणादि सूत्र देकर दिखायी गयी है। सायणाचार्य अपने भाष्य में कहीं-कहीं पाठ-भेद भी देते हैं।

मल्लिनाथ ने कालिदास के ग्रंथों पर टीकाएं लिखीं तो उन्होंने भी शब्दों के अर्थ बताते समय उनके पर्यायवाची शब्द ही दिये जो अमरकोष, हलायुधकोष तथा और अन्य कोषों से लिये गये।

बुद्धघोस की अट्टकथा में शब्दों के सिर्फ अर्थ ही नहीं दिये गये हैं, बल्कि उनसे जुड़ी और भी बातों का, जैसा ऊपर में कहा गया है। उल्लेख विस्तार से किया गया है, उदाहरणार्थ बुद्धघोस उरगसुत्तवर्णना में उत्पत्ति (उप्पत्ति) शब्द का सिर्फ अर्थ ही नहीं देते बल्कि यह भी सोदाहरण समझाते हैं कि उत्पन्न (उप्पन्न) कितने प्रकार के होते हैं।

उत्पन्न चार प्रकार के कहे गये हैं- जैसे वत्तमानुप्पन्नं, भुत्वापगतुप्पन्नं, ओकासकतुप्पन्नं और भूमिलद्धुप्पन्नं (देखें पृ० सं० २३)। प्रथम तीन प्रकार के उत्पन्न, कुशल तथा अकुशल कर्मों से संबंधित हैं, चौथा भूमिलद्धुप्पन्न सिर्फ अकुशल कर्मों से संबंधित है।

वत्तमानुप्पन्न का संबंध वर्तमान में उन कुशल तथा अकुशल कर्मों से है जो वर्तमान में उत्पन्न होते हैं तथा जिनमें उत्पाद, स्थिति और भंग स्पष्ट अनुभव होते हैं।

दूसरे प्रकार के उत्पन्न को भुत्वापगत कहते हैं। ये कुशल तथा अकुशल कर्म हैं जो अनुभव पर उतर कर समाप्त हो जाते हैं।

ओकासकतुप्पन्न वैसे शक्तिशाली कर्मों को कहते हैं जो कम शक्तिशाली कर्मों को दबाकर अपना फल पहले देते हैं।

भूमिलद्धुप्पन्न का संबंध सिर्फ अकुशल कर्मों से है। भूमि प्राविधिक शब्द है जिसका अर्थ होता है पांच आयतन। विभिन्न भवों में उत्पन्न होकर सुदृढ़ हुए क्लेशों को भूमिलद्धुप्पन्न कहा जाता है। इनकी निर्जरा सिर्फ विपश्यना द्वारा ही की जा सकती है।

एक दूसरे प्रकार से भी उत्पन्न का वर्गीकरण किया गया है। इसके भी चार प्रकार हैं जैसे समुदाचारुप्पन्नं, आरम्मणाधिगहितुप्पन्नं, अविक्खम्भितुप्पन्नं और असमूहतुप्पन्नं (देखें पृ० सं० २५)।

**समुदाचारुप्यन्नं** लगभग वैसा ही है जैसा **वत्तमानुप्यन्नं**। यह उन क्लेशों की ओर इंगित करता है जो अयोनिसोमनसिकार से उत्पन्न होते हैं। **आरम्मणाधिगहितुप्यन्नं** उन क्लेशों की उत्पत्ति के बारे में बताता है जो मन में आये उपयुक्त आलंबन से उत्पन्न होता है। **अविकखम्भितुप्यन्नं** जैसे क्लेशों की उत्पत्ति के बारे में बताता है जो नहीं दबाये गये हों, जो अदमित हों और **असमूहतुप्यन्नं** जैसे क्लेशों की ओर इंगित करता है जो पूरी तरह से न उखाड़े गये हों। यह बड़ी ही गंभीर बात है। इसे विपश्यना का अभ्यास कर स्पष्ट रूप से अनुभव किया जा सकता है।

हममें क्रोध कैसे उत्पन्न होता है, इस क्रिया को वे बड़े विस्तार से **उरगसुत्तवर्णना** में बताते हैं।

यहीं पर 'विनय' शब्द का अर्थ अनुशासन, आचरण, आदेशों, नियमों का विधिवत पालन करना किया गया है। साथ ही इसके दो प्रकार कहे गये हैं संवर विनय और प्रहाण (पहान) विनय। इनमें से एक-एक के पांच भेदों पर भी प्रभूत प्रकाश डाला गया है। संवर विनय के पांच भेद कहे गये हैं जैसे- शीलसंवर, स्मृतिसंवर, ज्ञानसंवर, क्षांतिसंवर और वीर्यसंवर (देखें पृ० २६) इसी तरह प्रहाण विनय के पांच भेद कहे गये हैं जैसे- **तदङ्गप्रहाण, विष्कंभनप्रहाण, समुच्छेदप्रहाण, पटिपस्सद्धिप्रहाण** और **निस्सरणप्रहाण** (देखें पृ० २७)। शीलसंवर आदि की व्याख्या सोदाहरण की गयी है। इसी तरह **तदङ्गप्रहाण** आदि को भी उदाहरण देकर समझाया गया है (देखें पृ० २७)।

इसी सुत्त की वर्णना में प्रातिमोक्ष के नियमों का पालन करना शीलसंवर है, चक्षुइंद्रिय पर अनुशासन स्मृतिसंवर है, तृष्णा के स्रोत को सदा के लिए बंद करना ज्ञानसंवर है, जाड़ा-गर्मी को सहना क्षांतिसंवर है और उत्पन्न कामवितर्क को दूर करना, त्यागना वीर्यसंवर है।

**धनियसुत्तवर्णना** में क्रोध की दस अवस्थाएं कहीं गयी हैं। सबसे प्रारंभिक अवस्था का क्रोध हृदय को सिर्फ संतापित करता है; इससे अधिक शक्तिशाली क्रोध चेहरे को विकृत करता है; इससे भी अधिक शक्तिशाली क्रोध कठोर वचन बोलने के लिए जबड़े में हल-चल पैदा करता है; इससे भी अधिक शक्तिशाली क्रोध कठोर वचन बोलवाता है; इससे भी अधिक शक्तिशाली क्रोध जब उत्पन्न होता है तो मनुष्य लाठी या शस्त्र खोजते हुए इधर-उधर देखता है; इससे भी अधिक क्रोध जब उस पर सवार होता है तो वह दंड या शस्त्र हाथ में लेता है; इससे भी अधिक क्रोध उत्पन्न होने पर वह क्रोध उत्पन्न करनेवाले व्यक्ति को मारने दौड़ता है; इससे भी अधिक क्रोध होने पर वह उस पर दो-चार बार प्रहार करता है; इससे भी अधिक क्रोध होने पर वह अपने संबंधी तक की भी हत्या करता है और इससे भी अधिक क्रोध होने पर वह पश्चात्ताप की अग्नि में जलता है और आत्महत्या करता है।

'गोप' का अर्थ बताते समय बुद्धघोस यह कह कर नहीं रह जाते कि 'गोप' गो का पालन करता है, बल्कि वे 'गोप' तथा 'गोपालक' में अंतर भी दिखाते हैं। जो अपनी गायों को पालता है वह 'गोप' है, जो दूसरों की गायों की देख-रेख करता है वह 'गोपालक' है। धनिय गोप है, उसे बहुत-सी अपनी गायों की देख-भाल करनी होती है, उन्हें चराने के लिए उसे जगह-जगह जाना पड़ता है, इसलिए उसे मौसम का ज्ञान होना ही चाहिए। बुद्धघोस कहते हैं कि धनिय गोप अच्छी वर्षा होने

की या न होने की भविष्यवाणी कर सकता था। वह यह देखकर पता लगा लेता था कि पक्षी पेड़ पर घोंसला कहां बनाते हैं और जमीन पर केंकड़े अपना द्वार कहां बंद करते हैं।

शब्दों के अर्थ बताते समय बुद्धघोस, जहां संभव है, वहां उनके प्रकार भी बताते हैं। ‘ओरपारं’ शब्द की व्याख्या करते समय तत्थ ओरन्ति सकत्तभावो, पारन्ति परत्तभावो आदि कहकर इस शब्द के विभिन्न अर्थों पर प्रकाश डालते हैं (देखें उरगसुत्तवर्णना गाथा सं० १)। सम्पत्ति का अर्थ बताते समय वे यह बताते हैं कि संपत्ति पांच प्रकार की होती है (देखें धनियसुत्तवर्णना गाथा सं० २२)। ‘अलोलो’ शब्द की व्याख्या करते समय वे पांच प्रकार के लोभ (पांच प्रकार की लोलुपताएं) बताते हैं- आहार लोभ, अलंकार लोभ, पर-पुरुष लोभ, धन लोभ तथा पाद लोभ अर्थात् आराम आदि में घूमने का लोभ। ये लोभ स्त्रियों में पाये जाते हैं (देखें धनियसुत्तवर्णना गाथा सं० २२)। और गाय दो प्रकार की होती है, जैसे गाभिन और दूध देनेवाली (देखें धनियसुत्तवर्णना गाथा संख्या २६)। संसर्ग पांच प्रकार के कहे गये हैं- देखने संसर्ग, सुनने संसर्ग, शारीरिक संसर्ग, बातचीत से होनेवाला संसर्ग तथा संभोग से होनेवाला संसर्ग (देखें खग्गविसाणसुत्तवर्णना गाथा सं० ३६)। जब ‘संतुष्टि’ शब्द की व्याख्या करते हैं तो बारह प्रकार की संतुष्टियों को बताते हैं (देखें मंगलसुत्तवर्णना गाथा सं० २६८; सु० नि० अ० भाग २)। जब ‘तापस’ शब्द की व्याख्या करते हैं तो आठ प्रकार के तापसों की बात करते हैं (देखें हिरिसुत्तवर्णना सु० नि० अ० भाग २)।

इनसे स्पष्ट हो जाता है कि बुद्धघोस के पास ज्ञान का विपुल भंडार था। भाषा संबंधी ज्ञान ही नहीं, बल्कि वस्तुओं के प्रकार के संबंध में भी विपुल ज्ञान था। वे शब्दों का सिर्फ अर्थ ही नहीं जानते थे, पर उनको केंद्र में रखकर उनसे संबंधित और भी बहुत कुछ कह जाते थे जो लोगों को साधारणतया मालूम नहीं था। बुद्धघोस की अट्टकथा का यह लक्षण संस्कृत भाष्यों और टीकाओं में नहीं मिलता। इस लक्षण के कारण ही बुद्धघोस की अट्टकथाएं बुद्ध और बुद्धघोस के बीच की बहुआयामी भारतीय संस्कृति को जानने का प्रामाणिक स्रोत है।

बुद्धघोस की एक बड़ी विशेषता यह है कि वे एक बहुअर्थी शब्द को लेते हैं और उनके जितने अर्थ हैं उनको गिनाते हैं। साथ ही वह तिपिटक में कहां, किस अर्थ में प्रयुक्त किया गया है उन सारी बातों को बताते हैं। उदाहरण के लिए ‘ब्रह्मचरिय’ शब्द को लें। इसका अर्थ ‘मैथुनविरति’ ही नहीं, बल्कि श्रमणधर्म, शासन (बुद्धशासन) और मार्ग भी होता है। तिपिटक में यह शब्द कहां, किस अर्थ प्रयुक्त हुआ है इसे तो उदाहरण देकर वे स्पष्ट करते ही हैं, साथ-साथ यह भी बताते हैं कि विशेष संदर्भ में इसका क्या अर्थ है।

ब्रह्मचरियन्ति मेथुनविरतिमगगसमणधम्मसासनसदारसन्तोसानमेतं अधिवचनं (सु० नि० अट्टकथा १.३५) अर्थात् ब्रह्मचर्य का अर्थ मेथुनविरति<sup>6</sup>, अष्टांगिक मार्ग<sup>7</sup>, श्रमणधर्म<sup>8</sup>, शासन<sup>9</sup> और अपनी पत्नी से ही संतुष्ट<sup>10</sup> रहना होता है। बुद्धघोस ने बहुत से बहुअर्थक शब्दों के अर्थ बताते हुए ऐसे अनेक उद्धरण दिये हैं। उद्धरण की प्रामाणिकता से स्पष्ट हो जाता है कि उन्हें समूचा तिपिटक कंठस्थ था और बहुअर्थी शब्दों के सभी अर्थों से वे सुपरिचित थे।

मेरे विचार से यह विशेषता बुद्धघोस में ही पायी जाती है, संस्कृत के किसी टीकाकार या भाष्यकार में यह नहीं पायी जाती। इसी विशेषता के कारण यह निस्संदेह एवं प्रामाणिकता के साथ कहा जा सकता है कि बुद्धघोस को सारा तिपिटक जिह्वा पर तो था ही, वे बहुअर्थी शब्दों के भिन्न-भिन्न अर्थों से भी सुपरिचित थे। इसी विशेषता को ध्यान में रखकर मैंने जब सुत्तनिपात अट्टकथा भाग १ और २ का प्रथम बार देवनागरी लिपि में आलोचनात्मक संपादन किया था तो भूमिका में यह लिखा था कि जितने बहुअर्थी शब्द बुद्धघोस की अट्टकथाओं में आये हैं उन्हें एकत्र करने से एक प्रामाणिक शब्दकोष तैयार किया जा सकता है।

बुद्धघोस की अट्टकथा की एक और विशेषता पाठ-भेद दिखाने की है। स्थान-स्थान पर उन्होंने पाठ-भेद दिखाया है। उनके द्वारा लिखित अट्टकथाएं 'इतिपि पाठो' से भरी पड़ी हैं जिनसे स्पष्ट हो जाता है कि अट्टकथा लिखते समय उनके समक्ष एक ग्रंथ के अनेक संस्करण रहे होंगे।

बुद्धघोस की अट्टकथाओं की एक और विशेषता यह है कि कौन-सी गाथा, कौन-सा सुत्त किसके द्वारा कहा गया है- इसका विशद वर्णन है। गाथा और सुत्त का अर्थवर्णन करते समय बुद्धघोस ने उस विधि को सर्वत्र एक समान अपनाया है, जैसे यो **उपपतितं विनेति को ...** भगवान बुद्ध ने कब, क्यों और किसको कहा- यह ऊपर लिखी विधि से स्पष्ट हो जाता है और पाठक संदर्भ समझकर इसका अर्थ पूरी तरह समझ लेते हैं।

अट्टकथा की एक और बड़ी विशेषता है- वह है अर्थ के साथ-साथ कथा कहना। कथाएं भी दो प्रकार की हैं। पहले प्रकार की कथा इस बात से संबंधित है कि कौन-सी गाथा और कौन-सा सुत्त किस संदर्भ में कहा गया। अगर उरगवग्ग का प्रथमसुत्त (उरगसुत्त) क्रोध के संदर्भ में कहा गया है तो **खग्गविसाणसुत्त** की गाथाएं भिन्न-भिन्न प्रत्येकबुद्ध के संदर्भ में कही गयी हैं। कैसे किसी व्यक्ति (अधिकतर राजा) में धर्मसंवेग जागता है और कैसे वह निर्वेद प्राप्तकर घर या राज-पाट छोड़ निष्क्रमण कर प्रत्येकबुद्ध होता है, वह इस सुत्त की गाथाओं में दिखाया गया है (देखें **खग्गविसाणसुत्त** की अट्टकथा में दी गयी कथाएं)।

<sup>6</sup>“ब्रह्मचारीति एवमादीसु (म० नि० १.८३) हि मेथुनविरति ब्रह्मचरियन्ति वुच्चति।”

<sup>7</sup>“इदं खो पन मे पञ्चसिख, ब्रह्मचरियं एकन्तनिबिद्धाया” ति एवमादीसु (दी० नि० २.३२९) मग्गो।

<sup>8</sup>“अभिजानामि खो पनाहं, सारिपुत्त, चतुरङ्गसमन्नागतं ब्रह्मचरियं चरिता” ति एवमादीसु (म० नि० १.१५५) समणधम्मो।

<sup>9</sup>“तयिदं ब्रह्मचरियं इद्धञ्चेव फीतञ्चा” ति एवमादीसु (दी० नि० ३.१७४) सासनं।

<sup>10</sup> मवञ्च भरिया नातिकम्माम, अम्हे च भरिया नातिकम्मन्ति। अञ्चत्र ताहि ब्रह्मचरियं चराम, तस्माहि अम्हं दहरा न मीयेरे” ति (जा० १.१०.९७) एवमादीसु सदार सन्तोसो।



इन्हीं कथाओं में से एक में **मिगो अरञ्जम्हि** से प्रारंभ होनेवाली गाथा में कहा गया है कि वाराणसी के राजा को बीस हजार पत्नियां थीं, परंतु राजा को किसी एक की भी कोख से पुत्र न प्राप्त हुआ। इस तरह की कहानियां पढ़कर पाठकों की प्रतिक्रिया होती है कि बहुत-सी असंभव बातें यहां लिखी गयी हैं। कैसे कोई बीस हजार पत्नियां को रख सकता है और इस कारण बुद्धघोस द्वारा कही गयी बहुत-सी अच्छी बातों पर वे संदेह करने लगते हैं। लेकिन जहां इस तरह की अतिरंजित बातें हों, उनको अभिधा में नहीं लेना चाहिए। यह साहित्य लिखने की एक विधा है। जैसे कहा जाता है कि हजारों लोगों ने उस दृश्य को देखा। यहां कहने का तात्पर्य यह है कि बहुत से लोगों ने उस दृश्य को देखा। उनके पास बीस हजार पत्नियों को दिखाकर यह दिखाया गया है कि बहुत होने पर भी संतोष नहीं होता, बहुत होने पर भी सुख नहीं मिलता। ऐसा कर वे राजा की प्रतिष्ठा और वैभव दिखाते हैं, यह status symbol है। साथ ही शील की महिमा बताने के लिए यह कहा गया है कि जो शीलवती नारी होती है वही जब पुत्र की कामना करती है तो उसे पुत्र प्राप्त होता है। जैसे राजमहिषी को पुत्र हुआ। इस कथा में उसके गर्भ से नहीं, बल्कि पद्मगर्भ से महापद्म उत्पन्न हुए। इस तरह बहुत-सी कथायें **खगविसाणसुत्त** की अट्ठकथा में वर्णित हैं।

हेमवत और सातागिर कैसे यक्षयोनि में जनमे- इसका उत्तर हेमवतसुत्तवर्णना में मिलता है। अपने बुरे कर्मों के फलस्वरूप दो आचार्य मर कर यक्षयोनि में जनमे।

कुछ कथायें स्थानों से संबंधित हैं जैसे वैशाली नाम क्यों पड़ा। वज्जिप्रदेश तथा वज्जियों एवं लिच्छवियों की उत्पत्ति के बारे में भी यहां कहा गया है (देखें रतनसुत्तवर्णना, सु० नि० अ० भाग २)।

बुद्धघोस की अट्ठकथा की एक और विशेषता है कि यदि किसी शब्द का अर्थ उन्होंने कहीं और किया है या बाद में करनेवाले हैं तो वे दुबारा उसका अर्थ नहीं करते। कहते हैं कि इस शब्द के अर्थ को विस्तार से जानने के लिए अमुक सुत्त की अट्ठकथा देखिये।

बुद्धघोस की अट्ठकथा की एक और विशेषता है। वह व्याकरण से संबंधित है। कहां किस शब्द का प्रयोग द्वितीया में तृतीया के अर्थ में किया गया है, और कहां द्वितीया विभक्ति का प्रयोग सप्तमी के अर्थ में किया गया है। इस तरह की व्याकरण संबंधी बातें जहां-तहां पायी जाती हैं। अट्ठकथा लिखते समय वे व्याकरण की सूक्ष्म बातों को बताना नहीं भूलते। इससे व्याकरण में उनकी पारंगतता सिद्ध होती है। **सच्चं करोमि निदानन्ति** यहां **करणत्थे चेतं उपयोग-वचनं** जानना चाहिए। **निदेहि तिणानि** यहां उपयोग अर्थ में करण कारक का प्रयोग है।

साधारणतया जहां उपमा की बात है वहां किसी की सुंदरता को बताने के लिए उसके मुख की उपमा चांद से दी जाती है, उसकी शक्ति बताने के लिए उसे सिंह कहा जाता है, पर बुद्धघोस चार मार्गों की भावना करने की उपमा विष से देते हैं, मंडूक कंटक से देते हैं जो वृक्ष के मूल को ही नष्ट कर देता है। जब मूल ही नष्ट हो गया तो रस कहां से आयगा और फल कहां से उत्पन्न होंगे? आर्यमार्ग की भावना करने से तृष्णा के वृक्ष नहीं बढ़ते और फल नहीं देते जिससे भवचक्र का चलना ही रुक

जाता है। आर्यमार्ग की भावना करने की उपमा मंडूक कंटक नामक विष से देना साहित्य में एक बड़ा ही साहसिक काम है। कहां आर्यमार्ग की भावना करना अमृत की तरह है और कहां मंडूक कंटक जो विष है? लेकिन चूंकि मार्ग की भावना करने से तृष्णा के विषरस सूख जाते हैं जिससे भविष्य में दुःख के कारण उत्पन्न नहीं होते इसलिए यह उपमा सटीक हो जाती है।

बुद्धघोस की अट्टकथा में बहुत-सी समाजविज्ञान की बातें हैं। बुद्ध ब्राह्मण या क्षत्रिय कुल में उत्पन्न होते हैं, प्रत्येकबुद्ध क्षत्रिय, ब्राह्मण या गृहपति कुल में, अग्रश्रावक भी बुद्ध की तरह क्षत्रिय तथा ब्राह्मण कुल में उत्पन्न होते हैं। इस बात को गहराई से समझने के लिए बुद्ध द्वारा उपदिष्ट कर्म सिद्धांत को ध्यान में रखना चाहिए कि जात्या ब्राह्मण या वृषल नहीं होता, कर्मणा होता है अर्थात् कर्म के आधार पर ही बुद्ध, प्रत्येकबुद्ध तथा अग्रश्रावक भी जन्म लेते हैं।

**खग्गविसाणसुत्तवर्णना** में ही इस काया का धातुशः प्रत्यवेक्षण कर लोग इस उपसंहार पर पहुंचते हैं कि नित्य आत्मा नहीं है, सब कुछ अनित्य, दुःख और अनात्म है।

इसी सुत्त में बड़े विस्तार से 'गत-प्रत्यागत व्रत' और 'हरति-पच्चाहरति' का अर्थ बताया गया है। 'गत प्रत्यागत' व्रत तब पूरा हुआ कहा जाता है जब कोई भिक्षु भिक्षाटन के लिए जाते समय कर्मस्थान लेकर जाता है और कर्मस्थान के साथ ही वापस लौटता है। इसी अर्थ में 'हरति पच्चाहरति' का भी प्रयोग किया गया है।

बुद्धघोस की अट्टकथा में कुछ विशेष शब्द मिलते हैं जिनका अर्थ आजकल इतनी आसानी से नहीं समझा जाता। यहां कुछ वैसे शब्द दिये जा रहे हैं- एक शब्द है 'अधिकार' जिसका अर्थ परित्याग होता है। अधिकारोति अधिककारो परिच्चागोति अत्थो। दो और शब्द हैं 'सन्दिट्टु' और 'सम्भत्त'। आजकल ये शब्द प्रयोग में नहीं हैं। दोनों शब्दों का अर्थ मित्र होता है। 'सम्भत्त' 'सन्दिह' से ज्यादा गाढ़ा मित्र होता है। चूंकि सम्भत्त एक साथ बैठकर भोजन भी करते हैं पर 'सन्दिह' वैसे मित्र हैं जो सिर्फ देखा-देखी के मित्र हों।

पाथिकवग्ग की टीका में सम्भत्तो को दळ्हमित्त (प्रगाढ़ मित्र) कहा गया है। महावग्ग अट्टकथा में सम्भत्तो को एकसम्भोगो दळ्हमित्तो के रूप में परिभाषित किया गया है। और सन्दिट्टो को दिट्टमत्तमित्त अर्थात् देखा-देखी का मित्र कहा गया है तथा पाथिकवग्ग टीका में दिट्टमतसहायो कहा गया है। सारत्थदीपनी टीका २.३४६ में 'सन्दिट्टो' को 'दिट्टमित्तो' 'नातिदळ्हमित्तो' कहा गया। पालिसाहित्य में अट्टकथा है और टीका भी है जैसा ऊपर दिये गये उद्धरण से स्पष्ट है। प्रश्न उठता है कि अट्टकथा तथा टीका में क्या अंतर है?

### अट्टकथा तथा टीका में अंतर

जहां आवश्यक समझा गया है अट्टकथा में शब्दों के अर्थ के साथ-साथ कथाएं भी दी गयीं हैं

लेकिन टीका में संस्कृत टीकाओं की तरह शब्दों के सिर्फ अर्थ ही दिये गये हैं। अट्टकथा तथा टीका में यह मूलभूत अंतर है। बहुत स्थलों पर अट्टकथा में पाये जानेवाले कठिन शब्दों के अर्थ टीका में दिये गये हैं।

भरत सिंह उपाध्याय के शब्दों में आचार्य बुद्धघोस एक पूरे युग के विधायक थे। उन्होंने 'बुद्धशासन की सेवा और उसकी चिरस्थिति के लिए जितना अधिक काम किया है उतना शायद ही अन्य किसी व्यक्ति ने किया हो। अट्टकथा साहित्य में उनका योगदान बड़ा महत्वपूर्ण है।' कुछ लोगों का मानना है कि बुद्धघोस ने लंका जाकर वहां पायी जानेवाली अट्टकथाओं का सिर्फ मागधी भाषा या पालि में अनुवाद किया। लेकिन मेरा मानना है कि वे सिर्फ अनुवादक नहीं थे जैसा मैंने ऊपर में कहा है। उनकी अट्टकथाओं से उनका पांडित्य और काव्यत्व झलकता है। जो व्यक्ति लंका में वहां के भिक्षुओं द्वारा अट्टकथाएं दिये जाने के पूर्व विशुद्धिमार्ग की रचना कर सकता है, उसे सिर्फ अनुवादक कहना उनकी मौलिकता एवं उनके प्रकांड पांडित्य पर प्रश्नचिह्न लगाना है।<sup>11</sup> बुद्धघोस एक नीरस अट्टकथाकार नहीं हैं। उनकी अट्टकथाओं में काव्यात्मकता है, सरसता है और है उदात्त विचार। श्रद्धा को बीज क्यों कहा गया है- इसकी व्याख्या जब बुद्धघोस करते हैं तो एक साथ ही कृषिविज्ञान और विपश्यना ध्यान के गहन ज्ञान को भी प्रदर्शित करते हैं, उजागर करते हैं।

तत्थयथा ब्राह्मणस्स कसिया मूलभूतं बीजं द्वे किच्चानि करोति, हेट्ठा मूलेन पतिट्ठाति, उपरि अङ्कुरं उट्ठापेति; एवं भगवतो कसिया मूलभूता सद्धा हेट्ठा सीलमूलेन पतिट्ठाति, उपरि समथविपस्सनङ्कुरं उट्ठापेति। यथा च तं मूलेन पथविरसं आपोरसं गहेत्वा नाळेन धञ्जपरिपाकागहणत्थं वड्ढति; एवमयं सीलमूलेन समथविपस्सनारसं गहेत्वा अरियमग्गनाळेन अरियफलधञ्जपरिपाकागहणत्थं वड्ढति। यथा च तं सुभूमियं पतिट्ठित्वा मूलङ्कुरपण्णनाळकण्डप्पसवेहि वुड्ढिं विरुळ्ळिं वेपुल्लं पत्वा, खीरं जनेत्वा, अनेकसालिफलभरितं सालिसीसं निष्फादेति; एवमयं चित्तसन्ताने पतिट्ठित्वा सीलचित्तदिट्ठिकङ्खावितरणमग्गामग्गजाणदस्सनपटिपदाजाणदस्सनविसुद्धीहि वुड्ढिं विरुळ्ळिं वेपुल्लं पत्वा जाणदस्सनविसुद्धिखीरं जनेत्वा अनेकपटिसम्भिदाभिञ्जाभरितं अरहत्तफलं निष्फादेति।

(यहां जिस प्रकार ब्राह्मण की कृषि के लिए जो मूलभूत बीज है वह दो काम करता है, नीचे जड़ जमाता है और ऊपर अंकुर पैदा करता है; इसी प्रकार भगवान की कृषि के लिए जो मूलभूत बीज श्रद्धा है वह नीचे शील पर प्रतिष्ठित होती है और ऊपर शमथ तथा विपश्यना का अंकुर पैदा करती है। जिस प्रकार बीज जड़ से पृथ्वीरस, जलरस लेकर धान या धान्य को पकाने के लिए डंठल से बढ़ता है उसी प्रकार शील की जड़ से आर्यमार्ग डंठल से शमथ विपश्यना का रस लेकर आर्य फलरूपी धान्य को पकाने के लिए श्रद्धा बढ़ती है। जिस प्रकार अच्छी भूमि में प्रतिष्ठित हो मूलङ्कुर पत्ते को उत्पन्न कर गांठ रहित नाल को पैदा कर वृद्धि को प्राप्त करता है, विपुलता को प्राप्त कर बढ़ता है, दूध पैदा करता है, अनेक धान फल से भरे धान की बालियों को उत्पन्न करता है, उसी

<sup>11</sup> देखें मेरा लेख *Buddhaghosa - A Commentator Par Excellence* published in the *Journal of the Asiatic Society of Mumbai*, 2012 vol. 84 for 2010-2011.

प्रकार यह (श्रद्धा) चित्तसंतान में प्रतिष्ठित होकर विशुद्धियों जैसे (शील विशुद्धि, चित्त विशुद्धि, दृष्टि विशुद्धि, कांक्षावितरण विशुद्धि, मार्गमार्गज्ञानदर्शन विशुद्धि, प्रतिपदाज्ञानदर्शन विशुद्धि) से वृद्धि को, विपुलता को, प्राप्त कर ज्ञान दर्शन विशुद्धि रूपी दूध पैदा करता है और अनेक प्रतिसम्भिदाओं तथा अभिज्ञाओं से भरा हुआ अर्हत्त्व फल को उत्पन्न करती है (देखें पृ० १३३-१३४)।

बुद्ध की कृषि और ब्राह्मण की कृषि में मूलभूत अंतर यह है कि जहां ब्राह्मण की कृषि का फल खाकर कोई पुनः भूखा हो जाता है वहां बुद्ध की कृषि का फल, जो आध्यात्मिक है, ब्राह्मण की तरह भौतिक नहीं, खाकर अपनी भूख सर्वदा के लिए मिटा लेता है।

**आळवकसुत्तवर्णना** में श्रद्धा को श्रेष्ठ धन क्यों कहा गया है इसका वर्णन है। **धनियसुत्तवर्णना** में भगवान ने धनिय गोप को उसकी नाव की सीमाएं बतायी हैं। वह बेड़ा बनाकर मही नदी को पारकर यहां आया है। यहां से जाने के लिए अर्थात् मही नदी पार उतरने के लिए उसे पुनः बेड़ा बांधना होगा। लेकिन भगवान ऐसा बेड़ा बांधकर भवसागर पार उतर गये हैं कि उन्हें यहां फिर आना नहीं होगा और बेड़ा बांधना नहीं होगा।

‘मैंने अपने एकाग्र चित्त में मार्ग के सभी आठ अंगों को मिलाकर ज्ञान के बंधन से नाव बांधी है। वह सैंतीस बोधिपक्षीय धर्मों से परिपूर्ण होने के कारण एकरस भाव (अपरिवर्तनीयसमानरूप) प्राप्त है, एक-दूसरे को अतिक्रमित न करने के कारण पुनः इसे बांधने के प्रयोजन के अभाव में यह दृढ़तापूर्वक बंधी है, यह किसी भी देव-मनुष्य द्वारा खोली नहीं जा सकती। अतः मेरी नाव तुम्हारी नाव की तुलना में बहुत अच्छी तरह से दृढ़तापूर्वक बंधी है और इस नाव से उत्तीर्ण होकर मैं वहां आ गया हूँ जहां आने की कामना की थी। अब यहां से लौटना नहीं होगा।’

सैंतीस बोधिपक्षीय धर्मों की तुलना नाव से करने में मौलिक चमत्कार है। कसिभारद्वाजसुत्तवर्णना में ‘अभिवक्कन्तं भो गोतम’ अभिवक्कन्तं से प्रारंभ होनेवाले अनुच्छेद की व्याख्या में गहन दर्शन के साथ-साथ काव्य सौष्ठव भी है जो पाठकों को चमत्कृत करता है।

अर्थकथा की एक और विशेषता है। यह यह है कि लगभग एक हजार वर्ष बाद बुद्ध को इतिहास पुरुष के साथ-साथ इतना महिमामंडित किया जाने लगा कि वे भी भगवान हो गये, देवतुल्य हो गये। उनका **deification** हो गया। यह विशेषता हमें कसिभारद्वाजसुत्तवर्णना में देखने को मिलती है।

“न सिर्फ पशु-पक्षी बल्कि हवा आदि भी उनसे प्रभावित होती हैं। जब वे भिक्षाचार के लिए जाते हैं तो मंद गति से बहनेवाली हवा पृथ्वी को साफ करती है, बादल ऐसी वर्षा करते हैं ताकि धूल न उड़े और साथ ही वह बुद्ध के ऊपर वितान की तरह होता है ताकि धूप से उनकी रक्षा हो। एक दूसरी प्रकार की हवा फूलों को चुनकर मार्ग पर बिखेरती है। जब वे चलते हैं तो मार्ग अपने आप समतल हो जाता है, ऊंची जगह नीची हो जाती है और नीची जगह ऊंची। हाथी, घोड़े और पक्षी मंत्रमुग्ध होकर बुद्ध को देखते हैं और मधुर आवाज करते हैं।”

इस उद्धरण से स्पष्ट हो जाता है कि बुद्धघोस का काल आते-आते बुद्ध को देवतुल्य माना जाने लगा, उनपर देवत्व आरोपित किया गया अर्थात् उनका **deification** हो गया था।

# पालि-परम्परा में जनसंचार और पत्रकारिता के बीज

प्रफुल्ल गड़पाल

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गोमती नगर, लखनऊ (उत्तर प्रदेश)

## प्रस्ताविका

पालि-साहित्य एक अत्यन्त समृद्ध साहित्य है तथा अन्तर्राष्ट्रीय स्तर पर यह अत्यधिक चर्चित एवं अनुसन्धीयमान विषय रहा है। मूलतः शील-सदाचार से परिपूर्ण यह एक उन्नत मानवीय साहित्य है। भगवान् बुद्ध के कल्याणकारी एवं मानवोत्थानवादी विचार प्रथमतः धम्म-संगीति के माध्यम से संकलित हुए तथा कालान्तर में 'तिपिटक साहित्य' के नाम से विख्यात हुए। भगवान् बुद्ध के द्वारा सम्बोधि-प्राप्ति के पश्चात् 45 वर्षों तक लोकहित-लोकसुख की विशुद्ध भावना से प्रदत्त उपदेशों का संग्रहात्मक रूप ही 'तिपिटक' है, जो पालि भाषा में प्राप्त होता है। इस प्रकार तत्कालीन लोक-संचार की भाषा पालि में भगवान् बुद्ध ने जनता के हित-सुख के लिए अपने उपदेश प्रदान किये थे। वस्तुतः भगवान् बुद्ध ने अपने उपदेश लोक भाषा पालि में प्रदान कर 'जनसंचार' को व्यापक स्वरूप प्रदान किया। ऐसे ही आम-जनमानस की भाषा 'पालि' में अपने सद्धम्म को उपदिष्ट करके उन्होंने इस भाषा को भी व्यापकता प्रदान की। लोकगुरु तथागत भगवान् बुद्ध के महापरिनिब्बान के पश्चात् उनके शिष्यों तथा अनुयायियों ने सम्पूर्ण विश्व में उनके विचारों का प्रचार-प्रसार किया तथा संचार की प्रणाली को विकसित स्वरूप प्रदान करने में महती भूमिका निभायी। यही नहीं, संचार के विकास में बौद्ध-परम्परा एक महती परम्परा के रूप में दृगोचर होता है। इस प्रकार भगवान् बुद्ध का संचार से गहन सम्बन्ध है तथा बौद्ध-परम्परा संचार की एक महती परम्परा है।

विदित ही है कि संचार के बिना जीवन की कल्पना नहीं की जा सकती। मनुष्य अपनी आवश्यकताओं की पूर्ति हेतु संचार करता है। चाहे उसकी दैहिक आवश्यकताएँ हो अथवा मानसिक- वह उनकी पूर्ति हेतु संचार करता है तथा उन्हें पूर्ण करने हेतु प्रयासरत रहता है। वस्तुतः संचार दो या दो से अधिक व्यक्तियों के बीच सूचनाओं, विचारों और भावनाओं का आदान-प्रदान है।<sup>1</sup> निश्चित ही संचार एक प्रक्रिया है, जो व्यक्तियों अथवा समूहों में सम्बन्ध स्थापित करता है। न केवल सामुदायिक या सामाजिक विषयों में; अपितु दार्शनिक या आध्यात्मिक जगत् में भी इसकी महती भूमिका है। विशेषतः वैश्विक दृष्टिकोण से विचार किया जाये; तो व्यक्ति-व्यक्ति, समाज-समाज और राष्ट्र-राष्ट्र में संचार तथा संवाद स्थापित करने में बौद्ध-परम्परा ने महती भूमिका का वहन किया है।

<sup>1</sup>संचार: अवधारणा, प्रक्रिया और सिद्धान्त, भूपेन सिंह, उत्तराखण्ड मुक्त विश्वविद्यालय, हल्द्वानी, 2019, पृ. 02

‘संचार’ शब्द की उत्पत्ति ‘चर्’ धातु से हुई है। ‘चर्’ धातु में सम् उपसर्ग के योग से संचार शब्द बना है। ‘चर्’ धातु का शाब्दिक अर्थ होता है- चलना। एक स्थान से दूसरे स्थान तक पहुँचने की प्रक्रिया ‘चर्’ के अन्तर्गत ही परिगणित होती है। ‘चर्’ से ‘चरण’ शब्द भी बना है, जो आगे बढ़ने की ओर संकेत करता है। इस प्रकार सम्यक् रीति से चलना, आगे बढ़ना, निरन्तरता इत्यादि क्रियाएँ संचार की ओर ही संकेत करती हैं। चूँकि संचार में व्यक्तियों के मध्य सूचनाओं, विचारों व भावनाओं का विनिमय होता है। अतः सम्यक् रीति से संवाद को संचार कहा जा सकता है।

### संचार की प्रक्रिया, इसके तत्त्व और बुद्धवाणी-

दो या दो से अधिक व्यक्तियों के बीच सूचनाओं, विचारों और भावनाओं का आदान-प्रदान करने के कारण संचार को एक प्रक्रिया माना जाता है। यह एक निरन्तरतापूर्ण प्रक्रिया है; जिसके अन्तर्गत अनुभव, विचार, संवेदना तथा सूचनाओं का विनिमय तथा सम्प्रेषण किया जाता है। यह एक ऐसी प्रक्रिया है, जो व्यक्तियों अथवा समूहों में सम्बन्ध स्थापित करता है। इस प्रक्रिया में अनेक तत्त्व सम्मिलित होते हैं। संचार-प्रक्रिया के प्रमुख तत्त्व<sup>2</sup> अधोलिखित हैं-

1. स्रोत या संचारक (Source), 2. सन्देश (Message/Information), 3. प्राप्तकर्ता (Receiver), 4. माध्यम (Channel) और 5. फीडबैक (Feedback)।

उक्त सभी तत्त्व इस संचार की प्रक्रिया में सम्मिलित होकर पारस्परिक रूप से कार्य करते हैं और अपेक्षित उद्देश्य को पाने के लिए प्रयत्नरत रहते हैं। संचार प्रक्रिया में ‘व्यक्ति’ (Source) आपस में यथावश्यक ‘सन्देश’ (Message) प्रेषित करते हैं और ‘प्राप्तकर्ता’ (Receiver) उसे प्राप्त करते हैं। इस प्रक्रिया में व्यक्ति निरन्तरपूर्वक सूचना को ‘संकेतक’ (Encoding) के रूप में उचित माध्यम द्वारा पहुँचाता है और प्राप्तकर्ता ‘संकेतकों’ (Encodings) को मूल विचारों अथवा सूचनाओं में ‘परिवर्तित’ (Decoding) कर उपयोग में लाता है। संचार-प्रक्रिया का यह ‘सूचना-चक्र’ निरन्तर चलते रहता है।

बुद्धवचनों की दृष्टि से विचार किया जाये, तो सरलतापूर्वक समझा जा सकता है कि भगवान् बुद्ध ने अपने विचारों एवं शिक्षाओं को जन-जन तक लोकहित और लोकसुख के उद्देश्य से पहुँचाया। उनका सन्देश प्राणिमात्र के कल्याण से संवलित तत्त्वज्ञान था, जिससे सभी का मंगल और कल्याण साधित हो सके। इस प्रकार बौद्ध परम्परा में भी संचार-चक्र को परिपूर्ण विपाक के रूप में देखा जा सकता है। सम्बोधि प्राप्ति के पश्चात् प्रथम उदान के रूप कथित ‘पठमा वाचा’ से लेकर महापरिनिब्बान के पूर्व की अन्तिम वाणी ‘पच्छिमा वाचा’ सहित 45 वर्षों के सुदीर्घकाल में कथित वचनों पर विचार किया जाये, तो संचार की विशिष्ट प्रविधि हमारे समक्ष प्रस्तुत होती है। इसी प्रकार 2600 वर्ष पूर्व प्रचारित धम्म-ज्ञान हमें संचार-प्रविधि के कारण ही उपलब्ध हो पा रहा है।

<sup>2</sup>संचार: अवधारणा, प्रक्रिया और सिद्धान्त, भूपेन सिंह, उत्तराखण्ड मुक्त विश्वविद्यालय, हल्दवानी, 2019, पृ. 04

तिपिटक साहित्य का विविध दृष्टियों से विभाजन एवं संचार-प्रक्रिया-

तिपिटक के तीनों पिटकों को यथाक्रम इस प्रकार विविध अर्थों या आधारों द्वारा संज्ञापित किया गया है-

**तिपिटक-** तीन पिटकों के वर्गीकरण के आधार पर तिपिटक के निम्नोक्त तीन प्रकार उपलब्ध होते हैं- (i) विनय पिटक, (ii) सुत्त पिटक और (iii) अभिधम्म पिटक। इस तिपिटक साहित्य को विविध आधारों पर विभाजित किया गया है। तद्यथा-

**देसना (उपदेश) के आधार पर-** उपदेश करने की दृष्टि से विनय-सुत्त-अभिधम्म के क्रमशः निम्नोक्त तीन वर्गीकरण प्राप्त होते हैं- (i) आणा (आज्ञा), (ii) वोहार (व्यवहार) और (iii) परमत्थदेसना (परमार्थ देशना)।

**शासन (शिक्षा) के आधार पर-** शासन अथवा शिक्षा के आधार पर विनय-सुत्त-अभिधम्म के क्रमशः तीन वर्ग प्राप्त होते हैं- (i) यथापराध-शासन, (ii) यथानुलोम-शासन और (iii) यथाधम्म-सासना।

**कथा (कथन/उपदेश) के आधार पर-** विनय-सुत्त-अभिधम्म के क्रमशः कथा या कथन के आधार पर दिये गये तीन प्रकार उपलब्ध होते हैं- (i) संवरासंवर-कथा, (ii) दिट्ठिविनिवेठन-कथा और (iii) नामरूपपरिच्छेद-कथा।

उक्त विवरणों के आधार पर 'सुत्त-पिटक' की व्याख्या करते हुए तीन विशेषण-पदों का प्रयोग किया जाता है- (i) वोहार-देशना, (ii) यथानुलोम-शासन और (iii) दिट्ठिविनिवेठन-कथा। 'वोहार-देशना' का अर्थ है कि सुत्त-पिटक में जो भी शिक्षाएँ (उपदेश) आये हैं, वे सभी यावहारिक (अनुभव-जन्य) जीवन से सम्बद्ध उपमाओं की सहायता से दिये गये हैं। जीवन के वास्तविक व्यवहार अथवा अनुभव के आधार पर दिये जाने के कारण ऐसे उपदेशों को 'वोहार-देशना' (व्यवहारिक उपदेश) कहा जाता है। वहीं 'यथानुलोम-शासन' का यहाँ विशिष्ट अर्थ है। भगवान् बुद्ध के पास अनेक सम्प्रदाय, जाति, वर्ग और सांस्कृतिक परिवेश के लोग शिक्षा ग्रहण करने आया करते थे। उनमें उच्च दार्शनिक और मानसिक अवस्था प्राप्त भी थे, मध्यम अवस्था प्राप्त भी थे और अनेक अधम भी उनके पास उपदेश प्राप्त करने आया करते थे। भगवान् उन आये हुए व्यक्तियों की मानसिक दशा के अनुरूप उपदेश करते थे। इसे ही 'यथानुलोम-शासन' कहा जाता था। अर्थात् जिसकी जैसी मानसिक दशा उसे उसी के अनुरूप शासन (शिक्षा/उपदेश) प्रदान किया जाता था। इसी प्रकार 'दिट्ठिविनिवेठन-कथा' का आशय है कि सुत्त-पिटक में सभी प्रकार की भ्रान्त-दृष्टियों का स्पष्टीकरण किया गया है तथा इस प्रकार की भ्रान्त-दृष्टियों से बचने की शिक्षा भी दी गई है। संचार का यह एक अतीव उत्कृष्ट उदाहरण है।

प्रसंगवशात्; शिक्षा तथा प्रहाण (हताना, निकालना) और गम्भीर-भाव के आधार पर तिपिटक को विभाजित किया गया है। क्रमशः विनय-पिटक, सुत्त-पिटक और अभिधम्म-पिटक को इस

प्रकार कहा गया है-

**शिक्षा के आधार पर-** (i) अधिशीलसिक्खा (अधिशीलशिक्षा), (ii) अधिचित्त-सिक्खा (अधिचित्त-शिक्षा) और (iii) अधिपञ्चासिक्खा (अधिप्रज्ञा-शिक्षा)

**प्रहाण के आधार पर-** (i) वीतिक्रमप्पहानं किलेसानं, वीतिक्रम-पटिपक्खत्ता सीलस्स, (ii) परियुट्टानप्पहानं, परियुट्टानपटिक्खत्ता समाधिस्स और (iii) अनुसयप्पहानं अनुसयपटिपक्खत्ता पञ्जाया।

इसी प्रकार एक और आधार है जिसमें बुद्धवचनों को पारम्परिक रूप से विभाजित किया गया है। वह (i) पठम (प्रथम), (ii) मज्झिम (मध्यम) और (iii) पच्छिम (पश्चिम/अन्तिम) वचनों के आधार पर त्रिविध (तीन प्रकार का) है, जो निम्नोक्त प्रकार से विभाजित किया गया है-

### (i) पठमा वाचा-

इसमें प्रथम बुद्ध-वचन इस प्रकार है-

“अनेकजातिसंसारं, सन्धाविस्सं अनिब्बिसं।

गहकारकं गवेसन्तो, दुक्खा जाति पुनप्पुनं॥

गहकारक दिट्ठोसि, पुन गेहं न काहसि।

सब्बा ते फासुका भग्गा, गहकूटं विसंखत्तां।

विसंखारगतं चित्तं, तण्हानं खयमज्झग्गा” ति॥<sup>3</sup>

(भावार्थ- बिना रुके अनेक जन्मों तक संसार में दौड़ता रहा। (इस काया रूपी) गृह को बनाने वाले (तृष्णा) को खोजते बार-बार दुःख-मय जन्म में पड़ता रहा। हे (तृष्णा रूपी) गृहकारक! मैंने तुझे देख लिया, अब फिर तू घर नहीं बना सकेगा। तेरी सभी कड़ियाँ भग्न हो गयी, गृह का शिखर गिर गया। चित्त संस्कार-रहित हो गया। अर्हत्व (तृष्णा-क्षय) प्राप्त हो गया।)

### (ii) पच्छिमा वाचा-

महापरिनिब्बान के समय कुसीनारा (कुशीनगर) में दो शाल-वृक्षों के बीच लेटे हुए, अन्तिम रूप में जो उन्होंने कहा था, वे ही भगवान् के अन्तिम वचन थे। वे इस प्रकार हैं-

“हन्द दानि, भिक्खवे! आमन्तयामि वो, वयधम्मा संखारा, अप्पमादेन सम्पादेथा”<sup>4</sup>

(भावार्थ-भिक्खुओ! मैं तुम्हें कहता हूँ कि सभी संस्कार नाशवान हैं, अप्रमाद के साथ अपने जीवन के लक्ष्य को पूर्ण करो।)

<sup>3</sup>धम्मपद 153-54

<sup>4</sup>महापरिनिब्बानसुत्त, दीघनिकाये, 2.3



### (iii) मज्झिमा वाचा-

इन दोनों अर्थात् पठम (प्रथम) और पच्छिम (अन्तिम)- बुद्धवचनों के मध्य जो उन्होंने 45 वर्षों तक उपदेश दिया, वह सब मज्झिम (मध्यम) बुद्धवचन कहा जाता है। विनय-पिटक की अट्ठकथा में कहा भी गया है-

“उभिन्नमन्तरे यं वुत्तं एतं मज्झिमबुद्धवचनं न्ति।”<sup>5</sup>

इस प्रकार उक्त नय से भगवान् बुद्ध ने सम्बोधि प्राप्ति के पश्चात् पठमा वाचा से लेकर महापरिनिब्बान प्राप्ति के पूर्व पच्छिमा वाचा तक की कालावधि में जो उपदेश प्रदान किये, उनमें एक विशेष प्रविधि के द्वारा अपने विचारों को जन-जन में संचारित किया एवं लोक में उसे अभिविन्यस्त किया।

भगवान् बुद्ध के इन कल्याणकारी वचनों से तत्कालीन समाज पर गहन प्रभाव पड़ा।

### भगवान् बुद्ध की संचार-प्रविधि-

भगवान् बुद्ध के मंगलकारी एवं दुःखमोचक वचनों का समाज के समस्त वर्गों पर प्रभाव पड़ा। राजा एवं राजपरिवार, श्रेष्ठीवर्ग, ब्राह्मण, क्षत्रिय से लेकर दीन-दुखियारे पददलित समाज के लोग भगवान् बुद्ध के प्रति आस्थावन्त हुए। भगवान् बुद्ध के वचनों का ही प्रभाव है कि उनके महापरिनिब्बान के 2,600 वर्षों के बाद भी सम्पूर्ण विश्व में उनकी वाणी से प्रभावित होकर उनके प्रति नतमस्तक है तथा जीवन को उत्साह, ऊर्जा एवं सकारात्मक ढंग से जीवन-यापन कर रहे हैं।

सूक्ष्म अध्ययन एवं अनुसन्धान करने पर भगवान् बुद्ध की देशना शैली के आलोक में उनकी संचार-प्रविधि को शब्दांकित किया जा सकता है। भगवान् बुद्ध की देशना विधि के प्रमुख प्रकार निम्नोक्त हैं-

यथा- (i) संखित्तेन वित्थारो (संक्षिप्त से विस्तार), (ii) पटिपुच्छावसेन (प्रतिप्रश्न द्वारा), (iii) गणनावसेन (गणना द्वारा), (iv) उपमावसेन (उपमा द्वारा), (v) पञ्हुपुच्छावसेन (प्रश्न पूछने की विधि द्वारा), (vi) चारित्तवसेन (चारित्त द्वारा) और (vii) वारित्तवसेन (वारित्त द्वारा)।

तिपिटक के सुत्तों का अध्ययन करने पर हम देखते हैं कि भगवान् बुद्ध अपने चित्त से दूसरे के चित्त की अवस्था (परचित्तजानना) को जान लेते थे। दूसरों के चित्त की अवस्था तथा समझने की क्षमता के आधार पर वे समुचित संवाद-प्रविधि के द्वारा देशना प्रदान करते थे। जो व्यक्ति जिस स्तर से समझ सकता हो, वे उसी स्तर से अथवा उस प्रकार की संवाद शैली के माध्यम से समझाया करते थे। ऊपर हमने कुछ प्रविधियों को उपस्थापित किया। उन्हीं संचार-प्रविधियों के आलोक में इससे समझा जा सकता है। जैसे-

<sup>5</sup>पालि साहित्य का इतिहास, भिक्षु धर्मरक्षित, ज्ञानमण्डल लिमिटेड, वाराणसी, 1971, पृ. 39

1. (i) **संखित्तेन वित्थारो (संक्षिप्त से विस्तार)**- इस संचार-शैली की बात की जाये, तो हम देखते हैं कि वे अनेक बार दूसरों की चित्त की अवस्था के अनुसार बुद्ध विषयों को पूर्व में संक्षिप्त में बताकर क्रमशः विस्तार करते हुए आध्यात्मिक जगत् के गूढ़ रहस्यों को समझा दिया करते थे। आरम्भ में संक्षिप्त में होने से विषय प्रवेश हो जाता है, फिर विस्तार से विषय को समझा देने से बात स्पष्ट से समझ में आ जाती है। इस सुन्दर एवं वैज्ञानिक प्रविधि का प्रयोग भगवान् बुद्ध अक्सर किया करते थे।
2. (ii) **पटिपुच्छावसेन (प्रतिप्रश्न द्वारा)**- पटिपुच्छावसेन (प्रतिप्रश्न द्वारा) संचार-विधि एक खास प्रकार की संचार-प्रविधि मानी जा सकती है। क्योंकि इसके अन्तर्गत भगवान् बुद्ध प्रश्न का उत्तर न देकर प्रतिप्रश्नों के माध्यम से ही विषयों को सुस्पष्ट कर देते थे। प्रश्न पूछने वाले से ही प्रश्न करते हुए तथा उनका उत्तर प्राप्त होने पर, पुनः प्रश्न करके विषयों की तह में उतार देते थे। इस प्रकार पटिपुच्छा संवाद प्रविधि के माध्यम से संवाद करते थे।
3. (iii) **गणनावसेन (गणना द्वारा)**- तिपिटक के अनेक सुत्तों में प्राप्त वर्णनों के आधार पर कहा जा सकता है कि भगवान् बुद्ध गणनाओं के माध्यम से भी वे उपदेश करते थे। सामान्यतः गणनाओं अथवा संख्याओं के द्वारा विषयों को याद रखना सरल होता है। अनुमानतः इसी कारण वे गणनाओं को माध्यम बनाते हुए उपदेश किया करते थे। तिपिटक के अन्तर्गत अंगुत्तर-निकाय तो पूर्णतः गणनाओं या संख्याओं पर ही आधृत है।
4. (iv) **उपमावसेन (उपमा द्वारा)**- उपमावसेन (उपमा द्वारा) उनकी संचार-शैली का एक विशिष्ट प्रकार है। अनेक कठिन अथवा दुरूह विषयों को बुद्ध उपमाओं, दृष्टान्तों, उदाहरणों, बिम्बों एवं संकेतों के माध्यम से बताया करते थे। उपमाओं या उदाहरणों के माध्यम से दुर्बोध विषय भी सुबोध हो जाया करता है। लम्बी-लम्बी गणनाएँ भी संकेतों से समझ में आने योग्य हो जाती हैं।
5. (v) **पञ्हुपुच्छावसेन (प्रश्न पूछने की विधि द्वारा)**- पञ्हुपुच्छावसेन (प्रश्न पूछने की विधि द्वारा) एक खास प्रकार की संचार-प्रविधि है। इस संचार-प्रविधि में प्रश्न पूछकर भगवान् बुद्ध विषयों को स्पष्ट करते थे। बहुत बार वे किसी जिज्ञासु या भिक्षु को प्रश्न पूछकर एक पृष्ठभूमि तैयार करते थे तथा उसके आधार पर विषय को स्पष्ट करते थे।
6. (vi) **चारित्तवसेन (चारित्त द्वारा)**- चारित्तवसेन (चारित्त द्वारा) देशना शैली भगवान् बुद्ध की संवाद-प्रविधि के प्रमुख प्रकारों में से एक है। 'दुक्खमुक्ति हेतु क्या किया जाना चाहिए' इस बात को चारित्त (चारित्र) के माध्यम से बताकर वे एक आदर्श प्रस्तुत करते थे। 'कुसलस्स उपसम्पदा' अर्थात् कुशलकर्मों की सम्पदा को संचित

करना इसी ओर इंगित करता है। अनेक बार वे प्राचीन चरितों के उद्धरण प्रस्तुत करते हुए उनके आदर्शों पर चलने के लिए प्रेरित करते थे।

7. (vii) **वारित्तवसेन (वारित्त द्वारा)**- वारित्तवसेन (वारित्त द्वारा) संचार-प्रविधि 'न करणीय' कार्यों की ओर ध्यान दिलाता है। 'सब्वपापस्स अकरणं' के अनुसार, सभी प्रकार के पापकर्मों से बचे रहना चाहिए- यह उनकी शिक्षा का एक प्रमुख अंग है। वारण करना, दूर करना, बचना, न करना इत्यादि ही वारित्त की संवाद-प्रविधि के अन्तर्गत आते हैं।

### **संचार के विविध प्रकार एवं बौद्ध-परम्परा-**

संचार एक व्यापक प्रक्रिया है तथा इसके अनेक प्रकार विद्यमान हैं<sup>6</sup> जैसे-

1. सांकेतिक संचार, 2. अन्तःवैयक्तिक (Interpersonal) संचार, 3. समूह संचार तथा 4. जनसंचार।

बौद्ध-परम्परा के आलोक में उक्त संचार-प्रकारों का संक्षिप्त विवरण प्रस्तुत है-

1. **सांकेतिक संचार-** इशारे अथवा मौखिक रूप को बातों को प्रकट करने को 'संकेत' कहा जाता है। किसी व्यक्ति को इशारे से बुलाना अथवा संकेत करके बताना सांकेतिक संचार कहलाता है। बौद्ध परम्परा में त्रिरत्नों को पंचांग प्रणाम करना, भिक्षु को वन्दन करना तथा अपने से बड़ों को प्रणाम करते हुए हाथ जोड़कर प्रणाम करना मौखिक संचार के उदाहरण हैं। विविध प्रकार के हाव-भाव भी इस कोटि में आते हैं।
2. **अन्तःवैयक्तिक (Interpersonal) संचार-** विचार, स्वप्न अथवा स्मृतियों में खो जाना अन्तःवैयक्तिक संचार के कुछ उदाहरण हैं। जब हम विचार करते हैं, योजना बनाते हैं अथवा किसी को याद कर रहे होते हैं, तब भी हम आन्तरिक संचार कर रहे होते हैं। इस संचार-प्रक्रिया में संचारक और प्राप्तकर्ता व्यक्ति स्वयं ही होता है। विपस्सना ध्यान में साधक स्वयं ही अपने विचारों एवं संवेदनाओं को देख रहा होता है तथा संवेदनाओं के स्तर पर समता में स्थित होने का प्रयास करता है। यह बुनियादी रूप से अन्तःवैयक्तिक संचार का उदाहरण है।
3. **समूह संचार-** जब कोई बात या सन्देश व्यक्तिगत न होकर, सामूहिक तौर पर संचारित किया जाता है तो उसे समूह संचार कहते हैं। समूह संचार का उपयोग समूह, समाज तथा देश की समस्याओं के समाधान के लिए किया जाता है। बौद्ध संघ के अन्तर्गत चार परिषदों-भिक्षु संघ, भिक्षुनी संघ, उपासक संघ व उपासिका संघ-में आपसी संचार की प्रक्रिया समूह संचार कहलाती है।

<sup>6</sup>संचार: अवधारणा, प्रक्रिया और सिद्धान्त, भूपेन सिंह, उत्तराखण्ड मुक्त विश्वविद्यालय, हल्दवानी, 2019, पृ. 06-07

4. **जनसंचार-** तकनीकी या यांत्रिक माध्यमों के द्वारा समाज के विशाल वर्ग से संवाद कायम करना-जनसंचार कहलाता है। इसके अन्तर्गत किसी सन्देश को यांत्रिक माध्यमों द्वारा बहुगुणित कर अधिकाधिक लोगों तक पहुँचाया जाता है। 'बहुजनहिताय बहुजनसुखाय' जनसंचार का मुख्य सन्देश है। जनसंचार हेतु किसी उपकरण या माध्यम की आवश्यकता होती है। अखबार, रेडियो, टीवी, सिनेमा तथा इंटरनेट इत्यादि जनसंचार के प्रमुख साधन हैं। जिन साधनों के माध्यम से लाखों-करोड़ों लोगों तक अपनी बात को पहुँचाया जाता है; वे जनसंचार के ही साधन हैं। आज सम्पूर्ण विश्व इन जनसंचार साधनों के कारण बहुत सीमित प्रतीत होने लगे हैं। धम्म के प्रचार-प्रसार में इन जनसंचार साधनों की महती भूमिका है। विशेषतः कोरोना-काल तथा तत्पश्चाद्द्वर्ती समय में 'बौद्ध जनसंचार' के क्षेत्र में क्रान्ति उत्पन्न हुई तथा जनसंचार माध्यमों से इसे बहुत बल मिला।

#### **जनसंचार के कार्य एवं बुद्धवाणी से उनका अन्तःसम्बन्ध-**

जीवन में कोई भी व्यक्ति बिना किसी प्रयोजन के कोई कार्य नहीं करता है, यह एक सार्वभौम एवं अनुभवपूर्ण सिद्धान्त है। कहा भी गया है कि 'प्रयोजनमनुद्दिश्य मन्दोऽपि न प्रवर्तते' अर्थात् बिना प्रयोजन कोई अत्यन्त मूर्ख व्यक्ति भी कोई कार्य नहीं करता। अतः प्रत्येक कार्य का कुछ न कुछ प्रयोजन अवश्य होता ही है। इसी बात को मद्देनजर रखते हुए विचार किया जाये, तो ज्ञात होता है कि समाज तथा देश के विशाल जनसमूह से संवाद स्थापित करना, सूचनाएँ प्रसारित करना तथा मनोरंजन के साथ शिक्षा प्रदान करना- जनसंचार के प्रमुख कार्य हैं। भगवान् बुद्ध ने लोक में विशेष प्रयोजन से सद्धम्म का प्रचार-प्रसार किया था। लोगों के जीवन में हित-सुख हो, ऐसी मंगल-दृष्टि से ही उन्होंने सद्धम्म की देशनाएँ प्रदान की थीं। बुद्धधम्म की दृष्टि से विचार किया जाये, तो जनसंचार के निम्नोक्त प्रमुख कार्य हैं-

1. **शिक्षित एवं जागरूक करना-** जनसंचार का प्रमुख उद्देश्य जनता को शिक्षित करना है। जनसंचार माध्यम सूचनाओं के जरिये जनता को शिक्षित करते हैं तथा उन्हें जागरूक बनाते हैं। विशेषतः लोकतंत्र में जनसंचार माध्यमों से देश तथा विश्व की जानकारियाँ प्राप्त होती हैं जिनसे वे अपने भले की बातें जान सकते हैं और सर्वोच्च का चुनाव कर सकते हैं। इससे लोग सजग होकर कल्याण का मार्ग चुनते हैं। बुद्धवचनों का भी प्रमुख ध्येय 'बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय' था। भगवान् बुद्ध ने जीवन के 45 वर्षों तक इसी दृष्टि से नगर-नगर ग्राम-ग्राम चारिका करते हुए लोगों को अपनी भलाई के लिए शिक्षित एवं जागरूक बनाया। अतः बुद्धवाणी एवं जनसंचार परस्पर सम्बद्ध अवधारणाएँ हैं।
2. **मनोरंजन करना-** जनसंचार माध्यम मनोरंजन के भी प्रमुख साधन होते हैं। इन साधनों में सिनेमा, टी.वी., रेडियो, संगीत के टेप, वीडियो और किताबें आदि प्रमुख हैं। बौद्ध

परम्परा में सम्पूर्ण साहित्य कथा-कहानियों एवं आदर्श पात्रों के चरित के प्रस्तुतीकरण द्वारा जातकों एवं अवदानों के माध्यम से मनोरंजन-मुख से शिक्षा प्रदान करते हुए समाज को कल्याण-मार्ग पर लगाते हैं। अतः तिपिटक साहित्य तथा जनसंचार इस दृष्टि से समानधर्मा हैं।

3. **सूचना देना-** जनसंचार माध्यम प्रमुखतः सूचना प्रदान करने का कार्य करते हैं। इनके जरिये ही विश्व में सूचनाएँ प्रसारित होती हैं। जनसंचार माध्यमों के स्रोत-स्वरूप से ही हम ज्यादातर सूचनाएँ संग्रहित कर पाते हैं। बौद्ध साहित्य का अध्ययन करने पर ज्ञात होता है कि यह साहित्य हमारे जीवन से सम्बद्ध अनेक सूचनाओं को प्रदान करता है तथा हमारे ज्ञान-भण्डार में इजाफा करता है। विशेषतः आध्यात्मिक जगत् के गूढ़ रहस्यों को बताने के कारण इस परम्परा का विशेष महत्त्व है।
4. **चर्चा के केन्द्र में लाना-** जनसंचार माध्यम से लोकहित के विषयों को चर्चा के केन्द्र में लाया जा सकता है। संचार माध्यमों से प्रसारित करते ही लोगों को उनके हितकारी विषयों को चर्चा का माध्यम बनाकर सम्बन्धित पक्षों के समक्ष प्रस्तुत किया जाता है। भगवान् बुद्ध तथा बौद्ध आचार्यों के द्वारा मानव तथा उसके हित-सुख के विषयों को चर्चा के विषय के रूप में प्रस्तुत किया गया। इस प्रकार मानवीय सरोकार बौद्ध-जनसंचार प्रणाली के केन्द्रबिन्दु हैं।
5. **विचार-विमर्श हेतु मंच निर्मित करना-** जनसंचार माध्यम चर्चा के केन्द्र में लाये गये विषयों को विचार-विमर्श के लिए मंच प्रदान करते हैं। जनसंचार माध्यम विचार-विमर्श के मंच के रूप में भी काम करते हैं। एक बार कोई विषय चर्चा के केन्द्र में आ जाता है, तो निश्चित रूप से उस पर विचार-विमर्श शुरु हो जाता है तथा वह आगे निरन्तरतापूर्वक एक बड़ा विमर्श का मुद्दा भी बन जाता है। बौद्ध-संघ के अन्तर्गत भिक्षु-संघ, भिक्खुनी-संघ, उपासक-संघ तथा उपासिका संघों के अन्तर्गत भी मानवीय सरोकारों तथा हितकारी विषयों के साथ नैतिकता सम्बद्ध प्रावधानों को चर्चा के केन्द्र में लाया जाता है।
6. **सावधान करना एवं निगरानी रखना-** जनसंचार माध्यमों से ही सरकार, निकाय और संस्थाओं के कार्यों पर निगरानी रखी जा सकती है। यदि ये संस्थाएँ किसी प्रकार से गलत दिशा में कोई कार्य करती है, तो संचार माध्यमों से निगरानी करते हुए इसे प्रचारित किया जा सकता है तथा गलत कार्यों पर नियन्त्रण किया जा सकता है। तिपिटक में अनेक स्थानों पर मनुष्यमात्र को दुष्कर्मों के प्रति सावधान रहने तथा चित्त को श्वास-प्रश्वास के आधार पर ऐसे कर्मों से विरत रहने की शिक्षा दी गयी। सत्कर्म करने हेतु तथा दुष्कर्मों से बचने हेतु प्रतिक्षण जागरूकता रखना इसके अन्तर्गत आता

है। भिक्खुगण स्वयं सावधान रहते हुए विनय का पालन करते हैं तथा समय-समय पर अन्य का दोष पाये जाने पर, दोष तथा उसके परिणाम के बारे में जानकारी एवं परामर्श देते हैं। इसी प्रकार संघ में विनय-विरुद्ध कार्य न हो, इस दृष्टि से भी वे निगरानी बनाये रखते हैं।

### जन-संचार का आदिम स्वरूप एवं बौद्ध-परम्परा में जनसंचार-

भारत में जनसंचार का उदय भले ही पश्चिमी ढंग से दिखायी देता है, किन्तु वस्तुतः भारत में जनसंचार की अवधारणा बहुत प्राचीन है। प्राचीनकाल से ही विचारों एवं सूचनाओं के सम्प्रेषण के लिए व्यवस्थित तरीके प्रयोग में लाये जाते रहे हैं। जनसंचार के बीज पौराणिक काल के मिथकीय पात्रों तथा घटनाओं में भी खोजे जा सकते हैं। ज्ञात ही है कि प्राचीन काल में भारत अनेक राज्यों में बँटा हुआ था, जिन पर राजाओं का राज हुआ करता था। प्रायशः राजागण जनता के मध्य अपना सन्देश प्रसारित किया करते थे तथा जनता के सुख-दुःख भी राजा व अधिकारियों तक पहुँचाये जाते थे। यह सूचनाओं का आदान-प्रदान प्राचीन जनसंचार का एक उत्तम उदाहरण माना जा सकता है।

महान् सम्राट् अशोक के शासन-काल में जनता के कल्याणार्थ स्थायि-महत्त्व के सन्देशों को प्रसारित करने के लिए शिलालेखों को लिखवाकर स्थान-स्थान पर स्थापित कराया गया था। ये शिलालेख आज भी जनता का मार्गनिर्देशन कर रहे हैं और भविष्य में भी इनसे सत्प्रेरणा प्राप्त होती रहेगी।

बौद्ध परम्परा में जन-संचार का एक व्यवस्थित स्वरूप दिखायी देता है। भगवान् बुद्ध ने संघ की स्थापना की और अपने अनुयायि-भिक्षुओं को 'चरथ भिक्खवे, चारिकं बहुजनहिताय बहुजनसुखाय लोकानुक्म्पाय.....'<sup>7</sup> का मंगल-सन्देश दिया। इसके द्वारा ही उन्होंने सद्धम्म का संघटित एवं सुव्यवस्थित प्रचार-प्रसार आरम्भ कर दिया था। इसके बाद धीरे-धीरे संघ में संचार का एक व्यवस्थित स्वरूप बनता गया तथा कालान्तर में नालन्दा, विक्रमशिला, ओदन्तपुरी, सोमपुर, जगदल, बल्लभी इत्यादि विश्वविद्यालय इसी प्रकार विकसित हुए।

भारतीय संचार परम्परा का समीक्षण करने पर यह तथ्य सुस्पष्ट हो जाता है कि राजपरिवारों एवं उच्चवर्गों के साथ-साथ समानान्तर हमारे यहाँ लोक माध्यमों की भी महती व्यवस्था रही है। इस विषय में प्रागैतिहासिक काल से ही विविध संकेत दिखायी देते हैं। भीमबेटका आदि के गुफाचित्र इसके ज्वलन्त प्रमाणस्वरूप हैं। कालान्तर में कठपुतली-नृत्य और लोक-नाटकों की विविध शैलियों के माध्यम से यह परम्परा विकासमान होने लगी। विविध नाट्यरूपों- कथावाचन, बाउल, सांग, रागनी, तमाशा, लावनी, नौटंकी, जात्र, गंगा-गौरी, यक्षगान आदि के माध्यम से समाज को विशेष सन्देश प्रदान करने के लिए लोक-नाटकों की विविध शैलियों का प्रयोग किया जाने लगा। उक्त विधाओं के लेखक अथवा कलाकार इन विधाओं के माध्यम से समाज का मनोरंजन तो करते

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<sup>7</sup>महावग्ग, विनय पिटक

ही थे, साथ में वे देश-देशान्तर में सन्देशों, सूचनाओं एवं मुद्दों को सम्प्रेषित करने का कार्य भी किया करते थे। पुनर्जागरण-काल में विविध सामाजिक विषयों एवं बुद्ध-धम्म सम्बन्धी विषयों को जन-जन तक पहुँचाने में संचार माध्यमों की महती भूमिका रही। बुद्धकाल में 'गिरग्ग समज्जा' के माध्यम से मनोरंजन के साथ-साथ सामाजिक सन्देश प्रदान किया जाता था।

बौद्ध महाकाव्यों एवं नाट्य-साहित्य की दृष्टि से इस विषय पर एक विशाल परम्परा दृग्गोचर होती है। महाकवि अश्वघोष की घूम-घूमकर प्रचार करने की पद्धति इतिहास-प्रसिद्ध है। प्राचीन काल में विचारों, आज्ञाओं एवं निर्देशों को शिलाखण्डों, ताम्रपत्रों आदि पर अंकित कराकर प्रसारित किया जाता था। भोजपत्रों पर भी प्रसारणीय विषयों को अंकित कराया जाता था अथवा उनकी प्रतिलिपियाँ बनवायी जाती थीं। इसी प्रकार विविध माध्यमों के रास्ते धीरे-धीरे संचार-साधनों का विकास होता गया। आज आधुनिक काल में तो लोक-सम्पर्क के लिए समाचार-पत्र, पुस्तक-पुस्तिकाएँ, पत्रिकाएँ, जर्नल्स इत्यादि मुद्रण साधनों ने क्रान्ति का सूत्रपात कर दिया है; तो प्रसारण यन्त्र (रेडियो, टेलीविजन), चलचित्र, ध्वनिविस्तारक यंत्र तथा दूरसंचार प्रणाली ने इसे व्यापकता प्रदान की है। इन साधनों के व्यापक होने पर जन-जन के दुःख दूर करने के लिए बुद्ध-वाणी भी सुलभ होने लगी है। आज घर बैठे विश्व के किसी भी कोने में चल रहे कार्यक्रमों को देखा जा सकता है तथा सुना-समझा जा सकता है। विशेषतः कोरोना काल के पश्चात् तो भारत में संचार के क्षेत्र में टेक्नोलॉजी 25 वर्ष आगे चल रही है।

### **जनसंचार का जनोपकारक सन्देश: बहुजनहिताय बहुजनसुखाय-**

भगवान् बुद्ध के वचनों 'बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय...' ने उस काल से लेकर इस काल तक मानव-समाज का बहुत हित किया है। इन मंगल-वचनों से विश्व-समुदाय आशान्वित हुआ और सर्वजन मंगल के आह्लादक भाव से मुदित भी रहा। बाद में आकाश-वाणी की स्थापना होने पर भारत-शासन के द्वारा ध्येय-वाक्य के रूप में इसी 'बहुजनहिताय बहुजनसुखाय' वाक्यांश को ही स्वीकार किया गया। इस प्रकार बौद्ध जनसंचार की अवधारणा में लोक-हित और लोक-सुख प्रमुख तत्त्व है।

### **तमेळु-तेकुल प्रसंग और जनसंचार की सार्वजनीन पृष्ठभूमि-**

विनय-पिटक के अन्तर्गत एक प्रसंग प्राप्त होता है, जिससे बौद्धधम्म तथा तदन्तर्वर्ती परम्परा की सार्वजनीन पृष्ठभूमि ज्ञात होती है। सर्वविदित तथ्य है तत्कालीन मागधी भाषा में भगवान् बुद्ध ने अपनी देशनाएँ प्रदान की थीं, जिसे आज पालि भाषा के नाम से अभिहित किया जाता है। किन्तु उन्होंने किसी भी भाषा या संचार माध्यम का बन्धन नहीं किया। उन्होंने सभी को अपनी-अपनी बोली-भाषा में सद्धम्म को सीखने-जानने की छूट प्रदान की थी। विनय-पिटक के चुल्लवग्ग में उल्लिखित घटना से इस बात पर प्रकाश पड़ता है कि उन्होंने किसी भाषा विशेष पर जोर न देकर

संचारण को प्रमुखता प्रदान की। चुल्लवग्ग<sup>8</sup> से ज्ञात होता है कि एक बार तमेळु और तेकुल नामक दो ब्राह्मण वर्ग से आकर संघ में दीक्षित हुए भिक्खुओं के द्वारा भगवान् बुद्ध से शिकायत की गयी कि उनके संघ में नाना गोत्र, नाना क्षेत्र और नाना पृष्ठभूमि के कुलपुत्र दीक्षित होते हैं तथा वे बुद्ध-वचनों को अपनी-अपनी बोली-भाषा में (सकाय-निरुत्तिया) परिवर्तित करते हैं। उन दोनों ब्राह्मण बन्धुओं के अनुसार, ऐसा किये जाने से बुद्धवचन दूषित होते हैं। इसलिए उन्होंने भगवान् बुद्ध से निवेदन किया कि 'वेदों की भाषा छान्दस् में सम्पूर्ण बुद्धवचनों को आरोपित करके इस दूषण से बचा सकते हैं। इसमें एक ही भाषा में सारे बुद्ध-वचन सुरक्षित रह सकते हैं।' उनका मन्तव्य समझकर भगवान् बुद्ध ने उन्हें ऐसा करने से रोका तथा आदेशित किया कि 'मैं भिक्खुओं को अपनी-अपनी भाषा के प्रयोग की आज्ञा देता हूँ।'<sup>9</sup> इस प्रकार उन्होंने उन ब्राह्मण बन्धुओं की प्रार्थना को अस्वीकार कर दिया।

उक्त घटना आध्यात्मिक क्षेत्र में घटित होने पर भी मौखिक संचार विषयक एक महती घटना है। भगवान् बुद्ध ने आध्यात्मिक जगत् में भवचक्र से मुक्ति के मार्ग के लिए किसी भी प्रकार के बन्धन को मान्यता नहीं दी। उन्होंने लोगों के द्वारा सरलता से समझी जा सकने वाली स्वकीय भाषा (जो संचार में सर्वोपयुक्त हो) को ही महत्त्व प्रदान किया। भाषा, संस्कृति, रीति-रिवाज या सम्प्रदाय आदि के बन्धनों के परे मानव को उच्च मूल्यबोध कराने की वैश्विक दृष्टि के कारण ही धीरे-धीरे बौद्धधम्म विश्वधम्म बनने की दिशा में अग्रेसर है।

### धम्म-संगीतियाँ और जनसंचार व पत्रकारिता में अन्तःसम्बन्ध-

सर्वविदित है कि बुद्धवाणी को संकलित करने हेतु छः ऐतिहासिक एवं महत्त्वाधायी धम्म-संगीतियों का आयोजन अब तक हो चुका है। इन धम्म-सभाओं को 'धम्म संगीति' नाम से ही अभिहित किया गया है, क्योंकि इनमें धम्म के मूल-पाठ की प्रत्येक पंक्ति का पाठ एक ज्येष्ठ थेर (वरिष्ठ भिक्षु) द्वारा किया जाता था तथा उसके बाद सभा में उपस्थित अन्य भिक्षुगण इसका संगायन करते थे। धम्म के संगायन को तभी प्रामाणिक माना जाता था, जब उपस्थित समस्त भिक्षु एकमत होकर उसे स्वीकार किया करते थे।

अब तक छः धम्म-संगीतियों का आयोजन किया जा चुका है। इन संगीतियों के आयोजन का मुख्य उद्देश्य बुद्धवाणी को शुद्ध रूप में सुरक्षित रखना था, ताकि किन्हीं अज्ञानी लोगों द्वारा इसमें अपनी ओर से कुछ जोड़कर इसे दूषित न कर दिया जाये। तीसरी संगीति तक बुद्धवचन लिखे नहीं जा सके थे तथा केवल स्मृतिबद्ध किये जाते रहे- इस कारण इन संगीतियों का ऐतिहासिक महत्त्व सिद्ध हो जाता है। इसके अतिरिक्त इनका इस कारण भी महत्त्व था कि संघ-सम्बन्धी विनय-अनुशासन को शुद्ध रूप में बनाये रखने तथा उसमें किसी प्रकार के वाद-विवाद हो जाने पर ये

<sup>8</sup>चुल्लवग्ग-5-33-1

<sup>9</sup>अनुजानामि, भिक्खवे, सकाय निरुत्तिया बुद्धवचनं परियापुणितुं



संगीतियाँ एक न्यायिक-मंच का भी कार्य करती थीं। अब तक आयोजित हुई संगीतियों का संक्षिप्त विवरण निम्नवत् है-

(i) **प्रथम धम्म-संगीति-** प्रथम धम्म-संगीति (पठम धम्म संगायन) राजगिर (राजगृह) में सप्तपर्णी गुफा में राजा अजातसत्तु (अजातशत्रु) के शासनकाल में उन्हीं के प्रमुख संरक्षणत्व में भगवान् बुद्ध के महापरिनिब्बान के 3 माह के पश्चात् आयोजित की गई थी। इसी धम्म-संगीति में प्रथम बार समस्त बुद्धवाणी को संकलित किया गया।

भगवान् बुद्ध के महापरिनिब्बान का समाचार सुनकर अनेक भिक्खु शोकमग्न होकर विलाप कर रहे थे। उन्हें दुखी देखकर सुभद्र नामक भिक्खु कहने लगा- 'अच्छा हुआ, महाश्रमण अब नहीं रहे, अब हमारी जो इच्छा होगी- वैसा करेंगे।' महाकस्सप महाथेर ने इन वचनों को सुनकर बुद्धशासन की चिरस्थिति, संघ को अनुशासित रखने तथा बुद्धवचनों को संकलित करने के लिए प्रथम धम्म-संगीति के आयोजन का निर्णय लिया। इस संगीति की अध्यक्षता महाकस्सप महाथेर ने की थी। महाथेर उपालि ने विनय का पाठ किया था तथा महाथेर आनन्द ने धम्म का संगायन किया था। इसमें 500 अरहत भिक्खुओं ने भाग ग्रहण किया था। यह संगीति 7 महीनों तक चली थी। इसमें प्रथमतया विनय और धम्म का संग्रहण किया गया था।

(ii) **द्वितीय धम्म-संगीति-** द्वितीय धम्म-संगीति (दुतिय धम्म संगायन) बाळुकाराम में प्रथम धम्म-संगीति के 100 वर्ष बाद वेसाली (वैशाली) में राजा काळासोक के संरक्षण में सम्पन्न हुई। विनय के नियमों को लेकर एक बड़ा विवाद खड़ा हो जाने के कारण इस संगीति का आयोजन किया गया। इसमें 700 भिक्षुओं ने भाग लिया तथा इसकी अध्यक्षता रेवत महाथेर ने की। इसमें बुद्धवाणी का पुनः संगायन किया गया तथा विनय-अनुशासन पर निर्णय दिया गया।

(iii) **तृतीय धम्म-संगीति-** तृतीय धम्म-संगीति (ततिय धम्म संगायन) 326 ई.पू. में पाटलिपुत्र (पाटलिपुत्र) के असोकाराम नामक विहार में सम्राट् अशोक के संरक्षणत्व में सम्पन्न हुई। महाथेर मोग्गलिपुत्त तिस्स ने इसकी अध्यक्षता की तथा 1,000 स्थविर भिक्षुओं ने इसमें भाग लिया। यह संगीति 9 मास तक चली।

इस संगीति के दौरान महाथेर मोग्गलिपुत्त तिस्स ने मिथ्या मतों का खण्डन करते हुए पुनः शुद्ध धम्म के स्वरूप का प्रतिपादन कर 'कथावत्थु' नामक ग्रन्थ का संकलन किया। बुद्धवाणी के संगायन के पश्चात् सम्राट् अशोक ने सुदूर देशों में धम्म प्रचार हेतु 9 धम्मदूतों की परिषदें भेजी।

(iv) **चतुर्थ धम्म-संगीति-** चतुर्थ धम्म-संगीति (चतुत्थ धम्म संगायन) का आयोजन श्रीलंका में 29 ई.पू. में राजा वट्टगामिनी के संरक्षणत्व में हुआ, जिसमें 500 थेरों ने भाग लिया था। इसकी अध्यक्षता महाथेर रक्खित ने की। इसमें सारे तिपिटक का संगायन किया गया। इस ऐतिहासिक धम्म-संगीति में प्रथमतया सम्पूर्ण तिपिटक को लिपिबद्ध किया गया था।

(v) **पञ्चम धम्म-संगीति-** पञ्चम धम्म-संगीति (पञ्चम धम्म संगायन) 1871 में ब्रह्मदेश (म्यांमार्) के मांडले नगर में राजा मिं डों मिं के संरक्षण में आयोजित की गयी थी। इसमें 2400 भिक्षुओं ने भाग लिया। इस संगीति की अध्यक्षता क्रमशः महाथेर जागराभिवंस, महाथेर नरिंदभिधज तथा महाथेर सुमंगल सामी ने की थी। इस संगीति की फलश्रुति यह थी कि सम्पूर्ण तिपिटक को संगमरमर की पट्टियों पर लिखकर संरक्षित किया गया।

(vi) **षष्ठ धम्म-संगीति-** षष्ठ धम्म-संगीति (छठ्ठ धम्म संगायन) का आयोजन 1954 में मई मास में ब्रह्मदेश (म्यांमार्) के रंगून में वहाँ के प्रधानमन्त्री ऊ नू द्वारा किया गया। अभिधज महारट्टगुरु भदन्त रेवत ने इस संगीति की अध्यक्षता की थी तथा इसमें 2,500 विद्वान् भिक्षुओं ने भाग लिया; जो ब्रह्मदेश, श्रीलंका, थाईलैंड, कंपूचिया, भारत आदि देशों से उपस्थित हुए थे। इस संगीति का समापन सन् 1956 की वैशाख पूर्णिमा के दिन भगवान् बुद्ध के महापरिनिर्वाण के 2500 वर्ष पूरे होने पर हुआ था।

इन छः ऐतिहासिक संगीतियों में पहली तीन भारत में, चौथी श्रीलंका में तथा पांचवीं व छठी ब्रह्मदेश में हुई, जो कि धम्म को शुद्ध रूप से सुरक्षित रखने में सफल हुईं।

उक्त धम्म-संगीतियों का संचार से गहन अन्तःसम्बन्ध है। धम्म-संगीतियों की संचार प्रक्रिया और प्रणाली के कारण ही बुद्धवचन सुरक्षित रहें। इसी प्रणाली के कारण धम्म और विनय के मौलिक विचार पीढ़ी-दर-पीढ़ी शुद्ध रूप में संरक्षित रहें तथा उनसे आज भी विश्व-समाज को लाभ प्राप्त हो रहा है। यह अद्भुत बात है कि भगवान् बुद्ध के अनुत्तर धम्म के तीनों स्तम्भ-परिचयति, पटिपत्ति और पटिवेधन-आज भी अपने शुद्ध स्वरूप में उपलब्ध हैं; तो यह संचार के कारण ही सम्भव हो पाया है।

इन धम्म-संगीतियों के कारण ही बुद्धवाणी रूपी तिपिटक (परिचयति शासन) सुरक्षित रहा। सुभद्र के अभद्र वचनों से प्रथम धम्म-संगीति के आयोजन की आधारभूमि तैयार हुई। आचार्य महाकस्सप थेर की अध्यक्षता में आचार्य उपालि थेर ने विनय तथा आचार्य आनन्द थेर ने धम्म का संगायन किया। संचार की इस प्रक्रिया से होते हुए बुद्धवाणी संरक्षित हुई। तत्पश्चात् विभिन्न संगीतियों के माध्यम से बुद्धवचनों का तिपिटक के रूप में संगायन होता रहा। तृतीय धम्म-संगीति के बाद कुछ बुद्धवचनों का प्रथम बार लेखन किया गया। इससे तिपिटक की संचार-प्रक्रिया को विशेष बल मिला।

### **तिपिटक के ग्रन्थों की शैली एवं पत्रकारिता का आदिम स्वरूप-**

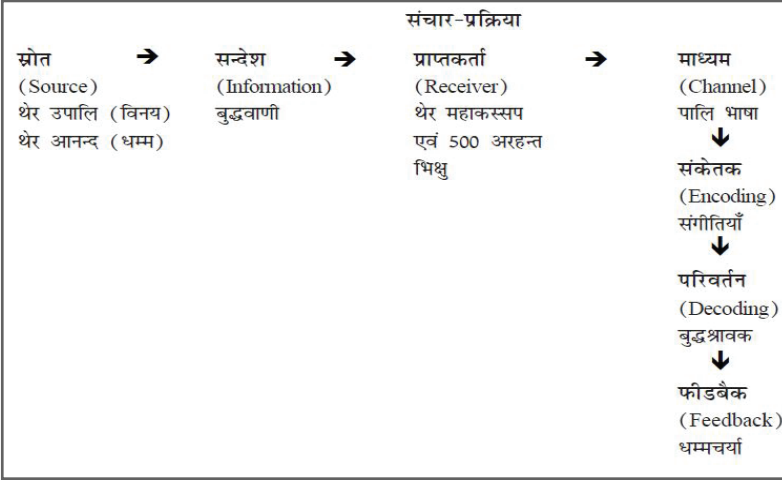
उपर्युक्त धम्म-संगीतियों के विवरण को ध्यानपूर्वक देखा जाये एवं विचार किया जाये, तो स्पष्ट हो जाता है कि तिपिटक-साहित्य स्वयं में एक संचार-प्रणाली का महत्त्वपूर्ण साक्ष्य प्रस्तुत करता है; जैसे जन-संचार अपने आप में जीवन्त हो उठा हो। अपनी अनूठी शैली एवं आश्चर्यकारी

वर्णन-पद्धति के कारण जान पड़ता है कि तिपिटक-साहित्य पत्रकारिता के आरम्भिक स्वरूप को आकर्षक और सहज रीति से भगवान् बुद्ध की शिक्षाओं तथा धम्म को प्रस्तुत कर रहा है। हम जानते हैं कि तथागत भगवान् बुद्ध के महापरिनिब्बान के चार माह के पश्चात् प्रथम संगीति का आयोजन 500 अर्हत्तों की उपस्थिति में राजगृह के वेभार-पर्वत की गुफा में किया गया था। इस संगीति के सभाचार्य (अध्यक्ष) के रूप में 'महाकस्सप थेर' विराजमान रहें तथा विनय का संगायन विनय-नियमों के महान् ज्ञाता 'उपालि' ने तथा धम्म का संगायन बुद्ध के उपस्थापक व बहुश्रुत विद्वान् 'आनन्द' ने किया था। इसी कारण तिपिटक के सुत्तों को पढ़ते समय ऐसा प्रतीत होता है कि जैसे कोई हमें तात्कालिक घटनाओं के विषय में बता रहा है या सामने बैठा हुआ 'कोई' घटना का प्रत्यक्ष बखान कर रहा है। सच ही है थेर उपालि और थेर आनन्द क्रमशः विनय और धर्म के माध्यम से तात्कालिक घटनाओं का विवरण भी तो प्रस्तुत कर ही रहे थे। संचार का यह स्वरूप था।

उक्त विवरण के आधार पर आधुनिक संचार-प्रक्रिया के तत्त्वों का विवेचन तथा सामंजस्य देखें, तो बहुत ही मनोरंजक तथा आश्चर्यकर विषय उपस्थित होते हैं। पूर्वोपस्थापित विवरण के आधार पर आधुनिक संचार-प्रक्रिया के तत्त्वों के आलोक में समीक्षण किया जा सकता है। संचार-प्रक्रिया के तत्त्व निम्नोक्त हैं-जैसा कि शर्ब में कह जा युका है -

1. स्रोत या संचारक (Source), 2. सन्देश (Message/Information), 3. प्राप्तकर्ता (Receiver), 4. माध्यम (Channel) और 5. फीडबैक (Feedback)

धम्म-संगीतियों पर विचार करने पर ज्ञात होता है कि उक्त सभी तत्त्व इस संचार की प्रक्रिया में सम्मिलित होकर पारस्परिक रूप से कार्य करते हुए और पूर्वनिर्धारित उद्देश्य को प्राप्त करने हेतु प्रयत्नरत हैं। उक्त संचार-प्रक्रिया में व्यक्ति, स्रोत अथवा संचारक (Source) के रूप में महाथेर उपालि विनय का तथा महाथेर आनन्द धम्म का संगायन करते हुए सन्देश (Message) प्रेषित करते हैं और प्राप्तकर्ता (Receiver) के रूप में महाथेर महाकस्सप उसे प्राप्त करते हैं तथा समस्त अरहत भिक्खुगण इसका संगायन करते हैं। माध्यम (Channel) तो बुद्धवचन या तिपिटक है। इनकोडिंग तथा डिकोडिंग की प्रक्रिया न केवल उस समय ही सम्पन्न हुई, अपितु आज भी यह प्रक्रिया चल रही है। आरम्भिक काल में श्रुति के माध्यम से प्राप्त हुआ यह पावन तिपिटक साहित्य आज लिखित रूप में हमारे समक्ष विद्यमान है। इस प्रक्रिया में, तिपिटक रूपी सूचना को संकेतक (Encoding) के रूप में प्राप्त हुई और और प्राप्तकर्ता भिक्खु, साधक अथवा पाठक संकेतकों (Encodings) को मूल विचारों अथवा सूचनाओं में परिवर्तित (Decoding) कर उपयोग में ला रहे हैं। इस प्रकार धम्म-संगीति की संचार-प्रक्रिया का यह सूचना-चक्र वाला धम्मचक्र आज भी पूर्णतः निरन्तरतापूर्वक चल रहा है।



आधुनिक पत्रकारिता के बीज हम तिपिटक साहित्य में आसानी से खोज सकते हैं। तिपिटक साहित्य का घटनाओं एवं विषयों के उपस्थापन का तरीका बहुत ही निराला है। ध्यानपूर्वक देखें तो अवश्य जान सकते हैं कि किस प्रकार तिपिटक साहित्य में पत्रकारिता के अंश अभिविन्यस्त हुए हैं। विनय-पिटक का प्रत्येक सुत्त 'तेन समयेन' इस वाक्यांश के साथ आरम्भ होता है, तो सुत्त-पिटक के सुत्त 'एवं मे सुत्तं' के माध्यम से शुरु होते हैं। इसी तरह अभिधम्म-पिटक के अनेक सुत्त 'तस्मिं खो पन समये' इस प्रकार की शब्दावली और शैली से प्रारम्भ होते हैं।<sup>10</sup>

सुत्त-पिटक के ग्रन्थों की रचना-शैली में पत्रकारिता के स्वर स्पष्ट सुनायी देते हैं। 'एवं मे सुत्तं-' इन वाक्यांशों के द्वारा सुत्त-पिटक के सुत्तों का आरम्भ होता है। 'एवं मे सुत्तं-' का अर्थ होता है 'ऐसा मेरे द्वारा सुना गया-'। आज भी टेलीविजन पर संवाददाता इसी प्रकार की शैली का प्रयोग करते हुए कहते सुने जाते हैं अथवा प्रायशः समाचार-पत्रों में भी पढ़ा जाता है-

'ऐसा ज्ञात हुआ है कि-' अथवा

'सूत्रों से ऐसा ज्ञात हुआ है कि-'

आधुनिक पत्रकारिता की यह शैली तथा सुत्त-पिटक की शैली में अत्यधिक समानता दिखायी देती है।

सुत्त-पिटक में निम्नोक्त प्रकार के वाक्यांश के साथ सुत्त का आरम्भ होता है तथा फिर विस्तार से पूर्ण घटना का विवरण प्रस्तुत किया जाता है-

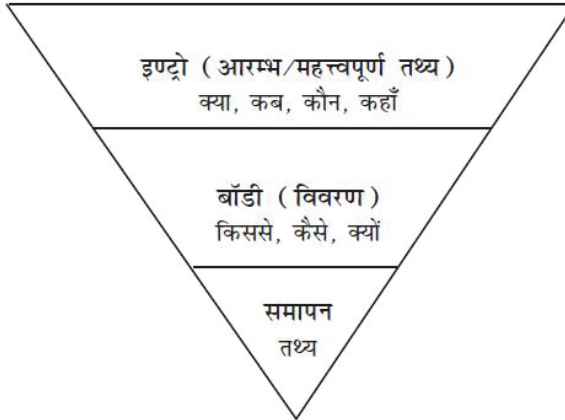
<sup>10</sup>पालि साहित्य का इतिहास, भिक्षु धर्मरक्षित, ज्ञानमण्डल लिमिटेड, वाराणसी, 1971, पृ. 41-42

‘एवं मे सुत- एकं समयं भगवा सावत्थियं विहरति  
जेतवने अनाथपिण्डिकस्स आरामो’<sup>11</sup>

उक्त वचन आनन्द महाथेर के हैं। वे ही इन सुतों में घटनाओं की रिपोर्टिंग (विवरण) प्रस्तुत करते हैं। इस मायने हम देखते हैं कि महाथेर आनन्द के द्वारा उपट्टाक (उपस्थायक) अथवा सहायक के रूप में सुदीर्घकाल तक भगवान् बुद्ध की सेवा की गयी थी तथा उनसे बुद्ध से वचन भी लिया था कि जो-जो उपदेश उसकी अनुपस्थिति में हो जाया करेंगे, बाद में बुद्ध स्वयं उन्हें सुनायेंगे। इस प्रकार अपने श्रुत एवं अनुभव के आधार पर आनन्द महाथेर ने प्रथम धम्म-संगीति में सुतों की रिपोर्टिंग की थी। आनन्द की स्मृति अद्भुत थी। स्वयं बुद्ध ने आनन्द को स्मृतिमानों में श्रेष्ठ बताया तथा प्रशंसा की थी।

अस्तु, वर्तमान समय में प्रचलित रिपोर्टिंग को देखा जाये, तो इनमें अद्भुत साम्य दिखायी देता है। रिपोर्टिंग अथवा समाचार-लेखन की एक विशेष शैली होती है, जिसे ‘उल्टा पिरामिड शैली’ कहा जाता है। इसे ‘उल्टा पिरामिड’ कहने का कारण यह है कि इसमें सबसे महत्वपूर्ण तथ्य या सूचना सबसे पहले दी जाती है और तत्पश्चात् उससे कम महत्वपूर्ण विषय (विवरण) को प्रस्तुत किया जाता है और फिर सबसे कम महत्वपूर्ण समाचार (उपसंहार) लिखे जाते हैं।

#### रिपोर्टिंग की उल्टा पिरामिड शैली



आज पत्रकारिता के इस विकसित दौर में सुत्त-पिटक का प्रस्तुतिकरण का ढंग विस्मय-विभोर कर देता है। विचार किया जा सकता है कि ‘रिपोर्टिंग या समाचार लेखन के लिए सुत्त-पिटक से मानक (Standards/Norms) तैयार किये जा सकते हैं।’ इन मानकों में सात प्रश्नात्मक ‘क’ को

<sup>11</sup>महामंगलसुत्त, खुदकपाठ

विशेष महत्त्व प्रदान किया जाता है। इन्हें अंग्रेजी में 'सेवेन डब्ल्यू-एच- वर्ड्स' (Seven 'Wh' words) भी कहा जाता है। सुत्त-पिटकीय-सुत्तों की शैली को ध्यान से देखा जाये, तो इनमें भी ये सात 'क'कार पूरी तरह ठीक बैठते हैं। ये सात 'क'कार इस प्रकार हैं- कब, कहाँ, किसने, क्या, क्यों, कैसे और किससे। ये सात 'क'कार आधुनिक-पत्रकारिता के महत्त्वपूर्ण कारक हैं। आज की विकसित पत्रकारिता के ये प्रश्नवाचक 'क'कार आज से ढाई हजार वर्ष पूर्व संकलित किये गये त्रिपिटक-साहित्य में एकदम सटीक बैठते हैं, यह विस्मयकारी लगता है।

जैसा कि ऊपर कहा जा चुका है सुत्त-पिटक के सुत्तों का आरम्भ 'एवं मे सुत्तं' वाक्यांश के द्वारा होता है। इसके पश्चात् भगवान् का वर्तमान विहार-स्थान, घटना, व्यक्ति और प्रश्नादि का विवरण प्राप्त होता है। एक अर्थ में ये सुत्त तात्कालिक परिस्थितियों या अवस्थाओं का 'आँखों देखा हाल' या रिपोर्टिंग ही प्रस्तुत करते हैं। इसलिए इन्हें उस समय की रिपोर्ट भी कह सकते हैं। इन सुत्तों के अध्ययन के आधार पर कहा जा सकता है कि आधुनिक पत्रकारिता के सूत्र इन सुत्तों में प्राप्त हैं। कब, कहाँ, कौन, क्या, क्यों, कैसे और कितना- इन सात क-कारों (क से प्रारम्भ होने वाले प्रश्नवाचक पद)-के आधार पर इन सुत्तों की पृष्ठभूमि रची गई प्रतीत होती है।

आधुनिक पत्रकारिता में रिपोर्टिंग अथवा समाचार लेखन की इस प्रक्रिया में तीन चरण होते हैं। तद्यथा- 1. आरम्भ (इंट्रो), 2. मुख्य-भाग (बॉडी) और 3. समापन। उक्त तीन चरणों की सुत्त-पिटकस्थ सुत्तों के विषय-वस्तु के आधार पर संक्षिप्त विवरण प्रस्तुत है-

(i) **आरम्भ (इंट्रो)**- समाचार लेखन का आरम्भ सबसे महत्त्वपूर्ण तथ्यों, सूचनाओं एवं जानकारी के लेखन के साथ होता है। वस्तुतः प्रथम पैराग्राफ में दी जा रही जानकारी को आरम्भ, इंट्रो या मुखड़ा कहा जाता है। इंट्रो में समाचार के संबंध में 'क्या, कब, कौन और कहाँ' इन चार प्रश्नों के उत्तर देना आवश्यक होता है। उदाहरणार्थ महामंगल सुत्त की प्रथम पंक्ति को ही लें-

**'एवं मे सुत्तं- एकं समयं भगवा सावत्थियं विहरति जेतवने अनाथपिण्डिकस्स आरामे।'**

आश्चर्यकर रूप से; उक्त प्रथम पंक्ति में यथावत् 'क्या, कब, कौन और कहाँ'- ये चारों प्रश्नों के उत्तर उल्लिखित दिखायी देते हैं।

जैसे-'क्या'-इस प्रश्नवाचक शब्द को लेकर देखें तो पालि-सुत्तों में इसका उत्तर प्राप्त होता है-'एवं मे सुत्तं' (ऐसा मेरे द्वारा सुना गया)। यहाँ घटना-विशेष को उपवर्णित किया गया है। 'कब' -इस प्रश्नवाचक शब्द के उत्तर के रूप में 'एकं समयं' (एक बार) इन शब्दों का प्रयोग है। ऐसे ही 'कौन'-शब्द से प्रश्न करने पर 'भगवा' (भगवान् बुद्ध) उत्तर दिखाई देता है। 'कहाँ'-इस प्रश्न को 'सावत्थियं जेतवने अनाथपिण्डिकस्स आरामे' (श्रावस्ती में अनाथपिण्डिक के द्वारा निर्मित जेतवन आराम में) यह वाक्यांश उत्तरित करता है। इस प्रकार 'क्या, कब, कौन और कहाँ' वाले प्रश्नात्मक शब्दों को इंट्रो की आरम्भिक पंक्ति में पूर्णतः उत्तर प्राप्त हो जाते हैं।

(ii) **मुख्य-भाग (बॉडी)**- समाचार लेखन की 'उल्टा पिरामिड लेखन शैली' की प्रक्रिया में इंट्रो अथवा मुखड़े में उल्लिखित तथ्यों की व्याख्या और विश्लेषण समाचार की बॉडी में पूर्ण विवरण के साथ प्राप्त होती है। किसी समाचार लेखन का आदर्श नियम यह है कि किसी समाचार को ऐसे लिखा जाना चाहिए, जिससे अगर वह किसी भी बिंदु पर समाप्त हो जाए तो उसके बाद के पैराग्राफ में ऐसा कोई तथ्य नहीं रहना चाहिए, जो उस समाचार के बचे हुए हिस्से की तुलना में ज्यादा महत्वपूर्ण हो। अपने किसी भी समापन बिन्दु पर समाचार को पूर्ण, पठनीय और प्रभावशाली होना चाहिए। समाचार की बॉडी में सप्त ककारों में से तीन 'क्यों, कैसे और कितने' का जवाब देने की कोशिश की जाती है। कोई घटना कैसे और क्यों हुई- यह जानने के लिए उसकी पृष्ठभूमि, परिप्रेक्ष्य और उसके व्यापक सन्दर्भों को प्रस्तुत करने की कोशिश की जाती है। इसके जरिए ही किसी समाचार के वास्तविक अर्थ और असर को स्पष्ट किया जा सकता है।

महामङ्गल सुत्त के अग्रिम भाग अथवा मुख्य-भाग (बॉडी) को इसके पश्चात् उपस्थापित किया जाता है। तद्यथा-

अथ खो अञ्जतरा देवता अभिक्कन्ताय रत्तिया अभिक्कन्तवण्णा केवलकणं जेतवनं ओभासेत्वा येन भगवा तेनुपसंक्रमि; उपसंक्रमित्वा भगवन्तं अभिवादेत्वा एकमन्तं अट्टासि। एकमन्तं ठिता खो सा देवता भगवन्तं गाथाय अज्झभासि-

“बहू देवा मनुस्सा च, मङ्गलानि अचिन्तयुं।  
आकंखमाना सोत्थानं, ब्रूहि मङ्गलमुत्तमं”॥  
“असेवना च बालानं, पण्डितानञ्च सेवना।  
पूजा च पूजनेध्यानं, एतं मङ्गलमुत्तमं”॥<sup>12</sup>

इसके पश्चात् पूर्ण संवाद यथाक्रम प्रस्तुत किया जाता है। इस विवरण के आधार पर 'क्यों, कैसे और कितने' इन तीन ककारों का उत्तर पूर्ण विस्तार के साथ प्राप्त होता है।

(iii) **समापन-** समाचार के समापन में उस समाचार के प्रमुख तथ्य आ जाते हैं तथा इसकी समाचार के मुखड़े और समापन के बीच एक तारतम्यता भी होती है। समाचार में तथ्यों और उसके विभिन्न पहलुओं को इस तरह से पेश किया जाता है कि उससे पाठक को किसी निर्णय या निष्कर्ष पर पहुँचने में मदद मिलती है।

सुत्त-पिटक के सुत्तों के अन्त में निष्कर्ष के रूप में बहुत सुन्दर और हृदयहारी वाक्य प्राप्त होते हैं। तद्यथा-

अत्तमना ते भिक्खू भगवतो भासितं अभिनन्दुन्ति।<sup>13</sup>

<sup>12</sup>महामंगलसुत्त, खुदकपाठ

<sup>13</sup>मज्झिमनिकाय 1.1.10

निश्चय ही आधुनिक पत्रकारिता के लिए भी सुत्त-पिटकीय-सुत्त उदाहरण-भूत हैं, उत्स-भूत हैं, सम्प्रेरक हैं, ज्ञेय हैं। इनमें घटनाओं का विवरण बड़े ही व्यवस्थित क्रम से दिया गया है।

इसी प्रकार विनय-पिटक की भी अपनी एक विशिष्ट शैली है, जिसमें 'तेन समयेन' (उस समय) इन वाक्यांशों के साथ सुत्तों का आरम्भ होता है। इसके पश्चात् 'बुद्ध कहाँ और किन परिस्थितियों में थे' इस बात का यथाक्रम विवरण प्रस्तुत कर दिया जाता है। इसी के साथ विनय-पिटक में पूरा घटनाक्रम सिलसिलेवार, सरल-सहज और स्वाभाविक तरीके से प्रस्तुत किया जाता है। पत्रकारिता की दृष्टि से इसका भी सुत्त-पिटक के सुत्तों के समान महत्त्व परिलक्षित होता है। ऐसा प्रतीत होता है कि महाथेर उपालि के ये वचन तत्कालिक परिस्थितियों को रिपोर्टिंग के रूप में उपस्थापित कर रहे हों। निश्चय ही बुद्ध की शिक्षाओं एवं विनय का यह परिपूर्ण विवरण उपस्थापित करता है।

इसी प्रकार अभिधम्म-पिटक भी 'तस्मिं खो पन समये' (उस समय) की शब्दावली के साथ तमाम घटनाओं और साक्ष्यों को पेश करते हुए घटना को प्रस्तुत करता है। ये सुत्त भी पत्रकारिता की दृष्टि से महत्त्वपूर्ण स्थान हासिल किये हुए हैं।

अट्टकथा साहित्य में आधुनिक पत्रकारिता के स्वर-

'अट्टकथा' वस्तुतः 'अत्थस्स कथा' (अर्थ की कथा) है। ये अट्टकथाएँ तिपिटक के ग्रन्थों में उपलब्ध सुत्तों की व्याख्या या विश्लेषण प्रस्तुत करती हैं। इसके साथ-साथ इन अट्टकथाओं की बड़ी विशेषता यह भी है कि ये ऐतिहासिक पृष्ठभूमि का साक्षात्कार भी कराती हैं। दीघ-निकाय की अट्टकथा (सुमंगलविलासिनी) की लक्षण-सुत्त वर्णना में उनके विषय में इसी अर्थ को स्पष्ट करते हुए कहा गया है- "अत्थकथंति अत्थयुत्तं कथां" अतः जिस अर्थ के लिए बुद्ध ने उपदेश दिया, उसे बताना तो अट्टकथाओं का उद्देश्य है ही, परन्तु इसी सहायतार्थ वे उस परिस्थिति को, सन्दर्भ को, भी स्पष्ट करती हैं; जिसमें बुद्ध ने कभी किसी को कोई उपदेश दिया। अर्थात् उन ऐतिहासिक परिस्थितियों का उल्लेख करना भी इन अट्टकथाओं का विशिष्ट कार्य है। स्पष्टतः जिस सुत्त, विषय या बात को भगवान् बुद्ध ने कहा, उसकी ऐतिहासिक पृष्ठभूमि का उपस्थापन करना इन अट्टकथाओं की प्रमुख विशेषता है। 'अट्टकथा'-शब्द के लिए 'अत्थवर्णना' अथवा 'अत्थसंवर्णना' शब्दों का भी प्रयोग किया जाता है। अतः अर्थ का वर्णन करना, बात को सुस्पष्ट करना अथवा अर्थ को सही परिप्रेक्ष्य में प्रस्तुत करना- इन अट्टकथाओं का मुख्य लक्ष्य है और इसके लिए वे यथासम्भव काल-सम्बन्धी, स्थान-सम्बन्धी और साधारण-इतिहास-सम्बन्धी उन परिस्थितियों को भी स्पष्ट करती हैं, जिनमें बुद्ध ने अपने वे-वे उपदेश दिये।<sup>4</sup> इस प्रकार अर्थ की व्याख्या के साथ-साथ इन अट्टकथाओं का एक बड़ा उद्देश्य तथ्यों की ऐतिहासिक-पृष्ठभूमि को भी स्पष्ट रूप से प्रस्तुत करना है।

वुत्तं येन यदा यस्मा, धारितं येन चाभतं।

विनयस्सत्थवर्णनान्ति॥



अर्थात् विनय की अर्थवर्णना (अट्टकथा) को जिस पुद्गल (व्यक्ति) के द्वारा, जब (जिस काल में), जिससे (कारण विशेष से) कहा गया तथा जिसके द्वारा धारण किया (सुना) गया।

उपर्युक्त विवरण में पूर्ण ऐतिहासिक-पृष्ठभूमि समन्वित महत्त्वपूर्ण तथ्य समाविष्ट हो जाते हैं। इसमें वे सभी बातें आ गयी हैं, जो घटना-विशेष की ऐतिहासिकता सिद्ध करते हैं। उक्त गाथा में कहने वाले, काल-विशेष, कारण-विशेष तथा सुनने वाले का विवरण प्रस्तुत करने की बात की गयी है।

निश्चित ही अट्टकथाकारों का यह महत्त्वपूर्ण योगदान है कि उन्होंने भगवान् बुद्ध, उनके शिष्यों, राजाओं तथा तत्कालीन परिस्थितियों का परिपूर्ण विवरण प्रदान किया। निश्चित ही इनके द्वारा प्रदान किये गये ऐतिहासिक, सांस्कृतिक और सामाजिक तथ्य भारतीय साहित्य, संस्कृति एवं इतिहास के लिए अनमोल-सामग्री हैं।

### सम्राट् अशोक के शिलालेख और पत्रकारिता के आरम्भिक चिह्न-

प्रियदर्शी सम्राट् अशोक विश्व के महानतम शासक हुए। उन्होंने राज्य-विस्तार की नीति के स्थान पर धम्मविजय के सूत्र से कल्याणकारी शासन-व्यवस्था कायम की, जनता की असीमित भलाई की और इतिहास में एक आदर्श साम्राज्य स्थापित किया। आपके द्वारा 84,000 धर्म-स्कन्धों पर इतने ही स्मारकों की स्थापना की गयी तथा जनता के लिए कल्याणकारी सन्देशों का प्रसार किया गया। सम्राट् अशोक ने एक सम्राट् के स्थान पर धम्म-सम्राट् के रूप में जनता की भलाई एवं कल्याण के सन्देश देने हेतु अनेक उपाय किये। उनमें स्थान-स्थान पर शिलालेखों द्वारा धम्मलिपियों की स्थापना सर्वप्रमुख है। उनके द्वारा लिखवाये गये कुल 40 अभिलेख अब तक प्राप्त हो चुके हैं, जिन्हें उन्होंने स्तम्भों, शिलाओं (चट्टानों) और गुफाओं की दीवारों में अपने 269 ई.पू. से 231 ई.पू. के शासनकाल में स्थापित करवाये थे।

सम्राट् अशोक के सद्धम्म को प्रचारित करने के प्रयास दूरस्थ क्षेत्रों तक रहें। आदर्श जीवन जीने की शिक्षा इन शिलालेखों में प्रमुखता से प्राप्त होती है। सम्राट् अशोक के अभिलेखों को तीन भागों में विभाजित किया जा सकता है- 1. शिलालेख, 2. स्तम्भ लेख और 3. गुहलेख। इन शिलालेखों की खोज 1750 ई. में पाट्रेटी फेंथैलर ने की थी। इन अभिलेखों को पढ़ने में प्रथमतया सफलता 1837 ई. में जेम्स प्रिंसेप को प्राप्त हुयी।

इन शिलालेखों के माध्यम से सम्राट् अशोक ने व्यापक रूप से जनकल्याण के विज्ञापन प्रसारित करवाये। जिस प्रकार आज सूचनाओं के प्रसार, ज्ञान के विस्तार एवं विज्ञापन हेतु समाचार-पत्रों का प्रयोग होता है; उसी प्रकार उस समय सम्राट् अशोक ने अपने मन की बातों को जनता के मध्य प्रसारित करने, सम्यग्ज्ञान के विस्तार एवं अपने कल्याणकारी साम्राज्य के विज्ञापन हेतु इन शिलालेखों को माध्यम बनाया। इस रूप में ये विश्व के 'प्रथम समाचार-पत्र' (World's First Newspapers) कहलाने के अधिकारी हैं। निश्चित ही 'बौद्ध पत्रकारिता' के ही नहीं, विश्व-

पत्रकारिता के आरम्भिक सूत्र हैं। इस प्रकार देवानम्पिय सम्राट् अशोक के अभिलेख आरम्भिक 'बौद्ध पत्रकारिता' के सुवर्णाक्षरित पृष्ठ हैं। इन्हीं अवधारणाओं के आधार पर विश्वविद्यालयों में भी 'बौद्ध पत्रकारिता' पर पाठ्यक्रम चलाये जाने चाहिए।

### बौद्ध-राजाओं के पत्र और पत्रकारिता-क्षेत्र के विकास के अंश-

बौद्ध संस्कृत साहित्य विश्व का महनीय साहित्य है। इस साहित्य में अनेक सुन्दर रचनाएँ प्राप्त होती हैं। इसके अन्तर्गत प्राप्त होने वाला लेख-साहित्य अथवा पत्र-साहित्य विशिष्ट स्थान रखता है। लोकगुरु भगवान् बुद्ध के सद्धम्म के विषय में राजा सातकर्णी को राजा बिम्बिसार द्वारा लिखे गये पत्र को इस विधा का प्रथम पत्र कहा जा सकता है। इसी प्रकार पिप्पली माणवक (महाकस्सप) तथा भद्रा कापिलानी की कथा में पत्र-प्रेषण का सन्दर्भ प्राप्त होता है। वर्णन प्राप्त होता है कि दोनों का विवाह निश्चित होने पर वैराग्य के पथिकों ने विवाह न करने का इच्छा से पत्र लिखा था। इसे पत्रकारिता-क्षेत्र के विकास के आरम्भिक अंश के रूप में देखा जाता है।

आज जिस प्रकार पत्रकारिता का प्रयोग विचारों के आदान-प्रदान, सूचनाओं के विस्तार एवं ज्ञान के प्रसार के लिए किया जाता है; उसी प्रकार उस काल में अपने मित्रों अथवा समीपस्थ सुजनों को बौद्ध आचार्यों ने अनेक पत्र समय-समय पर लिखें तथा उनका मार्गदर्शन किया था। इस शृंखला में नागार्जुन का उदाधिभद्र को लिखा गया सुहल्लेख, मातृचेट् का महाराज कनिष्क को लिखा गया महाराज-कनिष्क-लेख, चन्द्रगोमी का वीररत्न कीर्ति को लिखा गया शिष्यलेख, सज्जन का सूक्ष्मज्ञान को लिखा गया पुत्रलेख, दीपंकर का नयपाल को लिखित विमलरत्न लेख, जगन्मित्रनन्द का राजा जयचन्द के लिए लिखा गया चन्द्रराज लेख तथा चन्द्रगोमी का शिष्यलेख अत्यन्त प्रसिद्ध हुए हैं। जितारी लिखित चित्तरत्न-विशोधनक्रम तथा बोधिभद्र का गुरुलेख विशेष उल्लेखनीय हैं।

इन लेखों अथवा पत्रों को संचार के क्षेत्र के आरम्भिक विकास के अंशों के रूप में देखा जा सकता है। यद्यपि ये पत्र न होकर ग्रन्थ-विशेष के रूप में समादृत हैं, किन्तु परम्परा की दृष्टि से इन्हें पत्र भी कहा जा सकता है।

### कागज का आविष्कार और प्रथम पुस्तक का मुद्रण: बौद्ध परम्परा का वैश्विक योगदान-

पत्र-लेखन की बौद्ध-परम्परा के विषय में एक सुदीर्घ एवं गौरवशाली इतिहास रहा है। इसी प्रकार कागज के आविष्कार में भी बौद्ध-परम्परा की महती भूमिका रही है। चीनी इतिहास के अनुसार, चीन देश में काई लुन (Cai Lun) ने प्रथमतया 202 ई. पू. में हान राजवंस के समय में कागज का आविष्कार किया था और इसे हान राजवंस के तत्कालीन सम्राट हिदी (Heidi) के समक्ष प्रस्तुत किया। हालांकि, पश्चिमी चीन और तिब्बत में पुरातात्त्विक खोजों से यह पता चलता है कि कागज सदियों पहले खोजा जा चुका था। यह भी कहा जाता है कि 610 के आस-पास एक कोरियाई बौद्ध भिक्षु डॉन चा (Don-cha) ने जापान के सम्राट कोटोकू के दरबार में कागज

पेश किया था। यह भी एक ऐतिहासिक तथ्य है कि कालान्तर में वज्रच्छेदिका प्रज्ञापारमिता-सूत्र (Diamond Sutra) ही प्रथमतया पुस्तकाकार रूप में मुद्रित किया गया था। इसी प्रकार बौद्ध परम्परा के कारण ही मुद्रण-कार्य का आरम्भ हुआ और पुस्तक-मुद्रण के क्षेत्र में इतनी विशाल क्रान्ति का सूत्रपात हुआ। इसी तारतम्य में कागज बनाने की धातु की मशीन भी प्रायद्वीप पर 1234 ई. में खोजी गई थी।

### प्रथम प्रिंटिंग मशीन का आविष्कार: बौद्ध परम्परा की महती देन-

भगवान् बुद्ध की कल्याणकारी शिक्षाओं के वैश्विक प्रचार-प्रसार के लिए सम्राट् अशोक ने अनेक महत्त्वपूर्ण प्रयास किये। उनके प्रयासों से एशिया महाद्वीप में यह धर्म प्रसारित हुआ। उनके पश्चात् भी अनेक शासकों एवं महापुरुषों के प्रयासों से यह धर्म वैश्विक स्तर पर प्रसार प्राप्त करता रहा। इतिहास के ऐसे अनेक उदाहरण प्राप्त होते हैं कि अनेक विभूतियों ने भगवान् बुद्ध की कल्याणकारी शिक्षाओं के प्रचार-प्रसार के लिए हरसम्भव प्रयत्न किये। ऐसे भी उल्लेख प्राप्त होते हैं कि कम समय में अधिक तथा तीव्र गति से धम्म के प्रचार के लिए तकनीकी ज्ञान तथा कौशल का प्रयोग भी किया जाता रहा है।

ऐसी परिस्थितियाँ तब भी दिखाई देती हैं कि जब मुद्रण का आविष्कार हो चुका था। अब अल्पसमय में अधिक मात्रा में पुस्तकों के मुद्रण तथा प्रचार-प्रसार हेतु प्रयास किये जा रहे थे। ऐसे में मुद्रण हेतु प्रिंटिंग मशीन का आविष्कार हुआ। हालांकि आरम्भ में, चीन में वुडब्लॉक प्रिंटिंग (Woodblock Printing) अथवा ब्लॉक प्रिंटिंग (Block Printing) तकनीक मूलतः बौद्ध धर्म के कारण ही आविष्कृत की गयी थी। आरम्भ में कपड़े अथवा कागज पर ही रंगाई या छपाई का कार्य किया जाता था; किन्तु कालान्तर में इसका स्वरूप परिवर्तित होता गया और अन्ततोगत्वा प्रिंटिंग मशीन का आविष्कार हुआ।

### वर्तमान बौद्ध-पत्रकारिता: दशा और दिशा-

वर्तमान समय में वैश्विक स्तर पर विचार करें, तो ज्ञात होगा कि बुद्धधम्म विश्व का चतुर्थ सबसे बड़ा धर्म (रिलीजन) है। विपस्सना, ध्यान, ज्ञेन, विनय और शान्ति-सद्भाव के कारण निरन्तरतापूर्वक इसमें वृद्धि हो रही है। विशेषतः योरोप में यह लोकप्रिय धर्म बनता जा रहा है। बुद्धधम्म के इस लोकप्रियता में पत्रकारिता तथा अनुवाद की भी विशेष भूमिका रही है। इस विशाल जनसंख्या की एक अपनी पहचान और गरिमा है। इसी मायने इसकी स्वतन्त्र न सही, किन्तु पत्रकारिता तो है। पूर्णतः व्यापक न होने पर भी आंशिक रूप से बौद्ध-पत्रकारिता के चिह्न हमें दिखायी देते हैं। बौद्ध-धर्म का एक सुविशाल साहित्य है। यह साहित्य प्रमुखता से पालि, संस्कृत, तिब्बती तथा चीनी आदि भाषाओं में प्राप्त होता है। इसके साथ ही सिंहली, बर्मी, थाई तथा अंग्रेजी आदि भाषाओं में बौद्ध-धर्म सम्बन्धी साहित्य प्रमुखता से उपलब्ध होता है। इस भाषाओं में प्रतिवर्ष बुद्धधम्म से सम्बद्ध हजारों की संख्या में पत्रिकाएँ तथा जर्नल्स आदि प्रकाशित होते हैं।

इस प्रकार बौद्ध-पत्रकारिता एक स्वतन्त्र विद्या के रूप में देखी जानी चाहिए तथा इसका व्यवस्थित सर्वेक्षण कराने की महती आवश्यकता है।

### बौद्ध-पत्रकारिता में नैतिकता का स्थान-

जैसा कि ऊपर स्पष्ट किया जा चुका है कि बौद्ध-पत्रकारिता का एक स्वतन्त्र अस्तित्व है। आज वैश्विक स्तर पर देखा जाये, तो बौद्ध-धर्म सबसे तेजी से फैलने वाला धर्म बन चुका है। सर्वेक्षणों से ज्ञात होता है कि बौद्ध-धर्म विश्व का चौथा सबसे बड़ा धर्म है। इसी प्रकार अन्यों धर्मों के अनुयायी होने के बावजूद लोगों को बौद्ध-धर्म के प्रति अत्यन्त श्रद्धा है तथा वे भगवान् बुद्ध को अपना शास्ता या आराध्य मानते हैं। ऐसी सुविशाल जनसंख्या में से अनेक पत्रकारिता का व्यवसाय करते हैं तथा इस मार्ग के विकास के लिए पत्र-पत्रिकाओं का प्रकाशन भी किया जाता है। अतः बौद्ध-पत्रकारिता को एक स्वतन्त्र विधा माना जाना चाहिए।

खैर, बौद्ध-पत्रकारिता की दृष्टि से विचार किया जाये, तो इसका सुस्पष्ट आधार भगवान् बुद्ध की देशनाएँ तथा शील-सदाचार का मार्ग होगा। उन्होंने शील-सदाचार को मानवीय जीवन में आधार के रूप में देशित किया है। इस आधार पर बौद्ध-पत्रकारिता में शील-सदाचार तथा नैतिकता को सर्वोपरि रखा जायेगा।

दुःख निवृत्ति के लिए भगवान् बुद्ध ने आष्टांगिक-मार्ग बताया है। जिसके अन्तर्गत आठ अंग आते हैं, जो इस प्रकार हैं- (i) सम्मा दिट्ठि, (ii) सम्मा संकप्पो, (iii) सम्मा वाचा, (iv) सम्मा कम्मन्तो, (v) सम्मा आजीवो, (vi) सम्मा वायामो, (vii) सम्मा सति, (viii) सम्मा समाधि।

इन आठ अंगों में 'सम्मा आजीवो' भी एक अंग है। इसके अन्तर्गत आजीविका के लिए अच्छे मार्ग का अनुसरण करना चाहिए तथा अन्य के लिए हानिप्रद आजीविका नहीं अपनायी जानी चाहिए। ऐसा कोई भी कार्य नहीं किया जाना चाहिए, जिससे अन्य किसी को भी कष्ट हो। सत्य, ईमानदारी तथा शुद्ध अन्तःकरण के साथ जीविकोपार्जन सम्यक् आजीविका के लिए आवश्यक होते हैं।

आज देखते हैं कि 'फेक न्यूज' एक फैशन की तरह पत्रकारिता के व्यवसाय में जहर की तरह फैल चुका है। चारों ओर ऐसी खबरें चलायी जा रही है, जो कि वास्तविकता में होती ही नहीं है। इससे समाज में मतिभ्रम होता है तथा लोगों को सही खबरें नहीं मिलने के कारण उचित दिशा ही ज्ञात नहीं हो पाती है। यह किसी भी देश या समाज के लिए खराब स्थिति है। ऐसे में 'सम्मा आजीवो' (सम्यक् आजीविका) का सिद्धान्त पत्रकारिता को नैतिकता, भलाई, न्याय, सत्य और मानवता का पाठ पढ़ाता है। इस प्रकार बौद्ध-पत्रकारिता के सिद्धान्तों से पत्रकारिता की उचित दिशा प्राप्त हो सकती है।

बौद्ध-पत्रकारिता का अन्तिम लक्ष्य: दुःख-निवृत्ति-

भगवान् बुद्ध ने दुःख-निर्वृति को प्रमुख स्थान दिया है। उनके अनुसार, दुःख का पूर्णतः छेदन निब्बान-प्राप्ति से ही सम्भव हो सकता है। अतः उन्होंने निब्बान को परम लक्ष्य के रूप में स्वीकार करते हुए सभी को इस मार्ग में आने बढ़ने के लिए प्रेरित किया।

बौद्ध-पत्रकारिता भी वस्तुतः इसी दिशा में अग्रसर होती है। अध्ययन से सुस्पष्ट हो जाता है कि बौद्ध साहित्य से न केवल भौतिक दुःखों से मुक्ति ही होती है, अपितु आध्यात्मिक स्तर पर समस्त प्रकार के दुःखों की प्राप्ति का मार्ग भी इसमें उपवर्णित है। तिपिटक साहित्य मूलतः निब्बान प्राप्ति का परियत्ति-शासन का मार्ग है और इसके अध्ययन-आचरण से उस ओर अग्रसर हुआ जा सकता है। इसी प्रकार पत्र-पत्रिकाओं के माध्यम से तिपिटक, पालि साहित्य तथा भगवान् बुद्ध के उपदेशों से प्रेरित विषयों को उपस्थापित किया जाता है। परोक्षतया यह भी भगवान् बुद्ध के उपदेशों एवं देशनाओं का अनुगमन ही करती हैं। अतः आधुनिक बौद्ध-पत्रकारिता को बुद्धशासन के अंग के रूप में स्वीकार करना चाहिए। यह विधा न केवल दार्शनिक, सामाजिक, आर्थिक और लौकिक विषयों को प्रस्तुत करती है; अपितु इससे आध्यात्मिक उत्थान भी होता है। अतः बौद्ध-पत्रकारिता भी दुःख-निवारण का एक महत्त्वपूर्ण साधन सिद्ध होता है।

#### **सन्दर्भ एवं सहायक ग्रन्थ-**

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# तथागत बुद्ध एवं उनके स्व-परार्थ सम्पदाएं

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## सामान्यतः

स्वहित में किया जाने वाला कार्य स्वार्थ तथा परहित में किया जाने वाला कृत्य परार्थ कहलाता है। इस प्रकार एक साधारण व्यक्ति अपनी जीविका के लिए, एक गृहस्थ अपनी गृहस्थी के लिए, व्यापारी, कृषक, कर्मचारी, सेवक आदि भविष्य को लेकर उसकी सुरक्षा के लिए जितने भी कर्म करते हैं, वे सभी स्वार्थपरक होते हैं और स्वार्थी व्यक्ति अपने लाभ के लिए दूसरों को धोखा देता है, कष्ट देता है, ऐसे लोगों से समाज के लोग दूरी बनायें रखना पसन्द करते हैं तथा ऐसे व्यक्ति की समाज में किसी को चाह नहीं होती है, उसकी सर्वत्र निन्दा होती है। इसके विपरीत जो निःस्वार्थ सेवाभाव से कार्य करेगा अर्थात् समाज की चिन्ता करेगा, समाज का उद्धार करेगा, परोपकार करेगा, तो समाज के लोग भी उससे प्रसन्न रहेंगे, आदर करेंगे और विश्वास करेंगे। शातवीं सदी के आचार्य शान्तिदेव ने स्वरचित बोधिचर्यावतार में जैसे कहा है कि इस संसार में जितने भी लोग दुःखी हैं, वे सभी केवल अपने लिए सुख चाहने की वजह से हैं और जितने भी सुखी हैं, वे दूसरों के लिए सुख चाहने के कारण हैं। अधिक कहने की आवश्यकता क्या है, इस अन्तर को देख लीजिए। स्वार्थी बालजन सदैव दुःखी रहते हैं और परार्थी मुनिजन सदैव सुखी।

ये केचिद् दुःखिता लोके, सर्वे ते स्वसुखेच्छया। ये केचित्सुखिता लोके सर्वे तेऽन्यसुखेच्छया ॥

बहुना वा किमुक्तेन दृश्यतामिदमन्तरम्। स्वार्थार्थिनश्च बालस्य मुनेश्चान्यार्थकारिणः ॥

महायान बौद्धधर्म के अनुसार सम्पूर्ण प्राणिमात्र के कल्याणार्थ समाहित चित्त से उन्हें सांसारिक दुःखों से पीड़ित देखकर महाकरुणा से सत्त्वों को दुःखों से मुक्ति दिलाने हेतु स्वयं को सामर्थ्यवान बनाने के लिए सर्वप्रथम बुद्धत्व प्राप्ति को अपरिहार्य मानकर बोधि की प्राप्ति के लिए इस प्रकार के चित्त का उत्पाद किया जाता है, जो बोधिसत्त्व कहलाता है। चूँकि समाहित व्यक्ति यथाभूत को जानता है, यथाभूतदर्शी बोधिसत्त्व की सत्त्वों के प्रति महाकरुणा प्रवृत्त होती है और अतः वह समाधिद्वारों का निष्पादन में प्रयासरत होता है। वह महाकरुणा से प्रेरित होकर त्रिविध शिक्षाओं अर्थात् शील, समाधि एवं प्रज्ञा को पूर्ण कर सम्यक्संबुद्ध को प्राप्त करता है। आर्यधर्मसंगीतिसूत्र में भी उक्त है कि बोधिसत्त्व को बहुत अधिक धर्मों को सीखने की आवश्यकता नहीं है, अपितु बोधिसत्त्व को एक ही धर्म को अच्छी तरह से ग्रहण करना चाहे तथा अवबोध करना चाहिए। ऐसा करने से समस्त बुद्धधर्म उसके हस्तगत हो जाते हैं। वह एक धर्म है, महाकरुणा। इस बोधिचित्त को कल्याणमित्र, समस्त सुखों का स्रोत एवं चिन्तामणिरत्न भी कहा जाता है, अतः परकल्याण के सभी

खेद और थकावट को दूर करने वाले बोधिचित्त के रथ पर सवार होकर सुखद मार्ग से सुखमय फल प्राप्त कराने वाले उसके अभ्यास के प्रति कौन सचेतन व्यक्त विषाद करके बैठ सकता है। परकल्याण की भावना के बिना भविष्य में बुद्धत्व की प्राप्ति एवं परलोक के सुख की प्राप्ति दूर की बात है, इसी जन्म में स्वार्थ की सिद्धि भी नहीं होती है।

गुरुसमन्तभद्र-मुखागम (कुनसङ् लामइ श्यल लुङ्) नामक ग्रन्थ में तिब्बत के सुप्रसिद्ध साधक ने तीन प्रकार के बोधिचित्तोत्पाद का उल्लेख किया है- नृपसम बोधिचित्तोत्पाद, नाविकसम चित्तोत्पाद एवं गोपालसम चित्तोत्पाद। ऐसी मान्यता है कि वर्तमान शाक्यमुनि गौतम बुद्ध ने इनमें से प्रथम नृपसम बोधिचित्तोत्पाद किया था। जिस प्रकार एक राजा अपने समस्त शत्रुओं को पराजित कर अपनी शक्ति को बढ़ाकर सर्वप्रथम स्वयं राजा बनता है, उसके अनन्तर राज्य एवं प्रजा का पालन करता है। इसी प्रकार तथागत बुद्ध ने भी सर्वप्रथम स्वयं बुद्धत्व प्राप्त किया और बाद में समस्त सत्त्वों को सांसारिक दुःखों से मुक्त कराने एवं अन्ततः बुद्धत्व प्राप्त कराने की कामना से ही राजा के समान बोधिचित्त का उत्पाद किया है।

महाकरुणा से परिगृहीत होने के कारण बोधिसत्त्वों की संसार में स्थिति सदैव बनी रहती है अर्थात् वे श्रावक आदि की भाँति शान्त निर्वाण में प्रवेश नहीं करते हैं। सत्त्वों को दुःखी देखकर वे उस शान्त निर्वाण नगर को जलते हुए लौहगृह की भाँति दूर से ही छोड़ देते हैं। इस कारण भगवान् बुद्धों के अप्रतिष्ठित निर्वाण का प्रधान हेतु यह महाकरुणा ही है। निर्वाण तीन प्रकार के होते हैं- पूर्व कर्मों द्वारा आक्षिप्त अवशिष्ट दुःखस्कन्ध के साथ प्राप्त निर्वाण ही सोपधिशेष निर्वाण कहलाता है। दुःखस्कन्धों से रहित निर्वाण निरुपधिशेष निर्वाण कहलाता है। संसार (भव) एवं शान्त (शम) उभय अन्तों से रहित निर्वाण को अप्रतिष्ठित निर्वाण कहा जाता है। सम्यक्संबुद्ध वस्तुतः सांसारिक कर्मों, क्लेशों एवं दुःखों से मुक्त होकर भी करुणावश पूर्व के दो निर्वाणों को प्राप्त न कर अप्रतिष्ठित निर्वाण में आसीन होकर जगत का कल्याण करते रहते हैं। इस प्रकार भव-शम दो अन्तों से रहित होकर प्राप्त किया जाने वाला निर्वाण ही अप्रतिष्ठित निर्वाण कहलाता है।

तथागत, अर्हत्, सम्यक्संबुद्ध, विद्याचरणसम्पन्न, सुगत, लोकवित्, पुरुषदम्यसारथि, अनुत्तर, देव एवं मनुष्यों के शास्ता को भगवान् बुद्ध कहा गया है। चार मारों का भंजन कर देने के कारण तथा उत्तम भाग्यवान् होने के कारण भगवान् हैं। तथता के अवबोध से अथवा जैसी वस्तुस्थिति है, वैसा कहने से अर्थात् अन्यत्र परिवर्तित न होने के कारण तथागत हैं। क्लेश रूपी शत्रुओं का हनन कर देने से अथवा लाभ-सत्कार द्वारा पूजनीय होने के कारण अर्हत् हैं।

सभी धर्मों का अविपरीत रूप से सम्यक् ज्ञाता होने के कारण सम्यक्संबुद्ध हैं। प्रज्ञायुक्त होने से विद्या एवं उसके आधार शील तथा समाधि से सम्पन्न होने के कारण चरणसम्पन्न हैं। शोभन गति को प्राप्त अथवा अवैवर्तिक होने के कारण सुगत हैं।

द्वादश प्रतीत्यसमुत्पाद अङ्गों की व्यवस्था, भूमि एवं पर्वत आदि महाभूत, स्थान तथा प्रमाण

आदि के ज्ञान से सत्त्वलोक एवं भजनलोक आदि का यथावत् ज्ञाता होने के कारण लोकविद् हैं। जिस प्रकार सारथि रथ में प्रयुक्त होने योग्य उन घोड़ों को प्रयोग में लाता है, जो पहले कभी प्रयुक्त नहीं किये गये हों। प्रयोग में लाये जाने पर भी कुछ जो उन्मार्ग में प्रवृत्त होते हैं, उन्हें सही रास्ते पर लाता है। प्रयोग में लाये जाने पर भी जो टेढ़े-मेढ़े चलते हैं, उन्हें सीधे रास्ते पर प्रविष्ट कराता है। धीरे-धीरे चलने वालों पर कोड़े बरसाता है। रथ के प्रयोग में न आने योग्य बिगड़ैल घोड़ों की कदाचित् उपेक्षा करता है। ठीक उसी तरह भगवान् भी आर्यमार्ग रूपी रथ में प्रयुक्त होने योग्य विनेयजनों को उसमें प्रवेश कराते हैं। प्रयुक्त होने पर जो शासन के प्रतिकूल आचरण करते हैं, उन्हें पराभूत करते हैं अर्थात् सही मार्ग पर आरूढ कराते हैं। जो गलत मार्ग पर आरूढ हैं, उन्हें सम्यक् मार्ग में अवतरित कराते हैं। आलसी व्यक्तियों को वीर्यरूपी कोड़े से उत्साहित करते हैं। मार्ग प्रवेश में अयोग्य अज्ञानी लोगों को कदाचित् उपेक्षित कर छोड़ देते हैं। अत एव उन्हें अनुत्तर पुरुषदम्यसारथि कहा जाता है। मोक्षमार्ग का उचित पात्र होने के कारण देव एवं मनुष्य अन्य सभी विनेयों में प्रमुख हैं। उनके आशयानुसार धर्मदेशना किये जाने के कारण देवताओं एवं मनुष्यों के शास्ता हैं। भगवान् बुद्ध इन दोनों गुणों से युक्त हैं—ऐसा बतलाने के लिए ये दोनों नाम भी कहे जाते हैं। अज्ञानरूपी निद्रा से जागृत होने एवं ज्ञेय के प्रति बुद्धि का विकास होने के कारण बुद्ध हैं।

### स्वार्थ सम्पद्

भगवान् बुद्ध में दो प्रकार की सम्पद् होती हैं, यथा- स्वहित सम्पद्, परहित सम्पद्। उन्होंने नैरात्म्य (शून्यता तत्त्व) का साक्षात्कार किया है। उसकी प्रकर्ष पर्यन्त भावना की है। फलस्वरूप अनेक बुद्धगुणों का अर्जन किया है। यह उनकी अधिगम सम्पद् है। इस अधिगम के द्वारा उन्होंने क्लेशावरण और ज्ञेयावरण का हमेशा के लिए सर्वथा प्रहाण कर दिया है। यह उनकी प्रहाण-सम्पद् है। ये दोनों प्रकार की सम्पद् उनकी अपनी हैं। इसी कारण उन्होंने त्रिविध विशेषताओं से युक्त सुगतत्व का लाभ किया है। यहाँ सुगत शब्द में 'सु' शब्द के तीन अर्थ हैं— प्रशस्तता, अपुनरावृत्ति तथा निःशेषता अर्थात् पूर्णता। गम् धातु के भी तीन अर्थ होते हैं— गमन, बोध, प्राप्ति। यही उनका धर्मकाय है, अतः यही उनका स्वहित सम्पद् है।

जिस प्रकार का प्रहाण प्राप्त करना प्रशस्त (श्रेष्ठ) माना जाता है, उस प्रकार का क्लेश आदि आवरणों का प्रहाण भगवान् बुद्ध ने प्राप्त कर लिया है, अतः वे सुगत हैं। इस निर्वचन द्वारा भगवान् की प्रहाण-सम्पत्ति का निर्देश किया गया है अथवा प्रशस्त जो सर्वधर्म निःस्वभावता तत्त्व है, उसका भगवान् बुद्ध ने साक्षात् बोध किया है, इसलिए वे सुगत हैं। इसके द्वारा भगवान् की अधिगम-सम्पत्ति का निर्देश किया गया है। ये दोनों फल-सम्पत्तियाँ हैं। अर्थात् संसार से विनिर्गत होने के कारण भगवान् का गमन प्रशस्त है। इसके द्वारा समस्त तैर्थिक शास्ताओं और पृथग्जनों से भगवान् की विशेषता दिखलायी गयी है, क्योंकि आत्मा एवं धर्मों के प्रति भावाभिनवेश होने के कारण वे संसार के अन्तर्गत हैं, अतः उनका गमन प्रशस्त नहीं है। आत्मा आदि प्रमाण से बाधित हैं। संसार का प्रतिपक्ष न होने के कारण उनका गमन अप्रशस्त है।



अपुनरावृत्ति गमन होने से सुगत है। जन्म और राग आदि दोषों का बार-बार उत्पाद होना पुनरावृत्ति है। इसका कारण आत्मदर्शन करने वाली अविद्या है। नैरात्म्य दर्शन उसका प्रतिपक्ष है। भगवान् ने प्रतिपक्ष को आत्मसात् कर लिया है, फलतः अविद्या-बीज का समूल प्रहाण कर देने से उनकी सन्तति में जन्म और क्लेशों की पुनरावृत्ति की सम्भावना सदा के लिए समाप्त है। अतः अपुनरावृत्तिपूर्वक गत होने से सुगत है। इसके द्वारा स्रोतआपन्न, सकृदागामी आदि शैक्ष बोधिसत्त्वों से भगवान् की विशेषता दिखलायी गयी है, क्योंकि उन शैक्ष आदि का गमन यद्यपि प्रशस्त है, तथापि उनकी सन्तति में दोषोत्पाद की सम्भावना है, अतः उनका गमन अपुनरावृत्तिपूर्वक नहीं है।

पूर्णरूपेण गमन होने से भगवान् सुगत हैं। यद्यपि श्रावक अर्हत् एवं प्रत्येकबुद्धों ने क्लेशों का प्रहाण कर निर्वाण का लाभ कर लिया है, तथापि भगवान् सम्यक् संबुद्ध में उनकी अपेक्षा विशिष्टता होती है। श्रावक आदि में क्लेशों की वासना (ज्ञेयावरण) और सर्वाकार वस्तु का असाक्षात्कार शेष रहता है। फलतः उनमें कायवैगुण्य (कूद-कूद कर चलना), वाग्वैगुण्य (अपशब्द का उच्चारण करना) तथा बुद्धि-वैगुण्य (चित्त का नित्य समाहित न रहना) आदि दिखलायी पड़ते हैं। अथवा जिस मार्ग से उन्होंने अर्हत् प्राप्त किया है, उसके उपदेश में अकौशल उनमें शेष (बाकी) है। भगवान् ने समस्त क्लेशों की वासना का समूल प्रहाण किया है तथा सर्वाकारज्ञता का अधिगम किया है, अतः उनमें कायवाग्बुद्धि-वैगुण्य एवं स्वयं अधिगत मार्ग के प्रकाशन में अपटुता बिलकुल नहीं है। अतः उनका गमन निःशेष (पूर्ण) है। अतः वे सुगत हैं। इस कथन द्वारा भगवान् का सम्पूर्णगामित्व एवं उनके असाधारण गुणों का निर्देश होता है।

आचार्य कमलशील विचरचित प्रज्ञापारमितावज्रच्छेदिका की बृहत् टीका में कहा गया है कि पुद्गलनैरात्म्य एवं धर्मनैरात्म्य के ज्ञान से सम्यक्तया गमन किया है अर्थात् सुष्ठुतया गमन किया है, अतः सुगत हैं, सुरूपवत्। सम्पूर्ण क्लेशों की सम्पूर्ण वासनाओं अर्थात् ज्ञेयावरण का समूल प्रहाण कर गमन किया, अतः सुगत हैं, सुपूर्णघटवत्। अपुनरावृत्ति रूप से गमन किया, अतः सुगत हैं, सुनष्टज्वरवत्।

### परार्थ-सम्पद्

भगवान् बुद्ध ने बुद्धत्व प्राप्ति के लिए बोधिचित्त का उत्पाद किया। तदनन्तर तीन असंख्य कल्प पर्यन्त पुण्य-सम्भार का अर्जन किया। बोधिचित्त करुणापूर्वगामी होता है। सत्त्वों को दुःखी देखकर उनके दुःख से उद्वेलित होकर करुणावश उन्हें दुःख से मुक्त करने का संकल्प लेकर बुद्धत्व प्राप्त करने की चेष्टा ही बोधिचित्त का स्वरूप है। उसके बाद दीर्घकाल पर्यन्त षड्पारमिताओं एवं चतुःसंग्रह वस्तुओं का अभ्यास करना पुण्य-सम्भार है। करुणा की पराकाष्ठा पर्यन्त विकास करने के कारण पुण्य-सम्भार का संचय होने से सम्भोगकाय एवं निर्माणकाय अर्थात् इन दो रूपी कार्यों की प्राप्ति होती है। बोधिसत्त्व स्वार्थ में छह अथवा दस पारमिताओं का अभ्यास एवं परार्थ में चतुःसंग्रह वस्तुओं का अभ्यास करता है। प्रज्ञापारमिता को छोड़कर पाँच पारमिताएं, पुण्यसम्भार,

उपाय और करुणा ये पर्यायवाची हैं। समस्त प्रकार के जड़ एवं चेतन वस्तुओं के यथार्थ स्वरूप को जानना ही प्रज्ञा है। सभी वस्तुएं अथवा धर्म सापेक्ष हैं, वे अपने अस्तित्व के लिए अन्य हेतु-प्रत्ययों पर अपेक्षित हैं। उनकी अन्य निरपेक्ष सत्ता बिलकुल नहीं है अर्थात् वे प्रतीत्यसमुत्पन्न हैं। वस्तुओं की परनिरपेक्ष सत्ता अथवा स्वयं अपनी ओर से सत्ता ही प्रज्ञा का मुख्य निषेध है। अतः प्रज्ञा के बिना दुःखमुक्ति, निर्वाण या बुद्धत्व किसी की भी प्राप्ति सम्भव नहीं है, फिर भी प्रज्ञा अकेले बुद्धत्व प्राप्त नहीं करा सकती है। इसके लिए पारमिताएं, पुण्यसम्भार या करुणा भी अपेक्षित है। इस तरह ज्ञानसम्भार एवं पुण्यसम्भार, प्रज्ञा और करुणा अर्थात् छहों पारमिताओं का निरन्तर अभ्यास बुद्धत्व प्राप्ति का साधन है।

भगवान् समस्त दुःखी जगत का बुद्धचक्षु से दिन में बार-बार अवलोकन कर आशय, रुचि और सामर्थ्य के अनुरूप कल्याण मार्ग का उपदेश करते हैं। वे सत्त्वों का परिपाक करते हैं और स्वयं द्वारा अनुभूत मार्ग का उपदेश करते हैं। इस तरह धर्मचक्रप्रवर्तन आदि उनके परार्थ कृत्य हैं और यही उनकी परार्थ-सम्पद् है।

चिन्तामणिः कल्पतरुर्थेच्छापरिपूरणः ।

विनेयप्रणिधानाभ्यां जिनबिम्बं तथेक्ष्यते ॥

जैसे चिन्तामणि नामक रत्न और कल्पवृक्ष में कोई विकल्प नहीं होता है और विना संकल्प-विकल्प के ही वे मनुष्यों के मनोरथों को पूर्ण करते हैं, उसी प्रकार भगवान् बुद्ध का काय भी है। वह भी विना विकल्प के लोकहित और लोकसुख का अनवरत सम्पादन करते हैं, क्योंकि उन्होंने समस्त विकल्पों अर्थात् कल्पनाओं का प्रहाण कर दिया है।

तथागत बुद्ध दो कारणों से परोपकार कृत्य सम्पन्न करते हैं। प्रथम विनेयजनों के वश से तथा दूसरा प्रणिधान के वश से। भगवान् के जो विनेयजन हैं और तदनुसार जिन्होंने कुशल कर्मों का सम्पादन किया है तथा वे कर्म परिपुष्ट होकर फल देने के लिए उन्मुख हो गये हैं, ऐसे विनेयजनों के वश से परहित कृत्य करते हैं। अर्थात् भगवान् बुद्ध करुणावश सद्धर्म का उपदेश देकर लोगों को विनेय बनाकर उनके वश से परोपकार करते हैं। दूसरा उन्होंने बोधिसत्त्व की अवस्था में ऐसा प्रणिधान किया था कि मैं बुद्ध होकर प्राणिमात्र के अशेष दुःखों का आत्यन्तिक प्रहाण करूंगा और इस बुद्धत्व की प्राप्ति के लिए उन्होंने तीन असंख्येय कल्प पर्यन्त विभिन्न योनियों में उत्पन्न होते हुए दुष्कर चर्याओं का अनुष्ठान किया था, महान पुण्य-सम्भार का अर्जन किया था। उस पुण्य-संचय के वश से विना ही संकल्प-विकल्प के विनेयजनों के हित-सुख का सम्पादन होता है।

जैसे तथागतगुह्यसूत्र में भी कहा गया है कि क्योंकि भगवान् सदैव समाहित रहते हैं, अतः उन्होंने जिस रात्रि को बोधि प्राप्त की थी और जिस रात्रि में उन्होंने महापरिनिर्वाण प्राप्त किया, इस बीच उन्होंने एक भी अक्षर नहीं कहा। फिर भी जिनका उनके उपदेश से कल्याण साधने वाला था, ऐसे विनेयजन तथागत के मुख से या उनके ऊर्णाकेश से ध्वनि निकलते हुए सुनते थे। जैसे कुम्भकार

डण्डे से एक बार चक्र को घुमा देता है, फिर वह बहुत देर तक विना प्रयत्न के अपने आप घूमता रहता है, उसी प्रकार बोधिसत्त्व की अवस्था में परहित के उद्देश्य से भगवान् ने जो पुण्य का संचय किया था, उसके वश से विना संकल्प-विकल्प (आभोग) के परहित सम्पन्न होता रहता है। आचार्य शान्तिदेव ने इसे दृष्टान्त द्वारा समझाया है-

यथा गारुडिकः स्तम्भं साधयित्वा विनश्यति ।  
स तस्मिंश्चिरनष्टेऽपि विषादीनुपशामयेत् ॥

जैसे विष तत्त्व को जानने वाला कोई गारुडिक (गरुड़ विद्या का ज्ञाता) अपने सिद्ध मन्त्र के सामर्थ्य से किसी लकड़ी के खम्भे या पत्थर के खम्भे को अभिमन्त्रित करके और यह संकल्प करके उसे जमीन में गाड़ दें कि मेरे मरने के बाद यह खम्भा ही जो इसका स्पर्श करेगा, उसका विष उतार देगा और इसके बाद वह गारुडिक मर जाए। फिर भी यह देखा जाता है कि उस गारुडिक के मरने के सैकड़ों वर्षों बाद भी वह खम्भा लोगों का विष उतार रहा है। ठीक इसी तरह बुद्ध ने बोधिचर्या के अनुरूप जिनस्तम्भ सिद्ध किया है। फलतः बोधिसत्त्व के परिनिर्वाण प्राप्त कर लेने पर भी परहित, परकल्याण एवं परसुख को प्राप्त कराने वाले समस्त कार्य सम्पन्न होते रहते हैं।

बोधिचर्यानुरूप्येण जिनस्तम्भोऽपि साधितः ।  
करोति सर्वकार्याणि बोधिसत्त्वेऽपि निर्वृत्ते ॥

बोधि अर्थात् बुद्धत्व प्राप्त करने के लिए जिस चर्या का चरण या अनुष्ठान किया जाता है, वह आचरण बोधिचर्या कहलाती है। जिनस्तम्भ का तात्पर्य है, जिन अर्थात् विजयी, जिसने विजय प्राप्त कर ली है। भगवान् ने चार प्रकार के मारों पर विजय प्राप्त की है- स्कन्धमार, मृत्युमार, क्लेशमार तथा देवपुत्रमार। मार बुराइयों के प्रतीक हैं। अनेक कल्प पर्यन्त दुष्कर बोधिचर्या के अनुष्ठान से बत्तीस महापुरुषों के लक्षणों और अस्सी अनुव्यञ्जनों से विराजित बुद्धकाय सिद्ध होता है। बुद्धत्व की अवस्था में किसी भी प्रकार का संकल्प अथवा विकल्प नहीं होता, क्योंकि बुद्ध ने समस्त क्लेशावरण और ज्ञेयावरण का सर्वथा प्रहाण कर दिया है। फिर भी बुद्धकायों द्वारा अनाभोगतया परार्थ चर्या सम्पन्न होती रहती है। जैसे सूर्य के उदय होने पर अन्धकार नष्ट हो जाता है, प्रकाश फैलता है, फूल खिल जाते हैं और समस्त प्राणी अपने-अपने कार्यों में प्रवृत्त हो जाते हैं, किन्तु सूर्य यह सोचते हुए उदित नहीं होता है कि चलूँ, मैं प्रकाश कर दूँ, दिन कर दूँ और प्राणियों को अपने-अपने कार्यों में प्रवृत्त कर दूँ। ऐसा न सोचने पर भी उसकी उपस्थिति मात्र से उपर्युक्त सारी क्रियाएं सम्पन्न होने लगती हैं। इसे ही अनाभोग चर्या कहते हैं। ठीक इसी प्रकार बुद्धकाय (स्तम्भ) से भी निरन्तर अनाभोगतया परहित चर्याएं सम्पन्न होती रहती हैं।

छह पारमिताओं का सेवन, चार ब्रह्मविहारों की भावना तथा चार संग्रह वस्तुओं का अनुपालन आदि बोधिसत्त्व की शिक्षाएं हैं। प्रज्ञापारमिता द्वारा त्रिकोटिपरिशुद्ध दान, शील आदि ही बुद्धत्व की प्राप्ति में सहायक होते हैं तथा मैत्री आदि ब्रह्मविहारों की भावना से और दान, प्रियवचन आदि

संग्रह वस्तुओं के अनुष्ठान से अपरिमित जनकल्याण, सत्त्वपरिपाक तथा क्षेत्रपरिशुद्धि सहित अन्त में बुद्धत्व की प्राप्ति होती है। भद्रबाहुपरिपृच्छा आदि सूत्रों में बुद्ध ने बोधिसत्त्व की प्रशंसा की है तथा आर्य मैत्रेयनाथ आदि बुद्धपुत्रों ने गण्डव्यूह आदि सूत्रों में बोधिचित्त की पर्याप्त प्रशंसा की है।

बोधि ही बुद्धत्व है। यह एक विशिष्ट ज्ञान है, जो न एक है, न अनेक है, न उत्पन्न है, न निरुद्ध है, जो न शाश्वत है और न उच्छिन्न, जो समस्त प्रपञ्चों से रहित अद्वय है तथा आकाश के समान सीमारहित है। यही भगवान् का धर्मकाय है। इस काय की जो एक-अनेक स्वभाव से रहितता है तथा उसका जो अनुत्पाद, अनुच्छेद, अशाश्वत, प्रपञ्चरहित एवं आकाशसम स्वभाव है, वहीं स्वभाव-धर्मकाय है। यह परमार्थ सत्य है। इन दोनों कायों को धर्मकाय भी कहते हैं। इसे ही सांवृतिक व्यवहार में प्रज्ञापारमिता, शून्यता, तथता, भूतकोटि, धर्मधातु आदि शब्दों द्वारा भी संकेतित किया जाता है।

अतः सुपुष्पचन्द्रेण जानतापि नृपापदम् ।  
आत्मदुःखं न निहतं बहूनां दुःखिनां व्ययात् ॥

कृपालु बोधिसत्त्व को स्व एवं पर के दुःखों को दूर और उन्हें सुखी करने के लिए जो दुःख उठाना पड़ता है, उसे सहर्ष उठाना ही चाहिए। इसलिए राजा की ओर से होने वाली विपत्ति राजदण्ड को जानते हुए भी सुपुष्पचन्द्र बोधिसत्त्व ने बहुत लोगों को दुःख से मुक्त करने के निमित्त अपने दुःख की परवाह नहीं की।

सुपुष्पचन्द्र बोधिसत्त्व की कथा समाधिराजसूत्र में वर्णित है- पुराने समय में शूरदत्त नाम का एक राजा था, जिनकी रत्नावती नामक राजधानी थी। उन्होंने अपने राज्य में धार्मिकों को निर्वासित कर दिया था। इस कारण लोग समन्तभद्र नामक अरण्य में धर्म-भाणक सुपुष्पचन्द्र के पास आकर रहने लगे। समय बीतने के साथ सुपुष्पचन्द्र बोधिसत्त्व के मन में यह विचार या कि कुमार्ग में पतित लोगों के कल्याणार्थ मुझे राजधानी में प्रवेश करना ही चाहिए। अपने इरादे को अपने सहयोगियों को बताकर उन्होंने राजधानी में प्रवेश किया और राजपुत्र, मन्त्री, पुरोहित आदि को अनेक उपायों से सन्मार्ग में स्थापित किया। जब राजा को यह बात मालूम हुई, तो राजपुत्रों को उन्हें मारने की आज्ञा दी। उनके असमर्थ होने पर एक कसाई के हाथों क्रमशः बोधिसत्त्व के हाथ, पैर आदि अंगों को कटवा दिया, आँखें निकलवा दीं और अन्ततः उन्हें मरवा दिया। इस क्रम में अनेक चमत्कार हुए, जिससे राजा ने उन्हें सचमुच बोधिसत्त्व भिक्षु समझा और विलाप के साथ पश्चाताप किया।

उक्त प्रकार की बोधि को प्राप्त करना जिस व्यक्ति का अभिप्राय (उद्देश्य) होता है, उसे बोधिसत्त्व कहते हैं। ऐसे बोधिसत्त्व के निवृत्त हो जाने पर भी अर्थात् परम शान्ति को प्राप्त हो जाने पर भी उसके द्वारा परार्थकृत्य सम्पन्न होता रहता है। यद्यपि किसी प्रकार का विकल्प अवशिष्ट नहीं रहता है। जो दूसरों के दुःख को दूर करने में सुख मानते हैं, ऐसे बोधिसत्त्व कमल के वन में हंस के समान परदुःख दूर करने हेतु अवीचि नरक में भी अवगाहन करते हैं, क्योंकि परहित में संलग्न उन बोधिसत्त्वों के लिए अवीचि का दुःख भी सुख ही है। किसी भी वजह से उनके दुःखी होने का कोई कारण नहीं

हैं। जैसे बोधिचर्यावतार में भी कहा गया है कि सत्त्वों के दुःख रूपी जाल से मुक्त होने पर बोधिसत्त्व की चित्तसन्तति में जो आनन्द के समुद्र उमड़ पड़ते हैं, उनके लिए उतना ही काफी है। रसहीन निर्वाण से उनका क्या होगा ? पुनः कहा गया है कि परार्थ ही जिनकी एकमात्र चाह है, ऐसे महापुरुष बोधिसत्त्वों में परहित करके भी न तो गर्व होता है, न आश्चर्य होता है और न ही परलोक में सुखप्राप्ति आदि फल की आकांक्षा होती है।

पुनः कहा गया है कि दानपारमिता का साधक बोधिसत्त्व पाप से मुक्त होने के कारण दुःखी नहीं होता है और शरीरदान के उपाय एवं विधि में कुशल होने के कारण उसे मानसिक पीड़ा भी नहीं होती है। इसके विपरीत पाप एवं मिथ्याकल्पना से शारीरिक एवं मानसिक दुःख होते हैं। पुण्य से शारीरिक सुख मिलता है और पाण्डित्य अर्थात् ज्ञानयुक्त होने पर मन दुःखी नहीं होता है। फिर यह स्वाभाविक है कि परोपकार के लिए संसार में रहते हुए करुणा से पूर्ण बोधिसत्त्व लोग कदापि दुःखी नहीं होते हैं। महाकरुणावशात् ही बोधिसत्त्वों को न शरीर दुःख होता है और न ही मानसिक दुःख, अपितु लोक के प्रति महाकरुणा से ही उनकी संसार में चिरस्थिति सिद्ध होती है।

बोधिसत्त्व के रूप में ज्ञान द्वारा शून्यता का ज्ञान होने से वे आसक्ति शाश्वतान्त एवं त्रास उच्छेदान्त अर्थात् भव एवं शम में पतित न होकर करुणावश दुःखी सत्त्वों के कल्याणार्थ उन्हें दुःखों से मुक्त कराने हेतु संसार में बने रहते हैं अर्थात् वे बुद्धत्व की प्राप्ति में प्रयत्नरत नहीं होते हैं। उनके इस प्रकार की चर्या शून्यता ज्ञान के बिना सम्भव नहीं होती है, क्योंकि शून्यता ज्ञान के बिना असंज्ञी समापत्ति की भाँति चित्त बद्ध होकर पुनः उत्पन्न होता है।

सर्वधर्म निःस्वभावता की भावना जब दृढ हो जाती है, तो उसके बल से भाववासना का निवारण हो जाता है, क्योंकि निःस्वभावता (शून्यता) की भावना वस्तुसत्ता की वासना के सर्वथा विपरीत होती है, जैसे उष्णता की समीपता ठंडक के विपरीत होती है। चूँकि शून्यता वस्तु की निजी स्थिति है, अतः यह यथार्थ है, जबकि भावाभिनिवेश आगन्तुक, अलीक एवं कल्पनाजनित है। अतः वास्तविकता का बोध जब दृढ हो जाता है, तो काल्पनिकता स्वयं विशीर्ण होने लगती है। बोधिसत्त्वों के निवृत्त होने अथवा परमशान्ति को प्राप्त होने का तात्पर्य अप्रतिष्ठित निर्वाण प्राप्त करने से है, जो महायान का एक विशिष्ट प्रकार का लक्ष्य है। श्रावकयानी साधकों का लक्ष्य निरुपधिशेष निर्वाण प्राप्त करना है, इस अवस्था में साधक व्यक्ति की चित्त-सन्तति और जड़ (रूप) एवं चेतन दोनों प्रकार की सन्तति का सर्वथा निरोध हो जाता है, जबकि अप्रतिष्ठित निर्वाण की अवस्था में समस्त क्लेशावरण एवं ज्ञेयावरण का समूल प्रहाण हो जाने से सांसारिक मलों से दूषित होने का खतरा सदा के लिए समाप्त हो जाता है, फिर भी निर्मल पञ्चस्कन्धों की स्थिति विद्यमान रहती है, उनका लोप नहीं होता है, जैसे कि निरुपधिशेष निर्वाण की अवस्था में होता है। इन निर्मल पञ्चस्कन्धों का विद्यमान रहना ही अप्रतिष्ठित निर्वाण कहलाता है, जिसे प्राप्त करना महायान का लक्ष्य है। इसी के द्वारा बोधिसत्त्व परार्थ कृत्य सम्पन्न करने में समर्थ होते हैं।

### भवतु सर्वमङ्गलम्

## पाद-टिप्पणियाँ :

द्र०- -बो.च. 8.129 कारिका

द्र०- बो.च. 8.130 कारिका

द्र०- समाहितो यथाभूतं प्रजानातीत्यवदत् मुनिः । समाहितचेतसो यथाभूतदर्शनं भवति । यथाभूतदर्शिनो बोधिसत्त्वस्य सत्त्वानां महाकरुणा प्रवर्तते । इदं मया समाधिमुखं सत्त्वानां कृते निष्पादयितव्यम् । स तेन करुणया संचोद्यमानोऽधिशीलाधिचित्ताधिप्रज्ञं शिक्षाः परिपूर्य अनुत्तरां सम्यक्सम्बोधिमभिसम्बुद्ध्यते । -बो.च.पं., पृ. 169

द्र०- न भगवन् बोधिसत्त्वेन अतिबहुषु धर्मेषु शिक्षितव्यम् । एको धर्मो भगवन् बोधिसत्त्वेन स्वाराधितः सुप्रतिविद्धः कर्तव्यः । तस्य सर्वबुद्धधर्माः करतलगता भवन्ति । कतम एकधर्मः ? यदुत महाकरुणा । महाकरुणया भगवन् बोधिसत्त्वानां सर्वबुद्धधर्माः करतलगता भवन्ति । -भावनाक्रमः, पृ. 195, 232 (भोटपाठ, देगे कम्युर, सूत्रवर्ग, पुट श, पृ. 84)

द्र०- एवं सुखात् सुखं गच्छन् को विषीदेत् सचेतनः । बोधिचित्तरथं प्राप्त सर्वखेदश्रमापहम् ॥ -बो.च. 7.30 न नाम साध्यं बुद्धत्वं संसारेऽपि कुतः सुखम् । स्वसुखस्यान्यदुःखेन परिवर्तुमकुर्वतः ॥ -बो.च. 8.131

द्र०- गुरु समन्तभद्र मुखागम (कुनसङ् लामइ श्यल लुङ्) हिन्दी अनुवाद, पृ. 230

द्र०- सुहल्लेख स्फुटार्था टीका, पृ. 65-67 ;

तुल०- आप तो परोपकार हेतु उत्साहित करते हैं,

चोरी आदि को रोकते भी हैं, कुटिल चरित्र वालों को

सम्यक् मार्ग में लगाते हैं, मन्दगति वालों को

वीर्यरूपी कोड़े से प्रेरित करते हैं ॥

जिनका दमन हो गया है, उन्हें मार्ग में प्रयुक्त करते हैं ।

हठी व्यक्तियों की उपेक्षा करते हैं, इसलिए आप पुरुषों का

दमन करने वाले अनुत्तर सारथि हैं ॥ -दे.तन. स्तुतिवर्ग, शतपञ्चाशत्क-नाम-स्थोत्र, पुट 'क' पृ. 114

षड् पारमिताएं- दानपारमिता, शीलपारमिता, क्षान्तिपारमिता, वीर्यपारमिता, ध्यानपारमिता एवं प्रज्ञा पारमिता। चतुःसंग्रहवस्तुएं- दान,

प्रियवचन, समानार्थता एवं समचर्या ।

द्र०- बो.च. 9.36 कारिका

द्र०- अत एवोक्तमार्यतथागतगुह्यसूत्रे- यां च शान्तमते रात्रिं तथागतोऽनुत्तरां सम्यक्संबोधिमभिसंबुद्धः, यां च रात्रिमनुपादाय परिनिर्वास्यति, अस्मिन्नन्तरे तथागतेन एकाक्षरमपि नोदाहृतं न प्रव्याहृतं न प्रव्याहरिष्यति । कथं तर्हि भगवता सकलसुरासुरनरकिन्नरसिद्धविद्याधरोगप्रभृतिविनेयजनेभ्यो विविधप्रकारेभ्यो धर्मदेशना देशिता ? एकक्षणवागुदाहरेणैव तत्तज्जनमनस्तमोहरणी बहुविधबुद्धिनलिनीवनविबोधिनी जरा मरणसरित्सागरोच्छोषिणी कल्पकालानलसप्तार्करश्मिविसरहेपिणी शरदरुणमहाप्रभेति । -मध्यमकशास्त्रवृत्ति, पृ. 175, मिथिला संस्करण, 1987 ; यां च रात्रिं शान्तमते तथागतोऽनुत्तरां सम्यक्संबोधिमभिसंबुद्धः, यां च रात्रिमनुपादाय परिनिर्वास्यति, अत्रान्तरे तथागतैकमप्यक्षरं नोदाहृतं न व्याहृतं नापि प्रव्याहरति नापि प्रव्यहरिष्यति । अथ च यथाधिमुक्ताः सर्वसत्त्वा नानाधात्वाशयास्तां तां विविधां तथागतवाचं निश्चरन्ती संजानन्ति । तेषामेवं पृथक् पृथग्भवति—अयं भगवानस्मभ्यमिमं धर्मं देशयति, वयं च तथागतस्य धर्मदेशनां शृणुमः । तत्र तथागतो न कल्पयति न विकल्पयति । सर्वकल्पविकल्पजालवासनाप्रपञ्चविगतो हि शान्तमते तथागतः ।

-मध्यमकशास्त्रवृत्ति, पृ. 265, मिथिला संस्करण, 1987

द्र०- बो.च. 9.37 कारिका

द्र०- बो.च. 9.38 कारिका

द्र०- बोधिचर्यावतार (हिन्दी अनुवाद), पृ. 392

द्र०- बो.च. 8.106 कारिका

द्र०- बोधिचर्यावतार (हिन्दी अनुवाद), पृ. 337

द्र०- मुच्यमानेषु सत्त्वेषु ये ते प्रामोद्यसागराः ।

तैरेव ननु पर्याप्तं मोक्षेनारसिकेन किम् ॥ -बो.च. 8.108

अतः परार्थं कृत्वापि न मदो न च विस्मयः ।

न विपाकफलाकाङ्क्षा परार्थैकान्ततृष्णया ॥ -बो.च. 8.109

द्र०- न दुःखी त्यक्तपापत्वात् पण्डितत्वान्न दुर्मनाः ।

मिथ्याकल्पनया चित्ते पापात् काये यतो व्यथा ॥ -बो.च. 7.27

पुण्येन कायः सुखितः पाण्डित्येन मनः सुखी ।

तिष्ठन् परार्थसंसारे कृपालु केन खिद्यते ॥ -बो.च. 7.28

शरीरदुःखं नो तस्य दुःखं किं तत्र मानसम् ।

लोकदुःखं करुणया तेनैवास्य स्थितिश्चिरम् ॥ - रत्नावली, 3.22 कारिका (उद्धृत, मध्यमकावतार प्रथम-चित्तोत्पाद)

द्र०- सक्तित्रासान्तनिर्मुक्त्या संसारे सिध्यति स्थितिः । संमोहेन दुःखिनामर्थे शून्यताया इदं फलम् ॥ -

द्र०- शून्यता वासनाधानाद्दीयते भाववासना ।

किञ्चिन्नास्ति चाभ्यासात् सापि पश्चात् प्रहीयते ॥ -बो.च. 9.33

### संदर्भ ग्रन्थ-सूची :

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ज-पटुल जिम्मेद छोस किय वांगपो, हिन्दी अनुवाद- प्रोफेसर पेमा तेनजिन, के.उ.ति.शि. संस्थान, 2009

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प्रोफेसर रामशङ्कर त्रिपाठी, बोधिचर्यावतार, हिन्दी अनुवाद एवं व्याख्या, केन्द्रीय बौद्ध विद्या संस्थान, लेह, लदाख,  
1989

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## जगन्नाथसतकं

रामनक्षत्र प्रसाद

कुलपति, नव नालन्दा महाविहार (मानित विश्वविद्यालय), नालन्दा (बिहार)

1. जम्बुदीपगभूभागे मुत्तामणि'व सोभनो।  
रट्टो वरो वरारोहो भारतं भुवि विस्सुतां॥
2. यस्सुत्तरदिसायं हि विराजति हिमालयो।  
पुब्बे हरितगिरयो दक्खिणे च महोदधि॥
3. विराजन्ते पदेसा हि पच्छिमे सुखहरिता।  
मज्झिमे पठवी यस्स सोभति सस्ससामला॥
4. ववत्थाय हि लोकानं हिताय च समिद्धिया  
सासनदिट्ठिया यस्स पदेसा सन्ति नेकधा॥
5. तेसु नेकपदेसेसु धनधञ्जपपूरितो।  
पदेसो उत्तरो नाम वीज्जति रट्टभूसनो॥
6. तस्स पाचीनभागेसु सूरवीरसुराजितो।  
बलियानामसङ्खातो जनपदो'त्थि महिद्धिको॥
7. तीरे वसति गङ्गाय नदिया पुञ्जमावहो।  
समिद्धानं गहट्टानं वणिजानं निवासनं॥
8. आवासो कतपुञ्जानं भूसुरानञ्च जाणिनां।  
उजियारघाटनामो गामो'त्थि विस्सविस्सुतो॥
9. नेकविज्जाधरा यत्थ तेविज्जा सत्थपारगा।  
वसन्ति बहुमेत्ताय करुणाय च वड्ढका॥
10. तस्मिं हि वसतिद्वाने दिजानं कुलभूसनो।  
लोकक्खेमरतो निच्चं अत्थिकानं सहायको॥
11. धनधञ्जेहि सम्पन्नो विज्जासीलपरायणो।  
दयापन्नो गुणोपेतो कुटुम्बो रासिवड्ढको॥



12. गुणिगणगणनायं अग्नो धम्मपरायणो।  
उपज्झायपरिवारो अहोसि गुणगाहको॥
13. कम्मना च सभावेन दानकम्मरतो धुवां।  
परसन्तापसन्ततो वेरिनं बलघातको॥
14. तस्मिं कुले तिखिणबुद्धि मतिमा दिपदुत्तमो।  
चतुत्थो बन्धुवग्गेषु कनिट्ठो धितिमा गुणी॥
15. तारागणेषु चन्दो'व सूरु'व गगनङ्गणे।  
चारुरूपो जगन्नाथो निब्बत्ति कुलभूसनो॥
16. तस्स गेहे हि नेका'सुं सब्बकारप्पतिट्ठिता॥  
पिता च भातरो सब्बे गारवो अधिकारिणो॥
17. वेदिकपरम्परापन्नो जनको आसि सुब्बतो।  
मजिस्ट्रेटपदासीनो आंग्लानां हि सासने॥
18. पहूतधनसम्पन्नो जनेसु बहुमानितो।  
सुधम्मो अनुगच्छन्तो परिपालेसि सूनवो॥
19. जगन्नाथो वयप्पत्तो विज्जाचारसमुस्सुको।  
समागतेहाचरियेहि गेहे'वाज्झयनं करि॥
20. पच्छा पुरोहितं विज्जं लद्धुकामो असेसतो।  
आदिट्ठो सकपितुना वाराणसीमुपागमि॥
21. उपागन्त्वान कासिं सो पितुवाचं'नुपालयं।  
खिप्पं सक्कतभासाय आरभ्यज्झयनं सिवां॥
22. पठमिके मज्झिमे वग्गे सक्कतभासं पग्यह सो।  
सततं सज्झायमकरि विज्जाय उपलद्धिया॥
23. ततो नहातकवग्गेषु परानहातकेसु च।  
करोन्तो विरियं निच्चं भवि वेदान पारगू॥
24. वेदपण्डितरूपेण यज्जानुडानकारको।  
सीधं पापुणि पागुञ्जं गामेषु जनपदेषु च॥
25. यसं लाभञ्च लद्धान धम्मिकं गामिकेहि च।  
सम्मनितो च लक्खेसु जगन्नाथो भवि तदा॥

26. लोकोपकारकिञ्चेसु सततं सत्तमानसो।  
अत्थिकत्थकरो साधुकम्यताय पपूरितो॥
27. भजमानो सन्तसाधू विचरन्ते बनिब्बके।  
महासयो महापोसो सम्मा आदरितो अहु॥
28. गामनिगमवासीनं सद्धाभाजनको तदा।  
खिप्पमेव सकिञ्चेन यसं अत्थञ्च पापुणि॥
29. एत्थन्तरे महापञ्जो गांधीनामेन विस्सुतो।  
रट्टकिच्चं करापेन्तो करोन्तो विस्सुतो भवि॥
30. विबुधो तमनुगच्छन्तो धीरो विञ्जू विचक्खणो।  
वञ्चितानं दलिदानं दयामेतुपब्रूहनो॥
31. ठपेत्वा यञ्जनुट्टानं कम्मं वेभवकारणं।  
समतारथसमारूढो संसेवि दुक्खिते जने॥
32. दिस्वान तडूखडे लोके धनहीने वनिब्बके।  
सम्मप्पधानमन्वाय पदहितुं समारभि॥
33. कथितहरिजनवग्गस्स सोसितानं हिताय चा।  
जनानं दासभूतानं योनानञ्च विचिन्तयि॥
34. अञ्जेसं वण्णसड्धानं चिन्तितो समताय सो।  
अनेकविधआयासं पायासं अकरि सदा॥
35. वसं माणवकावासे सक्कतविज्जालयस्स खो।  
चिन्ति वासीनमग्गो सो तदा हुत्वान सब्बधि॥
36. एकदा हि जगन्नाथो अनुभोसि दुक्खं भुसं।  
दिस्वा भोजनसालाय भेदभावयुतं ठितिं॥
37. सक्खमो पि समिद्धो पि द्विजकुलूपगो तदा।  
हरिजनपाकसालायं भुञ्जि बहुदिनानि सो॥
38. गान्धिनो समताभावं चरापेतो महामति।  
वेदन्तज्झयनं कत्वा परानहातको भवि॥
39. एवं कमेन विचरन्तो उपागमि बहू जने।  
नरिन्देवाचरियं कविराजं महेसिनं॥

40. सचिन्द्रनाथसन्ध्यालं परमानन्दपण्डितं  
सब्बे उदारमतिनो सब्बे समाजोम्मुखा॥
41. सेवाभावभरिता ते दलितोद्धारका अहुं।  
विसारदा च वत्तारो सुधिनो सुविचारका॥
42. तेहि सञ्चोदितो धीरो समाजाभिमुखो अहु।  
लोककल्याणकिच्चेसु बह्वायासपरायणो॥
43. चिन्तेन्तो समतं सततं जनानं सिवमावहां।  
विदहित्वान पायासं अकासि जनमेलनं॥
44. लोककल्याणसत्तेन तेन दिजवरेण हि।  
सल्लापालापरतेन जागरिता बहू जना॥
45. एवं पहतकालं सो संसेवि बहुपुगले।  
विस्सुतो'भवि लोकस्मिं समतापुरिसो'ति सो॥
46. अनुक्कमेन गच्छन्तो जनुपट्टम्भने घने।  
सज्झाये अथ व्याख्याने जनानं पथदस्सने-
47. उच्चसिक्खाय संठाने स समारभि सिक्खणं।  
एवमेसो जगन्नाथो उपज्झायो'ति जानितो॥
48. काले पच्छिमके पस्से जीवनस्स स चक्खुमा।  
बुद्धोपदिट्ठं निपुणं धम्मं जातुं समारभि॥
49. बुद्धधम्मस्स वेपुल्लं विसटं हि महीतले।  
दिस्वान भूरिसद्धाय पपूरि सकमानसे॥
50. बुद्धं सङ्घञ्च धम्मञ्च जानितुं सकबुद्धिया।  
धम्माभिसित्तो हुत्वान सज्झायमकरित्थ सो॥
51. गम्भीरं दुद्दसं धम्मं जत्वा सीलसमन्वितो।  
सङ्कप्पनं अका वीरो धम्मस्स अभिवुड्ढिया॥
52. लेखनं भासनं चैव परिसासु निवेसनं।  
दिने दिने चरित्वान अकरी धम्मसङ्गहां॥
53. बुद्धधम्मस्स यं किञ्चि समाजाभिमुखं मतं।  
तमनुपालेन्तो वीरो चरियं चरि तेजवा॥

54. उत्तमाधमवण्णानं वोहारो आसि तड्खणो  
अनादरा सापमाना सब्बत्थ निन्नजातिका॥
55. खत्तिया ब्राह्मणा वेस्सा आसुं सब्बे अतज्जिता।  
सुद्दाख्यपुरिसा तत्थ भविसु भयतज्जिता॥
56. उत्तमजातिकानं वे मेलनं अभिनन्दितं।  
तेसं मज्झे च ते सुद्दा अफोड्डब्बा जना भवुं॥
57. एतादिसं हि वोहारं दिस्वान भारते भुवि।  
आहतमानसो जातो जगन्नाथो महामति॥
58. दलितानञ्च सुद्धानं रट्टस्स निन्नजातिनं।  
सङ्कप्पेसि करणीयं ओलोकिय विहेठनं॥
59. अनेकेसु पसिद्धेसु पत्तेसु पत्तिकासु च।  
उट्टापेसि सकं चिन्तं लेखेन भासणेन च॥
60. अब्भानं'कासि सो धीरो नेकठानेसु नेत्तिनं।  
जातिभेदं हि ओलम्ब विचारं कितवा बहु॥
61. नरिन्ददेवाचरियो राजनारायणो भवुं।  
नेतारो तम्मिह काले समतावादपोसका॥
62. तेसं सन्निधिं लब्धा विरियं करि तेजवा।  
पधानं पदहित्वान सन्तुट्टिमगमा परं॥
63. वीतिनामेसि सो कालं बुद्धधम्मं'नुपालयां।  
बुद्धविज्जाय वित्थारं चिन्तेन्तो किच्चमारभि॥
64. सम्पुण्णानन्दनामेन विस्सविज्जालये सुभे।  
पसत्थे बुद्धधम्मस्स विभागं ठपि पञ्चवा॥
65. सद्धिं तेन हि बुद्धस्स वाचनामग्गपालिया।  
विभागं तत्थ ठापेत्वा अज्झापनं सयं करि॥
66. पच्छा पमुखरूपेण विस्सविज्जालयस्स खो।  
समणविज्जासङ्काये ठापितो मानपुब्बकं॥
67. सङ्काये तत्थ सुद्दासुं नेके हि परिचारका।  
जातिभेदं निराकत्तुं उपज्झायनियोजिता॥

68. चिन्तेन्तो बुद्धधम्मस्स पत्थारं थले थलो  
समायोजेसि विञ्चूनं धम्मिकानं समागमे॥
69. बुद्धोपदिट्ठवादस्स वेपुल्लाय'भिवुड्ढिया  
सुदेसनं अका धीरो जनानं सुखबोधनं॥
70. धम्मस्स चिरठितिया पच्छा चित्तेन चिन्तिया  
धम्मसिक्खणपीठानं विकासाय सुवायमि॥
71. अकासि ठपनं नेकविधानं पवरो गुणी  
विज्जासण्ठानजातानं भूतानं सिववुड्ढिया॥
72. सिक्खापेन्तो माणवके विस्सविज्जालये सके  
स समणविज्जाकासे दीपितो'भवि तेजसा॥
73. वायमेन्तो अहोरत्तिं तेविज्जो दिजभूसनो  
ठापेसि नेकविज्जानं विभागे तत्थ पञ्चवा॥
74. बुद्धस्समणविज्जानं अञ्जेसं पाकतादनं  
जेनागमस्स विज्जाय विभागो तेन ठापितो॥
75. जम्बुदीपस्स भिन्नेसु ठानेसु निजबुद्धिया  
चतुसण्ठानजातानं ठपनं तेन कारितं॥
76. तेस्वेको इसिपतने भोटविज्जानमालयो  
बुद्धविज्जाय सण्ठानं राजते सुववत्थितं॥
77. हिमदिपारभूमिद्वे लदाखे च दुतीयका  
सोभते बुद्धविज्जानं पञ्चन्नं जाणवड्ढनं॥
78. केलङ्गनामके ठाने ततियञ्च हिमाचलो  
दहुड्ढ'ति दुग्गे ठाने चतुत्थं अरुणाचलो॥
79. सब्बानि सब्बकारेन पोसितानि धनेन वे  
सिक्खापेन्ति माणवके बुद्धस्स धम्मदस्सनं॥
80. तस्स सम्मप्पधानेन नरिन्दाचरियस्स हि  
नामेन कुसिनारायं सोधसण्ठानमुग्गतां॥
81. लखनऊ'ति पुरे रम्मे साधेति यं गवेसनं  
विस्ससण्ठानरूपेन बुद्धविज्जानुरागिणं॥

82. बुद्धस्स वाचमनवाय खेमं 'चरथ भिक्खवे'-।  
चारिकं चरमानो सो बहुत्थ अगमा मुनि॥
83. विविधेषु हि देसेसु गत्वान नरपुङ्गवो।  
परिस्समेन कितवा बुद्धसाहिच्चसङ्गहं॥
84. सिरिलङ्कमुपागम्म पब्बज्जि जननायको।  
सुद्धसीलगुणोपेतो वसि तत्थ यदिच्छकं॥
85. सत्ताहं वीतिनामेत्वा चजित्वा पुन चीवरं ।  
परिवुत्थ जम्बुदीपं पाविसि गिहिजीवने॥
86. यथाक्कमं पुनारब्भ अज्झयनञ्च सज्झायं।  
अकासि सिक्खनं खेमं सिस्सेहि परिवारितो॥
87. अथ खो बुद्धवादस्स अपरं मग्गमुत्तमं।  
अवलम्ब महायानं चिन्तनं सुसमारभि॥
88. विरियमारभि वीरो जाणाधिगमनस्स सो।  
सज्झायं सकमतिना वायामेन समाचरि ॥
89. पच्छा गवेसनत्थाय विदेसे बहुके भमि।  
जवाहरलालनामं वुत्तिं लद्धान सासनिं ॥
90. परावुत्थ ततो रट्टं मातुभूमिं हि भारतं।  
सन्नद्धो'भवि सो बुद्धधम्मकिच्चे महग्गते॥
91. सिस्सान बुद्धविज्जाय धम्मस्स अनुसीलनं।  
चिन्तेसि सो अहोरत्तिं पेमतो पितुसन्निभो॥
92. विज्जादानरतो धम्मदाने च लीनमानसो।  
सकीये सेवि सततं अन्तेवासिगणे भुसं॥
93. सहायो माणवकानं विधिना येन केनचि।  
करुणायित्तभावो ददि दानपरायणो॥
94. एवं सिवं वहन्तो'व सब्बविज्जानुरागिनं।  
जगतं नाथभूतो सो जगन्नाथो वसि भुवि॥
95. अन्ते जराय पुब्बे हि मच्चुधेय्यं सुदुत्तरं।  
पापुणि असिवं बाळ्हगिलानं मच्चुकारणं॥

96. अतिदुब्बलकायो सो उदरव्याधिपीळितो।  
परिनिब्बुतिमापन्नो यथा पुब्बे तथागतो॥
97. 'अनिच्चा वत सङ्खारा' यथा बुद्धेन भासितं।  
मग्गमेतं संसरन्तो जगन्नाथो तथा गतो॥
98. कल्याणमित्तता तस्स धम्मकायगता धुवां  
हेस्सति धम्मिके पाणे सिवदा फलदा हिता॥
99. मीयन्ति खुद्दभूतानि न मीयन्ति महाजना।  
धम्मकायेन ते सब्बे जीवन्ति सततं भुवि॥
100. वरमति वरपञ्चो ब्राह्मणग्गो सुधीमा  
कुमतिकुमुदसोसो तेजभासो'व सूरुो।  
बुधजनमहनीयो सन्तचित्तो गभीरो  
भवतु जनपदानं सब्बकल्याणहेतु॥

रामनक्षत्रप्रसादाभिधेन धम्मजीविना विरचितं जगन्नाथसतकं निर्दितं ।

# NOTES & NEWS

MAHA BODHI SOCIETY OF INDIA SARNATH CENTRE,  
SARNATH, VARANASI, U.P.

(September, 2022 – August, 2023)

## RELIGIOUS CELEBRATION & ANNUAL EVENTS:

**158<sup>th</sup> Birth Anniversary of Anagarika Dharmapala cum Founder's Day:** On 17<sup>th</sup> September 2022, the Maha Bodhi Society of India and its various Centres observed the 158<sup>th</sup> Birth Anniversary of *Bodhisattva Anagarika Dharmapala*, the *Founder of Maha Bodhi Society of India* and one of the greatest Buddhist Revivalist in modern times. A '*Dharma Sabha*' was held in the Mulagandha Kuti Vihara, Sarnath with the participation of distinguished Guests and Scholars, Members of the School Management Committee and Teachers, Staff and students of Mahabodhi Schools. Speeches were made by distinguished Guests and students' representatives recalling and appreciating the pivotal contributions made by the founder of the Maha Bodhi Society of India in the revival of Theravada Buddhism in India and the World. *Ven. R. Sumiththananda Thero*, the *Bhikkhu-in-Charge* of the MBSI Sarnath Centre extended good-wishes and blessings to all the participants on the auspicious occasion. *Saṅghadāna* was offered to the venerable monks in the Mahabodhi Dānashālā.

As per tradition Lighting Lamps and Puja were offered in the Vihara and the Bodhi-Tree Courtyard in the evening.

**178<sup>th</sup> BIRTH ANNIVERSARY OF MARY ELIZABETH MIKAHALA ROBINSON FOSTER (20<sup>th</sup> SEP. 1844 – 20<sup>th</sup> DEC. 1930) OBSERVED AT THE SARNATH CENTRE:**

As you may be aware that Mrs. Mary Elizabeth Foster was probably the first and the foremost benefactor of the Maha Bodhi Society of India. She came forward every time the Anagarika (our Founder) called for



help when helps could not be sought from or refused by everyone from everywhere. Even the wealthy Buddhists and Buddhist countries and governments would not have answered the Anagarika's call for help to revitalize the Sāsana in India and for other charitable works so willingly and readily than this benefactress from a distant island-land with no connection with Buddhists and Buddhist cultures. No major Centres/Branches of the Maha Bodhi Society of India remained aloof from her liberal and generous contributions at the most critical, inceptive and preliminary stages of our Society. Whether it's the Vocational Institutes, Schools and the Mulagandha Kuti Vihara at Sarnath, the Pilgrims Rest House at Buddhagaya, the Dharmarajika Chetiya Vihara at Kolkata, Educational and Charitable works in Sri Lanka, or the maintenance of the London Buddhist Lodge; her contributions and support for the Anagarika's mission and hence the foundation of the Maha Bodhi Society of India had been invaluable and unprecedented. She was the bedrock of the Founder's various social & charitable activities all over the world. Besides, she had the foremost concerns for the Founder apart from his blood relatives as the foster-mother of his and took care of his basic needs and necessities till the end of her life. The above is just a brief account of her contributions towards the Society and the Founder's Mission and the Buddhist cause. Detailed accounts of the same could be searched all through the Mahabodhi journals and other Buddhist periodicals of those days. The Founder of Maha Bodhi Society of India (Anagarika Dharmapala), as per his Will, wished to incorporate her Birthday as an important annual event to celebrate at Maha Bodhi Society of India and its Centres all over the world so that future generations may know her indispensable contributions to the Maha Bodhi Society of India.

In her memory and remembrance of her above mentioned charitable and noble activities and above all for her generous and kind nature, a humble *Puñyānumodana* (rejoicing in merit) and Sutta Chanting was held in the Mulagandha Kuti Vihara since the generous lady had been the foremost benefactor as evident in the engraved list at the Entrance

of the Vihara. A *Saṅghadāna* (Offer of Alms meal) to venerable monks was also offered in her loving memory.

**91<sup>st</sup> Anniversary of Mulagandha Kuti Vihara/Annual Kathina Puja Ceremony (6 – 8 Nov. 2022) :** The 91<sup>st</sup> Anniversary of the *Mulagandha Kuti Vihara*, *Holy Kathina Pūja* and *Sacred Relics Exposition* were held at the MBSI Sarnath Centre from 6<sup>th</sup> – 8<sup>th</sup> Nov. The *Mulagandha Kuti Vihara* and the *Sacred Bodhi-Tree Courtyard* and its premises were pleasantly decorated with LED lights, Paper lamps and flowers. *Holy Kathina Puja* was offered on 6<sup>th</sup> & 7<sup>th</sup> Nov. in the *Mulagandha Kuti Vihara*. *Kathina Saṅghadāna* was offered in the *Mahabodhi Dānashālā*. The *Holy Kathina* ceremony constitutes of various religious events held in the Vihara, Buddhist monument area (Dhamek Stupa) and *Mahabodhi Dānashālā*. On 8<sup>th</sup> Nov. (Karthik Full-moon day) the 91<sup>st</sup> Anniversary of the *Mulagandha Kuti Vihara* was held in the premises of the Vihara with a huge gathering comprising of Bhikkhus, Devotees, Staff and Students of *Mahabodhi Schools* and Members/ Office Bearers of *Maha Bodhi Society* and *Maha Bodhi Vidya Parishad*. Ven. R. Sumiththananda Thero – the incumbent Bhikkhu-in-Charge of the *Mulagandha Kuti Vihara* briefed the assembled gathering about the history of the Vihara and the Founder’s relentless struggle to this end.

**89<sup>th</sup> Anniversary of the Maha Bodhi Schools (9<sup>th</sup> Nov. 2022) :** The following day after the celebration of the 91<sup>st</sup> Anniversary of *Mulagandha Kuti Vihara*, the 89<sup>th</sup> *Mahabodhi Schools’ Anniversary and Prizes’ Distribution Event* was celebrated with the participation of Staff and Students of *Mahabodhi Schools*, Member/ Office Bearers of School Management and parents/ guardians of children. Distinguished Guests from the District Education Department were invited on the occasion. Ven. R. Sumiththananda Thero, Manager *Mahabodhi Schools* welcomed the distinguished guests. A beautiful cultural programme was arranged by the schools and Prizes were distributed among the students for excelling in the Schools’ yearlong academic and extra-curricular activities.

**Sacred Relics (Sarīra Dhātu) Exposition of the Buddha:** From 6<sup>th</sup> Nov. onwards, the exposition of the Sacred Relics of the Buddha was held for 3 days, closing on the Karthik Full-moon day. The *Sacred Relics Exposition* was held from 7:00 a.m. to 10:30 a.m. in the Mulagandha Kuti Vihara under the capable leadership and efficient supervision of the *Bhikkhu-in-Charge – Ven. R. Sumiththananda Thero* and other Dharmadoot Monks from various Centres of the MBSI. About 4000 meritorious devotees saw the Relics of the Buddha enshrined in the Vihara and offered their veneration and prayers.

**REPUBLIC DAY CELEBRATION OF INDIA:** The 74<sup>th</sup> *Republic Day of India* was celebrated on 26<sup>th</sup> January 2023 in the premises of the Mulagandha Kuti Vihara, Sarnath jointly by the *Maha Bodhi Schools – Maha Bodhi Inter College, Maha Bodhi Junior Girls’ High School and Maha Bodhi Primary School*. The celebration started with the assembly of the student, staff, teachers and Alumni members of the *Maha Bodhi Schools* in the parade ground with inspirational nationalistic songs playing in the background. The Indian Tri-colour was unfurled jointly by the heads of the schools, management committee members/office-bearers followed by the singing of National Anthem. A colourful event with the theme of freedom struggle and National Integrity and Unity was organized by the Cultural club. Inspirational speeches were made by student representatives, heads of the schools and members/office-bearers of the School Management Committee. Towards the end, sweets were distributed among the students and all other participants. Winter Clothes and School Bags were distributed among the poor children of the schools donated by Metta Foundation, Alwar, Rajasthan. The Alumni members of Mahabodhi Schools assured help and support for the all round progress and development of the Schools. They visited the school campus after the National Day Celebration and Tea & Snack party was organized by the School Management in the Maha Bodhi Inter College, Sarnath.

**DHARMAPALA DEATH ANNIVERSARY:** The 90<sup>th</sup> *‘Passing-away ceremony’* of the *Founder of Maha Bodhi Society of India –*

*Bodhisattva Anagarika Dharmapala* was observed on 29<sup>th</sup> April, 2023 at Maha Bodhi Society of India, Sarnath Centre along with other Centres and Headquarters of the Society. In the morning Buddha Puja was performed with the offer of Milk-rice, fruits, flowers, etc. to the Image of the Buddha in the *Mulagandha Kuti Vihara* followed by holy Sutta Chanting. Thereafter, a 5-minutes' silence was observed with meditation on the Buddha's central teaching of 'Anicca' (Impermanence). Around noon time, *Saṅghadāna* was offered in the *Dānashālā* on the memorable day. In the evening, Lighting Lamps were offered at the *Votive Stupa (Dharmapala Samadhi)* behind the *Mulagandha Kuti Vihara* in the Deer-Park Sanctuary, Sarnath. This is the holy spot where the Founder's mortal body was cremated. Lighting Lamps were also offered in the premises of the *Mulagandha Kuti Vihara* and *Sacred Bodhi-Tree Courtyard*.

**BUDDHA PURNIMA:** 2567<sup>th</sup> Buddha Purnima was celebrated from 4<sup>th</sup> to 5<sup>th</sup> May, 2023 with various programmes and events like *Meditation, World Peace Prayers, Dhamma Yatra, Day-long free meal distribution (Through Dhamma Learning Centre, Sarnath), Dīpadāna, Dhamma Sabhā and Sacred Relics Exposition* ceremonies organized in close coordination with National & International Buddhist Temples of Sarnath and local devotees and well-wishers. Thousands of devotees and pilgrims visited Sarnath on the auspicious occasion and took part in the above mentioned religious ceremonies with great devotion and dedication. The Sacred Relics of the Buddha were opened for public veneration on *Buddha Purnima* for the second year on this auspicious day. *Mulagandha Kuti Vihara* and its vicinity were draped in *Pañcashīla* flags and banners on the occasion and the whole surrounding of Sarnath permeated with the hymns of *Buddham Saranam Gacchāmi*. Day-long free distribution of Alms-meal to Devotees, Pilgrims and Visitors was arranged at *Maitri Buddha Vihara*, Sarnath. *Dhamma Sabhā* was organized in the *Mulagandha Kuti Vihara* on 6<sup>th</sup> May attended by Teachers and Students of Mahabodhi Schools, Members and Office-Bearers of the Society and local devotees in which distinguished

professors and learned monks delivered lectures underlining the importance and significance of the uniquely auspicious day. Students' representatives of *Maha Bodhi Schools* also delivered their speeches in the *Dhamma Sabhā*.

**DHAMMACAKKAPAVATTANA DAY:** Holy ĀŚHĀḌHA PŪRNIMĀ, 3<sup>rd</sup> July, 2023, this auspicious day marks the Deliverance of *Dhammacakkappavattana Sutta* by the Buddha to the First Five Ascetic Disciples at Holy Isipatana, Deer-Park Sarnath, Varanasi. Buddha Puja and Sutta Chanting were performed in the Mulagandha Kuti Vihara in the morning. Alms-meal (*Saṅghadāna*) was offered to the Venerable monks in the Mahabodhi Dānashālā. Lighting Lamps (*Dīpadāna*) was offered in the evening.

The holy ĀŚHĀḌHA PŪRNIMĀ also marks the onset of the holy practice of *Vassāvāsa* (Rainy Retreat). Traditionally, on this day, the devotees invite the Ven. Bhikkhus for *Vassāna*. It is a ceremony practised in the Theravada Buddhist tradition performed prior to the Ven. Monks entering into *Vassāvāsā*. Accordingly, at the *Mulagandha Kuti Vihara*, MBSI Sarnath; the Ven. *Dharmadoot monks* and *Sāmaṇeras* led by the *Bhikkhu-in-Charge* – Ven. R. Sumiththananda Thero formally accepted *Vassā* invite of the Devotees and entered into *Vassāvāsa* for 3 months.

**76<sup>th</sup> Independence Day Celebration of Maha Bodhi Schools at Sarnath (15<sup>th</sup> August, 2023):** As per tradition, the Mahabodhi Schools at Sarnath consisting of Mahabodhi Inter College, Mahabodhi Junior Girls' School and Mahabodhi Primary School celebrated the 76<sup>th</sup> *Independence Day of India* in the true spirit of patriotism and devotion towards the Indian Nation. The national celebration was attended by Office-bearers and Members of the School Management Committee, Teachers, Students, Parents, Alumni of Mahabodhi Schools. At the outset, The Manager – Ven. R. Sumiththananda Thero, Members of the School Management Committee, Principals and the Senior Teachers of the schools hoisted the *Indian Tri-colour* with the singing of *National Anthem*. On this National Day, children of the schools presented colourful cultural programmes based on the Freedom Struggle of

Mother India. Speeches were made by students' representatives and the event concluded with distribution of Sweets.

### **CONFERENCES AND SEMINARS:**

**Virtual 9<sup>th</sup> International Conference on “Pali & Buddhism”:** *Maha Bodhi Society of India, Sarnath Centre* organized the 9<sup>th</sup> *Virtual International Conference on Pali & Buddhism* in a Webinar form on 5<sup>th</sup> to 6<sup>th</sup> November, 2022 with special reference to “*Samatha and Vipassana: Praxis and Application*”. It was a Virtual Meet on Zoom meeting platform organized by *Maha Bodhi Society of India, Sarnath Centre* in Collaboration with *Anagarika Dharmapala Institute of Pali and Buddhist Studies, Sarnath*. Scholars and Researchers from Universities of India and Abroad took part in it with the presentation of papers/ talks which were of much relevance to Buddhist Studies, Practices and the Buddhist Way of Life. The 2-Day conference started off with ‘Words of Blessings’ by Ven. P. Seewalee Thero – General Secretary, MBSI. Prof. Bimalendra Kumar – Vice President, MBSI & Head of Department, Pali & Buddhist Studies, BHU was, as always, the Chief Coordinator for the said International Conference.

**MULAGANDHA KUTI VIHARA PAINTINGS DEDICATION CEREMONY:** A grand dedication ceremony on the completion of the Mulagandha Kuti Vihara Paintings renovation was held on 16<sup>th</sup> December 2022 in the Mulagandha Kuti Vihara, Sarnath in collaboration with the *Society for Honouring Master Kosetsu Nosu, Japan*. The Paintings renovation work initiated by Ven. P. Seewalee Thero – the incumbent General Secretary, was being carried out by Japanese Artists since 2019 but it was interrupted by the Covid pandemic for two years. Finally, after a month long rigorous work in the month of November-2022, the work was accomplished successfully. The Painting has now got a new lease of life without compromising its originality and authenticity. The renovation was done in great detail following an in-depth research and investigation. Mr. Nakamura Yoshihiro of *Travel Saray Inc. Japan* has played a pivotal role in creating awareness throughout Japan about this Cultural link between Japan and India and about its significance

and its preservation efforts. He also helped to find Artists, Curators, Well-wishers and Supporters for this noble project. The Dedication ceremony was attended by Dr. Vinay Sahasrabuddhe, President, Indian Council of Cultural Relations (ICCR); Mr. Nosu Yoshimitsu – Grandson of Mr. Kosetsu Nosu; Prof. Sigeki Mizobuchi (President) and Mr. Y.Miyahara (Secretary) – Society for Honouring Master Kosetsu Nosu; Mr. Nakamura Yoshihiro of Travel Saray Inc. Japan; Ven. Monks from Eihei-ji Temple, Fukui, Japan; the team of dedicated Painters and Artists from Japan; Members & Office-Bearers of Maha Bodhi Society of India. Ven. P. Seewalee Thero – the General Secretary & Chief Monk of MBSI delivered the Welcome Speech and other distinguished Guests were requested to express their opinion and thoughts on the momentous occasion. The distinguished Guests and the Artists were honoured on the occasion. It is well known that these Mural Paintings are painted by the Master Artist Kosetsu Nosu of Japan from 1932 – 1936 on the invitation by the Maha Bodhi Society of India.

**INAUGURATION OF MAHA BODHI PUBLIC SCHOOL:** On 25<sup>th</sup> March 2023, the Maha Bodhi Society of India achieved yet another milestone in its services in the cause of Education under the efficient and effective leadership of Ven. P. Seewalee Thero – General Secretary & Chief Monk of MBSI. On this day, the Maha Bodhi Public School at Sarnath was inaugurated with great fanfare. The medium of instruction would be English and the School in due course would be affiliated to the CBSE Board. It was a pressing need of the locality for such a School for a long time and the Society had been seriously engaged in arranging the necessary resources for it. It has just started with a humble beginning and would take some time to pick pace and function as a full-fledged conventional English medium school. Apart from the Teachers and Students of Mahabodhi Schools, the inauguration ceremony was attended by Governing Body members of the Society and Office-Bearers of the Society and Maha Bodhi Vidya Parishad, Sarnath. Dr. Sourendra Kumar Mohapatra – Governing Body & Executive Committee Member as well as Secretary of the MBSI Bhubaneswar Centre shouldered the

bulk of the cost for this meritorious project. Everyone present on the occasion applauded his sincere efforts, large-heartedness and open-handedness in the matters of charity and generosity. His was suitably honoured for his contributions on the occasion.

#### **MBSI GOVERNING BODY MEETING HELD AT SARNATH:**

Maha Bodhi Society of India Governing Body meeting was held at Mulagandha Kuti Vihara, Sarnath on 25<sup>th</sup> March 2023. MBSI Members from all over India reached Sarnath prior to the meeting and took active and constructive roles in the meeting through their relevant and pragmatic suggestions/ proposals. Ven. P. Seewalee Thero – General Secretary through his opening statement started off the discussion agenda wise. The meeting concluded peacefully and constructively with the ‘Vote of Thanks’ to the Chair.

#### **PUBLICATION ACTIVITIES:**

On the occasion of the Dedication Ceremony in honour of Master Painter Kosetsu Nosu and Artists from Japan, following Books/ Journals were launched: **Journals of Maha Bodhi Society of India, Mūlagandha Kuṭī Vihāra** (*In the historical background of Isipatana-Sarnath Varanasi* by *Bhante Seewalee*, **Buddham Sharanam** by *Mrs. Namrata Chadha*, translated by *Dr. Nidhi Garg*, **Remembering the Legend** by *Dr. Siddharth Singh*.

#### **OTHER CHARITABLE ACTIVITIES & SERVICES**

**Dhamma Discourse Programme:** Dhamma Discourse programmes have been organized on holy and auspicious days or on the demand of the devotees from time to time at the MBSI Sarnath Centre. Sometimes, the Bhikkhu-in-Charge gives Dhamma discourses; other times he invites Scholar-monks, Vipassana Teachers to instruct the devotees on Buddhist practices and Buddhist way of life.

**Vipassana Meditation Programme:** Vipassana Meditation programmes are often scheduled at the Sarnath Centre with the participation of Mahabodhi School children and teachers. Devotees too take very keen interest in such programmes and do participate regularly.



**Maha Bodhi Charitable Dispensary, Sarnath:** The Dispensary at the Sarnath Centre was out of service since the onset of the Covid Pandemic. Recently on the advice of Ven. P. Seewalee Thero – the General Secretary, the Bhikkhu-in-Charge – Ven. R. Sumiththananda Thero took sincere and serious steps to renovate the Dispensary building so that the Society’s charitable services related to Public Health could be resumed as early as possible. It is very likely that by the end of April, the renovation work shall be completed and thereafter within a fortnight, the Dispensary may be, if not fully, partially functional in the service of the needy.

**VISIT BY DIGNITARIES/VVIPs (Past & Present):**

13/07/22, On the auspicious ĀSHĀḌHA PŪRNIMĀ, Hon’ble Governor of U.P. – Smt. Anandiben Patel visited the Mulagandha Kuti Vihara along with Smt. Meenakshi Lekhi – Hon’ble Minister of State, Ministry of Culture, Govt. of India. They offered Chivara to the Buddha and offered prayers and worship. They also venerated the Sacred Relics of the Buddha on the occasion. *Ven. R. Sumiththananda Thero, Bhikkhu-in-Charge* presented them with mementos on their departure.

The Maha Bodhi Society of India, Sarnath Centre offered condolences for the passing away of Queen Elizabeth II (21 April 1926 - 8 September 2022). It is noteworthy that the Majestic Queen visited Mulagandha Kuti Vihara at Sarnath on 26th February 1961 during her First Visit to India. The photographs and records related to her visit can be seen in the Dharmapala Museum at MBSI Sarnath and the Maha-Bodhi Journals respectively. We pray that she may rest in eternal peace and harmony hereafter.



# Photo Gallery

