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Editor-in-Chief Remarks

Dear Esteemed Readers and Seekers of Wisdom,

It is with both joy and reverence that I offer my heartfelt remarks as the Editor-in-Chief of the Sambodhi Buddhagaya Journal. As the General Secretary of the Maha Bodhi Society of India, I am honored to contribute to this vital publication dedicated to the exploration of Buddhist knowledge and heritage.

In this issue, we present a collection of insightful articles that delve into various dimensions of Buddhist philosophy, culture, and history. From the significance of the human body in Buddhist thought to the intersections of Jain and Buddhist philosophies, each contribution enriches our understanding of the profound teachings of the Dhamma.

I extend my deepest gratitude to all the authors for their invaluable contributions. I also acknowledge the dedicated efforts of the editorial team and reviewers in bringing this journal to fruition. I must express my heartfelt thanks to Dr. Ujjwal Kumar for his invaluable contributions as the Editor of the Sambodhi Buddhagaya Journal. Dr. Kumar's dedication, expertise, and keen insight have been instrumental in shaping this edition into a remarkable compilation of profound knowledge and wisdom. His commitment to promoting scholarly research on Buddhism and its relevance in today's world is truly commendable.

The careful selection of articles and the meticulous editorial process have ensured that the diverse perspectives presented in this journal authentically represent the essence of Buddhist teachings and their significance in our contemporary context. The Sambodhi Buddhagaya Journal stands as a testament to our unwavering passion for spreading knowledge and understanding of Buddhism, making significant contributions to the academic community and all those seeking enlightenment.

May the Sambodhi Buddhagaya Journal continue to serve as a beacon of wisdom and enlightenment, guiding readers towards the path of compassion,

harmony, and inner peace. Let us, together as seekers of truth, nurture the seeds of wisdom planted by the Buddha and carry forward his message of universal love and liberation.

May the blessings of the Triple Gem be with you all.

With Metta,
Ven. P. Seewalee Thero
Editor-in-Chief, Sambodhi Buddhagaya Journal
General Secretary, Maha Bodhi Society of India.

Editorial

In the vibrant tapestry of Buddhist scholarship and practice, the Maha Bodhi Society of India's Journal Sambodhi stands as a beacon of enlightenment, illuminating the intersections of tradition, history, and contemporary relevance. In this edition, we delve deep into the revolutionary currents of Buddhist thought that offer not only solace but also profound insights into resolving social conflicts.

First of all I must extend my sincere apologies to our esteemed readers for the delay in bringing forth this edition. Regrettably, unforeseen challenges, including the global pandemic, have hindered our production schedule. I am deeply appreciative of your patience and understanding during these trying times. Your steadfast support and enthusiasm for the Sambodhi Buddhagaya Journal are invaluable, and we are committed to delivering a publication that upholds the excellence you expect from us. Once again, I apologize for any inconvenience caused by the delay and thank you for your unwavering support.

Within these pages, Ram Nandan Singh's illuminating discourse on "The Revolutionary Buddhist Thoughts: A Panacea for Resolution of Social Conflicts" lays bare the transformative potential embedded within Buddhist philosophy. Singh deftly navigates through the teachings of compassion, non-violence, and interconnectedness, demonstrating their applicability in fostering harmony and justice in our turbulent times.

Anu Panchal's poignant exploration of "The Buddhist Struggle for Liberation of Mahabodhi Temple, Bodhgaya" serves as a powerful reminder of the ongoing struggle for preserving sacred spaces and heritage sites. Panchal's narrative underscores the significance of collective action and reverence for cultural legacies in the face of adversity.

Chekavati's evocative portrayal of "Myanmar's Nunneries: Centers of Spiritual Growth and Service" offers a glimpse into the sanctuaries of wisdom and compassion nurtured within the Burmese tradition. Through Chekavati's lens, we witness the profound contributions of nuns in propagating the Dhamma and serving society with unwavering dedication.

Pannasami's insightful exposition on "Ramayana's Tale in Burma: A Story of Cultural Integration" unveils the threads of cultural syncretism woven through the fabric of Burmese society. Pannasami's narrative invites us to appreciate the richness of cross-cultural exchanges and the enduring relevance of timeless epics in shaping collective consciousness.

Huy Hang and Khath Bunthorn's illuminating discourse on "Buddhist Diplomacy in India-Cambodia Relations in the Past and Its Resurgence" sheds light on the historical bonds and contemporary collaborations between two bastions of Buddhist heritage. Through their analysis, Hang and Bunthorn underscore the potential of Buddhist diplomacy in fostering mutual understanding and cooperation among nations.

Mrigendra Pratap's incisive exploration of "B. R. Ambedkar's Concept of Meditation" offers a nuanced perspective on the transformative power of meditation in the context of social justice and empowerment. Pratap's study highlights the resonance between Ambedkar's vision and the timeless wisdom of Buddhist contemplative practices.

Shambhu Prasad Adak's meticulous comparative study on "Grammatical Gender: A Comparative Study of Liṅga in Pāli and Sanskrit" unveils the intricate nuances of linguistic expression within Buddhist canonical texts. Adak's analysis enriches our understanding of language and its role in shaping cultural narratives.

Vijaykumar Jain and Vivek Kumar's insightful inquiries into "जैन बौद्ध धर्म-दर्शन में समानता एवं परस्पर प्रभाव" and "पालि साहित्य में प्राप्त भौतिक अस्तित्व (रूप) के उत्पाद के सन्दर्भ में भव के अङ्ग (भवङ्ग)" respectively, offer profound insights into the intersections of Jain and Buddhist philosophies, as well as the conceptual frameworks of physical existence within Pāli literature.

Ramesh Prasad's poignant reflection on "सम्यक्सम्बुद्ध की करुणा" delves into the boundless compassion exemplified by the Perfect Buddha, inspiring practitioners to embody the spirit of loving-kindness and empathy in their daily lives.

Arvind Rituraj's illuminating exploration of "अशोक की धम्मलिपि: लिखित जनसंचार की पहली क्रांति" sheds light on Emperor Ashoka's pioneering efforts in disseminating the Dhamma through written communication, marking a pivotal moment in the history of mass communication and ethical governance.

Vedavyas Pandey's elucidation of "पालिसाहित्ये बुद्धस्स देसनाविधि" in the Pali language offers a rare glimpse into the ancient textual traditions and pedagogical methodologies employed in transmitting the teachings of the Buddha.

Uma Shankar Vyas's insightful review of "Nagasenacaritam" composed by Ram Nakstra Prasad invites readers on a literary journey through the timeless narrative of Nagasena, illuminating the enduring relevance of Buddhist ethics and wisdom in contemporary times.

As we navigate the complexities of our world, let us draw inspiration from the profound teachings and diverse perspectives shared within these pages. May the spirit of inquiry, compassion, and unity continue to guide us on the path towards collective awakening and societal transformation. I extend my heartfelt gratitude to all the contributors, whose dedication and scholarly pursuit have made this journal a reality. May the Sambodhi Buddhagaya Journal continue to serve as a beacon of knowledge, inspiration, and harmony for all those seeking the path of wisdom and enlightenment.

With Metta,
Editor
Ujjwal Kumar
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THE REVOLUTIONARY BUDDHIST THOUGHTS: A PANACEA FOR RESOLUTION OF SOCIAL CONFLICTS

RAM NANDAN SINGH*

Introduction:

The present moment calls for a sincere discourse on fostering peace and harmony within society. Our contemporary world finds itself entangled in a crisis, shaped by the forces of materialism, consumerism, and individualism. These dynamics have driven both society and humanity to the precipice of fragmentation and impending catastrophe. The current state of affairs resembles a ticking time bomb, susceptible to detonating at any juncture and location. Amidst this volatile landscape, Buddhism emerges as a potential harbinger of pivotal significance, capable of instilling, upholding, and safeguarding peace and harmony on both the micro and macro scales.

The teachings of Sakyamuni Gautama's Buddhasāna seamlessly integrate into pragmatic social life. In this era, rife with challenges, the revolutionary underpinnings of Buddhist philosophy hold the potential to defuse conflicts within society. The essence, principles, and ideology of Buddhism stand as an ideal foundation for promoting interfaith dialogue, harmonious coexistence, and peace. These principles extend their applicability to the global arena, addressing the crises that envelop the modern world.

Across history, Buddhism has prevailed as a predominant faith across regions like South Asia, South East Asia, Central Asia, China, the Korean peninsula, and the Far East. In the present as well, Buddhism possesses the capacity to resurrect the ideals of social harmony, universal brotherhood, peaceful cohabitation, and nonviolent surroundings—both within communities and among nations. This rejuvenation can be achieved by invoking the revolutionary tenets of Buddhism, coupled with its salient features and attributes.

The revolutionary thoughts within Buddhism hold the key to resolving the social

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discord prevalent in contemporary society. Buddhism, with its multifaceted dimensions, boasts a distinct element of revolutionary philosophy that has undeniably marked it as a pivotal milestone in Indian history. Swami Vivekananda, an eminent Indian philosopher, acknowledged this unique facet of Buddhism, labeling it as a revolutionary social force. He rightly proclaimed that the Buddha was the pioneer in advocating the universal brotherhood of humanity, while rejecting the notion of caste. This sentiment was echoed by Lakshmi Narasu, whose influential work, *The Essence of Buddhism* greatly impacted Dr. B. R. Ambedkar. Narasu described Buddhism's spirit as inherently socialist.

Anagarika Dharmapala, a prominent thinker from Sri Lanka, was among the earliest proponents of “the social gospel of the Buddha.” In a lecture delivered in Shanghai in 1913, Dharmapala affirmed the Buddha’s message of progressive evolution towards a tangible ideal, fostering a joyful, purposeful, and altruistic life for the betterment of all.

In the subsequent sections, we shall delve into a comprehensive analysis, using a critical lens, to explore the potential of resolving social conflicts by anchoring them on the bedrock of revolutionary Buddhist thoughts. These transformative ideas hold the potential to shape a more harmonious and peaceful societal landscape.

***Paṭiccasamuppāda* and Resolution of Social Conflicts**

Buddhism enjoins the adoption of inter-dependence. This Buddhist concept is known as the “*Paṭiccasamuppāda*”, that is to say, the “Doctrine of Dependent Origination”. This concept is very pragmatic and efficacious. According to the theory of *Paṭiccasamuppāda*, everything is relative in the universe. Nothing is permanent. In a nut-shell, every entity of this universe should live in a peaceful co-existence manner primarily because every entity is inter-dependent. As a corollary of this concept, every member in a society is inter-dependent on one another. Thus, any conflict in a society can be resolved in accordance with the Buddhist concept of *Paṭiccasamuppāda*. This is a unique concept perhaps exclusive one of Buddhism. Furthermore, the Buddha accorded utmost importance to the *Paṭiccasamuppāda* and exhorted:

“yo *paṭiccasamuppādaṃ passati so dhammaṃ passati; yo dhammaṃ passati so paṭiccasamuppādaṃ passatīti*” (M III: 306).

One who sees the *Paṭiccasamuppāda* sees the Dhamma.

One who sees the Dhamma sees the *Paṭiccasamuppāda*.

In fact, The Doctrine of Dependent Origination is the foundation of all the teachings of Gautama the Buddha. The Second Noble Truth and the Third Noble Truth constitute the Doctrine of Dependent Origination. The Second Noble Truth connotes the cause of sufferings and the Third Noble Truth gives the annihilation of sufferings. The *Paṭiccasamuppāda* may be analyzed on the basis of scientific methodology. This doctrine is based on the theory of causality (Bapat 2014: 120). It means everything is relative, and nothing is permanent. The great twentieth century scientist Albert

Einstein also propounded the theory of Relativity, which is totally in agreement with the doctrine of Dependent Origination. In short, nothing is permanent in this universe. Conversely, everything is relative. This is the essence of teachings of Gautama the Buddha. By implication, every person, society, country, continent, and so on are interdependent. Further, there is symbiotic relationship amongst human beings, animals, plants and earth. In short, there is interdependence between biosphere and lithosphere.

Buddhist Thought on Varṇa System and Resolution of Social Conflicts

The revolutionary Buddhist thought on *Varṇa* system may be invoked to annihilate the caste and class prejudices and thus social conflicts in the Indian subcontinent primarily because there are recurring conflicts related to caste and class hostilities and scores of human lives, animals and materials are lost. In fact, the history of *Varṇa* system may be traced back to the Ṛg Veda wherein four-fold *varṇa* system, namely *Brāhmaṇa*, *Kṣatriya*, *Vaiśya* and *sūdra* is enumerated. The tenth chapter titled “*Purusa Sukta Mandala*” of the Ṛg Veda reveals that the genesis of *Brāhmaṇa*, *Kṣatriya*, *Vaiśya* and *sūdra* is from mouth, arms, thighs and feet respectively of a person.

brāhmaṇo mukhamāsīt, bāhu rājanyaḥ kṛtaḥ

urū tadasya yadvaiśyaḥ, sūdro padabhyām ajāyata ||

Ṛg Veda, v., 90:12:166. Sharma & Sharma 1997

Throughout the historical evolution of societies, the *Varṇa* system underwent a transformation into the Caste system, which progressively solidified and deteriorated. In contrast, Buddhism rejected the notion of one caste being superior to another as false and detrimental, *pāpakaṅ ditthagataṃ*¹. According to Buddhist teachings, all four castes are considered equal and equally pure, *cattāro vaṇṇā samasamā honti. samaṇo gotamo cātuvāṇṇiṃ suddhimpaññāpeti*².

The Buddha’s proclamation marked a revolutionary shift in social thought. He asserted that prejudices based on caste and class hindered the attainment of higher morality, knowledge, and ultimately salvation.

*ye hi keci jātivādavinibaddhā vā gottavādavinibaddhā... pahāya kho, jātivādavinibaddham ca gottavādavinibaddham ca ... anuttarāya, vijjācaraṇasampadāya sacchikiriyā hoti’ti*³.

This stance underlined Buddhism's rejection of such divisions and the belief that they posed obstacles to realizing true understanding and virtue.

¹ *Majjhimanikayo*, II, 155-56.

² *Majjhimanikayo*, II, 155-56.

³ *Dighanikayo*, I, 99-100.

Gautama Buddha disavowed the caste system determined by one's birth and instead embraced the concept of Karma, as articulated in the *Vasalasutta* found in the *Sutta Nipāta*. This teaching advocates that caste ought to be determined by one's actions (Kamma) rather than their birth.

na jaccā vasalo hoti, na jaccā hoti brāhmano
kammunā vasalo hoti, kammunā hoti brāhmano||
(Suttanipāta 34)

One is not an outcaste by birth, by birth one is not a brahmin, by deeds one becomes an outcaste, one becomes a brahmin by deeds.

By prioritizing wisdom and ethical conduct above an individual's family background, the Buddha aimed to emphasize the importance of personal qualities rather than inherited social status. His teaching, *vijjācarana sampanno so seṭṭho devamānusei'ti*,⁴ succinctly encapsulates this perspective, highlighting that true greatness is derived from knowledge and behavior, not from one's societal position.

These principles within Buddhism provide a unique framework for addressing and resolving societal conflicts arising from caste-based divisions. By promoting the idea that everyone's worth is determined by their actions and ethical values rather than their birth, Buddhist teachings challenge caste prejudices and offer insights that can contribute to social harmony and unity.

Democratic Thought and Resolution of Social Conflicts

Buddhism stands for democratic values and ideals. In recent times, democratic values and ideals are considered and recognized as the best form of methodology to tackle all sorts of conflicts, problems and disputes in the entire globe. It is utmost compatible concerning law and order, harmony and concord in the modern society. Today, the democratic form of government has become a role model for governance, and the majority of governments on earth have voluntarily adopted this sort of political dispensation. This type of government is now much revered all over the world.

As a matter of fact, Gautama Buddha is the quintessence of democratic values and ideals. Historically speaking, Gautama Buddha is the first person in the world who established his Order known as the Buddhist *Sangha* based on the bedrock of democratic set up, values and ideals. The *Sangha* was regulated by the *Pātimokkha* - a book of the *Vinaya Pīṭaka* containing rules and regulations for monks and nuns. According to the *Pātimokkha*, a *Theravādi* text, there are two hundred and twenty-seven rules for monks and three hundred and eleven rules for nuns.

A critical analysis based on an analogy between the *Pātimokkha* of Gautama

⁴ Tiwary, M. (ed), *Digha Nikaya*, p, 29.

Buddha and modern day all and sundry constitution of the world, it will be evident that the Buddhist *Sangha* was constituted strictly in line with the democratic values and ideals. In the *Pātimokkha*,⁵ the *Pārājika Dhammas*, which are four in numbers are non-justifiable, and have precedence over other sets of rules and regulations, such as the *Aniyatā*, *Saṅghādisesā*, and so on. Likewise, in the Indian Constitution, the Fundamental Rights are non-justifiable, and have precedence over other parts of the Constitution, such as the Directive Principles of State Policy, Fundamental Duties of Citizens, and so on. In this way, Buddhism was founded by Gautama Buddha on the basis of democratic values and ideals. Thus, the democratic values and ideals based on Buddhism is a panacea for resolution of social conflicts.

Rationalistic Buddhist Thought and Resolution of Social Conflicts

Gautama Buddha did not propagate any gospel and dogma. The entire corpus of teachings and sermons of the Buddha is based on pragmatic realism and rational thinking. This sort of revolutionary thought can destroy the social conflicts. Gautama Buddha exhorts, “*Atta dīpāviharatha.*” (Be light unto yourself or be island unto yourself). In both the cases, the social orders shall be maintained.

For the resolution of social conflicts, one has to strive conscientiously. The Buddha says in the *Maggavagga* of the *Dhammapada* that one has to strive for one’s liberation; and the Buddha only shows the path, *tumhehi kiccaṃ ātappaṃ, akkhātāro tathāgatā.*⁶ The Buddha further says that one must not fall into the clutches of any guru who can be detrimental to social harmony and peace. One can figure out one’s own well being. The Buddha declared in the *Attavagga* of the *Dhammapada*,

*attā hi attano nātho and attā hi attano gati.*⁷

One is one’s own master and one makes one’s own destiny

Through critical comparative analysis, it can be observed that Gautama Buddha does not claim to personally lead individuals to liberation, whereas Sri Krishna declares in the *Bhagavad-Gita* that He alone has the power to liberate a human being :

sarva-dharmānparityajya māmekam śharaṇam vraja |

*aham tvām sarva-pāpebhyo mokṣhayiṣhyāmi mā śhuchaḥ ||*⁸

Relinquish all forms of religious doctrines and place your complete surrender solely in Me. I will free you from the consequences of all wrongdoing; have no apprehension.

To uphold social harmony and peace, one should refrain from engaging in

⁵ Sastri, Swami D. (ed.), *Pātimokkhasuttaṃ*, pp. 4-6.

⁶ *Dhammapada*, v. 276.

⁷ *Dhammapada*, v. 160.

⁸ *Bhagavad-Gita*, ch. xviii, v. 66.

conflicts or harboring thoughts of revenge. Such actions can set one's inner equilibrium ablaze. It becomes evident that before disrupting another person's peace and harmony, individuals often disrupt their own, leading to personal misery. This aligns with the principle: *pubbe hanati attānaṃ pacchā hanati so pare*,⁹ meaning one first harms oneself before harming others and disturbing their peace.

Gautama Buddha bestowed complete autonomy upon individuals to contemplate, make choices, and take actions as they saw fit. He refrained from imposing any beliefs upon his disciples. The Buddha says, O Monks! my words should be accepted by the wise, not out of regard for me, but after due investigation, just as gold is accepted as true only after heating, cutting and rubbing.

tāpāchedācca nikaṣāt, suvarṇamiva paṇḍitaiḥ |

parīkṣya bhikṣavo grāhyaṃ madvaco na tu gauravāt | | *Tattvasaṅgraha* 3587||¹⁰

"O Monks! Let the discerning embrace my teachings not out of reverence for me, but after thorough examination, akin to how gold is affirmed as genuine only after undergoing heating, cutting, and testing."

Gautama Buddha's teachings are deeply rooted in a scientific approach. One notable example is the Kālāma Sutta from the Aṅguttara Nikāya, often referred to as the "Charter of Free Inquiry." Buddhism's foundation is built upon pragmatic realism and experimentation, akin to the principles of science. Consequently, the rationalistic thinking encouraged by the individualistic freedom advocated in Gautama Buddha's sermons and discourses serves as a pathway towards the development of rational thought and the peaceful resolution of societal conflicts.

Buddhist Humanism and Resolution of Social Conflicts

Buddhism stands, undoubtedly, for humanism. The humanistic approach and appeal of Buddhism is universal and self-evident in the discourses, sermons and dialogues initiated a movement in the sixth century before Jesus Christ against the violation of human dignity, exploitation, inequality, injustice, discrimination based on birth and sundry other negative dispensations.

In the present scenario, the concept of humanism has occupied a centre-stage. There is clamouring for human right violations all over the world. These violations are carried out by individuals, groups and governments. Today terrorism has become the greatest enemy of humanism. Moreover, the human right violations are being easily carried out amongst the industrial workers, agricultural labourers and menial workers. Even today the sub human conditions are prevailing all over the globe.

⁹ *Theragāthāpāli*, 139, (*Vasabhattheragāthā*).

¹⁰ Sastri, Swami D. (ed.), *Tattvasaṅgraha*, 2nd ed., p. 1115.

The dignity of an individual is the supreme concern in Buddhism. Compassion is the key-stone of Buddhism.¹¹ Gautama Buddha is, therefore, referred to as the *Mahākaruniko* - the Great Compassionate.¹² The very concept of humanism is based on compassion. It is now a well- established fact that a compassionate being cannot hurt any living beings. As a consequence, there will be no conflicts in the society.

Brahmavihara and Resolution of Social Conflicts

The Brahmavihāra stands as one of the Gautama Buddha's paramount teachings and sermons, embodying sublime ideals. This doctrine is delineated into four essential aspects: (a) *Mettā*, which signifies Friendliness; (b) *Karunā*, denoting Compassion; (c) *Muditā*, representing Happiness; and (d) *Upekkhā*, conveying Equanimity. The *Majjhima Nikāya* within the *Sutta Piṭaka* serves as a rich source where the Brahmavihāra is eloquently discussed. The *Vatthusutta*, nestled within the *Majjhima Nikāya*, further expounds on the profound essence of the Brahmavihāra concept.¹³

The practical application of the Brahmavihāra teachings in fostering peace and harmony within society has gained recognition. This fourfold Sublime Idea has the potential to cultivate a serene, harmonious, and agreeable atmosphere among individuals within communities and across nations on a global scale.

Mettā, also known as Friendliness, stands as the initial Brahmavihāra or Sublime Idea among the four. It serves as a foundational element for attaining global peace and harmony. *Mettā* dissolves feelings of ego and animosity, fostering unity among individuals and facilitating the cultivation of love and harmony within humanity worldwide. The significance of *Mettā* finds eloquent expression in the *Metta Sutta*, a part of the *Sutta Nipāta* within the *Khuddaka Nikāya*.¹⁴ The cultivation of the *Mettā* Brahmavihāra leads to the attainment of a state of impartiality towards all beings. It transcends distinctions between individuals, treating everyone equally. In this context, the Buddha metaphorically compares the care a mother provides to her only child, highlighting the idea that all beings should nurture an expansive and compassionate mindset towards the entire world.¹⁵ This perspective encourages the development of limitless goodwill and affection.

¹¹ Tripathy, R. (ed.) *Atthasalini*, 1st ed., pp. 309-310.

¹² Kashyap, B. J. (ed.), *Vibhaṅga*, p. 329.

¹³ "so *mettā sahaḡatena cetasā ekan disa phāritvā viharati, tathā dutim, tathā tatiyam, tathā catuttham. sabbattatāya sabbavantam lokan mettā sahaḡatena cetasā vipulena mahaggaḡatena appamānena averena abyapajjena phāritvā viharati. karunā sahaḡatena cetasā vipulena mahaggaḡatena appamānena averena abyapajjenaphāritvā viharati. muditā cetasā vipulena mahaggaḡatena appamānena averena abyapajjena phāritvā viharati. upekkhā cetasā vipulena mahaggaḡatena appamānena averena abyapajjena phāritvā viharati.*"

¹⁴ "santussako ca subhāro ca, appakiccoca sallahukavutti. santindriyo ca nipakoca, appagabbho kulesu ananugiddho."

¹⁵ "matā yathā niyaḡputta, ayusā ekaḡuttamanurakkhe. evaḡpi sabbabhūtesu mānasam bhāvaye aparimānam."

It's worth acknowledging that the *Mettā Brahmavihāra*, as elucidated by Gautama the Buddha, holds even greater significance in the contemporary world. This is particularly evident when considering the global prevalence of terrorism, which has become a widespread concern affecting numerous nations. The *Mettā Brahmavihāra* holds the potential to serve as a thoughtful and pivotal approach in combating terrorism. By cultivating sentiments of love and compassion rather than animosity and hostility, it addresses the core of the issue.

The fundamental message imparted by the Buddha to monks resonates strongly in today's context, especially in regard to fostering *Mettā Bhavanā* or the development of loving-kindness. This becomes especially pertinent in reaching out to disillusioned, disgruntled, and disenchanted individuals, including youths, who might otherwise find solace in extremism and acts of terror within society.

In this manner, the *Mettā Brahmavihāra* promotes a sense of brotherhood and solidarity among fellow citizens, thus contributing to a cohesive and harmonious society. Through its teachings of universal love and compassion, this principle has the potential to counteract the divisive ideologies that underlie many acts of violence and extremism.

The remaining *Brahmavihāras*—*Karunā*, *Muditā*, and *Upekkhā*—equally contribute to fostering peace and harmony throughout global society. *Karunā*, which encompasses compassion, holds particular significance within Gautama Buddha's teachings, earning him the title of *Mahākrunika*. This *Brahmavihāra* dismantles rivalry and jealousy, nurturing a mindset of loving-kindness.

Muditā, the *Brahmavihāra* centered around happiness, eradicates hierarchies and distinctions. This sense of happiness extends indiscriminately, transcending divisions between privileged and disadvantaged, high and low, cultured and less cultured. This Sublime Idea acts as a guardian of peace and harmony within society.

Upekkhā, the *Brahmavihāra* of equanimity, rises above worldly concerns, offering a sense of tranquility and serenity. By embracing this perspective, mundane matters lose their power to disrupt harmony.

Collectively, the Buddhist concept of *Brahmavihāra* possesses the potential to effectively resolve conflicts within society. By cultivating these sublime qualities—compassion, happiness, and equanimity—we pave the way for understanding, cooperation, and a harmonious coexistence among individuals and communities worldwide.

Buddhist Political Thought and Conflict Resolution

Buddhist political thought holds a prominent, constructive, and relevant place in modern society. Gautama Buddha's insights into governance are not only historically

significant but also carry valuable lessons for today's world. One notable instance of his political counsel is seen in response to the situation when King Ajātasātru of Magadh was contemplating an attack on the Vajjians of Vaiśālī. In this context, Gautama Buddha articulated the “*Satta Vajji Aparihāniyā Dhammā*,” which translates to the “Seven-Fold Law Preventing the Decline of the Vajjians.” This set of principles is elucidated in the *Mahāparinibbānasutta* within the *Dīgha Nikāya*. Gautama Buddha's relevant discourse is as follows:¹⁶

- i. “So long, Ananda, as the Vajjians meet together in concord and rise in concord, and carry out their undertakings in concord.
- ii. So long as they enact nothing not already established, abrogate nothing that has been already enacted, and act in accordance with the ancient institutions of the Vajjians as established in former times.
- iii. So long as they honour and esteem and revere and support the Vajjian elders and hold it a point of duty to hearken to their words.
- iv. So long as no women or girls belonging to their clans detained among them by force and abductions.
- v. So long as they honour and esteem and revere and support the Vajjian shrines in town and country, and allow not the proper offerings and rites, as formerly given and performed, to fall into destitute.
- vi. So long as the rightful protection, defense and support shall be fully provided for the Arahantas among them, so that Arahantas from a distance may enter the realm and the Arahantas therein may leave at ease.
- vii. So long may the Vajjians be expected not to decline but to prosper.”

Furthermore, The Buddhist concept of welfare is well-known. In the *Dutiya Mārapāsasutta* of the *Samyutta Nikāya* (IV (I).5), Gautama Buddha exhorts as:

caratha bhikkhave cārikaṃ bahujana-hitāya bahujanasukhāya, lokānukampāya, atthāya hitāya sukhāya devamanussānaṃ. mā ekena dve āgamittha. desetha bhikkhave dhammaṃ ādikalyāṇaṃ, majjhakalyāṇaṃ, pariyosānakalyāṇaṃ sātthaṃ sabyañjanaṃ. Kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha. santi sattā apparajakkhājātikā asavanatā dhammassa pariahyanti. bhavissanti dhammassa aññātāro.

Go your ways, oh monks, for the benefit and happiness of many, out of compassion for the world, for the good, benefit, and happiness of gods and men. Let no two go in the same direction. Teach, oh monks, the Dhamma, which is beneficial in the beginning, in the middle, and at the end— both the spirit and the letter of it. Make known the Noble Life, which is fully complete (requiring no addition) and pure (requiring no subtraction). There are beings with only a little dust in their eyes who will be lost unless they hear the Dhamma. Such persons will understand the truth.

¹⁶ Dīghanikāyo, xvi, 74-75.

This exhortation of Gautama Buddha may be applied for statecraft and political purposes for the welfare and happiness of the mankind and destruction of conflicts in the society.

Samatha-Vipassanā and Resolution of Conflicts

The Samatha-Vipassanā meditation, a technique expounded by Gautama Buddha, holds the potential to be a powerful tool for resolving conflicts within society. This Buddhist meditation methodology is specifically designed to address the mind, offering a significant role in enhancing mental well-being and harmony. The process involves two stages: Samatha (calming) and Vipassanā (insight).

The Samatha meditation component works to pacify emotions, worries, tensions, and anxieties—essentially all disturbances that disrupt mental equilibrium. Through this practice, individuals can attain a state of inner calm and tranquility. On the other hand, Vipassanā meditation enables practitioners to perceive things objectively and in their true nature. This insight provides a fresh perspective, unburdened by biases or preconceptions. Meditation, being a universal method of healing, transcends divisions based on caste, creed, gender, and nationality. It serves as a conducive platform for spiritual development, functioning in a secular manner.

In this context, Samatha-Vipassanā meditation bears immense potential for conflict resolution. By cultivating mental clarity, emotional balance, and objective perception, individuals can approach conflicts with a greater sense of understanding, empathy, and calmness. This, in turn, facilitates effective communication, mutual understanding, and collaboration in resolving disputes.

Conclusion

Indeed, the principles, doctrines, and philosophy espoused by Gautama Buddha present a profound and comprehensive approach to conflict resolution in the contemporary era. Rooted in concepts of compassion, mindfulness, and inner equilibrium, these teachings transcend cultural and geographical boundaries, offering a timeless and universal foundation for nurturing peace and harmony within the diverse tapestry of societies worldwide. Through the practice of these principles, individuals and communities can pave the way for a more harmonious and peaceful world.

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THE BUDDHIST STRUGGLE FOR LIBERATION OF MAHABODHI TEMPLE, BODHGAYA

ANU PANCHAL*

For the past 117 years, the Mahabodhi Mahavihara 'Liberation Movement' has been underway in Bodhgaya, starting with Anagarika Dharmapala's arrival in India on January 22, 1891. Babasaheb Ambedkar and later Arya Nagarjuna, Surai Sasai dedicated their efforts to this movement until 2008. The inception of this 'Liberation Movement' can be attributed solely to Dharmapala's initiative. Throughout this lengthy period, Buddhists have consistently chosen a path of non-violence and refrained from causing any disturbances. However, they have faced challenges from Mahants and other anti-social elements who resorted to violence against them. Despite this, some writers assert that the activists of the Mahabodhi liberation committee were aggressive individuals. Nonetheless, historical evidence supports the fact that Buddhists have shown remarkable patience, enduring these attacks without retaliating or initiating any acts of aggression on their own.

Anagarika Dharmapala

The role played by Anagarika Dharmapala for the right of Buddhists over the temple of Mahabodhi Bodh vihara is tremendous, he will always be remembered for this work. His service and sacrifice towards the 'Liberation struggle' of the Mahabodhi temple cannot be forgotten. To free this temple from the illegal occupation of Brahmin mahants, he raised a powerful voice by taking the help of liberal non-Buddhists, and Buddhists from all over the world. Anagarika Dharmapala became the first person who raised the voice for the liberation of Mahabodhi temple from Brahmin Mahant.

In 'Matara' of Srilanka there lived a rich and religious devout family of "Hewavitharana". One member of this family named Hewavitharana Dingiri Appuhami had relation with a reputed priest family. He had two sons who were experts in religion. One among them became Bhikkhu and got famous by the name of 'Hitatiya Atthadassi

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Thera' and later he became the chief of 'Hittiya Raj Mahavihara'. Second son named 'Don Carolis Hewavitharana' went to Colombo, where he established a business of furniture making. There he got married to a Colombian businessman's daughter named 'Andiris Perera Dharmagunawardhana'. Don Carolis Hewavitharana donated a land in *Maligkanda* for the building the first Bodh Bhikkhu pre-education school. Later on this school became the incredible Buddhist educational institute, in which Bhikkhus from Burma, Siam, India, Japan and China used to come for education.

Some years later the wife of Don Carolis given birth to a son on 17th September, 1865. His wife's name was Perera who is now known from the name of 'Mallika'. They both named their son "David Hewavitharana". At that time Buddhist children were taken to church for registration and were given the Christian name and Sinhala surname.

Don Carolis wanted his son to be settled with him in his business and mother Mallika wanted his son to become a renowned Buddhist Bhikkhu, who would turn the Sinhalese people towards Buddhism again by preaching them the teachings of Buddha's Eightfold Path. When their child became five-year-old they send him to school. School education was completely contrary to David's talent. With school education David also continued his mother's wishes for getting Buddhist knowledge. Sometimes in the school David had ideological debates with his school's father. In the young age by the permission of his parents, David Hewavitharana left his home and started working for the Theosophical society with the name of Anagarika Dharmapala. The meaning of Anagarika is 'Homeless'. From 1885 A.D. to 1889 A.D. he kept himself busy in theosophical society. By living here, he skilled himself in Buddhist Religion. He roamed whole island of Sri Lanka and also did a journey to Japan at the age of 24. In Japan, there happened a conference of prominent Bhikkhus, which Colonel Alcott also addressed. There Dharmapala also presented his views. And on returning he brought three Japanese with him, who wanted to learn Pali Language and Theravada tradition.

Those days Edwin Arnold described about the pitiable condition of the Mahabodhi mahavihara of Bihar (India) in a very emotional description. Anagarika got sad after reading that article and decided to go there and restore the Mahabodhi temple.

Anagarika Dharmapala's First journey to Bodhgaya

On January 22nd, 1891 Anagarika reached Bodhgaya. At that time his age was only 26. This journey of Bodhgaya totally changed Anagarika and a new era of modern history of Buddhism begun. He promised himself to change the drastic situation of Bodhgaya. He wrote in his diary about the Bodhgaya situation:

"22nd January: after finishing the breakfast I went to the holy place of Bodhgaya with Durga Babu and Dr. Chatterjee. By walking 6 miles from Gaya, we reached this holy place. Here you can see the wreck images of Buddha in 1 mile of distance. By entering the temple of Mahant, we see statues of meditating Buddha and

discourse preaching Buddha on both sides of the temple entrance. We met a Bhikkhu Kojen there and made a pledge that we will be staying there till the Bhikkhus will not come for reclaiming the place”¹.

Here Anagarika Dharmapala started writing articles and letters to the other countries of the world. At that time many in the Buddhist world was worried about the future of Mahabodhi temple. There was lack of funds and appropriate resources. He was so shocked to see that images of Buddha were described as Brahmin gods by the village people and these people were not aware of Buddha and his Dhamma.

The answers of Anagarika Dharmapala’s letters started coming and his struggle brought enthusiasm in Buddhist Bhikkhus to rethink about the Mahabodhi temple of Bodhgaya. But in the heart of the Mahant, who controlled the temple, a feeling of hatred started to emerge. Anagarika made a discussion with some low-grade officers about the Mahabodhi temple and they claimed that it was government property, so it was not a problem to transfer it from the Mahant to its rightful owners. But he was surprised when the district magistrate of Gaya G.A. Gerson told him that the temple and the land revenue collected from there was the Mahanta’s property and hence the solution was to buy the land from the Mahant with the help of government aid. And in this discussion six weeks passed away. Then at last he went to Kolkata to collect funds for buying the Mahabodhi mahavihara. At that time Kolkata was the main spot for political and intellectual activities. There he met Babu Neelkomal Mukherjee who was a Theosophist who later becomes his lifelong friend and a partner in his mission. They went to Indian museum and Bengal royal Asiatic society and met Sharatchandra Das. He also met another Theosophist named Narendra Nath Sen who was the editor of ‘Indian Mirror’. He became his friend, whose articles for many years worked for the rebirth of Buddhism in India. After that Anagarika Dharmapala went to Rangoon from Kolkata. He met many people of Burma but no one helped him in his mission economically. So he then reached to Colombo via Adiyar and there made a decision for making an institution for the purpose of requisition of the Mahabodhi temple.

There he hosted a conference in Colombo to establish ‘The Bodhgaya Mahabodhi Society’ on 31st May, 1891. In the presidency of Sri Lanka’s famous teacher and Bhikkhu ‘Hikka Duve Sumangala Nayak Mahathera’, this conference was inaugurated. In this conference Anagarika Dharmapala told how the holy Mahabodhi temple rights should be given to the Buddhist people. He bows down his head towards the branch of Bodhi tree which he had brought with himself. The main head of the council gave his support to the project. Afterwards the society’s election happened, in which 18 office-bearers were selected. Here is the list of people elected below:

Venerable Sumangala Mahathera – president

¹ Acharya Jugal Kishore Bodh, *Bodhgaya : Atit se Vartman Tak*, p. 297

Colonel Alcott – Director
Anagarika Dharmapala – Secretary
Veer Sekera – Secretary
W. D Abrave – Treasurer
Pt. Vatuvantudeve – Member
Twelve other people – Members

Among these members were the representatives Krishnachandra Chaudhary from Chitgaon (now Bangladesh) and other representatives from Raoujan's Buddhist society and its association secretary. And also, the secretary from the 'Mahabodhi society' of Kolkata.

Mahabodhi society was earlier called as Bodhgaya Mahabodhi society, which later started working for the re-construction of the ancient Bodhi temple in 1891. Mahabodhi society of India in 1915 becomes a registered institution and systematically office holders were elected. They also opened office of society at Dharmarajika Chaitya Vihara at 4 A, Bankimchandra Chatterjee Marg, Kolkata- 700073. In 1892, Anagarika Dharmapala had also started a journal called 'Mahabodhi'. This journal became world famous. In the next year Dharmapala went to parliament of religions organised in Chicago in 1893. Here he gave a speech on Buddhism and also raised the issue of Mahabodhi temple. But the British government did not support him. When the writer of the book 'Gospels of the Buddha', Paul Carus invited him to America, he went there again. Here he established the American Mahabodhi society.

Dharmapala got the support of Henry Alcott, Edwin Arnold, Thomas Edison and Buddhists from Sri Lanka, Myanmar and Japan. In India he got the support of famous personalities like Rabindra Nath Tagore. He got a statue of Buddha made of gold from Japan but the Mahabodhi Mahant threw it out of the temple. When Bhikkhu Mahathera Sumangala was praying at the Bodhi tree, Mahant and his men attacked and injured him. Dharmapala travelled all over the world to campaign for Mahabodhi temple. In 1927, he got seriously ill and went back to Sri Lanka. He came back to India 3 years later but decided to become a complete Bhikkhu. Now his name was Sri Devamitra. He passed away on 29 April, 1933.

Babasaheb Ambedkar's Role in the Liberation Movement

After Dharmapala it was Dr. B.R Ambedkar who raised the issue of Mahabodhi temple. In 1935 Ambedkar declared "I was born a Hindu but I shall not die a Hindu". After 21 years Ambedkar finally accepted Buddhism on 14th October, 1956. Along with him ten lakhs Dalits also became Buddhists. Sometime later two crores more people became Buddhists. These Buddhists became very excited to liberate Mahabodhi temple.

On 27th September 1948, the chief minister of Bihar, Sri Prakash Sinha, gave a speech on the Mahabodhi temple in Bihar Vidhan Sabha. He said that the objective of

Bodhgaya temple bill was to look how Lord Buddha is worshipped in the temple and how Buddhists and Hindus conduct their separate prayers without any controversy. He said that it is not a land issue and the property which the Mahant holds is not a concern of this bill. When Hindu endowment bill will be passed then the issue of Saivite property will be settled. He argued that as ayodhya is important for hindus, mecca and madina are important for Muslims, Jerusalem is important for christians, Bodhgaya is important for Buddhists. He said that we don't want to solve this problem through law but through mutual cooperation. When Mahatma Gandhi came to know about this problem he said that we will solve this problem after independence. Now we have got our independence and now we can solve this problem. Buddhists want to save this temple through land acquisition act but how can we use this law for this temple? the chief minister informed that in 1903 the government of Bengal had appointed a commission to look into the matter under Sharda Chandra Mitra and Hari Prashad shastri. They proposed a joint committee for the temple but it was not accepted by either the mahant or the Buddhists. In 1909 Buddhists of Sikkim also approached the government but did not get good response.

Japanese Demand

During World War I, Japan had supported Britain. Following the war, Japan requested Britain to grant rights to Buddhists at the Bodhgaya temple, but the British declined. In 1922, movements arose in Myanmar and Sri Lanka, prompting Buddhists to approach the Congress committee for assistance. Dr. Rajendra Prasad was assigned by the Congress to address the issue. Dr. Rajendra Prasad facilitated a meeting between the Bihar Hindu Sabha and Mahabodhi Society, leading to the formation of a committee. The committee comprised members such as Mr. Pal, Rajendra Prasad, Mr. Jaiswal, Brijkishore, and others. Their pivotal report suggested the establishment of a committee with representatives from both Hindus and Buddhists to jointly manage the temple. However, the Bihar government perceived this proposal as a conspiracy against the Mahant and rejected the Congress's demand.

Attitude of the British Government

Whenever the Congress raised the demand of Mahabodhi temple the British saw it as a conspiracy of mahatma Gandhi and Dr. Rajendra Prasad. Between 1927 and 1935 whenever there was a discussion regarding Mahabodhi temple in the central legislative assembly, Bihar government always said that it cannot make a law on it as it is very dangerous. Because of this, nothing could be done in relation to it till 1935. In 1937 when Congress came into government, Burma was the part of India that's they we could think of satyagraha. Cylone was also concerned that's why they could also think of Satyagraha. There was talk of Satyagraha in both the places and it was said that thousands of Buddhists will come to Bodhgaya temple and do satyagraha. Then Bihar government decided to make a bill on the issue. Gandhiji had said that we will pass this bill at a correct

time. In 1937 congress had formed government in Bihar but had to resign two years later. The new government was pro British hence did not want unity amongst Hindus and Buddhists. Hence nothing could happen.

In 1947 there was Asiatic conference in New Delhi. Buddhists came there and met Jawahar Lal Nehru. They requested him to do something on the Mahabodhi controversy. Nehru wrote a letter and said we should solve this problem. The chief minister of Bihar said that we are proud of Buddhism and we want unity amongst Hindus and Buddhists. Some Hindus even call Buddha as the tenth Avatar of Vishnu. CM argued that these are two streams of the same river. Hindus call him an avatar and Buddhists call him a prophet. If people think that we want to capture the property of the Mahant they are wrong. If Mahant will misuse his money, then we will make another bill about it. Sinha said, "I agree with Mr. Vice Chancellor that this bill should be discussed in every home of Bihar. I think that the people will support this temple of Gautam Buddha."

Chief Minister's second speech given on 6th April 1949 on the Mahabodhi temple:

"During the Ranchi session I had presented this bill and had talked about the history of the temple. In Ranchi session we decided that we will send this bill to the people. Whatever the people have said has been compiled into a booklet. This confirms two - three things. first, the view point of Buddhists. Second is the view point of people who consider Buddha as the tenth Avatar of Vishnu. Third viewpoint of people who are Hindus but consider Buddha a great man. Amongst the Buddhist there are two kinds of people. One section wants complete control over the temple and wants nothing to do with the Hindus. But majority of Buddhists want a joint committee in which the number of Buddhists is more than Hindus. There are very few Hindus who claimed that Buddha is the tenth Avatar of Vishnu hence the temple should only be under the control of Hindus. Majority of Hindus have supported the Bill. In this way we can say that most people want a joint committee to manage the temple".

The chief minister said that he's not an expert on Buddhism. But he has studied some Buddhist literature:

"After reading many books I have come to the conclusion that there are many similarities between Buddhism and Christianity. Jesus Christ was born in Jews but they did not accept his religion. Hindus accepted Buddha did not accept his religion. They included some of his teachings their religion and called him the 10th avatar of Vishnu. Buddha tried to give a new philosophy, a new lifestyle, and a new culture. He tried to understand the truth by both logic and imagination. What he said is also mentioned in some Upanishads. He argued that there was a power in this world and it could only be achieved by penance. By doing meditation, giving pain to your body, eating less food and wearing minimum clothes we can achieve this power."

The chief minister argued that nirvana can be achieved in this life itself. According to him the real nirvana was not after Buddha's death but during enlightenment which he got under the Mahabodhi tree. Buddha gave his message to the entire world and the name of Bihar also has Buddhist origin. The chief minister said that he becomes very sad when people say that there should not be any change in the Mahabodhi temple. He argued that we are proud of Buddha and to show our respect to him is our duty.

Rajendra Prasad's speech on Mahabodhi Temple

Dr. Rajendra Prasad was the first president of independent India. He also gave a speech on Mahabodhi temple Controversy. He said that it was a proud moment for us that after 60 years we were resolving the issue. In ancient time Buddhists from all over the world came here to pray until the Turkish invasion. But during the Turkish rule the temple got destroyed and very few foreign travellers came here in 3-4 centuries. Around four hundred years ago a sanyasi started living here and established a Math. After some years the Math became very rich and its Mahants started to control the temple. Mughal emperor Mohammad Shah Give two villages to the Mahant and the Mahant gathered lots of other properties also. He used it for religious purposes. Although the temple was controlled by the Math, they never stopped Buddhists from praying there. Rajendra Prasad also argued that Hindus considered Buddha an Avatar of Vishnu and in Jaganath Puri there is an idol of Buddha. It is true that Hindus have not given Mahabodhi temple the same importance like Buddhists but they have not disturbed the latter either.

According to Prasad when Anagarika Dharmapala came here he was not happy with the management of the temple therefore he found the Mahabodhi Society. He was helped by Edwin Arnold who requested both the government and the people to support Dharmapala. In 1922 Gaya Congress 100 Bhikkhus from Burma came there under the leadership of Uttama. They demanded Buddhist control over the temple. Congress appointed Dr. Rajendra Prasad to look into the matter. He said that the Buddhists demand was justified but Hindus also did some religious practises inside the temple. Also Hindus worship Buddha as an Avatar of Vishnu. Hence a committee should be formed which has government Officials and Hindus and Buddhists. But the Mahant was not ready for it, although the Hindu Mahasabha accepted it. Prasad says "We were not in power in those days hence could do nothing. But now we have got our independence hence we have passed this law." In 1949 Mahant Harihar Giri handed over the temple to the management committee.

Rajendra Prasad said that Buddhism has got finished in India but now it is an opportunity to come together. The Indian state has adopted Asoka chakra and lion capital as its symbol. He hoped 'both Hindus and Buddhists will come together and develop Bodhgaya into a great centre of learning like Nalanda.

Rahul Sankrityayan's views on Mahabodhi temple:

The famous scholar Mahapandit Rahul Sankrityayan was leaving for Japan from India when he was asked about the Mahabodhi Monastery of Bodh Gaya, by the correspondent of a daily and the details was given to the Mahabodhi Sabha Sarnath, which published a booklet named 'Bodhgaya Temple' in Bodhgaya:

"I have seen it before and when I went to Bodh Gaya last February, my mind was very upset seeing the plight of the temple, the picture became very fickle. If you go inside the temple, there is no place to keep your foot... Its foul smell makes it difficult to stay within 2 minutes. Mind you, that temple is where the people of the world's cleanest living Japanese race come to visit. In Europe and America too, now the number of Buddhists is increasing everywhere. Apart from ordinary travellers, many Europeans and Americans come to Bodh Gaya every year for many pilgrimages. Tell me, when you go inside the temple and see the foul smell, how would our image get hurt.

You go to Lanka, Burma and see Buddhist temples. Your mind will be happy to see the cleanliness there. Those who can't go to Ceylon and Burma, they should look at any Jain temple in India. Then they will know that why the Buddhists want their temples to be clean and beautiful. Mahant's people cannot save themselves by saying that this happened because of the Tibetan people's oil lamps. Firstly, the lamps are not daily lightened, secondly special arrangements for lighting of oil lamps could be made, if proper cleaning can be done after lighting the oil lamps, then this could never happen.

There was a pipal tree behind the temple, under which Siddharth attained enlightenment and became Buddha. If you go to this place then you will also see garbage there. Milk and many more kinds of things were offered to the Bodhi tree and no maintenance of cleaning there because of which stickiness, smell, and place was full of bad things Which makes impossible to sit and do prayer there. And what is the condition of the idol inside the temple? That beautiful ancient idol was covered with the dirty clothes. On its forehead Hindu Tilak is applied. These two things are enough to create anger in any Buddhist. The interior of the temple is also same.

It may be true that the Mahant doesn't stop the Buddhists from praying inside the temple but the condition in which he has kept it is not good. In a way the Mahant has considered the Buddhist idols in the temple as useless which is really disrespectful for Buddhism."

Bhante Anand Kausalayan also gave his comments on Rahul Sankrityayan's statement:

“The way our Mahabodhi temple is being treated from past 50 years is gross injustice. Hindu public does not understand the sentiment of Buddhists people. Hindus don't have a single temple which is as important to them as Mahabodhi is for Buddhists. The Kashi Vishwanath Temple in Banaras is only one amongst most important temples of Hindus. While Hindus have many Buddhists have only one. ... The Bill which has been presented in the assembly says that Hindus will not be stopped from conducting *pinḍadāna* or offering prayer. There is no attack on the Mahant's property and he has been kept in the Management committee but still he's not ready to accept our demand. The Mahant is saying that the Hindu religion is in danger. We are not in a huge majority that we go everywhere to campaign for our demands. This bill accepts our minimum demands.

The Bill has kept Mahant's property separate from the temple. Mahant has so many villages in his name which old inscriptions prove that they were really granted to the Mahabodhi temple. Presently also the Mahant gets lots of donations in the name of Mahabodhi temple. Even the money which people offer to the temple is taken away by the Mahant. We cannot accept that all the money of Mahabodhi temple belongs to the Hindu Math. We think that at least half of the money should be spent on the temple.

Although the Bill in a way favours the Mahant but still, he's protesting against it.

We request the Hindu people to support us. If we had included Chinese and Japanese monks in the committee then Hindus would have protested. Therefore, we have kept only Sri Lankan and Burmese monks in the committee.

This is a golden opportunity for the Hindus. They should not let it go. I request the newspapers to write on this issue. They should protest against the wrong things spread about the temple. I request Hindu leaders to present their views through newspapers”.

Other Important leaders' speech on Bodhgaya

Vinoba Bhave

In 1952, Vinoba Bhave visited Bodhgaya and on November 3rd, he delivered a speech expressing his joy at being there. He marvelled at the unique and extraordinary temple he had the privilege to witness, stating that such a remarkable temple could not be found anywhere else in the world, surpassing all other temples known to humanity.

Mahatma Gandhi

“There is no doubt that this temple belongs to the Buddhists. If I'm able to do anything to give this temple back to the Buddhists and give them justice and help them in anyway I will be proud of it...I want to help you in this matter but right now I cannot do anything. I will only be able to solve your problem when India gets independence.”

Rabindranath Tagore

“I have complete faith that all the true Hindus, who really believe in truth will accept this fact that the place where lord Buddha got enlightenment should not go to a rival religion which has no knowledge of its methods of worship and no sympathy for it, and it will be gross in injustice. I think that it is the duty of every person who believes in justice and freedom and it is their sacred duty to fight for this historical place and give it back to its rightful owners, a place which has a sacred life in the course of history.”

Chitranjan Das

“I believe that the Bodhgaya temple belongs to the Buddhists. Either Hindus should handover the temple to Buddhists or allow them to do worship as they wish.”

After Independence

On April 26, 1953, at 5:30 in the evening, transferal ceremonies from the Mahant to the supervisory committee were held. Provisions were made for a committee insisting of four Buddhist and for Hindus with the district magistrate of there as ex-officio chairman. This meant the chairman would inevitably be Hindu, though to all committee members were Indian citizens. Then in November 1959 with the attachment of the Bodhgaya temple advisory body of 20 members, two – thirds of whom must be Buddhists.

The supervisory committee has the following duties:

- Maintenance and repair
- Use of temple lands
- Welfare of pilgrims
- Appropriate conducting of worship at the temple and of *pinḍadāna* offerings on the temple lands.
- Prevention of desecration of revered images at the temple or any part thereof.
- Receipt and disposition of offering at the temple.
- Safekeeping of financial statements and any other records concerning the temple and of all temple property.
- Safekeeping of all temple funds and arrangements for all temple savings and investments.
- Provisions for appropriate remuneration to salaried temple employees.

Babasaheb Dr. Bhimrao Ambedkar had created a lot of awareness about self-respect and human rights among the Dalits of India through his social and political movements. Earlier only Buddhists from Buddhist countries like Sri Lanka, Burma, and Japan etc. and some traditionalists of India were struggling to free Bodh Gaya Mahabodhi Mahavihara from the ownership of Mahant, but after a large number of Dalits became Buddhist, the power of Bodh Gaya's liberation struggle unexpectedly increased.

Under the leadership of Dr. Ambedkar, awareness of their honour and pride in past history arose. In the ancient Buddhist relics scattered in India, these ancient ruins spoke and recited the great saga of their bygone era.

These new ordained Buddhists saw that their four historical Buddhist sites were neglected and the condition of the most sacred of them, Bodh Gaya Mahabodhi Mahavihara, was very pathetic. The holy land there was encroached upon by the Brahmin Mahant, and it was taken over by him and left in the open to be destroyed. Later, even after the Mahabodhi Temple Act 1949 came into force, the majority of Hindu members remained in the management committee of Mahabodhi Mahavihara because this act was made in such a way that the dominance of Hindus would remain in it. The emancipation movement of the Mahabodhi Monastery was gaining momentum more than ever before, for the liberation of that Mahabodhi Monastery completely from the authority of the Hindus.

Surai Sasai

In the year 1992, Buddhists under the leadership of Surai Sasai organised a very huge protest demonstration against the Mahant outside the temple on the auspicious day of Buddha Purnima. They raised slogans against the fake temple of Panch Pandav and removed the saffron clothes put on it. Right wing newspapers criticised the Buddhists. Armed policemen surrounded the temple and the district magistrate ordered the Buddhists to leave the temple. The Buddhists decided to return back.

While Anagarika Dharmapala's movement focused on getting the support of famous foreign personalities, Surai Sasai focused on getting the support of common Buddhists from Maharashtra, Delhi and Uttar Pradesh. Most of these Buddhists are of Dalit origin. Their leader Surai Sasai is a Japanese monk and has been leading the Mahabodhi movement from past 40 years. His office is in Nagpur, Maharashtra. Surai Sasai's real name was 'Minoru Sasai'. He was born in 1934 in the Okayama, city of Japan. When he was 14-year-old, his guru Shujuma Yamamoto made him a Bhikkhu and he was renamed as Tenjit Surai meaning 'Sunlight or mountain peak'. After becoming a Bhikkhu Sasai studied at 'Taisho University' of Tokyo. In 1955 he went to Thailand and learned Vipassana. After eleven years he came to India and met Nichidatsu Fujii who was the founder of a Buddhist organisation called 'Nippon Jan Myo Hoji'. Fujii told Sasai to establish a shanti stupa at Rajgir district of Bihar. However in 1969 there was a conflict between Fujii and Sasai and Sasai decided to return to Japan. When he was in Calcutta waiting for his flight, there was an incident which changed his life forever. He writes,

"It was a full moon night. I was in Samadhi. And then I witness a divine being. He had a huge head and a long beard. He looked like Nagarjuna. He had a long knife in his hand with which he attacked me and said don't go to Japan, go to Nagpuur. It is your Karma-bhumi. Then he removed the knife and went away. I thought what should I do? I had to go to Nagpur. I can return to Japan after that. Then I

reached Nagpur. I started playing a dhol and chanting Namō Gayō Ho Ringa Kyū. A lot of people gathered there. I asked them if there was a Buddhist temple nearby. They took me to Mr. V.R. Godbole who was a friend of Dr. B R Ambedkar. In his house I saw two photos, one was of Buddha and other was of the same man whom I had seen in my dream. The only difference was that the man did not have beard. I asked Mr. Godbole that who was he. He told me it is doctor Ambedkar. Then I realised that I had come to the right place”.

In the beginning Sasai was not liked by the people of Nagpur. He was called a foreigner. Sasai noticed that the Buddhist living in Nagpur greeted each other with the slogan ‘Jai Bhim’. Sasai also started using the same slogan. In this way the people of Nagpur accepted him. He built many Buddhist temples in the city and slowly became very popular. Some people grew jealous of him and they filed a case that he should not stay in India. The Buddhists of Nagpur protested against him and met the Prime Minister Rajiv Gandhi. Finally he was granted Indian citizenship.

After getting the citizenship of India his local and regional activities increased. Maharashtra Buddhists accepted him as their religious leader. Surai Sasai did many social and religious works that attracted people. They organised an annual procession on Ambedkar’s birthday. By Sasai many schools, hospitals and vihara had been established. But the Bodhgaya’s Mahabodhi mahavihara liberation movement embellish him with popularity in Maharashtra, nationally and internationally.

The Buddhist followers of Dr. Ambedkar reached in a big number of population to listen the speeches of Surai Sasai. On the call of Sasai, Buddhists of Maharashtra, UP, and Delhi participated in the campaign to liberate Mahabodhi temple. After Dharma-pala’s death Sasai became the leader of the campaign and has led it heroically. Sasai learned Hindi and Marathi and give his speeches in the local language. Today he is 85-year-old but still very active in the movement. He has given the slogan ‘Only the Buddhists will control the Mahabodhi temple’. Under his leadership one month agitation was organised in Patna and Bodhgaya to liberate the temple. In the year 1992 Sasai organised the historic ‘Mukti Yatra’. Bhikkhu Sumedha of ‘All india Mahabodhi Mahavihara Conservation committee ‘called it Dhamma Jyoti Yatra and invited Buddhists from all over india to join it. Surai Sasai started the Yatra from Mumbai on 27th September, 1992. The Yatris went to Puna, Ahmadnagar, Aurangabad, Amravati, Nagpur, Bhopal, Sanchi, Gwalior, Agra, and Palwal and finally reached to New Delhi. A huge meeting was organised in the boat club of Delhi on 14th October 1992. Sasai, other Bhikkhus and Buddhist leaders addressed the gathering and demanded that Mahabodhi temple should be handed over to the Buddhists.

After Delhi they went to Sankisa, Kanpur, Fatehpur, Allahabad, Sarnath, Varanasi, Sasaram, and Patna via Rajgir they reached to Bodhgaya on 22nd October, 1992. There was a huge conference was going to be host on 23rd October. To make it successful

conference of the country Ambedkarite and Buddhist institutions played an important role.

After this 'Mukti Yatra' Mahabodhi Mukti Council organised two movements one in 1993 and other in 1994 on the occasion of Buddha Purnima. On both the occasions around twenty thousand Buddhists participated in the event. Most of them came from Maharashtra but others also came especially from U.P, Gujarat, Andhra Pradesh, Tamil Nadu and Bihar's Buddhists participated in these movements. By seeing the communal tension in north India two thousand police forces were charged on strict duty. The main entrance gate of the Mahabodhi mahavihara was closed and Annual Buddha Purnima festival was cancelled for the first time in forty years. Local activists of the Vishwa Hindu Parishad also protested against the Buddhist's liberation movement. In 1994, shiv sainiks tried to enter the town in two trucks but the police stopped them. In both these years Bihar C.M Lalu Prasad Yadav promised the Buddhists that he will raise their demand in the Vidhan Sabha. Hence the Buddhists did not protest for two years. However when Lalu Yadav failed to fulfil his promise Surai Sasai relaunched the movement on 6 December 1994.

By now a lots of non-Buddhists also joined the movement. Sasai declared that there will be no demonstration or rally, there will be just a public meeting. The district magistrate allowed 25,000 Buddhists in the temple and also provided them some basic facilities. In this event more and more women and children participated and there were many non- Maharashtrians. The Buddhists were very angry but still they were peaceful and did not attack Hindus. In this event foreigners Buddhists also participated. Tibetan, Korean, and Japanese Bhikkhus also participated in the event. Two hundred people converted to Buddhism here. On the second day of the programme, Sasai along with two hundred volunteers decided to sit on dharna outside the temple. The chief minister promised him that he will accept his demand but again he broke his promise as he did not want to make Hindus against him. Despite this the Buddhists remained non-violent.

In 1995, the movement was launched again and indefinite hunger strike were declared in New Delhi and Bodhgaya. A delegation was sent to Thailand to raise funds for the movement. The chief minister was forced to take action this time and in the same year he reconstituted the temple management committee and out of four Buddhists members he nominated three Bhikkhus, Surai Sasai, Bhante Anand of Agra and Bhante Anand Ambedkar of Kanpur. This was the victory for the Buddhists but Surai Sasai was not happy. He demanded that the entire 1949 act should be changed. Still he agreed that now the three members of the committee will agitate for the control of the temple in a better way. The movement continues today also. Surai Sasai and his followers attacked the Hindu members of the committee for misusing the funds of the temple. He also criticised the corrupt Buddhist members. This led to lots of conflicts. Ambedkarite groups launched many more movements for the temple. They organised the protest

demonstration at Jantar –Mantar New Delhi which continued for 18 months. Bhikkhus declared that they will perform self-immolation if their demands were not accepted. Media gave them lots of coverage.

After this the movement has slowed down a little. Buddhists continued to support the movement in huge numbers but non- Buddhists are scared of supporting the movements because of Hindu right-wing groups. By 1998 the movement had become very popular and Surai Sasai became very ill. Lalu Prasad Yadav got afraid and suspended the Hindu secretary of the committee Dwarka Sundrani. He replaced him with Bhikkhu Pragyasheel who was a follower of Surai Sasai. Bhikkhus were giving the right to pray, accept donations and guide the devotees in the temple. These jobs were performed by Theravada Bhikkhus of the Mahabodhi society. In this way out of four Buddhists members of the committee three were from the liberation committee and the secretary of the management committee was also a Buddhist. Most Buddhists considered it a huge victory and left the movement.

After some years, there was a clash between Ambedkarites and foreigners Bhikkhus. New C.M. of Bihar Rabri Devi took advantage of this clash and in the year 2001 she removed Bhante Anand from the committee. She also replaced the secretary of the committee and made RJD Leader Kali Charan Singh Yadav as the secretary instead of Pragyasheel. Now only Sasai remain in the committee. As a result the movement was relaunched. Lots of liberal leaders supported the movement by arguing that the temple belongs to the Buddhists only. But the movement has not ended till now and continues even in 2021.

While the movement continuous even today but it has not got much support from other Buddhist countries. Instead many liberal Hindus have come out in its support. Some writers criticised the movement by saying that Buddhists should not be aggressive. But they forget the injustice which has been done by Hindu Mahant to followers of Buddhism from so many years.

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MYANMAR'S NUNNERIES: CENTERS OF SPIRITUAL GROWTH AND SERVICE

CHEKAVATI*

Introduction

Within Theravāda Buddhist countries of Southeast Asia, particularly in Myanmar, a considerable number of female renunciants exist, known as Thilashin. The term translates to “possessor of morality” and represents a distinct role, falling between that of a regular layperson and an ordained monastic. Despite not being fully ordained as Bhikkhunis, Thilashin enjoy privileges like training, meditation practice, and participation in qualification exams similar to monks. This paper delves into the multifaceted significance of nunneries in Myanmar society, encompassing their social, economic, and political roles.

Key Words: Thilashin, Bhikkhuni, Nunneries, Myanmar

Becoming a Buddhist Nun

Nunneries provide a single-sex setting where daily routines and established norms shape a communal existence, fostering a sense of purpose infused with religious meaning. This environment nurtures independence among nuns in their spiritual journey.

Traditional feminine values intersect with spiritual significance during nun training, reinforcing virtuous attributes that underlie acts of merit dedicated to serving the monastic community. Recent shifts suggest a growing inclination towards active roles for nuns in religious affairs, impacting both societal perception and the nuns' responses to these evolving demands. Nuns now participate in activities that were once the domain of monks, such as the *Paṭṭhāna* recitations. They also contribute to preserving the sanctity of monastic life amidst worldly influences.

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Although they've left their lay identity, nuns' religious identity draws from traditional feminine and spiritual values, which shape their ethical and religious personas. Becoming a nun entails consent from parents or guardians, and while resistance might necessitate an alternate custodian, the aspirant's determination generally prevails. Nuns who come recommended by respected community members or lay donors are often accepted more readily by host nunneries. Nuns also uphold cultural values, teach religious etiquette, and are integral to the transmission of religious values.

Nun Ordination Procedure in Myanmar

The nun ordination procedure in Myanmar is distinct from the ordination of Bhikkhus (monks). The Bhikkhuni order is believed to have diminished, impacting the ordination process. The ceremony for women to become nuns, known as Thilashin Wutt Pwe, is central. It's held in nunneries or sometimes coincides with novice initiation or monk ordination ceremonies.

A woman aspiring to become a nun goes through trial procedures. Prerequisites set by the State Sangha Maha Nāyaka Committee entail observing precepts for a specific duration before ordination. Upon meeting these conditions and securing consent from the nunnery's abbess and a preceptor, the candidate is ready for ordination. The ceremony, while sometimes elaborate, essentially involves shaving the head and donning robes. The recitation of impermanence during this process holds significance.

The process of ordaining nuns in Myanmar follows a structured and meaningful procedure that reflects the deep-rooted Buddhist traditions of the country. Here's an overview of the steps involved in the nun ordination process in Myanmar:

Aspiration and Decision: Women who aspire to become nuns, known as Thilashin, express their intention to join the monastic community. This decision is a deeply personal one, often arising from a strong desire to live a life dedicated to spiritual practice and serving others.

Preparation: Before ordination, prospective nuns typically spend time in a nunnery as postulants, learning about monastic life, practicing meditation, and studying Buddhist teachings. This period allows them to deepen their understanding of the commitments they are about to undertake.

Teacher and Sponsor: A woman seeking ordination usually needs to find an experienced nun who will serve as her mentor and teacher. Additionally, a lay sponsor may support her during the ordination process by providing robes, alms bowls, and other necessities.

Requesting Ordination: The aspirant formally requests ordination by approaching a community of nuns or monks. The request is a formal declaration of her intention to become a nun and to observe the monastic precepts.

Three Refuges and Five Precepts: The ordination ceremony begins with the aspirant taking refuge in the Triple Gem (Buddha, Dharma, and Sangha) and undertaking the Five Precepts, the ethical guidelines that form the foundation of Buddhist practice.

Going Forth: During the ceremony, the aspirant symbolically “goes forth” from lay life into the monastic life by receiving her initial set of monastic robes. This marks the beginning of her new journey as a Thilashin.

Ordination Vows: The aspirant then takes the higher ordination vows, pledging to uphold the Ten Precepts that are specific to nuns. These precepts include commitments to abstain from harming living beings, stealing, false speech, and other ethical principles.

Shaving the Head: As a symbol of renunciation and letting go of worldly attachments, the new nun shaves her head during the ordination ceremony. This act signifies her detachment from physical appearance and ego.

Dhamma Teaching: After ordination, a senior nun or monk may offer a Dhamma teaching to the newly ordained nun, guiding her on the path of monastic life, meditation, and the study of Buddhist teachings.

Community Blessings: The new nun receives blessings from the assembled community of nuns, monks, and laypeople. This marks her formal entry into the monastic Sangha and reflects the collective support of the Buddhist community.

The nun ordination process in Myanmar reflects the values of commitment, renunciation, and spiritual growth inherent in Buddhist practice. It's a transformative journey that allows women to deepen their connection to the teachings of the Buddha and contribute to the welfare of society through their dedicated service and practice.

Exploring Buddhist Nunneries in Myanmar

Nunneries hold a unique place for Buddhist women, providing a middle-ground role between solitary living and communal life. Today, many nuns in Myanmar contribute to their communities by teaching, advising, and leading religious ceremonies. Unlike Christianity, where nuns have distinct roles from priests, Buddhism doesn't draw such a line. The term “nunnery” translates to “Bhikkhuni Vihāra,” which serves as a dwelling, a center for teachings, ceremonies, meditation, counseling, and community services.

Each nunnery has a principal, responsible for institutional leadership, while other senior positions are examined to understand their communal structure. A unique feature of Myanmar nunneries is the private ownership of monastic property, contrasting with communal monasteries. In Sri Lanka, nuns rarely own land due to distinct circumstances.

Despite private ownership, Myanmar nuns have developed collaborative systems to support their studies and spiritual work, sharing resources within a communal setting. However, kinship remains crucial, influencing nuns' actions regarding monastic ownership. In 2010, Sagaing Hill had 389 privately-owned nunneries, housing around 15% of Myanmar's Buddhist nuns. Nunneries vary in size, from small ones with a couple of residents to renowned nunnery schools attracting students and public donations. This raises concerns about familial interests affecting succession and property transmission.

Nunneries historically serve as vital educational centers, especially for scriptural studies. Young nuns engage more in scriptural learning in these regions. Some nuns associate with monasteries or meditation centers, but they are the minority and wield limited influence within the community.

Reasons for Becoming a Buddhist Nun

There are two main categories of reasons for becoming a Buddhist nun: conviction (believing strongly in it) and fear (feeling scared of something). Conviction-driven ordination has a positive side, while ordination due to fear is more negative. A woman might become a nun because of one or both of these reasons. People usually find it easier to turn negative reasons into positive ones, but it's rare for the reverse to happen.

When someone realizes that the only way to end their suffering and troubles is through ordination, they might decide to become a nun out of conviction. This happens when they deeply believe in the Three Gems (Buddha, Dhamma, Sangha) and understand that their actions shape their future.

Some positive reasons for ordination include:

- Past actions or karma guiding them (29.4%)
- Encouragement from parents (10.8%)
- Wanting to do good deeds (15.5%)
- Seeking a better afterlife (1%)
- Finding meaning in this path (1%)
- Escaping the cycle of birth and death (7.3%)
- Avoiding hell (7.8%)
- Attaining enlightenment (18.2%)
- Sharing teachings locally (3.1%)
- Being a missionary overseas (1%)
- Choosing a religious life (1%)
- Preferring this life over others (1.6%)

People believe that their past actions influence their decision to become a nun. Encouragement from family plays a role, especially if relatives are already in monastic life. Meditation and studying the teachings are important for nuns, who want to follow

the Buddha's path. They also want to spread the teachings and make more people understand Buddhism.

However, some might become nuns out of fear or difficult situations. For example, if they're struggling in life, they might turn to ordination for relief. But positive reasons, like conviction and the wish to learn and spread the teachings, tend to lead to more fulfilling and long-lasting paths as nuns.

Social Perspectives on Nunneries in Myanmar

In Myanmar, where Buddhism is widely practiced, people follow the ethical teachings of Buddha. These teachings emphasize empathy and charity towards the elderly, disabled, and others in need. The belief in karma, the law of cause and effect, shapes people's actions and the hope for a better future life encourages acts of goodness. Engaging in social service is seen as a way to accumulate merit.

Despite renouncing worldly life, Buddhist monks and nuns still contribute to society due to the impact of karma and merit. Both monks and nuns interact with society, similar to social workers and counselors. Nuns in Myanmar actively participate in community activities such as preparing food for almsgiving events and organizing services for various occasions, believing these actions generate merit.

In modern times, Burmese nun communities are increasingly recognized as experts in rituals, educators, and promoters of Buddhism. They possess detailed knowledge of ceremonial practices and complement monks in religious ceremonies. The author of this paper, Ven. Chekavati, born in Myanmar, embarked on a journey of education and service as a nun. Starting with learning Buddhist Pali literature under the guidance of esteemed teachers, including The Most Venerable Kyaungpan Tawya Sayadaw, Bhaddanta Yuvinda Thera, the author pursued education at Auvati Nun Pali Buddhist University. Graduating from government examinations, the author continued studies in Myanmar and abroad, culminating in an M.A. in Buddhist Studies from Kelaniya University, Sri Lanka, and ongoing Ph.D. research. The author's journey encompassed not only academic pursuits but also social welfare work, including teaching Dhamma, aiding disaster victims, and providing free courses to underprivileged children. Despite accomplishments, the author faced gender biases, as society often favored male monks over female nuns in terms of support and recognition.

Nunneries in Myanmar rely on donations, struggling for funding and respect compared to monasteries. The negative perception of nunhood sometimes results in verbal abuse when seeking alms. Over time, nuns transitioned from primarily teaching to engaging in social welfare, much like missionary schools. Buddhism's influence on Burmese politics is profound, as its principles intertwine with political ideologies to construct a national identity.

Buddhist monks and laypeople have actively participated in political movements, utilizing methods that leverage their spiritual stature to amplify political messages. Monastic boycotts, termed “thabeik hmauk,” hold significant cultural significance, expressing dissatisfaction with political authorities. Monks and nuns don't always need direct political involvement to wield influence; their teachings and interactions contribute to reinforcing moral values within society.

A Day in the Life of Nuns in Myanmar's Monastic Organizations

In Myanmar, there's a special group of nuns who lead a disciplined and dedicated life following Buddhist teachings. Their routine starts early, around 4 am, as they rise from their simple beds and begin their day by folding blankets and washing their faces. They wear monastic dresses and gather in a shrine room to recite ancient scriptures with respect.

After this, they head out to collect food donations from the community. They walk long distances to various areas to gather provisions, which they do five days a week. On the other days, they focus on studying Buddhist literature. At 5:30 am, they have their first meal of the day, usually rice with different meals depending on donations. Before eating, they express gratitude and share loving-kindness for all beings.

Their days are filled with learning and tasks. They study from 6 am to 10 am, then from 1 pm to 5 pm. Meditation is part of their routine, bringing them inner peace. Each nun takes turns performing different tasks, including cooking and buying food. After lunch and a shower, they study more about Buddhist teachings until 5 pm. Then they gather in the shrine room to pay tribute to Buddha and receive teachings from their senior nun.

At 9:30 pm, it's time for rest. Their routine relies solely on donations from the community. They head out several times a week to collect uncooked food and rice, which they then prepare for their meals. Sometimes, wealthier patrons offer pre-cooked meals or larger items like buildings. However, support is often not enough, and larger nunneries might help smaller ones.

Nuns are allowed to accept money, walk with sandals, and shelter under an umbrella, which is different from monks. They wear a brown cloth on their shoulder and chant blessings for those who hear them as they collect offerings. This daily practice brings them respect from the community. People give donations with respect, knowing the nuns lead virtuous lives.

Their studies focus on Dhamma teachings, which guide their understanding of a virtuous life and reality. They also learn general subjects like grammar and mathematics. Each aspect of their routine, from collecting provisions to studying and meditating, helps them cultivate a meaningful and disciplined life in accordance with their beliefs.

Role of Buddhist Monasteries and Nunneries in Society

Buddhist monasteries and nunneries have long served as important hubs for social interactions, wealth redistribution, and sharing valuable information in closed societies. Despite this, there's a lack of detailed research on the interactions between these religious institutions and society. Particularly, there's a scarcity of empirical studies on the relationships and transactions between monks/nuns and laypeople in various socio-economic contexts.

Monks and nuns in Myanmar rely entirely on public goodwill for their material needs. Offerings are sporadic, but some transactions evolve into lasting commitments, creating ongoing relationships between benefactors and beneficiaries. Monastic members seek regular sponsors who provide consistent support, allowing them to fully dedicate themselves to spiritual matters.

Finding committed sponsors isn't simple, especially for nuns who face greater challenges. Monks are seen as a source of spiritual merit, allowing lay donors to accumulate positive karma. However, for this to work, there must be a clear distinction between monastic and lay roles. Myanmar, being predominantly Buddhist, emphasizes empathy and charity based on the teachings of Lord Buddha.

Although monks and nuns have renounced worldly life, they still contribute to society's welfare according to the principles of karma and merit. Traditionally, they have served as social workers and counselors, engaging in activities like cooking for alms-giving and providing basic services to the community. In recent times, nuns in Myanmar are gaining recognition as educators, ritual specialists, and Buddhism propagators, complementing monks in ceremonies.

Paradoxically, some Buddhists believe that monastic members should avoid involvement in secular matters, considering social work a diversion from their true purpose. This perspective views social work as disrupting the focus of monasteries and nunneries.

Conclusion

The roles of nuns in Burmese Buddhism have been discussed by experts in the field. Many nuns lack religious or social status, often coming from humble backgrounds and with limited education. They may become nuns due to economic necessity. Their activities are limited, following a simplified version of laypeople's precepts without adhering to a strict rule.

Burmese nuns often support monks in various ways as a means of accumulating spiritual merit. This includes tasks like cooking, cleaning, and attending to the Saṅgha. Symbolically, they're seen as daughters to the Buddha and symbolic mothers to monks.

Among Burmese nuns, some roles considered valuable are those of ritual specialists, educators, and Buddhism propagators. They officiate religious ceremonies and possess detailed knowledge of ceremonial procedures. However, their authority is somewhat limited due to certain responsibilities involving finances. While they gain social approval, their influence in the religious domain remains relatively restricted.

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RAMAYANA'S TALE IN BURMA: A STORY OF CULTURAL INTEGRATION

PANNASAMI*

Introduction:

The Ramayana, a timeless epic that originated in ancient India, has traversed borders and cultures, leaving an indelible mark on societies far beyond its birthplace. As it journeyed across time and geographies, the Ramayana found its way to Burma, where it underwent a fascinating transformation, intertwining with the country's cultural fabric. "Ramayana's Tale in Burma: A Story of Cultural Integration" delves into the captivating narrative of how this epic saga became an integral part of Burmese heritage, influencing art, literature, and the collective consciousness of the people. This exploration unravels the threads that wove together the Ramayana's timeless message of virtue, duty, and heroism with the diverse tapestry of Burma's traditions, ultimately creating a unique and harmonious blend of cultures.

The Ramayana's Arrival in Burma: A Historical Context

The tale of the Ramayana holds a special place in the heart of Burma, where its significance has been deeply cherished. It is believed that this enchanting narrative made its way to Myanmar through spoken word during the reign of Emperor Anawrahta (1044-1077 AD)¹, a period when the foundational kingdom of Burma was established in

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¹ During Anawrahta's rule, the Pagan Kingdom underwent a period of consolidation and expansion. One of his most notable achievements was the unification of Burma under a single central authority, a feat that allowed for enhanced administration and cultural exchange. His reign is especially remembered for his patronage of Theravada Buddhism, which played a pivotal role in shaping Burma's religious and cultural identity. Anawrahta's reign also saw the establishment of a legal code known as the Dhammathat, which aimed to provide a just and orderly society. Additionally, Anawrahta is credited with introducing the Burmese script, based on the Indian Brahmi script, which contributed to the preservation of local literature and history.

the Pagan region. As time flowed, the echoes of the Ramayana grew louder, resonating across generations in the form of oral tradition. This oral tradition continued to flourish until the sixteenth century, as the epic story, known as the Rama Zatdaw in the Burmese language, found its way from lips to ears, passing through the tapestry of time.

The Emergence of Written Renditions:

By the eighteenth century, the Ramayana had transformed into more than a mere tale; it had taken on the robes of a moral lesson, a cherished account shared amongst the revered Buddhist monks. The first written rendition of the Ramayana in Burma took root in the ancient Pagan tradition, drawing from the treasure trove of oral narratives. This written version emerged between the sixteenth and eighteenth centuries, presenting itself in the dual forms of poetic cantos and prose, shaped into the format of drama.

The Written Word and Dramatic Presentations:

It wasn't until 1775 that the first known written Ramayana in the Burmese language, named the “Rama Thaygin” or “Songs from Ramayana,” saw the light of day. This beautiful creation emerged from the pen of the author U Aung Phyo, capturing the essence of the timeless tale in written words. As each line was penned, the Ramayana continued its journey through Burma, entwining itself with the cultural fabric of the land.



Figure 1: Illustrated scene from Ramayana in a Burmese foldable manuscript book, also known as Parabaik, dating back to 1870 (Gallop, 2014)

Artistic Expression and Integration:

During the early decades of the nineteenth century, the Ramayana found itself embraced and embraced in Burma with great enthusiasm. This appreciation reached a pinnacle during this period. Notably, the narrative of the Ramayana was etched onto three hundred and forty-seven stone sculptures. These sculptures adorned the Maha Lokaa Marazein within the Thakhuttanai Pagoda, an architectural marvel constructed in 1849 under the patronage of Emperor Bagan during the reign of the Konbaung Dynasty (1846-53). This remarkable integration of the Ramayana tale into stone sculptures serves as a testament to the enduring allure of the narrative in Burmese culture.



Figure 2: Illustrated scene from Ramayana in a Burmese foldable manuscript book, also known as Parabaik, dating back to 1870 (Gallop, 2014)

The Influence of Royal Courts and Performances:

The illustrious Queen Thakin Min Mi, consort of Emperor Singu Min, the fourth emperor belonging from the Myanmar Konbaung dynasty (1756-1782), adorned the roles of both a writer and poet. Under her esteemed patronage, the recitation of the Ramayana flourished as a cherished practice. This captivating rendition graced the grandeur of the royal court, a spectacle of opulence and regality during the reign of Emperor Bodawpaya (1744-1819).

In the era of Emperor Tharrawaddy Min (1787-1846) and Pagan Min (1846-1853), the play Rama Zatdaw found its footing in popularity, evolving into a favored form of courtly entertainment. As the 19th century unfolded, the Ramayana performances gained even more traction. Alongside these performances, the artistry of puppetry took center stage within the royal chambers, where skilled performers and artists from the court showcased their craft.

During Emperor Mindon's rule (1814-1878), the Rama Zatdaw assumed a rarer presence in the court's repertoire, with selective episodes being staged to amuse the royal audience. Minister Myawady Mingyi U Sa, an esteemed figure in Emperor Mindon's court, ingeniously transformed the Ramayana into a distinct Burmese drama. He interwove thematic songs and melodies into the performances, rendering them truly unique. This masterful innovation breathed new life into the Ramayana, etching its essence deeper into the cultural soul of Burma.

The dramatized rendition of Rama's tale, known as Yama Zat Pwe, captured hearts as marionettes danced upon the stage. The story's motifs and themes also found expression in the intricate wood carvings of Burma, weaving the narrative into the artistic legacy of the land. As the nineteenth century drew to a close, the Ramayana found its script beautifully inscribed in Burmese characters. Notably, the Pontaw Rama, penned by Saya Ku and published in 1880, marked a significant milestone, making the tale accessible to a wider audience.



Figure 3: Illustrated scene from Ramayana in a Burmese foldable manuscript book, also known as Parabaik, dating back to 1870 (Gallop, 2014)

The enchanting illustrations before us are captured from a delicate Burmese foldable manuscript book, lovingly referred to as a "parabaik" (Or. 14178), whose origin dates back to the year 1870. This beautiful creation spans sixteen pages, each adorned with diverse scenes extracted from the legendary tales of the Ramayana. These scenes are accompanied by brief captions inscribed in the gentle Burmese language. The manuscript's covers are adorned with gentle hues of green, red, and yellow, gracefully embellished with motifs of flowers and playful lions. Notably, one cover within this book is graced with a Burmese inscription in black ink, bearing the title "Rama Zat," meticulously etching out the intricate contents.

The initial illustration brings forth the moment where Dathagiri (known as Ravana in Burmese), the ten-headed sovereign of the Lankan demons, dispatches Gambi, cleverly masquerading as a Shwethaamin or golden deer, to entice Thida (referred to as Sita in Burmese). Thida, with her gentle allure, coaxes Rama to fetch the golden deer for her. Entrusting the vigilant guardianship of Sita to his dear brother Letkhana (Lakshmana), Rama embarks on the trail of the elusive deer (Figure 1).

The subsequent depiction unveils Rama's anguished call to Lakshmana and Sita. In response, Lakshmana weaves a protective, enchanting three-fold circle around Sita, entreating her not to stray beyond its delicate borders, thus safeguarding her from malevolent influences. Eventually, Lakshmana departs to assist Rama. In the midst of this, Ravana, shrouded in the guise of an aged sage, humbly seeks alms from Sita. Regrettably, Sita overlooks Lakshmana's advice and steps beyond the protective circle to offer alms to Ravana, trusting him as a genuine sage (Figure 2).

In the third portrayal, Ravana undergoes a profound transformation, reverting to his formidable, vengeful form—a towering giant adorned with ten heads and twenty arms. In his fervent pursuit of Sita, Ravana implores her to accompany him to Lanka. Yet, Sita remains steadfast in her refusal, prompting Ravana to forcibly carry her away on his mystical chariot, soaring across forests and through the heavens. Upon Rama and Lakshmana's return, a haunting emptiness greets them—Sita has vanished from their dwelling (Figure 3) (Gallop, 2014).

During the remarkable era of Bagan, spanning from the 11th to the 13th century in Burma, the saga of the Ramayana was known among its people. This treasured oral tradition reached them either directly from India or via the Mon residents of the Lower region of Burma. Hints of this epic can be glimpsed in stone inscriptions, terracotta tablets, and frescoes, revealing the presence of the Ramayana and unraveling the story of Rama, who was believed to embody the essence of the Hindu deity Vishnu. This tale even found a place within the Pāli Jātaka narratives of Buddhism. Many centuries ago, in the vicinity of Beikthano Myo near Taungdwingyi, likely around the end of the 2nd century BC, echoes of this story reverberated. The inhabitants followed the teachings of Buddhism, while remnants of Brahminic cultures still held an understanding of Rama. Sects devoted to Vishnu, known as Vaishnavites, also existed.

While modern excavations haven't yet revealed visual representations of Rama in Pyu cities, some historians in Burma speculate that the Mon and Pyu people were well-acquainted with the oral traditions of the Ramayana. It's believed they transmitted these stories to the Burma or Myanmar people who arrived in the region during the 9th century. The initial portrayal of Rama appeared in Bagan, particularly within the Abeyadana Temple, constructed by Emperor Kyansittha (1080-1113 A.D.). Intriguingly, this temple exhibited depictions of Mahayana gods and various Hindu deities, including Rama and the prominent Vishnu.

The evolution of the Ramayana's narrative in Myanmar is fascinating, manifesting in three distinctive forms. Firstly, Rama is revered as an avatar of the divine Vishnu. The Brahmana Vaishnavas in ancient Bagan played a significant role in court rituals, maintaining their influence until the Myanmar Empire's invasion in 1886. They venerated Rama as a deity. Even in modern times, Hindu communities in the Mandalay region continue to worship Rama. Tin Maung Kyi suggests that a shrine dedicated to Rama still stands in Mandalay's Tada U region, established by Emperor Thais in the late 18th century, when it was brought from Ayodhya. It's recognized by Myanmar people as the authentic Rama or the Pashu Yama, possibly linked to Parasu Raama (Parshurama) or Vishnu.

Secondly, the story of Rama has merged into the Jātaka tales, with Rama depicted as a future Bodhisattva. In Myanmar, the Buddhist interpretation of Rama is referred to as Alaungdaw Yama. The 461st numbered story in the Jātaka, the *Dath-thaya-hta* or *Dasaratha Jātaka*, suggests that Rama will emerge as a future Buddha after Maitreya.

Thirdly, the version of the Ramayana told by Valmiki has also found a place in Myanmar. It's believed that Myanmar received this version from regions like India, Thailand, and Laos, starting from the 16th century. The Myanmar people identify this rendition as Pondaw Yaama, also known as Naan-dwin Yama or the Rama Palace, as it became a favoured court drama among the royals.

According to U Thein Han, the oldest known literary version of the Ramayana is the Jātaka poem titled "Myanmr Pyo," composed by Shin Agga Thamadi in 1527 A.D. It is recognized as "Thuwunna-shaan Thahtay-khaan Pyo" and originated within the Jātaka narratives of Suvannasaama.

The very first written version of the Ramayana in the Burmese language is believed to be the "Yama Thagyin," written by U Aung Phyo in the year 1775 A.D. This happened in the region of Innwa, towards the end of the rule of Hsinbyushin (1763-76). U Aung Phyo was skilled in composing famous ballads, and he transformed the Ramayana into poetic form called "Thagyin," which was used for spoken storytelling. He might have travelled around Myanmar, and this tradition of narrating the Ramayana evolved over a span of six hundred years, beginning from the oral stories of the Bagan Era. U Aung Phyo's version starts with the birth of Ravana and ends with his defeat by Rama. However, it omits the part where Sita is banished.

U Aung Phyo's palm-leaf script version of the Ramayana has been printed on paper and in books nowadays. Another work, without a specific date, is the "Yama Wutthu." U Thein Han suggests that it originates from the seventeenth century, making it the oldest Burmese literary work discovered in the region.

The "Yama Wutthu" in its prose form reflects the oral poetry style of U Aung Phyo, who was also adept at prose. This work was initially written on fifty-four palm

leaves, and it covers the birth of Ravana, Sita's exile, and the resolution with Rama. The oldest Ramayana manuscript was uncovered by the Myanmar Historical Commission scholars in 1972 and was later published in 1974 as part of the "Palm leaf and Parabike Manuscript Series, number four."

The expanded version of "Rama Vatthu," known as "Maha Yama Vatthu," was penned at the end of the eighteenth century. A copy of this manuscript was obtained from the British Library in London by U Tet Tut, who corrected it along with Professor U. Maung Maung Gyi. It was published by the Burma Research Society as "Maha Rama" under the title "New Research Series Number Twelve" in 1971. This comprehensive text covers the entire Ramayana, from the Bāla to the Uttara Kāṇḍa, and has been printed multiple times. The complete Ramayana manuscript was originally intended for various dramatic performances and is now available in paper form.

The "Rama Pya-zaat Taw-gyi" (Theeri Yama) was composed by Nemyo Nataka Kyaw Khaung at the end of the eighteenth and the beginning of the nineteenth century. This drama is a combination of poetry and prose, complete with instructions for various types of music and songs to be performed during the recitals. There are around one thousand three hundred and twenty palm-leaf manuscripts of this drama preserved in the National Library of Myanmar. U Thein Han mentions another ancient work that is currently untraceable.

The manuscript of "Rama Pyaa-Zat Taaw-Gyi" holds significant importance as it provides insights into the dramatic presentations at the Royal Court of Myanmar. The actual writing of the Ramayana started to flourish in the early nineteenth century. This development stemmed from the original scripture penned by Valmiki, which not only inspired local interpretations but also grew in cultural connections with regions like Thailand, Java, Northeast India (Manipur and Assam), Laos, and Malaya.

Between 1968 and 1972, the ABHNCC (All Burma Hindu National Central Council) published a translated version of Valmiki's Ramayana from Sanskrit to Myanmar. This translation spanned six volumes and was the work of Shin Kaitima, a Burmese monk under the guidance of Benaras Migadaun Sayadaw. In addition, a contemporary Hindi version of the Ramayana was translated into Burmese by author Paragu, and it was serialized in a magazine.

Over the last century, a couple of abridged versions of tales from the Ramayana have been written down. Authors like U Po Sein, Dagon U Tun Myin, and U Tin Hla have contributed to these abridged versions. Currently, the standard text of "Yama Zat" is authored by U Lyaw Zwa, who established this text based on the "Maha Rama Vathhu" printed in 1970 by the Research Society of Burma. The Ministry of Culture in Myanmar initiated a project to create a standardized written version of this text.

Cultural Exchange and Transformation:

Although the roots of dancing and singing were deeply embedded in Myanmar's culture since the Pyu era, the formal development of drama emerged during the Konbaung dynasty in the late eighteenth century. Before the era of Court Drama, segments of the Ramayana were performed in Myanmar by Hindu societies, particularly during religious festivities like Deepavali. According to Hindu Brahmins, Deepavali commemorates the day when Rama rescues Sita from Ravana and they return to their kingdom, Ayodhya.

Before the evolution of court dramatizations, oral narratives were presented in Myanmar through the Quet-seik format, with some sequences using the Nibat-khin format.

The court drama format encompassed oral recitations, dialogues, music, dance, and song sequences. This eventually led to the involvement of artists from Thailand in the performance of the Ramayana. These Thai artists were brought to Myanmar after the decline of Ayudhya in 1767, along with captives including musicians and performers. Their presence greatly influenced Myanmar's cultural landscape. These Thai artists were later organized into the Ayudhya Zat-taw-gyi performance troupe during the reign of Emperor Thibaw, before the fall of the Mandalay Empire following the British annexation in 1885.

Initially, these performers entertained the Thai community residing in Myanmar. Their performances consisted of songs from their homeland. Upon witnessing these performances, Myanmar's courtiers requested their assistance in incorporating elements of Thai music and performance into the classical music collection of Myanmar.

Dr. Htin Aung, former Rector of Yangon University, highlighted the Thai version of the Ramayana in his research on Myanmar's drama. He noted its resemblance to Elizabethan performances, with elaborate costumes and dramatic sequences. Aung also mentioned that while professional artists were the main performers, noble individuals, mostly from the Siamese royalty, were also part of the early plays.

Songs and music played a vital role in these performances, especially due to the inclusion of dance sequences. The Thai artists brought their expertise in performing arts, enhancing the dramatic aspects of the Ramayana. Aung also emphasized that the exiled individuals from Thailand provided significant support and cooperation to the Burmese people, contributing to the acceptance of this evolving mode of entertainment among successive generations in Burma.

Variations and Adaptations:

The Thai and Burmese versions of the Ramayana are known as Ayudhya, and Rama is highly revered by the kings of Burma. Due to cultural similarities between

Thailand and Burma, the Ramayana gained popularity in both countries. The court language, manners, and traditions of Burma resembled those of Ayudhya, and the Burmese adopted the Ramayana court sequences from Thailand.

In both countries, the Ramayana is seen as a Buddhist Jātaka tale, where actors portray moral virtues fighting against evil forces and ultimately succeeding. Shared myths made it easy to adapt the play sequences into dialogues with songs and different scenes. Since the people of Burma were familiar with the Ramayana's text, its presentation was introduced into Burmese plays by Thai actors. The popularity of Ramayana performances extended not only to the Royal court but also to the Bago provincial courts of the Hanthawaddy kingdom.

The presentation of such a play was documented by the British Emissary Michael Symes. It took place at the residence of the Hanthawaddy Governor in the Yangon region on April 10, 1795. This event coincided with the first day of Thingyan (Songkran) and was held in the evening around 8:00 pm. Symes noted that the performance happened in an open area, well-illuminated with lamps and fire torches. He mentioned that the lady and the Maywoon (local governor) sat on the balcony, while Symes himself sat on a raised seat about two feet above the floor, adorned with carpets. Normal seats were set up across the stage for the general audience. The performance began as soon as the guests arrived and its production quality surpassed that of Indian stage dramas. The dialogues were lively, performed with energetic actions, and free from unnecessary exaggerations. The costumes were not extravagant, yet the performances were highly engaging. Symes also mentioned that the finest actors were originally from Siam (Thailand), and despite previous battles against the Peguers and the Birmans, they had successfully retained their refinement in the arts.

In addition to Symes, another individual named Dr. Francis Buchanan also contributed to detailing the Burmese Ramayana. According to their records, performances usually drew from the context of legendary heroes like Rama, and actors were assigned various sequences and actions. The dialogues and narrative portions were left to the creativity of the actors.

Regarding the Thiri Rama historical text, there are differing opinions. After performers from Siam were brought to Ava in 1767, the Yodaya form of drama gained widespread popularity. In 1796, a Burmese prince directed eight dignified individuals and researchers to translate drama scripts from Thailand into the local Burmese language. These scripts included tales of the Ramayana, along with stories of Ketsiri, Sankhapatta, and Inao. These stories might have been transliterated from oral narratives, including musical notations and song compositions.

The Thiri Rama text appears to have been compiled by Neymo Nataka Kyaw Khaung, a holder of the Thanyaa thei-aasu Saayei rank. This drama incorporated dance and dramatic sequences. Some scholars from Myanmar suggest that the text was

composed following a directive in 1796, while others believe it was modified in the mid-nineteenth century due to the deterioration of the original manuscript from the late eighteenth century. The Yodaya format of drama was highly renowned in the royal court of Myanmar.

In the year 1886, during the British rule in Mandalay, there were a total of ninety-one performers in the troupe. They were part of the cultural scene during that era. The translated Myanmar scripts were initially converted from a fifty-four numbered black Parabaik manuscript housed in the library of Mandalay University. This manuscript consisted of a substantial 1320 pages and was eventually archived in the National Library of Myanmar. The process of editing was undertaken by U Aung Thin and U Thaw Kaung. The edited version was published in 2001 in Yangon under the title “Rama Pya Zat Taw Gyi” (Rama's Magnificent Regal Court Drama). Later, the title was shortened and renamed to “Thiri Rama,” which signifies ‘The Magnificent Rama.’

The source of the inscriptions and plaques presents an intriguing yet uncertain aspect. About three hundred and forty-seven plaques were installed at the base of the Maha Lawka Marazein Pagoda, situated in a sparsely populated area roughly one hundred and fifty kilometres away from Mandalay. This pagoda was erected around the 1840s by a prominent figure of the Myanmar Sangha named U Neyya Dhamma. The inscriptions are meticulously carved onto sandstone plaques, each measuring up to fourteen inches. Interestingly, the inscriptions on the pagoda do not provide information about the donors of the plaques or their origins.

Similar depictions of the Rama story are found in various other places in Burma. However, most of these depictions are not inscribed onto stones or in a systematic sequence. It is believed that the primary source of inspiration for these depictions came from the illustrated sequence of five hundred and forty-seven Jātaka stories found in Bagan. The challenging nature of inscribing on stone has resulted in some illustrations being relatively straightforward, depicting characters in simple forms such as dance poses or attired in court drama costumes. Nonetheless, certain illustrations are strikingly vivid and presented in an exceptionally dynamic manner. The process of creating these plaques could potentially be connected to the texts, as they follow a sequential storytelling format. Moreover, the intricacies of the depicted costumes reflect the elaborate nature of costume dramas (Rooney, 2020).

The Thiri Rama interpreted text has its origins as an inscription for Khon, a Thailand-based masked drama. It serves as a chronicle that includes dialogues and passages at various points. The inscription is often spoken aloud as a voiceover and recited through chanting or singing by the artists. The actual Burmese language interpretation is a blend of prose and verses.

Tin Maung Kyi conducted the English translation, which was later edited by Dawn Rooney. The lines were organized into easily understandable paragraphs. While

songs and other theatrical elements were removed, the rest of the content remains unchanged, resulting in a reader-friendly text. The plot remains closely aligned with the original narrative of the Indian Valmiki's Ramayana, with a particular focus on key sections such as the Rama-Sita union, Rama's invasion of Lanka, and his eventual return to the heavens.

Although the narrative is structured as a court drama, it retains a folk-art touch and offers entertainment value. Notably, there are a few modern alterations in the text that are not present in the Indian original version. In the concluding part, where Sita is exiled to the forest with her sons, they are looked after by a sage named Valmiki. He takes on the task of teaching Sita's two sons to narrate the Ramayana. When they begin reciting it in the royal court, Rama questions them about their father and the composer of the recital. He also inquires about the validity, purpose, and significance of the stories within the recital. In response, the son informs Rama that the work was originally composed by Valmiki, a great sage who had foreseen the future and crafted the work a thousand years before Rama's birth. The manuscripts and artworks featured in this publication open up new avenues for conducting in-depth studies on the story of Rama in the Southeast Asian region, particularly exploring the cultural connections between Burma and Thailand (Siam) (Rooney, 2020).

The artistic portrayal of the Rama tale and its central characters in the plaques of Burma clearly draws inspiration from Siamese traditions, although the costume designs have been adjusted to align with the court styles of Burma. If we consider that the Thiri Rama manuscript originated from Ava through the involvement of convicts from the 1767 Ayutthaya battle, it gives rise to several intriguing possibilities. In this context, the oldest and most prominent version is the Ramakien, which was crafted under the guidance and sponsorship of Emperor Rama I in 1797. This version diverged from the Ramayana written by Valmiki in various aspects. It's evident that the Thiri Rama might have been adapted upon reaching Burma, as the performers likely tailored the play to resonate with the preferences of the local audiences (Rooney, 2020).

Conclusion:

In the intricate mosaic of human history, the fusion of diverse cultures and narratives has often led to the creation of something truly extraordinary. "Ramayana's Tale in Burma: A Story of Cultural Integration" is a testament to the remarkable power of storytelling and its ability to transcend boundaries and unite people across time and space. As we conclude our exploration of the Ramayana's journey in Burma, we are reminded that cultural integration is not merely the blending of external elements, but a profound exchange that shapes the very essence of societies.

The Ramayana's presence in Burma showcases the profound impact of a shared narrative on shaping collective identity and values. It bridges the gap between distant lands and distant eras, reminding us that human experiences are more interconnected

than they appear. This story of cultural integration is a living testament to the resilience of traditions and their capacity to evolve while retaining their core essence.

As we reflect on the pages of history that tell of the Ramayana's journey through Burma, we find a mirror reflecting the universality of human aspirations, struggles, and triumphs. It serves as a reminder that narratives, myths, and epics are not confined by geographical borders but rather serve as bridges that connect hearts and minds.

The Ramayana's tale in Burma is a story of unity that transcends time, a story where a foreign epic found a home and contributed to the rich tapestry of Burmese culture. This narrative reminds us that cultural integration is not about erasing differences, but about celebrating them and weaving them together into a harmonious whole. As the legacy of the Ramayana continues to thrive in Burma, its story remains a source of inspiration for the ongoing journey of cultural integration in a diverse and interconnected world.

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BUDDHIST DIPLOMACY IN INDIA-CAMBODIA RELATIONS IN THE PAST AND ITS RESURGENCE

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Abstract

This article explores the potential role of Buddhism in cultural diplomacy between India and Cambodia, both historically and in the present. Although Buddhist diplomacy has been used in interstate relations for a long time, it has not been studied extensively, especially in the context of India-Cambodia relations during the Cold War. This article draws on historical archives and documents, particularly in the Khmer language, to highlight the important role played by two influential figures, Jawaharlal Nehru and Norodom Sihanouk, in using Buddhist diplomacy to forge strong diplomatic ties between India and Cambodia during this period. It presents chronological evidence of their patronage of Buddhism. Finally, the article examines the current resurgence of Buddhism in cultural diplomacy involving state and non-state actors in India and Cambodia.

Keywords: Buddhist diplomacy, India-Cambodia relations, Buddhist patronage, Jawaharlal Nehru, Norodom Sihanouk

Introduction

Cambodia has a population predominately following the Buddhist faith. In contrast, India is a Hindu-majority country where Buddhism disappeared for centuries and re-emerged as a minority religion in its birthplace. Siddhartha Gautama attained enlightenment (Buddhahood) in Bodhgaya, India, about 2600 years ago and spent 45 years teaching his Dhamma to the people. During the Asokan era, Buddhism began spreading all over Asia into South and Southeast Asia and beyond. Emperor Asoka was a great patron of

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Buddhism and devotedly followed *rajadhamma*, the quality of leaders based on Buddha's teachings. He built several temples, monasteries,¹ and pillars on the sites the Buddha visited during his time. Asoka's work on promoting Buddhasasana inspired many rulers in Southeast Asia. Angkorian King Jayavarman VII was a devoted Buddhist monarch who transformed Cambodia into a powerful, prosperous Buddhist kingdom where the Theravada tradition flourished and eventually became dominant among the people, although Brahminism existed side by side. The integration of Buddhism, Brahminism, and ancient Khmer animism characterises Cambodian Buddhism today (Bunthorn 2022).

From an Indian perspective, Cambodia was the former Hindu kingdom. Indic civilisation spread to Cambodia during the Funan kingdom with strong evidence through archaeology, art, language, literature, and religion. Adopting Buddhism and Brahmanism provided clear evidence of Cambodia's connection to the South Asian country in ancient times. On the other hand, even though India is no longer a Buddhist-dominated country as in the time of Asoka, it absorbed Buddhist philosophy and integrated it into Hindu tradition and, importantly, for contemporary Hindus, Buddhism is another form of Hinduism (Jones and Ryan 2007). Typically, most Indian school students know about the Buddha's story.

Conversely, although the Cambodian population is predominately Buddhist, Brahminism remains visible in many forms, including Buddhist rituals (Bunthorn 2022). Therefore, it formed a cultural and religious affinity between India and Cambodia, which was crucial in developing a common path for foreign policy formation in the post-colonisation era. With ancient wisdom and universal values, Buddhism played an important role in strengthening India's relations with Cambodia during the twentieth century. At present, its deployment in cultural diplomacy is on the rise.

In light of this background, the article uses a historical approach, drawing mainly on secondary sources such as Buddhist newspapers and magazine archives in Khmer and scholarly articles in English. This article examines the application of the Buddhist cultural approach in public diplomacy, specifically cultural diplomacy. It highlights the critical events that reflect the utilisation of Buddhist diplomacy in India and Cambodia and the relationship between the two countries since independence while underlining its resurgence in contemporary interstate engagement. The article attempts to look at the top leaders of the two countries – India's first Prime Minister Jawaharlal Nehru (1889-1964) and Cambodia's Head of State Prince Norodom Sihanouk (1922-2012) – and the utilisation of Buddhist cultural resources in foreign policy so as to foster mutual understanding between the two nations and among their peoples. It then attempts to

¹ Temple and monastery are used interchangeably and synonymously or both simultaneously in this article unless stated otherwise, although there are certain differences in the religious use of the two terminologies.

understand the resurgence of Buddhism in soft power diplomacy in current India-Cambodia relations and how it has been carried out in both countries.

Buddhist Diplomacy as an Instrument of Interstate Relations

States use various methods and strategies in their relationships with other states in order to serve their foreign policy interests. Diplomacy is one of the main instruments to promote peaceful interstate ties between nations and their people. Traditionally, the government, Ministry of Foreign Affairs, and overseas missions are exclusively responsible for the conduct of diplomacy. Now, besides foreign affairs representatives, non-state actors such as individuals, civil society groups, and non-governmental organisations play noteworthy roles in the conduct of diplomacy to advance foreign policy objectives. They use various methods to achieve national interests. One is public diplomacy directed towards foreign citizens to influence their preferences and favour, thus creating a support base for achieving political and economic policy goals. To do that, international actors use different components of public diplomacy, including listening, advocacy, cultural diplomacy, exchange diplomacy, subsidising cultural exports, broadcasting, and so forth (Nye 2004, Cull 2008).

This study focuses primarily on cultural diplomacy. It is a relevant element increasingly used by nations in the practice of public diplomacy in the contemporary world, although its practice dates back to ancient times. In general, public diplomacy has the potential to demonstrate both high culture and popular culture that appeal to elites and the masses, respectively. Culture is a set of values and practices – ideas, religion, literature, art, and education – that give meaning to society and form an identity. Cultural diplomacy is the exchange of this set of values among nations and their people to bolster mutual understanding (Cummings 2003). In a related definition, cultural diplomacy is “an actor’s attempt to manage the international environment through making its cultural resources and achievements known overseas and/or facilitating cultural transmission abroad” (Cull 2008, 33). In this sense, cultural diplomacy is essentially a one-way process in which one country focuses its efforts on spreading national ideas and values to the outside world (Cummings 2003). There have been instances of countries using this cultural resource as a diplomatic tool to improve diplomatic relations with other countries, as it generates the soft power of a nation through appeal and attraction to shape the preferences of other nations without coercion or force (Nye 2004). Likewise, religion’s increasing role in international politics and its utilisation in cultural diplomacy is a vital source of soft power and a driving force for building trust and understanding among nations for mutual interest. Buddhism is a world religion that offers an excellent example of its use as an element of cultural diplomacy in history and contemporary practices.

The concept of diplomacy is not alien to Buddhism. It is widely known for its ideas and principles of promoting peace, compassion, religious tolerance, and non-violence in all human societies. During his lifetime, the Buddha, the founder of this world religion, was the first diplomat of peace in theory and action. Theoretically, he taught universal compassion, peace, and non-violence, which promoted a culture of peace in the modern world. In action, he advised the kings to avoid a bloodshed war. The Buddha successfully mediated the Rohini River water conflict between his families, Sakya and Koliya, by explaining to them the cost and consequences of war and the value of the family (Ambedkar 1957). Therefore, the Buddha's teachings emphasise peaceful coexistence and harmony in society and are all about peacebuilding.

About 300 years after the Buddha, Emperor Asoka, a great patron of Buddhism, sent his missionaries to promote the Buddha's teachings to different parts of India and other Asian countries. As a result, Buddhism spread rapidly during his time, traversing two routes, north and south, across Central Asia towards Europe and the Himalayas heading to Southeast Asia. Through his promotion of the Dhamma message of peace extending across a continent, Asoka has often been described as "the early practitioner of foreign aid and cultural diplomacy as instruments of statecraft" while also as the pioneer in exercising "soft power" diplomacy in his foreign policy towards neighbouring states such as Sri Lanka (Long 2021, 64-65). In the heart of Southeast Asia, kings who followed Buddhism often used Buddhist ideologies and terminology to interact with each other during both peaceful and turbulent times. Monks frequently served as diplomats in enhancing relationships, particularly in times of crisis.

In modern times, Buddhist diplomacy as a soft power approach has witnessed a resurgence in interstate engagement. Studies have found that major Asian countries, such as India, China, Japan, and Southeast Asia, increasingly employ it to nurture and promote better relationships with other international actors with shared values (Kishwar 2018, Scott 2016, Narsimhan 2019). Buddhism is a pan-Asian religion based on peaceful coexistence and non-violence. Asian political leaders see the region as sharing Buddhist values and heritage as a means to promote mutual understanding and, thus, enhance regional cooperation for common interests. By embracing the peaceful religion and being its patron, they desired to gain moral authority and legitimacy in the domestic and international scene. They also adopted Buddhist *rajadhamma*.

Buddhist diplomacy can be observed in various ways, especially in Asia. These include the organisation of international cultural events, sponsorship of Buddhist conferences and conclaves, scholarships for Buddhist studies, promotion of tourism and pilgrimages, and conservation and restoration of Buddhist sacred monuments. Such activities are primarily aimed at nurturing and boosting greater people-to-people contact, which translates into sustainable relationships among peoples and bridging

differences through intercultural dialogue and the exchange of ideas. Both state representatives (government officials, diplomats, ambassadors, etc.) and non-state actors (religious leaders, associations, societies, etc.) are agencies for transnationally carrying out Buddhist cultural diplomacy.

Buddhist Diplomacy in India and Cambodia through the Prism of Nehru and Sihanouk

India and Cambodia share deep-rooted cultural and historical linkages dating back to over a millennium. These ancient linkages dominate the narrative of the evolving relationship between the two countries. The first generation of leaders in both newly independent countries found common ground in utilising Buddhist culture to advance diplomatic ties and personal relationships. Nehru and Sihanouk were non-aligned leaders, although they differed significantly in age and political experience. Both were pioneers of Buddhist diplomacy in international engagements during the Cold War, especially in the broader Asian context.

Pandit Nehru and Buddhist Diplomacy

Pandit Nehru was a prominent Indian leader and politician. As India's first prime minister, he profoundly influenced India's foreign policy and national ideology. Buddhism played a significant role in Nehru's path towards nation-building and friendly external engagement with newly independent Asian nations. With the universal appeal of Buddha's teachings, Buddhist religion played an important role in Nehru's projects to build an independent India as a secular, multireligious republic. He understood culture as central to India's engagement with Asia, where Buddhist culture maintained its stronghold. As a prominent, worldwide-known Indian leader, Nehru played a vital role in shaping modern Indian national ideology and its foreign policy formation and was one of the contemporary practitioners of Buddhist cultural diplomacy, especially towards Asian nations. In this manner, Douglas Ober aptly relates, "As a product of the age, Nehru understood Buddhism to be the primary link between India and the rest of Asia" (Ober 2019, 1336).

Even though he was not a Buddhist and was always sceptical about religious dogmas, Nehru greatly appreciated Buddha's personality and his contributions to the ideas of social reform during his time. Nehru was impressed by Buddha's story since his childhood. He wrote in his famous book *The Discovery of India* that "The Buddha story attracted me even in early boyhood, and I was drawn to the young Siddhartha who, after many inner struggles and pain and torment, was to develop into the Buddha. Edwin Arnold's 'Light of Asia' became one of my favourite books" (Nehru [1946] 1985, 130). In his autobiography, Nehru stated earlier, "Buddha has always had a great appeal for me. It is difficult for me to analyse this appeal, but it is not a religious appeal, and I am not interested in the dogmas that have grown up round Buddhism. It is the personality that

has drawn me” (Nehru [1936] 1941, 198). Hence, Buddhism has had a profound impact on Nehru’s thoughts.

Nehru’s Buddhist projects are best understood as constantly adopting a two-pronged approach: one about the use of Buddhism in the domestic sphere, that is, for domestic consumption by citizens of the new nation and the other about the use of Buddhism as an instrument of foreign policy. While the techniques used by each prong were distinct, both relied heavily on a pair of strategically simple, yet persuasive points. First, in a nationalist context, Buddhism is a religion with deep roots in India, and second, the teachings of the Buddha are fundamentally inclusive and relevant to everyone (Ober 2019).

Nehru took office as India’s first prime minister soon after the country gained complete independence from the British in August 1947. Under his leadership, India adopted the Buddhist Dharma Chakra or “wheel of the law” as a national symbol by featuring it on the centre of the national flag, while Buddhist king Asoka’s lion was chosen as the national seal to be used on all official government documents. Moreover, the Indian government promoted Buddhism through restoration projects of Buddhist historical sites and sponsorship of Buddhist events, including the grand celebration of the Buddha Jayanti, International Buddhist conferences, and gifting and lending of Buddha’s holy relics to some Buddhist countries in Asia.

His international relations were largely guided by the five principles of peaceful interstate relations rooted in Buddhist principles of peace and non-violence (Chacko 2013). Developed from Buddhist thought, *Panchsheel* was adopted as the foundation of interstate relations between many newly independent Third World nations, especially China. Moreover, Nehru adopted a non-alignment policy to stay out of the Cold War between the Western and Eastern blocs, which inspired many developing countries, including Cambodia, to follow suit. According to his non-alignment doctrine, India would take a neutral stance on any global dispute and would not join either side of the superpowers.

Furthermore, Nehru adopted Buddhist diplomacy towards Asian countries during uncertain times of Cold War geopolitics, as manifested by four main projects related to Buddhism. The first is the revival of the renowned Nalanda, which served as a Buddhist learning centre for Asian scholars and students from many parts of the world, such as Tibet, China, Korea, and Central Asia. On the advice of Rajendra Prasad, India’s first president, the government of Bihar established a research institute in 1951 in Rajgir, the ancient city of Magadh kingdom, a contemporary institution for Higher Studies in Pali and Buddhism in the spirit of the ancient glory of Nalanda Mahavihara. Later, it became Nava Nalanda Mahavihara (NNM), and brilliant Pali scholar Bhikkhu Jagdish

Kashyap (1908–1976) became its founding president; it was subsequently reopened for international students (NNM n.d.). These students and scholars came from various Asian countries, including Cambodia, Burma, Sri Lanka, Thailand, Laos, Vietnam, Tibet, and Japan. Three Cambodian monks with high competencies in Pali – Maha Am Suon, Maha Meas Chan, and Maha Va Yav were among the first batch of international students to attend NNM in the mid-1950s (Mitt Sala Pali 1955).

Second, the Indian government gifted and lent Buddhist relics to various Buddhist nations in Asia, particularly the *Arahant* relics of Sariputta and Moggallana. Between 1947 and 1952, these relics were transported to Buddhist places in Bihar, Assam, Sikkim, Ladakh, and Orissa in India, as well as royal palaces, museums, and open exhibits in Cambodia, Nepal, Burma, Thailand, Tibet, and Sri Lanka (Ober 2019). As will be seen further in this article, Syama Prasad Mukherjee, president of the Maha Bodhi Society of India (MBS), travelled to Cambodia as a guest of honour at a public exhibition of the *Arahant* relics in Cambodia in 1952 with a week-long opulent celebration in the capital (Marston 2007).

Third, the 2,500-year-old Mahabodhi Temple in Bodhgaya was developed with international Buddhist characters, and the management committee was reformed to include representatives from the Buddhist community. Having been pioneered by the famous Sri Lankan Buddhist Anagarika Dharmapala (1864-1933), two years after India's independence, ownership of the Mahabodhi Temple was transferred from the *Mahant*, the head of the Shankaracharya Math monastery, to the government of Bihar. The transfer was made with the utmost tension, with opposition from the powerful Brahmins who controlled the area, which led to Nehru's intervention because he wanted the temple to be an international tourist site for Buddhists (Pryor 2012). Under the Bodh Gaya Temple Act of 1949, the Bihar government established the Bodh Gaya Temple Management Committee (BTMC). It was not until 1953 that the *Mahant* agreed with Nehru to transfer the management of the Mahabodhi Temple to the government of Bihar. As a joint management, the BTMC comprises nine members – four Buddhists and five Hindus, including the *Mahant* as an ex officio Hindu member and a Hindu as its president. According to the Act, the District Magistrate (DM) automatically heads the BTMC, but if he is not a Hindu, the state government directly appoints a Hindu chief. Therefore, Hindus hold the majority in the BTMC and have an advantage in the decision-making body. However, the transfer of sovereignty was celebrated on the day of Visakha in May 1953 at the Mahabodhi Temple, with up to 500 local and international attendees, including Tibetan, Sri Lankan, Burmese, Indian, and Cambodian Buddhists (Pryor 2012, Ober 2019).

Fourth and most importantly, the massive celebrations of 1956, a more than a year-long event of festivals, conferences, art exhibitions, and worldwide meetings to

honour what was considered the 2500th anniversary of Buddha's birth, were the apex of the newfound confidence and support for Buddhism. India received 200 royal dignitaries, heads of state, foreign ambassadors, and distinguished Buddhist personalities from various countries around the world at Nehru's invitation to celebrate the Buddha Jayanti (Ober 2019). In November 1956, Sihanouk visited India for two days to participate in this auspicious event in the modern history of Buddhism (President Secretariat 1956, Ray 1957a). As a member of the Cambodian delegation, Mr Ray Buc, Director of the Publication Unit at the famous Buddhist Institute and President of the Buddhist High School Association, recollected, in front of Nehru and participants at the Buddha Jayanti in Delhi, Sihanouk's great patronage of the celebration in honouring the Buddha and *Arahant* holy relics in Phnom Penh, and the prince's 1955 official visit to Delhi aimed at strengthening bilateral relations between the two nations. He also talked about Cambodia and India's common neutral foreign policy and political pathway and their commitment to promoting close friendship and maintaining neutrality during the Cold War, which was conducive to regional peace and prosperity in Asia (Ray 1957a). Its central themes and the extent to which Buddha Jayanti was celebrated in India in the sense of Buddhist diplomacy centred around tolerance, Pan-Asianism (political and economic unity among Asian peoples), and Indian civilisation. These themes were repeated throughout the event and were based on the belief that the teachings of Lord Buddha could transcend any cultural or political differences between India and the rest of Buddhist Asia (Ober 2019, 1319).

Prince Sihanouk as a Great Patron of Buddhism and His Buddhist Diplomacy

King Sihanouk was a great Buddhist and a great patron of Buddhism with considerable knowledge of Buddhism. He supported the Buddhist Sangha by financing the construction of new Buddhist monasteries and school buildings and regularly attending and celebrating Buddhist events with the masses. The title "great righteous king" (*Dhammika Maharaja*) bestowed upon Sihanouk in the May 1947 Constitution alludes to the fact that he served as a defender of the Buddhist monastic community. In doing so, Sihanouk attempted to distance himself from the old Khmer concept of God-king or Buddha-king by referring to himself as a king-monk (Harris 2005). Being a king-monk, he was believed to possess the monk attribute deserving respect from ordinary people, and those who paid respect to him would gain merit in the same way they did to Buddhist monks. In other words, a renowned Australian scholar explains, "The respect paid to Sihanouk by ordinary Cambodians was for his accumulated merit, which they believe ensures rebirth directly into one of the Buddhist heavens. Its basis, therefore, is identical to the respect shown for monks and nuns" (Stuart-Fox 2013).

Sihanouk's knowledge of recent history allowed him to recognise that Buddhism might be used to instil a sense of nationalism, even though such an attitude could be construed as quite cynical regarding the manipulation of Buddhism as a method of social

control (Harris 2005). At the same time, he also utilised Buddhist diplomacy in his international engagement with various countries of common faith. The first major event that suggests the use of Buddhist diplomacy in Cambodia's twentieth-century history is the celebration of the display of the Buddha and relics from India that took place in Phnom Penh in October 1952, when Cambodia was still under the French colonial administration. King Sihanouk, along with royal families, Buddhist monks, and laypeople, held a magnificent ceremony to welcome the relics of Sariputta and Moggallana from India enthusiastically. The monarch paid attention to seeking peace for the Cambodian people through international Buddhist diplomacy and supporting Buddhism. At that time, several delegations were accompanying the relics. These included nine from India, including Mukherjee, president of the MBS and former minister, Dharmawara Mahathera (known in Cambodia as Bellong Mahathera), who was the former chief of a district in Cambodia but by then stayed in India for over a decade; eight from Thailand accompanying the relics from Bangkok airport, such as Chao Khun Cintakaramuni and Chao Khun Sobhonganaphorn²; and three from Cambodia accompanying the relics of Buddha and Arahants from Kolkata, including Preah Sanghasattha Ponn Sompheach (Buddhist Institute 1952). When the delegation arrived at the international airport in Phnom Penh, King Sihanouk received the relics of Buddha from the president of the MBS, and King Monireth received the relics of Sariputta and Moggallana from the MBS president as well. During this grand ceremony, King Sihanouk, ministers, military officials, and senior monks attended the week-long relics display at the Royal Palace in Phnom Penh (Marston 2007).

Foreign delegations from several Asian countries attended this ceremony, including India, Sri Lanka, Thailand, Burma, Bangladesh, Nepal, Laos, and Vietnam. Mukherjee was a guest of honour during the lavish Indian relics show in Cambodia. This event was said to be the largest ceremony held for the first time in pre-independence Cambodia. During this auspicious, historic event, Cambodian people saw proof of a strong belief in Buddhism and devoted sacrificial offerings – gold, silver, and diamonds. Most importantly, it reflected that Cambodia was ready to declare itself as an independent country, as French colonial power was forced to hand over administrative control to Cambodia and subsequently leave the country a year later for good.

Soon after independence, King Sihanouk emerged as the 'nationalist monarch' and the 'father of the nation' who successfully led the country to independence from France in November 1953 through his so-called Royal Crusade for Independence. He remained a king until his abdication in 1955 to get actively and fully involved in politics and to become the Head of State. He formulated the *Sangkum Reastr Niyum*, known in

² In 1989, he was appointed by King Bhumibol Adulyadej to the position of Somdet Phra Nyanasamvara, the 19th Supreme Patriarch of Thailand.

short as the *Sangkum*, as a political base in which he was at the centre of Cambodian political power in the post-war period. The *Sangkum* fundamentally functioned according to his national political ideology known as ‘Buddhist socialism’, which emphasises that “people’s well-being depended on the good governance of a specifically Buddhist ruler” (Harris 2005, 146). During the *Sangkum* period (1955-1970), Sihanouk ensured that Buddhism was enshrined in Cambodia’s constitution as a state religion (Article 8). Subsequently, different organisations, both public and private, were set up to help Buddhism grow and spread through international Buddhist network-building.

Sihanouk was a devoted Buddhist king or prince, as he later became, who continuously supported Buddhism. He funded the development projects of various religious constructions and donated to Buddhist activities in Cambodia and foreign countries. For instance, when he travelled to participate in the Buddha Jayanti ceremony in Sri Lanka in February 1957, he donated two gold-made statues of the Buddha, grants for building a Buddhist ceremony hall, and grants for sacred sites in the island nation (Ray 1957b). During this ceremony, he delivered a speech in which he claimed that Buddhism was a powerful and effective remedy that could help settle social problems, idealism, and politics (Ray 1957b). Similarly, on his way to Sri Lanka crossing Burma, he stopped at Kolkata, the capital of India’s West Bengal state, where he donated a silver-made statue of the Buddha and 1,000 rupees to the president of the MBS of India. For that, during the welcoming reception in his honour in Kolkata, many speakers gave a speech admiring that the world recognised him as a king who applied Buddhism for peace (Ray 1957c). In his key remarks during the Buddhist gathering, he emphasised the close relationships of politics, art, and religion between Cambodia and India. From Kolkata, Prince Sihanouk and his delegates went to Madras (India) before arriving in Colombo, Sri Lanka, to attend the Buddha Jayanti (Ray 1957b).

Another big Buddhist event under Sihanouk’s patronage, together with his father, King Norodom Suramarit, was the celebration of the Buddha Jayanti or *Bon Puthasasana 2500 Chhnam* in 1957. It is considered the greatest state celebration that Cambodia has ever had since the time of the Nokor Phnom Kingdom, and along with this great celebration was the inauguration of Sakyamuni Stupa to enshrine the Buddha relics in front of the Royal Railway Station in Phnom Penh (Song 1972). Foreign delegations from 13 countries and territories attended Buddha Jayanti in Cambodia. Leaders of friendly countries and representatives of various Buddhist organisations worldwide sent congratulatory messages to Cambodia regarding the historic celebration of Buddhism. In his letter to Cambodian Buddhists, Sarvepalli Radhakrishnan, then Vice President of India, drew attention to the current global crisis and the implications of Buddha’s teachings (Kambujasuriya 1957). Additionally, one special message came from the president of the MBS, Devapiya Valisinghe, who expressed that India was entirely pleased to join Cambodia on this occasion because India was where Buddhism originated,

and the cultural foundation of both countries indicated a common tendency. He further said:

I would like to recall the unique reception of the King of Cambodia and his people for the *Arahant* relics of Sariputta and Moggallana at the request of the Cambodian government. The mutual understanding between India and Cambodia that was gained on that occasion became an instrument for strengthening the existing friendly relations between the two countries to new heights (Kambujasuriya 1957, 81-82).

Prince Sihanouk also extended his patronage to the development of Buddhist education in Cambodia. He appointed Preah Bodhivamsa Huot Tath (1883–1969) to undertake study trips to many countries to learn and develop a better model for the Buddhist education system in the Kingdom. In 1953, he went to Thailand, Sri Lanka, and India for a month, after which he proposed to Prince Sihanouk the establishment of a Buddhist university as a way to reorganise Buddhist higher education institutions in Cambodia to be on par with international standards (Huot Tath 1959). As a result, Preah Sihanouk Raja Buddhist University (SBU) was founded in July 1954, and its first rector was Ven. Huot Tath (Khy 2016). This first Buddhist university received great royal patronage from Prince Sihanouk, who was the Head of State; therefore, it was named after him. One of its main buildings was founded under his name. The construction of university buildings and curriculum development took up to five years before it could be opened for the first academic session in June 1959. The SBU received foreign-sponsored scholars, including one French teacher from France, one Sanskrit teacher from India,³ and two English teachers, one Khmer and one American, from The Asia Foundation (Thang 1959). Arguably, the inclusion of foreign languages in the SBU prospectus was aimed at providing Buddhist monks with the capacity to pursue higher studies abroad, especially in India.

During the opening ceremony of the first academic year of the SBU and the inauguration ceremony of the Preah Sihanouk building, Prince Sihanouk stressed the important role of Buddhist monks and underlined the state's patronage of Buddhism. He stated that "since the beginning of Cambodia as a state, the throne has always trusted the justice of religion and has always worked to protect Buddhism" (Thang 1959, 706).

In May 1958, Prince Sihanouk presided over a ceremony to honour the Sakyamuni Cetiya, the stupa that was built in 1956 in front of the Royal Railway Station

³ The Government of India has a tradition of sending a Sanskrit teacher for one or two years to teach at a Buddhist college or university in Cambodia, and this practice continues to this day. During the *Sangkum* era, India sent Dr Manomohan Ghosh as the first Sanskrit professor at the Preah Sihanouk Raja Buddhist University, who also taught Sanskrit at the Buddhist High School in Phnom Penh (Buddhika Siksa 1959).

in Phnom Penh to enshrine the holy relics of Buddha that he received from Sri Lanka (Ou 1958, Chap 1959). At the ceremony, he said that the religious teachings of the Buddha had been in Cambodia for hundreds of years, so the monarchs and their people were always firm believers in Buddhism (Ou 1958). After the celebration of the Buddha Jayanti, the Sakyamuni Cetiya celebration was officially designated as a national ceremony and was celebrated annually as the Visak Bochea (Chap 1959).

Another key Buddhist event under the patronage of Prince Sihanouk was when Cambodia hosted the sixth conference of the World Fellowship of Buddhists (WFB) in Phnom Penh in November 1961, when Cambodia was a founding member. The Buddhist Institute published a special issue of the monthly Buddhist journal *Kambujasuriya* about this landmark event in Cambodia, including a transcript of Prince Sihanouk's lengthy address to the conference. In his address, which highlighted various aspects of Buddha's teachings, Prince Sihanouk maintained that Buddhism, which is part of philosophy, ethical knowledge, and religion, could be compliant with science. He also underscored the concept of Cambodian Buddhist socialism as the guiding principle of state policy:

Our socialism adheres to and implements Buddhist principles about combating and eradicating defilements, immoral behaviours, injustices, and inequalities in our society. Our socialism supports and fosters brotherhood and mutual aid (*sangaha*), as well as a readiness to sacrifice and go beyond selfish enrichment for the benefit of the public and society (Norodom 1961, 1341).

Foreign delegations from 26 countries and territories in Asia, the US, and the West attended the international WFB conference. As an international Buddhist organisation established in 1950, the WFB was a prestigious platform for Prince Sihanouk to communicate his Buddhist-oriented national policy to an international audience. It also helped improve relationships among global Buddhists and strengthened regional cultural cooperation. In this way, his royal patronage of state religion also attracted domestic admiration, which translated into political power and legitimacy as the righteous leader of the country.

The Resurgence of Buddhism in Cultural Diplomacy

Owing to the appeal of Buddhism to Asian governments and their peoples, this ancient religion has increasingly been used as a diplomatic instrument in many major Asian countries, including India and Cambodia. With the ascension of Prime Minister Narendra Modi, India witnessed the rising role of Buddhism as a soft power attraction in deepening its engagement with Southeast Asian countries under its Act East Policy (Kishwar 2018). For Cambodia, Buddhist diplomacy has largely been carried out by the people, not the state. Cambodian transnational Buddhist activity is related to pilgrimages

to Buddhist sacred sites and the establishment of temples and monasteries in India, aiming at highlighting Cambodian Buddhism, culture, and identity to the outside world (Marston 2020).

New Boost of Buddhism in India's Cultural Diplomacy

History and cultural discourse around Buddhism have often been emphasised in India's engagement with Asian countries such as China, Japan, South Korea, and Southeast Asia. The rise of the Buddhist role in India's foreign policy can be observed in various ways, even though this religion is a minority religion in this country. In recent decades, India has substantially revised and reinvigorated Buddhist learning institutions and sponsored numerous Buddhist conferences, conclaves, and events to promote historical and cultural relations between India and Buddhist countries in Southeast Asia and increase Buddhist tourism in the country. More precisely, Buddhism has been regarded as one of the cornerstones of India's Act East Policy (AEP) towards Southeast Asia from the perspective of soft power diplomacy (Bunthorn 2023).

In addition to NNM, the Indian government established the international Nalanda University (NU) located near the ancient site in Rajgir, Bihar, designating it as an "institution of national importance" (NU n.d.). In the spirit of the East Asian Summit, the NU was established in November 2010, with 18 member countries affirming the merit of its establishment and commencing its first batch four years later. A separate scholarship scheme has been provided annually to ASEAN students and scholars to pursue Buddhist studies at this research-intensive university. However, the university appears to have lost its original spirit as an international institution. Its first vice-chancellor, Nobel laureate economist Amartya Sen, resigned from this position in February 2015 and from the governing board in November 2016, effectively ending his nine-year association with the NU (Roy 2016). Similarly, Singaporean reputed educationist and former foreign minister George Yeo resigned as the chancellor of NU, accusing the Indian government of failing to maintain university autonomy (Ganapathy 2016). It should be noted that this global project to revive an ancient seat of Buddhist learning was initially proposed by the Chief Minister of Bihar, Nitish Kumar, and fully supported by Prime Minister Manmohan Singh at the central government. When the Hindu-nationalist Bharatiya Janata Party (BJP) came to power in the central government in 2014, it nationalised the governing board of the university, which was perceived to have changed its earlier vision. Despite the controversy surrounding the NU project, the role of Buddhism in India's foreign policy is expanding, but perhaps in a mixture of Indic civilisation under which Buddhism is considered an element of the Hindu tradition.⁴

⁴ One example of Indian efforts to unite Indic civilisation can be seen in the convention of the annual International Dharma Dhamma Conference, where prominent Buddhist and Hindu monks, priests, and scholars attended together and shared the deep philosophical root of the two traditions. The Conference was often inaugurated by a high-ranking Indian government official. For instance, the 7th International Dharma

To that end, a new global Buddhist organisation was founded to support new initiatives. The commencement of the Dharma Chakra Day, which was held virtually at Rashtrapati Bhavan (President Palace) on Asadha Purnima in July 2020 in the commemoration of Buddha's First Sermon, has now been institutionalised as an annual Buddhist event. Addressing the event, Prime Minister Narendra Modi emphasised the increase in connectivity to Buddhist sites in India. "We want to focus on connectivity to Buddhist sites. A few days back, the Indian cabinet announced that Kushinagar airport will be an international one. This will bring people, pilgrims and tourists," Modi said (Business Standard 2020). The event was organised by the International Buddhist Confederation (IBC) under the aegis of the Ministry of Culture, Government of India. The IBC claimed to be the largest Buddhist organisation formally founded in New Delhi in 2013, represented by various sects – Theravada, Mahayana, and Vajrayana. It has emerged as the Buddhist Sangha wing of Modi's government responsible for international Buddhist engagement and cultural diplomacy, apparently superseding the once well-known MBS's role in the Buddhist-central government relationship. Currently, most state-sponsored Buddhist events are organised by the IBC. Its principal architect is the Most Ven. Lama Lobzang, who is also now in charge of the Asoka Mission Vihara, where he was a resident during the time of its Cambodian founder, Dharmawara Mahathera. In April 2023, the IBC convened the first Global Buddhist Summit in New Delhi, which was attended by Buddhist monks, scholars, and leaders from several nations. With Modi addressing its inauguration session, the two-day summit was thought to be an effort by the Indian government to solidify its position as a significant player in Buddhism (The Wire 2023). This is especially relevant given that India's Buddhist diplomacy rivals, such as China, Pakistan, and Nepal,⁵ have been funding similar conferences on Buddhism.

The role of the Indian Embassy is significant in the practice of Buddhist diplomacy. Interestingly, India appointed its first Buddhist ambassador to Cambodia, who did not hesitate to reveal her Buddhist practices, and her subsequent activities were significantly related to Buddhism in Cambodia. After arriving in the Kingdom in early October 2020, Ambassador Devyani Khobragade said in her short video of self-introduction, "This is my first ambassadorship and an ambassadorship to the beautiful Buddhist country of Cambodia. I am a Buddhist myself, so I think it is a great honour and privilege for me" (India in Cambodia 2020). More importantly, her first official interaction was the visit to Preah Sihanouk Raja Buddhist University (SBU) in Phnom Penh, and she held a fruitful and friendly meeting with the Most Ven. Khy Sovanratana,

Dhamma Conference on "Eastern Humanism for the New Era" was held in March 2023, in Bhopal, and the President of India, Smt. Droupadi Murmu inaugurated it (President's Secretariat 2023).

⁵ India and Nepal have for long argued about the origins of Gautama Buddha. While Buddha's life is largely associated with present-day India, his birthplace is indeed in Lumbini, present-day Nepal. In case New Delhi claims Buddha was an Indian, Nepal would certainly protest against it.

then Acting Rector of SBU, on 6 November 2020 (Green 2020a). Khobragade also pledged many assistance programmes in the area of human resource development of SBU in order to strengthen religious ties between Cambodia and India.⁶ Over a week later, she had a courteous audience with Samdech Tep Vong, the Supreme Patriarch of the Maha Nikaya Buddhist Sangha of Cambodia (Green 2020b). Arguably, her appointment as India's first Buddhist ambassador to Cambodia and her introductory remarks on social media plausibly manifested her efforts to create a first impression of the Cambodian people based on the commonality of faith. As can be observed, her video clip on Facebook received many positive comments from high-profile individuals, such as former Cambodian Ambassador to India Ung Sean (2018-2023) and Ven. Sovanratana (India in Cambodia 2020).

Subsequently, with her Buddhist background, she established comfortable connections with other senior monks in Cambodia, including the Ven. Kou Sopheap of Kol Tor Teung Monastery and the Dean of the Buddhist Sakyaputta International Institute, Paññāsāstra University of Cambodia, Phnom Penh, and the Ven. Yon Seng Yeath, Vice Rector of the SBU. To celebrate the 70th anniversary of India-Cambodia diplomatic relations, Ambassador Khobragade, in association with Ven. Sopheap produced the story from a series of Jataka Tales, starting with the Mahakapi Jataka (Indian Embassy in Cambodia 2022). The series showcases the Buddhist and cultural linkages between India and Cambodia and the Buddhist sites in India. As Buddhist-related activities of the Indian Embassy expanded further, in the Asadha Purnima 2023, senior monk leaders of the SBU and several other monks were invited to the Indian Embassy to observe the second most important event in Theravada Buddhism. The press release noted the Indian Embassy's close work with relevant Cambodian ministries to promote Buddhist and cultural linkages between the two countries (Taing 2023b).

Cambodian Transnational Buddhist Activity in India

In Cambodia, Buddhist cultural diplomacy appears to be non-state affairs involving two key activities: Cambodian Buddhist pilgrimages and temple construction in India beginning in the 1950s by monks and monastic students who undertook higher studies in Indian universities. Samdech Preah Dharmawara Mahathera (1889-1999) and the Most Ven. Preah Maha Praserdh Ekapanyo (1918-2002)⁷ were the two great monks

⁶ The pledge during this first encounter has been materialized by the establishment of the SBU IT Centre funded by the Government of India under the Mekong Ganga Cooperation Initiative's Quick Impact Project (with a cost of approximately US\$50,000). The fully equipped SBU IT Centre was inaugurated by Ambassador Khobragade in February 2023 (Taing 2023a). In addition, since 2011, the Indian government sent a professor as an ICCR chair in the field of Sanskrit and Buddhist studies at the SBU for one- or two-years term (Embassy of India Phnom Penh 2023). Obviously, this is an indicator of the resurgence of Buddhism in India's cultural diplomacy in Cambodia.

⁷ There are variations of his name in English. The name in his Cambodian passport is Preah (surname) Maha Praserdh Eka Panyo (given name). Ekapanyo is his Buddhist Pali name as being a Bhikkhu. Here, in general,

who could be considered symbols of the close relationship between the people of Cambodia and India in those days and were the motivation of Cambodian Buddhist pilgrims and students to India. So far, Buddhist monks have played an important role in Buddhist tourism in India. Most often, they are responsible for guiding Buddhist pilgrims to various holy sites in India and performing religious rituals so that Buddhist worshippers can rejoice in their spiritual experiences during their trips, a role that lay guides cannot perform well enough.

Broadly speaking, an increase in Buddhist pilgrimages led to the expansion of the establishment of Cambodian Buddhist temples and monasteries in almost every Buddhist landmark in India since independence. Inspired by Asoka's noble work for the promotion of Buddhasasana, Dharmawara Mahathera established the Asoka Mission Vihara in 1950⁸ to propagate Buddhism in India, the first Cambodian monk to do so since independence. He was a well-respected monk who devoted the most of his life to carrying out the *Dhammaduta* mission abroad (Kamboj 1961). The Asoka Mission served not only as a gathering place for the Buddhist community in Delhi but also as a Dhamma learning and practising centre. Ambassadors from Buddhist nations, such as Cambodia, Burma, Laos, and Thailand, regularly visited the vihara. After him was the Most Ven. Preah Maha Praserdh who worked tirelessly to propagate Buddhism throughout India. He first came to India as a student in the early 1960s and subsequently established two Buddhist monasteries. Prahmaha Praserth Monastery, also known as Wat Khmer Savatthi, was founded in the 1980s, Shravasti, UP, and Angkor-style Kururatha Khemararam, also known as the Cambodian Monastery of New Delhi or Wat Khmer New Delhi, was founded on the outskirts of New Delhi in the early 1990s (Voek 2002). Arguably, the religious activities of the two great monks, particularly Dharmawara Mahathera, played a role in the revival of Buddhism in India since the early 1950s.

Ven. Preah Maha Praserdh and former monks, such as Mr Sam Be, Mr Keo Pama, and other members (Khmers and Indians), founded the Indo-Khmer Theravada Buddhist Society of New Delhi in 1991, which remains active today. The society's main aims are "To exchange scholars, students, artists, dramatists, delegation information and for a better understanding in the fields of Buddhism, relations, culture and civilisation and other worldly subjects" (Cambodian Temple 1991).

Subsequently, Ven. Sem Pech and Ven. Poey Metta were among the first Cambodian students to study in India in the post-war period, and eventually, they

we follow his diplomatic passport issued in 1998, with except for the temple named after him as painted on its gate: Wat Prahmaha Rishi Praserth Ekapano Sravasti.

⁸ According to the inscription at the stupa in Asoka Mission, it was established in 1947. However, a publication by the Mission mentions 1950 as the establishment date. The discrepancy could be due to the Mission's formal registration and establishment dates. It is likely that the correct establishment date is 1947.

became pioneers of the Cambodian international Buddhist network in this country. They have played a major role in establishing Cambodian-style Buddhist monasteries at various Buddhist historical sites. In 2004, Ven. Metta founded a Cambodian monastery association based in Bodhgaya, Bihar. Currently, he represents nine Cambodian monasteries in India and Nepal (Cambodian Monasteries Holy Land India Nepal [CMHLIN] 2023).

Initially, Ven. Pech stayed at Ven. Preah Maha Praserdh’s Kururatha Khemararam before he went to study at NNM, where he earned a Bachelor’s Degree in Pali in 2002. Subsequently, with the assistance of Sam Be, Ven. Pech founded the Indo-Khmer Theravada Buddhist Trust in Varanasi in 2011. Empowered by this trust, he oversees four Cambodian monasteries in cities including Varanasi, Rajgir, Kaushambi, and Sankissa, although, in practice, the founding processes of the last three monasteries were largely led by different head monks, Chheang Chhoy, Tep Vuthy, and Sin Sovathsothea respectively. When Ven. Preah Maha Praserdh passed away in 2002, Mr Sam Be managed Kururatha Khemararam until his demise in May 2019, and Mr Pama currently manages Wat Khmer Savatthi.

List of Cambodian Temples and Monasteries in India and Nepal since 1950

| No. | Name of Monastery | Founder/Manager | City | Est. Year |
|-----|---|----------------------|------------|-----------|
| 1. | Asoka Mission Vihara | Dharmawara Mahathera | New Delhi | 1950 |
| 2. | Wat Prahmaha Rishi Praserth Ekapanyo Sravasti | Praserdh Ekapanyo | Shravasti | 1982 |
| 3. | Kururatha Khemararam | Praserdh Ekapanyo | New Delhi | 1994 |
| 4. | Cambodian Monastery Bodhgaya | Poeuy Metta | Bodhgaya | 2004 |
| 5. | Cambodian Monastery Lumbini | Poeuy Metta | Lumbini | 2006 |
| 6. | Cambodian Monastery Kushinagar | Poeuy Metta | Kushinagar | 2007 |
| 7. | Cambodian Temple Varanasi | Sem Pech | Varanasi | 2008 |
| 8. | Cambodian Monastery Vaishali | Poeuy Metta | Vaishali | 2009 |
| 9. | Cambodian Monastery Rajgir | Chheang Chhoy | Rajgir | 2010 |
| 10. | Cambodian Buddhist Monastery Kaushambi | Tep Vuthy | Kaushambi | 2010 |
| 11. | Cambodian Buddhist Temple Sankissa | Sin Sovathsothea | Sankissa | 2010 |
| 12. | Cambodian Buddhist Monastery Sovannaphum | Poeuy Metta | Rajgir | 2011 |
| 13. | Cambodian Monastery Uruvela | Poeuy Metta | Bodhgaya | 2012 |

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| | | | | |
|-----|--|-------------|-----------|------|
| 14. | Cambodian Monastery Sarnath | Poeuy Metta | Varanasi | 2014 |
| 15. | Cambodian Monastery Shravasti | Poeuy Metta | Shravasti | 2016 |
| 16. | Cambodian Buddhist Monastery Tavatimsa | Poeuy Metta | Sankissa | 2021 |

Source: Authors' compilation (Voeuk 2002, CMHLIN 2023, Kamboj 1961, Sam Be 2011, Singh 2015).

The purposes and objectives of the temple and monastery establishment in the Buddha land reflect religious devotion, provision of pilgrimage infrastructure, and Cambodian nationalism. Talking to the media in 2013, Ven. Pech revealed the rationale for the construction of Khmer Buddhist monasteries in India:

We want to show foreigners our Khmer civilisation and culture so they know that we also practice Buddhism and build monasteries or temples in Khmer style, just like those in Cambodia. But what makes us happy the most is the sacred Buddhist sites where Buddha used to live, the places where he used to give sermons to the five Bhikkhus, and so on. Thus, this is an important consideration. Another important point is that when monks and lay Buddhists come to see the Buddhist sacred sites, they can stay at our monasteries (Keopich 2013).

He also recalled that he had originally studied in India for almost ten years. First, Indians and other foreigners did not know much about Cambodia, and they thought Cambodians were Thai. However, after Cambodian monks increasingly came to study in India and built more monasteries, they started to know more about Cambodian people. Therefore, he stressed that the establishment of Buddhist monasteries serves as a shelter for monks to stay and study and as a centre to introduce Cambodian Buddhism, culture, and traditions to foreigners (Keopich 2013).

Accordingly, temples under his supervision and management tended to concentrate on completing the *Preah Vihear* (main shrine) projects and accommodation facilities. By contrast, Ven. Metta appeared to focus primarily on the accommodation infrastructure for Buddhist pilgrims from Cambodia and other countries. This different tendency can be understood from what he experienced during the difficult times of Buddhist pilgrimages in India in the 2000s. There was a shortage of proper accommodation, and he mentioned this in his brief biography regarding the rationale and need to build monasteries in India and Nepal (CMHLIN 2023). Of the nine monasteries under Ven. Metta's leadership, only one monastery in Nepal, has the *Preah Vihear* on its premises. It was inaugurated in February 2018 and built with an Angkorian unique architectural style. However, both Ven. Pech and Ven. Metta have common objectives:

to bring Cambodian Buddhism abroad; to make the world know more about Cambodia's rich culture and tradition; and to facilitate Buddhist pilgrimages to *Buddhabhumi* sites in India and Nepal.

Additionally, it is worth noting that Cambodian and international Buddhists are working to bring Buddhism back to its birthplace. One of the flagship activities for this aim is the annual International Tripitaka Chanting Ceremony (ITCC), held at the Mahabodhi Temple in Bodhgaya, Bihar, since 2008. In 2018, Cambodia was the chief organiser of this significant event under Buddhist ownership and was attended by international *Maha Sangha* and senior monks from different countries, including Cambodia, Indonesia, Myanmar, Laos, Thailand, Vietnam, Bangladesh, India, Nepal, and Sri Lanka. Cambodian Buddhists assumed this role again in 2023. Being the chief organiser, Cambodia could choose the event's theme according to its Buddhist nationalist concept, thereby promoting Khmer identity and symbols on the international stage.

Conclusion

Broadly defined, cultural diplomacy is an exchange of a set of values and practices among nations and their people in order to reinforce common understanding. It is used to influence the global environment by publicising a country's cultural assets and accomplishments abroad and/or promoting transnational cultural transmission. Cultural diplomacy has been one of the foreign policy instruments nations use to strengthen their bilateral relations with others. The practice of cultural diplomacy in interstate relations is not new to Buddhism. The Buddha was a social reformist and a diplomat of peace. Buddhist Emperor Asoka sent his missionaries to various parts of the world to promote Buddha Dhamma and spread universal ideas of peaceful coexistence and harmony among neighbouring countries.

During the Cold War, Asian countries considered Buddhism an important instrument for fostering mutual understanding and regional fraternity, which was conducive to building peace in turbulent times. Similarly, India's engagement with Cambodia has predominantly involved the discourse on cultural and Buddhist connections. Empirically, Nehru and Sihanouk used Buddhist cultural diplomacy for their foreign engagement. Contemporarily, there has been a recent resurgence of the role of Buddhism in cultural diplomacy in India-Cambodia engagement.

The revival of Buddhism and restoration of Buddhist sites were among Nehru's projects to project Indian cultural heritage onto the rest of Asia. The main themes of his Buddhist diplomacy were non-violence, religious tolerance, Pan-Asianism, and Indian civilisation. As a result, various Buddhist sacred sites, such as Bodhgaya, represented the characteristics of international Buddhism and became the most sacred place of Buddhist pilgrimages worldwide. Consequently, Buddhists worldwide established temples and

monasteries based on national characteristics and architectural styles. In recent years, the Indian government has increasingly capitalised on its Buddhist heritage as a soft power resource. It has projected its Buddhist civilisation linkages with Cambodia and Southeast Asia under the AEP. India's Buddhist organisations, such as the IBC, were founded to work closely with the state, aiming to engage with international Buddhist networks. The IBC convened the first Global Buddhist Summit in New Delhi this year with participants from several countries, including Cambodia. Furthermore, India sent its first Buddhist ambassador to Cambodia, either randomly appointed or specifically selected. Since she arrived in Phnom Penh, she has actively engaged with Buddhist *wats*. She has established a good rapport with senior Buddhist monks, thereby intensifying India's Buddhist diplomacy actions in the Buddhist kingdom.

Similarly, Cambodia embarked on Buddhist diplomacy during the colonial period to showcase its self-determination and legitimise its demand for political independence. To this end, the Buddha and *Arahant* sacred relics celebration ceremony in Phnom Penh intended to gather regional solidarity against imperialism and colonialism. Moreover, Sihanouk's *Sangkum* era supported and sponsored large Buddhist events and celebrations to engage with international Buddhist leaders. Through this, Cambodia tried to project itself as a robust Buddhist country with a firm stance of neutrality in foreign policy. Celebrating historic cultural events, such as the Buddha Jayanti and sacred relics ceremony, provided opportunities for leaders of Buddhist countries to build strong relationships and trust. On such occasions, the exchange of visits between Cambodian and Indian government officials and Buddhist leaders was not missed. From the perspective of Cambodian Buddhists in the twenty-first century, India has been regarded as the holy land of Buddhism and a primary external source of Khmer civilisation. This has inspired their transnational Buddhist activities, such as religious pilgrimages and tourism and temple and monastery construction at the historical Buddhist sites in India. Cambodian Buddhists also sponsored international Buddhist events in India such as ITCC. However, while India's Buddhist diplomacy in Cambodia has been driven mainly by state actors, Cambodia's recent Buddhist transnational activity in India has been driven by non-state actors. Khmer Buddhists independently established various temples and monasteries in India. This is intended to show Cambodian Buddhist culture to the world and reflect their nationalism and national pride abroad.

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B. R. AMBEDKAR'S CONCEPT OF MEDITATION

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Abstract

This research paper investigates B. R. Ambedkar's concept of meditation, analysing his literary works and speeches to clarify his position on this spiritual practice. The study consists of three parts: The first part discusses the definition and context of meditation in Ambedkar's worldview before his influential work, *The Buddha and His Dhamma*. The second segment explores how Ambedkar utilised the idea of meditation to illustrate the Buddha's life, teachings, and monastic community. Finally, the paper addresses criticisms of meditation within the Ambedkarite Buddhist movement, revealing the motivations behind their opposition. Ultimately, the investigation offers a deeper comprehension of Ambedkar's intricate perspective on meditation and its function within his Buddhist ideology.

Key Words: B. R. Ambedkar, Meditation, *The Buddha and His Dhamma*, Engaged Buddhism, *Vipassanā* Meditation, Criticisms of Meditation.

1. Introduction

B. R. Ambedkar is widely recognised as the key figure behind the resurgence of the Buddhist movement in modern India. His followers, predominantly situated in Maharashtra and throughout the country, constitute nearly eighty per cent of India's Buddhist population.¹ However, within the Ambedkarite Buddhist community, a contentious discourse exists regarding the significance of *Vipassanā* meditation. While some adherents argue that Ambedkar did not prioritise meditation, contending that it does not align with his concept of *Navayāna*² Buddhism, others actively participate in

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¹ Ians, "Dalits Who Converted to Buddhism Better off in Literacy and Well-Being."

² Dr. B.R. Ambedkar coined the term *Navayāna* during a press interview on October 13, 1956, at Sham Hotel in Nagpur, stating: "I will keep my people away from the different opinions of Hinayana and Mahayana, two religious orders. Our Buddhism is a Neo-Buddhism, Navayana" (<https://navayan.org/what-is-navayan/>)

Buddhist meditation practices, notably through movements like S. N. Goenkā's *Vipassanā* movement and Urgyen Sangharakshita's Triratna Buddhist Order.

This research paper endeavours to delve into B. R. Ambedkar's stance on meditation. Through an analysis of his literary works and speeches, it seeks to elucidate his perspective on this spiritual practice. The paper's first section aims to uncover the meaning and context of meditation in Ambedkar's worldview, tracing its evolution before his seminal work, "The Buddha and His Dhamma." Subsequently, the second part explores how Ambedkar employed the concept of meditation to portray the life of the Buddha, his teachings, and the community of monks. Lastly, the paper delves into the criticisms levelled against meditation by certain factions within the Ambedkarite Buddhist movement, shedding light on the underlying reasons for their dissent. Through this comprehensive examination, the paper seeks to offer insights into Ambedkar's nuanced perspective on meditation and its role within the context of his Buddhist philosophy.

2. Three Important Statements regarding the Meaning and the Context of Meditation Used by B. R. Ambedkar

2.1. In his article "The Buddha and the Future of His Religion," Ambedkar used the word "meditation" to elucidate the context of the "contemporary form of the *Bhikkhu Sangha*." Ambedkar stated, "The Bhikkhu Sangha in its present condition can, therefore, be of no use for the spread of Buddhism. In the first place, there are too many Bhikkhus. Of these, a very large majority are merely Sadhus and Sanyasis spending their time in meditation or idleness. There is in them neither learning nor service [...] the Sangha is a huge army of idlers."³ Further, he emphasised that the *Bhikkhus* of the "Universities of Nalanda and Takshashila were [...] very learned men and knew that social service was essential for the propagation of their faith. The Bhikkhus of today must return to the old ideal."⁴

Notably, Ambedkar used the term "meditation" to denote "idleness" for the untrue *Bhikkhu*. If one engages in this form of "meditation," essentially "idleness," he cannot be considered a true Buddhist. Ambedkar emphasised the significance of learning and social service for Bhikkhus. He argued that the *Bhikkhus* of ancient times were dedicated to learning and serving society. Therefore, the true meaning of "meditation" is not "idleness" but rather its complete opposite.

2.2. On 4th December 1954, Ambedkar spoke at The International Buddhist Conference, held in Rangoon, Myanmar, stating that "in regard to the preparation of the Buddha's Gospel, care must be taken to emphasize the social and moral teachings of The

³ Ambedkar, *Dr. Babasaheb Ambedkar, Writings and Speeches* (Vol. 17.2), p. 107.

⁴ *Ibid.*

Buddha. I have to emphasize this because what is emphasized, is meditation, contemplation and the Abhidhamma. This way of presenting Buddhism to Indians would be fatal to our cause.”⁵ In this statement, Ambedkar emphasises the importance of focusing on the social and moral teachings of the Buddha when preparing the Buddha’s teachings for dissemination. He expresses concern that overemphasising meditation, contemplation, and the Abhidhamma in presenting Buddhism to Indians would harm their cause. Ambedkar seems to advocate for a balanced approach that includes Buddhism’s social and moral aspects alongside its spiritual and meditation practices.

2.3. In the book “Revolution and Counter-Revolution in Ancient India,” Ambedkar wrote about the importance of meditation in the Buddha’s daily routine, stating, “[...] to the carrying out of his mission, the Buddha devoted all his days after the achievement of enlightenment. His time was divided between feeding the lamp of his own spiritual life by solitary meditation—and active preaching to large audiences of his monks, [...] visiting kings and peasants, Brahmins and outcasts, rich and poor.”⁶ This statement describes the significance of meditation in the daily life of the Buddha. It highlights that following his enlightenment, the Buddha dedicated all his days to fulfilling his mission. His time was divided between engaging in solitary meditation to nourish his spiritual growth and actively preaching to diverse audiences, including monks and people from various social backgrounds. This portrayal underscores the Buddha’s commitment to personal spiritual development through meditation and disseminating his teachings to multiple audiences. Among these three statements, the first two indicate Ambedkar’s dissatisfaction with the approach to meditation in Buddhist countries. However, the third statement reflects his understanding of meditation’s importance in one’s life. It is evident from the third statement that social action and spiritual development are interconnected, with meditation serving as a tool to achieve both goals. In light of these varying meanings and contexts of meditation, Ambedkar sought to revise the form of meditation in his work “The Buddha and His Dhamma” and present it according to his interpretation of the *Dhamma* for his followers.

3. Some Observations on the Utilization of Meditation to Portray the Life of the Buddha, *Dhamma*, and the *Saṅgha* in the Book “The Buddha and His Dhamma”

In “The Buddha and His Dhamma,” B. R. Ambedkar presents a multifaceted portrayal of the life of the Buddha, the teachings of *Dhamma*, and the *Saṅgha*, with meditation playing a crucial role in this depiction. Several observations can be made regarding the utilisation of meditation to portray these aspects:

3.1. Meditation: The Science of Concentration and Development of the Spirit of Universal Love

⁵ Ambedkar, *Dr. Babasaheb Ambedkar, Writings and Speeches* (Vol. 17.3), p. 508.

⁶ Ambedkar, *Dr. Babasaheb Ambedkar, Writings and Speeches* (Vol. 3), p. 166.

Ambedkar described meditation in the section “Childhood and Education,” wherein he states that *Bodhisattva* Siddhārtha “had learned the science of concentration and meditation from Bhāradwāja a disciple of Alāra Kalāma.”⁷ Ambedkar described Siddhārtha’s efforts to cultivate mindfulness and loving-kindness through his involvement in meditation to some extent. He mentioned, “Whenever he went to his father’s farm and found no work he repaired to a quiet place, and practised meditation [...] he tried to induce his companions to join him in practising meditation. He taught them the proper pose and to fix their mind on a subject. He advised them to select such thoughts as “May I be happy, may my relations be happy, may all living animals be happy.”⁸

Further, Ambedkar discusses the purpose of meditation, stating, “Siddhārtha believed that meditation on right subjects led to the development of the spirit of universal love. He justified himself by saying: when we think of living things, we begin with distinction and discrimination [...] this dividing line we must overcome and this we can do when we in our contemplation rise above the limitations of practical life.”⁹ After that, Ambedkar mentioned that after renunciation, the *Bodhisattva* learned seven stages of *dhyāna mārga* (meditation path) from Alāra Kalāma.¹⁰ After that, *Bodhisattva* Siddhārtha learned the eighth stage of meditation from Uddaka Rāmaputra.¹¹

Notably, Ambedkar emphasised Siddhārtha’s endeavour to instil mindfulness and loving-kindness in himself and others through meditation. However, no evidence is described in *Pāli* literature that *Bodhisattva* Siddhārtha practised loving-kindness meditation before his enlightenment. It appears that Ambedkar aimed to illustrate Siddhārtha’s development of the spirit of universal love through meditation practice. Later, in this book, Ambedkar included the contents of the *Mettā-sutta* to describe in detail the humanity of the Buddha.¹²

3.2 . Meditation Is Not a Miracle

Ambedkar believed meditation is not a miraculous practice but a scientific method of concentrating the mind. According to him, the *Bodhisattva* achieved enlightenment through continuous meditation, which was not instantaneous or supernatural. Ambedkar explained that the *Bodhisattva* attained enlightenment after four weeks of meditation,¹³ whereas *Pāli* scriptures often depict Siddhārtha Gautama achieving enlightenment in a single night under the *Bodhi* tree. By presenting a more

⁷ Ambedkar, *Dr. Babasaheb Ambedkar, Writings and Speeches* (Vol. 11), pp. 9-10.

⁸ *Ibid.*, pp. 10-11.

⁹ *Ibid.*, p. 12.

¹⁰ *Ibid.*, p. 64.

¹¹ *Ibid.*

¹² *Ibid.*, p. 573.

¹³ *Ibid.*, pp. 74-75.

rational approach to meditation, Ambedkar emphasised the importance of dedication and consistent effort in seeking wisdom and truth.

3.3. Enlightenment Is Not a Supernormal Vision

The Buddhist Literature describes that *Bodhisattva* Siddhārtha attained enlightenment by cultivating four *jhānas*.¹⁴ By developing the *jhānas*, Siddhārtha achieved perfect one-pointedness of mind. After attaining enlightenment, the Buddha recalled his past lives (*pubbenivāsa-anussati-ñāṇa*) and realised that “Rebirth is ended; fulfilled is the Holy Life; done is what needed to be done; there is no more of this state again.”¹⁵

Ambedkar’s depiction of the four stages of *dhyāna* (meditation) slightly differs from *Pāli Suttas*. “In the first stage he called forth reason and investigation. His seclusion helped him to attain it easily. In the second stage he added concentration. In the third stage he brought to his aid equanimity and mindfulness. In the fourth and final stage he added purity to equanimity and equanimity to mindfulness. Thus, with mind concentrated, purified, [...] not forgetting what he is after, Gautama concentrated himself on the problem of finding an answer to the question which had troubled him.”¹⁶

Ambedkar’s interpretation of the Buddha’s enlightenment experience differs from the traditional Buddhist account in several ways. One of the key differences is that Ambedkar does not mention the Buddha’s rebirth or supernormal vision in his description of the enlightenment process. This suggests that Ambedkar’s understanding of the Buddha’s enlightenment was influenced by his philosophical and rationalistic perspective rather than the mythological and supernatural elements in traditional Buddhist accounts.

3.4. Meditation in the Buddha’s First Sermon

Ambedkar described *sammā-sati* and *sammā-samādhi* in the Path of Righteousness, i.e., *aṣṭāṅgamārga*, where he translated *sammā-sati* as “mindfulness” and “thoughtfulness.”¹⁷ This means maintaining constant awareness and alertness of the mind. *sammā-samādhi* trains the mind to concentrate and think of wholesome thoughts (*kusala-kamma*) during meditation, thus eliminating the tendency of the mind to be drawn towards unwholesome thoughts (*akusala-kamma*) arising from hindrances. *sammā-samādhi* develops a habit in the mind to think of good things and always think of good. Additionally, it provides the mind with the necessary motivation to act virtuously.¹⁸

¹⁴ Narada, *The Buddha and His Teachings*, p. 19.

¹⁵ *Ibid.*, p. 20.

¹⁶ Ambedkar, *Dr. Babasaheb Ambedkar, Writings and Speeches* (Vol. 11), p. 75.

¹⁷ *Ibid.*, p. 126.

¹⁸ *Ibid.*, p. 127.

3.5. Meditation Is a Form of Self-Cultivation or Self-Culture

Ambedkar elucidates the concept of self-culture with a probing question: What is the function of the *Bhikkhu*? Is the *Bhikkhu* devoted to self-culture, or is he to serve and guide the people? To this query, he answers: "He must discharge both the functions. Without self-culture, he is not fit to guide. Therefore, he must himself be a perfect, best man, righteous man, and an enlightened man. For this, he must practice self-culture."¹⁹ Further, he states, "A *Bhikkhu* who is indifferent to the woes of mankind, however perfect in self-culture, is not at all a *Bhikkhu*. He may be something else but he is not a *Bhikkhu*."²⁰

3.6. Meditation and Monk

While describing "Buddha's Conception of What a *Bhikkhu* (Should Be)," Ambedkar emphasised the importance of meditation, stating, "Without knowledge there is no meditation, without meditation there is no knowledge: he who has knowledge and meditation is near unto Nibbana [...] The disciples of Gotama are always well awake, and their minds day and night always delight in meditation."²¹

3.7. Meditation is One of the Buddhist Ways of Life

Notably, in the section "Buddhist Way of Life," Ambedkar included mindfulness and meditation as integral parts of the Buddhist way of life, stating, "By confidence, by virtue, by energy, by meditation, by investigation into the Truth, by perfection in knowledge and conduct, by recollectedness, leave ye this great suffering behind²² [...] In everything be thoughtful; in everything be mindful; in all things be earnest and bold. This is the Buddhist Way of Life."²³

3.8. Meditation Must Convey a Social Message

Ambedkar asks what others have understood from the teachings of the Buddha. He explains, "To some Samadhi is his principal teaching. To some it is Vipassana (a kind of Pranayam) [...] Some of these views are those of men who have a fancy for certain things. Such are those who regard that the essence of Buddhism lies in Samadhi or Vipassana, or Esoterism."²⁴ Ambedkar questioned whether the Buddha imparted a broader social message encompassing justice, love, liberty, equality, and fraternity. He highlighted that these questions are often overlooked in discussions about Buddha's

¹⁹ Ibid., p. 435.

²⁰ Ibid.

²¹ Ibid., pp. 426-427.

²² Ibid., p. 358.

²³ Ibid., p. 366.

²⁴ Ibid., p. 225.

teachings, asserting that the Buddha indeed addressed them. However, he lamented that modern authors have obscured these aspects of the Buddha's *Dhamma*.²⁵

Ambedkar argued that meditation is incomplete without the social message of the *Dhamma*. According to Ambedkar, the *Dhamma* or meditation should not only emphasise peace and nonviolence but also address other social issues, such as inequality and discrimination. This perspective highlights the importance of integrating self-culture practice with social responsibility, and it remains relevant today.

3.9. Indirect Methods for Elevating Consciousness Levels

According to Urygen Sangharakshita, people have varying temperaments and may not be particularly interested in meditation. Therefore, these individuals can employ an indirect method to elevate their level of consciousness.²⁶ Urygen Sangharakshita advised practising the Right Livelihood, which entails earning a living that does not diminish our state of consciousness, allows for its elevation, and causes no harm to other living beings.²⁷ Ambedkar incorporated the dialogue between “The Buddha and Anāthapindika,”²⁸ which exemplifies the indirect approach to elevating awareness. The Buddha counselled Anāthapindika that whether individuals choose to remain in the world as craftspeople, traders, or government officials or withdraw from society to pursue a spiritual path, they should dedicate themselves fully to their endeavours. They should strive diligently, maintain energy, and emulate the lotus flower that blooms in the water yet remains untainted by it. If they navigate life's challenges without harbouring envy or resentment, living with integrity rather than self-interest, happiness, serenity, and contentment will undoubtedly fill their hearts.²⁹

4. Meditation in Engaged Buddhism

Venerable Thich Nhat Hanh presented his understanding of Engaged Buddhism, saying, “Engaged Buddhism is just Buddhism. When bombs begin to fall on people, you cannot stay in the meditation hall all of the time. Meditation is about the awareness of what is going on—not only in your body and in your feelings, but all around you.”³⁰ The distinctive contribution of Engaged Buddhism to spiritual and social activism lies in the idea that efforts for world peace should be grounded in the foundation of inner peace. Inner peace is crucial for social activists, as it provides a state of calm, relaxation, and composure that enables them to approach challenging situations with clarity and resilience. Moreover, the inner peace that results from meditation is restorative for

²⁵ Ibid., p. 226.

²⁶ Sangharakshita, *The Essential Sangharakshita*, p. 438.

²⁷ Ibid., p. 439.

²⁸ Ambedkar, *Dr. Babasaheb Ambedkar, Writings and Speeches* (Vol. 11), p. 149.

²⁹ Ibid.

³⁰ Lion's Roar, “In Engaged Buddhism, Peace Begins with You | Lion's Roar.”

individuals who have been working for extended periods in difficult, frustrating, or dangerous contexts, allowing them to replenish their energy and maintain their commitment to their cause.³¹ Engaged Buddhist leaders worldwide have used meditation for individual and social engagement.

5. Meditation in the Life of Ambedkar

According to Ambedkar's typist, Rattu Nanak Chand, Ambedkar meditated daily. Nanak Chand Rattu wrote, "While he stayed in his house at Dadar, Bombay, he would get up early in the morning, around 5 a.m. At times he slept from dawn to morning, after reading the whole night. After the morning ablution he would say his prayers, standing before the bust of Bhagwan Buddha. Then meditation for a while and a little exercise in the verandah. He would then move on to the farther end of the verandah, occupy a chair, have a look at the grassy lawn below, enjoy the morning breeze, the flowers, the small birds perched on trees and bushes and a lot moving about on the grassy lawn, chirping and making noises and flying, a wonderful scene. Then he would read the morning paper, sipping tea at ease."³² However, whether Ambedkar meditated or not is a matter of debate among his followers. Nevertheless, we can gain insight from Nanak Chand Rattu's account, suggesting that Ambedkar employed direct and indirect methods to enhance his consciousness. Sangharakshita observes that among those who lead a regular, disciplined life, even without meditation, a transformation in their level of consciousness becomes apparent over time. This notion is supported by Ambedkar's life, work, and philosophy, which demonstrate a profound level of self-awareness and cultural refinement that surpasses that of many contemporary individuals.

6. Criticism of Vipassanā Meditation

S. N. Goenkā's Vipassanā Meditation Centres in India actively promote meditation among the masses, enabling individuals from diverse backgrounds to learn and benefit from it. However, some Ambedkarite Buddhists criticise these centres for teaching the concept of rebirth, which differs from Ambedkar's idea of rebirth. Nevertheless, the centres maintain that belief in rebirth is not essential for experiencing the benefits of meditation.

Another criticism is directed at the centres' perceived lack of involvement in social issues, contrary to Ambedkar's emphasis on societal engagement. While these centres engage with society to some extent, critics argue that their focus on the individual outweighs their commitment to broader social issues.

³¹ King, *Socially Engaged Buddhism*, p. 48.

³² Rattu, *Little Known Facts of Dr. Ambedkar*, p. 60.

A third criticism relates to the Buddhist identity, with many individuals from various faiths meditating and comparing Buddhist teachings with their religions. This raises concerns among some Ambedkarite Buddhists about the potential dilution or distortion of Buddhism by adherents of other religions. However, proponents of Engaged Buddhism view the secular aspects of Buddhism, particularly meditation, as valuable tools for interfaith communication. They have observed success in spreading Buddhism, both as a secular practice and as a missionary endeavour, particularly in contemporary society in India and abroad.

Conclusion

Ambedkar emphasised in his Rangoon speech in 1954 that the conventional manner of meditation and contemplation should not be adopted in India. Instead, he introduced a modified form of meditation in his book, “The Buddha and His Dhamma,” where he mentioned “meditation” over 25 times to describe the life of the Buddha, the *Dhamma*, and the *Saṅgha*. One can infer from this statement that Ambedkar was not against meditation: “He who gives himself to vanity, forgetting (the real aim of life) and grasping at pleasure, will in time envy him who has exerted himself in meditation.”³³ According to Ambedkar, meditation serves as a means to comprehend the *Dhamma*, but it is not only the ultimate objective.

Contrary to some of his followers’ beliefs, Ambedkar accepted meditation altogether. Instead, he distinguished between two types of meditation: a self-centred, supernatural kind and a socially engaged variety. Ambedkar supported the latter, which he saw as a means to cultivate rationality, science, and critical thinking. In his view, meditation should not be focused solely on personal liberation but should also be directed towards the betterment of society. This perspective on meditation as a socially engaged practice aligned with Ambedkar’s broader goals of promoting social justice and challenging oppressive systems. Ambedkar provided a distinct concept of meditation in his writings and speeches. To systematise these ideas, Ambedkar’s organisation, “The Buddhist Society of India,” can compile them and create a meditation technique consistent with his understanding. This endeavour can be facilitated by seeking assistance from other Engaged Buddhists³⁴ globally who have developed meditation techniques to tackle personal and social issues.

³³ Ambedkar, *Dr. Babasaheb Ambedkar, Writings and Speeches* (Vol. 11), p. 357.

³⁴ According to Thai Engaged Buddhist leader Sulak Sivaraksa, “We should not treat meditation as a form of escapism or personal salvation. Rather mental training must awaken our wisdom; so, we will be able to wisely engage with society and deal with the multiple crises of greed, hatred and delusion in the present.” (Sivaraksa, *Socially Engaged Buddhism*, p. 72).

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GRAMMATICAL GENDER: A COMPARATIVE STUDY OF LIṄGA IN PĀLI AND SANSKRIT

SHAMBHU PRASAD ADAK*

Abstract:

This article investigates into the comparative study of *liṅga* or grammatical gender in Pāli and Sanskrit grammatical texts. Pāli grammarians have often drawn inspiration from Sanskrit, translating rules or borrowing concepts. The intricate nature of *liṅga*, not aligned with the physical attributes of a word, poses challenges in determining gender. Sanskrit grammarians addressed this through *Liṅgānuśāsana*, providing rules for *liṅga* determination. This study focuses on Pāli texts such as *Bālāvatāra*, *Moggallāna*, *Saddanīti*, *Payogasiddhi*, *Padasādhana*, and *Niruttidīpanī*, comparing their *liṅga* theories with Sanskrit.

Keywords: Liṅga, Grammatical Gender, Pāli, Sanskrit, Liṅgānuśāsana, Morphology, Comparative Analysis.

1. Introduction:

Most of the Pāli grammatical texts are more or less influenced by Sanskrit grammatical texts. Sometimes Pāli grammarians composed rules just translating from their Sanskrit equivalents or sometimes they render concepts from Sanskrit texts. While studying a classical language like Pāli, it is important to have a conception of “*liṅga*” or ‘grammatical gender’, because Pāli nominal forms differ according to different genders. The problem is, the gender of a Pāli or Sanskrit word doesn’t follow its physical nature, but rather follows its morphological formation. Thus it becomes difficult to determine the gender of a word. Sanskrit grammarians felt this need and composed texts that provides rules for determining the *liṅga* of a word, although there are various rules in main grammatical texts like *Aṣṭādhyāyī* and etc. These texts are called “*Liṅgānuśāsana*”, which was regarded as a part of the complete grammatical study. Also, the Sanskrit

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“Koṣa” or lexicographical texts have theories on determining the gender of a word. In Pāli there are no such kinds of text. But in later period Pāli *Prakriyā* texts like Rūpasiddhi, Bālāvātara and etc. quote some conceptions on liṅga while explaining the suttas of main grammatical texts like *Kaccāyana* or *Moggallāna*.

This proposed article will represent the concept of Liṅga in grammar, different conceptions of Liṅga in Sanskrit, brief information of Sanskrit Liṅgānuśāsana of Pāṇini and other Sanskrit grammarians and Koṣas. Then it will try to compare them with other Pāli grammatical texts like *Kaccāyana*, *Moggallāna* and later *Prakriyā* texts like Rūpasiddhi, Bālāvātara and etc.

2. Conception of Liṅga in Sanskrit:

The word *liṅga* means a ‘mark or sign’, but it is also applied to the ‘sex or gender’ of a word (Williams, 1986: 901). Normally one word is used in only one gender, but some Sanskrit or Pāli words are used in two or three different genders, such as *nagaraḥ*, *nagarī*, and *nagaram*. On the other hand, the indeclinables or *avyayas* have no gender. So the words are classified into major four divisions according to their *liṅga*, as, *ekaliṅga* (*pumliṅga*, *striṅga* and *napuṃsakaliṅga*), *dviliṅga* (*pum-stri-liṅga*, *pum-napuṃsaka-liṅga* and *stri-napuṃsaka-liṅga*), *triliṅga* (also named as *vācyaliṅga*, *abhidheyaliṅga*, *viśesyaliṅga*, *miśraliṅga* and etc.) and *aliṅga*.

3. Peculiarities of Determining a Liṅga in Sanskrit:

In Sanskrit the gender of a word can be determined by five principles: 1) the ending of a word, 2) the meaning of a word, 3) affix, 4) *samāsa* or compound with other words, and 5) some *nipātanās* or “readymade examples”. Traditional Sanskrit texts like *Aṣṭādhyāyī* or *Kātantra* have some rules that express the gender of a word. As for example, the affixes like *ÑīP*, *ṬāP* and etc. are added to express a feminine form, similarly, *avyayībhāva*, and *samāhāra dvigu* or *dvandva* compounds denote the neuter gender. But Patañjali quotes a *śloka vārtika* in the commentary of the *sūtra* “*striyām*” (Aṣṭ § 4.1.3). This is explained by (Pandeya 2001: 373) as, a being with breasts and [long] hair is feminine, with [body] hair is masculine, whereas, anything different from them and without those significances is neuter gender. But there are exceptions, like *bhrukūṃsa* (a male dancer with artificial breasts) is not regarded as feminine and *khaṭvā* (a bed) a senseless matter is regarded as a feminine word.

So the conception of gender does not much agree with its physical qualities and it is difficult to assume a gender of a word. Rather it is better to consider the gender of a word depends on how it is used in the literature.

4. Sanskrit Liṅgānuśāsana:

4.1. Pāṇinīya Liṅgānuśāsana:

Though the main grammatical texts give some rules, those are not considered to recognize a sufficient number of words in the language. So some texts are composed that show the rules for determining the *liṅga* of a word. These are called *Liṅgānuśāsana*. Mimansak (1984: pp. 273-301) gives details of these texts, but Pandeya (2001: pp. 372-382) adds some details about their contents. In Pāṇinian tradition, there is *Pāṇinīya Liṅgānuśāsana*, which is included in *Śabdakaustabha* and *Siddhāntakaumudī* by Bhaṭṭoji Dīkṣita, also in other *Prakriyā* texts like *Prakriyākaumudī* or *Prakriyāsarvasva* and etc.

4.2. Divisions of Pāṇinīya Liṅgānuśāsana:

Pāṇ-Liṅ has 188 *sūtras*, divided into 6 chapters dealing with different genders, such as *stryādhikāra*: rules for feminine gender (34 *sūtras*), *puṃliṅgādhikāra*: rules for masculine gender (83 *sūtras*), *napuṃsakādhikāra*: rules of neuter gender (55 *sūtras*), *striṇapuṃsādhikāra*: rules of words in both feminine and masculine gender (5 *sūtras*), *punnapuṃsakādhikāra*: rules of words in masculine and neuter gender (7 *sūtras*) and *avaśiṣṭaliṅgaprakaraṇa*: rules of rest genders i.e. *triliṅga* and *aliṅga* words (7 *sūtras*).

4.3. Methodology of Pāṇinīya Liṅgānuśāsana:

The methods applied in Pāṇinīya Liṅgānuśāsana are not shown by Mimansak, Pandey and others. The rules of Pāṇinīya Liṅgānuśāsana have basically five objectives:

1. In some cases the gender of a word is expressed by its end letters and also in some cases by the *upadhā* a letter before the last letter. For end letter: words ending with 'n' is masculine (Pāṇ-Liṅ § 2.14) as, *śvan*, *takṣan*, *vṛṣan*, *ukṣan* and etc. for *upadhā*: a word with 'k' as its *upadhā*, is masculine, like, (Pāṇ-Liṅ § 2.27) *stavaka*, *karaka* or *koraka* and etc.

2. Some words with specific meanings have a specific gender. The meaning of ground (*bhūmi*), lightning (*vidyut*), river (*sarit*), creeper (*latā*) and woman (*vanitā*) (Pāṇ-Liṅ § 1.18) become feminine gender. For example,

Ground: *acalā*, *anantā*, *viśvambharā* etc.,

Lightning: *taḍit*, *saudāminī*, *capalā*, *cañcalā* etc.,

River: *nadī*, *nimnagā*, *apagā* etc.,

Creeper: *latā*, *vallī*, *vallarī*, *vratatī* etc.,

Women: *vanitā*, *yoṣit*, *abalā* etc.

3. Sometimes words inflected from specific affixes have a specific gender. The affixes may be *kṛt*, *taddhita*, *uṇādi*, or *stri* affix. For example, the words are feminine gender when inflected with:

kṛt affix *Kti*: *kṛti, gati, dṛṣṭi*, (Pāṇ-Liṅ § 1.9)

taddhita affix *taL*: *devatā, janatā, gurutā*, (Pāṇ-Liṅ § 1.17)

uṅādi affix *ani*: *aśani, bharaṇi, araṇi* and etc. or *ū*: *camū, vadhū*, (Pāṇ-Liṅ § 1.5)

stri affix *uṅ NīP āP*: *kurū, karkandhū, kartrī, gaurī, vidyā, bālā* and etc. (Pāṇ-Liṅ § 1.11)

4. Some words are regarded as specific gender according to their *samāsa*. As the words with *avyayībhāva samāsa* are neuter gender (Pāṇ-Liṅ § 1.7), ex. *upanadam, yathāśakti, adhistri* and etc.

5. Sometimes some words express different gender when they are combined with a specific word. For example, the word *vraṇa* preceded by *nāḍī* and the word *aṅga* preceded by *apa*, or the word *pada* preceded by *jana* represents the masculine gender (Pāṇ-Liṅ § 2.73), ex. *nāḍīvraṇaḥ, apāṅgaḥ, janapadaḥ*, independently they are neuter gender, like, *vraṇam, aṅgam* and *padam*.

6. Also the grammarians use some *nipātanas* or ready examples (Pāṇ-Liṅ § 2.34) as, *marut, garut, uttarat, ṛtvij* are in the masculine gender. Here no rules are applied to recognize the gender.

4.4. Liṅgānuśāsanas beyond Pāṇini:

Beside Pāṇinīyan *Liṅgānuśāsana*, there are *Liṅgānuśāsana* of Durgasiṃha for *Kātantra* School and *Cāndra* School has also *Liṅgānuśāsana* which is not available now. Also, there are several *Liṅgānuśāsanas* made by Harṣavardhana, Hemacandra, Vāmana and others. In *Pāṇinīya Liṅgānuśāsana*, *strīnapuṃsaka* (words with feminine and neuter gender) rules are absent, but most of the other *Liṅgānuśāsanas* have all combinations. Another matter is most of these *Liṅgānuśāsanas* are composed in verses, as opposed to *Pāṇinīya Liṅgānuśāsana* which is composed in *sūtras*. Also, these *Liṅgānuśāsanas* follow their own grammatical traditions.

5. Rules of Liṅga in Koṣas

Along with *Liṅgānuśāsanas*, *Koṣas* or the Sanskrit lexicographies have a greater scope to reflect the details of *liṅga*. The contents of different Sanskrit *Koṣas* are shown by Dwivedi (1979: pp. 59-158). The *Koṣas* are generally dictionaries of the language, which arrange the words with the meaning or similar contents. But most of them mention the gender of each word along with the meaning, as “*grhāḥ puṃsi*” (Am-k §2.2.5) or “*khaṇiḥ striyām*” (Am-k §2.3.7). Among different *Koṣas*, *Amarakoṣa* and some other *koṣas* like *Vaijayantī* or *Trikāṇḍaśeṣa*, there are some rules at the end, which are similar to *Liṅgānuśāsanas*. They show the general rules, but if any rule opposes the gender prescribed in the previous chapters, the recommendation of the previous chapter needs to be considered as stronger (Am-k §3.5.2). For example, the words with the meaning of heaven are regarded as *puṃliṅga* (Am-k §3.5.11), but previously (Am-k §1.1.6) ‘*dvau*’ and

'div' are prescribed as feminine gender and 'triviṣṭapa' in the neuter gender. So the gender of these three words agrees with the previous rule not with the present rule. This is opposed to function of grammatical works, where posterior rules are regarded as stronger (Aṣṭ §1.4.2).

6. Liṅga in Pāli Main Grammatical Texts:

6.1. Basics of Liṅga in Pāli Main Grammatical Texts:

The Pāli grammarians have accepted the term *liṅga* to denote 'a grammatical gender' (Deokar, 2008: p. 308). Among the main three main grammars, *Kaccāyana*, *Moggallāna* and *Saddanīti*, only *Saddanīti* gives a general definition of three genders. These are shown by Deokar (ibid. p 309) as, the words with clear characteristics are a masculine gender, without clear characteristics are a feminine gender and the words that have neither clear nor are unclear characteristics called a neuter gender. Also, *Saddanīti* quotes from *Niruttisāramañjūsā*, (the idea is already in the Mahābhāṣya II 196) expressing the idea that in general masculine or feminine gender is considered according to the physical nature of any being, but there is no absolute conception of gender. Rather they already have been used in common speech.

6.2. Pāli rules on Liṅga in Main Grammatical Texts:

Pāli main grammatical texts like *Kaccāyana*, *Moggallāna*, and *Saddanīti* have few rules on gender, which are similar to Sanskrit. These rules are generally included in *samāsa*, *itthipaccaya*, and some of them in *kita* affixes:

1. A word with an *avyayībhāva* compound is neuter (Kacc § 320, Mogg § 3.9, Sadd § 698). For example, *upanagaram*, *paṭisotaṃ* and etc. This is also in main Sanskrit grammars (Aṣṭ § 2.1.18, Candra § 2.2.14, Kāt § 2.5.15). Again the *Amarakoṣa* (Am-k §3.4.26), and *Liṅgānuśāsanas* of Harṣavardhana (§ 68) show this point but absent in Pāṇ-Liṅ or Durga-Liṅ.
2. In the *bahubbīhi* and *kammadhāraya* compound, a feminine word derived from a masculine word goes back to its masculine gender (Kacc §331-2, Mogg § 3.67, Sadd § 714-16). For instance, *brāhmaṇadārikā*, *khattiyakaññā* and etc. This is a rule of main grammar as in Sanskrit (Aṣṭ § 6.3.34, Kāt §2.5.18). But this is absent in the *Koṣa* or *Liṅgānuśāsanas*.
3. *Dvigu* compound is neuter. (Kacc §321, Mogg § 3.21, Sadd § 699). For example, *tisaraṇaṃ*, *pañcindiyaṃ* and etc. This is said by main Sanskrit grammars (Aṣṭ § 2.1.17, Candra §2.2.76, and Kāt §2.5.17). This rule also adopted by *Amarakoṣa* (Am-k §3.4.25), and *Liṅgānuśāsanas* (Pāṇ-Liṅ §133, Harṣa-Liṅ 68-71). But Pāli grammarians don't mention that in some cases *dvigu* compound becomes feminine gender, though there are examples which are in neuter gender.

4. *Samāhāra dvanda* compound becomes neuter gender. (Kacc §322, Mogg § 3.20, Sadd § 700). For example, *ahinakulaṃ, gītavāditaṃ, asicammaṃ* and etc. This is taken from the main Sanskrit grammars (Aṣṭ § 2.1.17, Candra §2.2.49, Kāt §2.5.16). Amarakoṣa (§3.4.25) and two Liṅgānuśāsanas (Pāṇ-Liṅ §124, Harṣa-Liṅ §68-71) support this rule.
5. Also, some primary affixes like *a, ti, yu, Ririya* (Kacc §555-6), or *a, Na, Kti, Ka, yaK, ya, ni, Ririya* (Mogg § 5.49-51) generate feminine words. *As, jarā, kārā, sati, rujā, vijjā, vedanā, jāni, kiriyā* and etc.

6.3. Rules of Feminine affixes:

Some affixes express the feminine form of a word when they are added to a masculine word. They are generally regarded as *strīpratyaya* or Pāli *itthipaccaya*. These affixes are explained by the main grammarians. In Sanskrit, we have mainly four affixes *ā, ī, ū, and ti*. But there are different variations of them, as *ṬāP, CāP, ḌāP, ṆīP, ṆīṢ, ṆīN, ūṆ* and *ti* (Aṣṭ §4.1.1-81. Cāndra 2.2.1-85), Kāt has only *ā* and *ī* (2.4.49-50). Similarly, Kaccāyana and Saddanīti have *ā ī* and *inī*. But Moggallāna shows seven affixes *ā, ī, inī, nī, ānī, ū* and *ti*. The forms like *inī, nī*, and *ānī* are included in *ī* categories by Sanskrit grammarians. However, Am-k (§ 3.5.5) and Pāṇ-Liṅ (§11) relate the *strīpratyas* in their works. We can take a look at the Pāli *itthipaccayas* with their Sanskrit equivalents.

- a) Generally, the feminine affix *ā* is added after a word ending with a (Kacc §237, Sadd § 466, Mogg § 326). For example, *susilā, dhammadinnā*. In Sanskrit, it is equivalent to *ṬāP, CāP, ḌāP*.
- b) But after some words like *nada, miga*, and etc. feminine affix *ī* is added. (Kacc §238-9, Mogg § 3.27, Sadd § 467-8). As for example, *nadī, migī, brahmaṇī* and etc. In Sanskrit, it is equivalent to *ṆīP, ṆīṢ, ṆīN*.
- c) After some words like *yakkha* or *ārāmikā* and etc. the affix *inī* is added. (Kacc §240, Sadd § 469-10, Mogg § 3.28-29). For example, *yakkhinī, nāginī* and etc. In Sanskrit, it is a special form of *ṆīP*.
- d) The words ending with *i-vaṇṇa* and *u-vaṇṇa* are inflected with the affix *nī* (Mogg § 3.30-31). For example, *bhikkhunī, daṇḍinī* and etc. This is absent in Kacc or Sadd. In Sanskrit, it is a special form of *ṆīP*.
- e) After the words *mātula, gahapati* and etc. the affix *ānī* is added (Mogg § 3.33). Kacc and Sadd explain these with the substitute of ‘*āna*’ before the affix *ī* (Kacc §98, Sadd §261). For example, *mātulānī, gahapatānī, indānī* and etc. In Sanskrit it is also special form of *ṆīP*.
- f) After the word *urū* preceded by some words like *upamā, saṃhita, sahita* and etc. the affix *ū* is added (Mogg § 3.34). For example, *sahorū, vāmorū* and etc. This is absent in Kacc or Sadd, but in Sanskrit, this is similar to *ūṆ*.

- g) The affix *ti* is used after the word *yuva* to show its feminine form (Mogg § 3.35), as, *yuвати*. In Sanskrit, this is also *ti*, but this is absent in Kacc or Sadd.

6.4. Absence of *Liṅānuśāsanas* in Pāli:

The Pāli main grammatical traditions are not much complete as Sanskrit, the *Khila* texts like *Dhātupāṭha* or *Uṇādisūtras* are available in Pāli, but the *Liṅānuśāsanas* are absent. There are some texts composed in Burma, such as *Liṅgatthavivarāṇa* and etc. (Bode, 1909: 22). There are several commentaries also composed by Burmese scholars. The name of the text indicates that the books are on the meaning of *liṅga* or “uninflected word”, not on the gender of a word.

7. *Liṅga* in Pāli Prakriyā Texts:

7.1. Basics of *Liṅga* conception in Pāli Prakriyā Texts:

The Pāli *Prakriyā* texts contain some information on the gender of words. Among them, *Rūpasiddhi*, *Payogasiddhi*, *Padasādhana*, and *Bālāvatāra* are important works. Here some verses are composed to memorize the rules easily, also there are some rules included in the explanation of *suttas*. These rules give new information on gender which are still absent in *sutta* and *vuttis* of main grammatical texts like. The rules pointed by Pāli grammarians are mostly related to affixes like *taddhita* and *kitaka*, also there are some minor rules on *samāsa*, adverb and etc.

7.2. Definition of *Liṅga* in Prakriyā Texts

Payogasiddhi (p. 32) gives, the definition of *liṅga* that is already quoted by Aggavaṃsa (Sadd § 221 and 193-5). Also, he says, ‘this is masculine, this is feminine or this is neuter in such a way the words are already popular in the world’. This may be borrowed from *Mahābhāṣya* (II 195-196) and *Cāndra Vyākaraṇa* (§ 2. 2.83).

7.3. Classification of words according to *Liṅga* and endings in Prakriyā texts:

Another thing is *Rūpasiddhi* and *Payogasiddhi* mention the 5 division of words according to the gender classification and show how many word endings exist in each gender categories, as,

- a) *pulliṅga*: There are endings with a, i, ī, u, ū and o.
- b) *itthiliṅga*: There are endings with ā, i, ī, u, ū and o.
- c) *napuṃsakaliṅga*: There are endings with a, i, ī, u, ū and o.
- d) *tiliṅga*: There are mainly pronouns like *katara*, *katama*, *ubhaya*, *itara*, *añña*, and etc. and numbers like *eka*, *ubha*, *dvi*, *ti*, *catu*. Also there is conception of *vāccaliṅga* words as *guṇanāma*, *bahubbīhi* and general *taddhita* affixes (Rūp under § 231). They are also named as *abhidheyyaliṅga* (Bālāv under §117) or

visessaliṅga (Pds p.31, Pay p.75). These are explained also in Liṅgānuśāsanas (Pāṇ-Liṅ §186, Durga-Liṅ § 85) and Amarakoṣa (§3.4.44-45) with more details.

- e) *aliṅga*: there are *aliṅga* words which have no gender, as, 1) the pronouns *amha*, *tumha*, 2) numbers like *pañca* to *aṭṭhārasa*, 3) *vibhattipaccayanta* or indeclinables ending with affixes like *to*, *tra*, *tha* and etc. and 4) *uapasagga-nipātas*.

7.4. Rules of *Liṅga* in *Prakriyā* Texts:

Further, the Pāli *Prakriyā* texts show some rules regarding *samāsa*, *taddhita*, *kitaka*, and some minor factors.

7.4.1. Rules of *Samāsa*

In *samāsa*, there are few rules on *samāsa* in the main grammatical texts, like, *avyayībhāva*, *diḡu*, and *samāhāra dvanda* becomes *napuṃsakaliṅga*. But there are few specific rules in the *Prakriyā* texts, as,

1. A word with a *tappurisa* compound has the same gender as its last word (Rūp p. 147, Bālāv p. 122, Pay p. 60). This is in Aṣṭ (§2.4.26) and Am-k (§3.4.42).
2. A word with a *kammadhāraya* similarly has the same gender same as its last word (Rūp p. 141, Bālāv p. 122, Pay p.62). This is supported by Am-k (§3.4.42).
3. A word with a *bahubbīhi* compound takes the *liṅga* of another word i.e. whom it refers to (Rup p. 153, Bālāv p.122, Pay p.66). This is in Am-k (§3.4.44).

7.4.2. Rules of *taddhita*:

As it is in the case of *samāsa*, the gender of the words inflected from *taddhita* affixes is not included in the main Pāli grammars. But some rules exist in *Prakriyā* texts. All these rules (Pay p.75, Bālāv p. 133-4, Pds p.31) are in verses on the explanation or formation of the first secondary derivative. Pāli *taddhita* affixes are less in number than Sanskrit. Though their main forms are similar, but, Sanskrit has more variations with different *anubandhas*. *Taddhitas* generally agree with the gender of its *abhidheyya* or agent. They are also called *abhidheyyaliṅga*, *vāccaliṅga* or *visessaliṅga*. One portion of *Amarakoṣa* (§3.4.44-45) shows this general idea. But there are some specific rules both in Pāli and Sanskrit works, as:

1. The words inflected with the *taddhitas* denoting the meaning of ‘group or collection’ (*samūha*) are neuter (Bālāv p.133, Pds p.31, Pay p.75). There are *kaṇ* and *ṇa* affixes in Kacc (Kacc §356), and Mogg adds *ṇika* (§ 4.68). For example, *mānussakaṃ*, *mānussaṃ* (though the *kacc-v* gives masculine gender) and *āpūpikaṃ*. This is similar in Am-k (§3.4.29) and Durga-Liṅ (§5.4).
2. The words inflected with the *taddhitas* denoting the meaning of ‘possession of qualities or nature’ (*bhāva*) are neuter. In Kacc there are four affixes *ṇya*, *tā*, *tta*,

ttana and *Na* (Kacc §362-3), whereas Mogg has ten *tta*, *tā*, *ttana*, *Ṇya*, *Ṇeyya*, *Ṇiya*, *bya*, *naṆ* and *ima* (§ 4.59-62). Here *tā* and *ima* are not neuter. For example, *nilattaṃ*, *puthujjanattanaṃ*, *ālassaṃ soceyyaṃ*, *gāravaṃ*, *adhipatiyaṃ*, *ālasiyaṃ*, *dāsabyaṃ*, *yobbanaṃ* are neuter, but *nilatā* or *añimā* are feminine. This is supported by Am-k (§ 5.4.29), and *Liṅgānuśāsanas* (Durga-Liṅ §54, Pāṇ-Liṅ §121, 123, Harṣa-Liṅ § 38, 39, 40).

3. The *taddhitas* having no new meaning and which are added with the own meaning of a word are called *svārthika* affix, in Pāli *sakattha*. The *Ṇya* affix in this sense becomes neuter (Rūp under §387, Pay and Pds shows from Mogg § 4.122). For example, *kāruṅṅaṃ*, *pattakallaṃ*. This is in *Amarakoṣa* (§3.4.29).
4. The words inflected with *tā* (Kacc §362, Mogg § 4.59) are feminine (Balāv p.133, Pds p.31, Pay p.75). Examples are shown previously. This is also supported by Sanskrit works (Am-k §3.4.4, Pāṇ-Liṅ §17, Durga-Liṅ § 21, Harṣa-Liṅ §13).
5. Some *taddhitas* are *aliṅga*, as *dhā*, *thā*, *thaṃ* of Kacc (§399-41) and *to*, *tra*, *ttha*, *dhi*, *hiṃ*, *haṃ*, *dā*, *thā*, *dhā*, *jjhaṃ*, *edhā*, *jātiya*, *kkhattuṃ*, *so* and *cī* of the Mogg (§ 4.95-108). For example, *yato*, *yatra*, *yattha*, *sabbadhi*, *kuhiṃ*, *kahaṃ*, *yadā*, *ekadhā*, *ekajjhaṃ*, *dvedhā*, *dvikkhattuṃ*, *bahuso* and etc. This are in Sanskrit works (Am-k §3.4.46, Pāṇ-Liṅ §184, Durga-Liṅ §85, Harṣa-Liṅ §94-95).
6. Affixes denoting *apacca* or succession are typically applied to masculine and feminine forms, not to neuter forms, as per *Padasādhana* and *Payogasiddhi*. These include various affixes such as *Na*, *Nāna*, *Ṇāyana*, *Ṇeyya*, *Ṇera*, *ya*, *Ṇi*, *ṅṅa*, *ya*, *iya*, *ssa*, *saṅ* (Mogg §4.1-10). For example, *vedeo vedei*, *mantāno mantāni*, *venateyyo venateyyi*, *sāmaṇero sāmaṇerī*, among others. This is reflected in the feminine-masculine collection of Sanskrit texts (Am-k §3.4.37, Pāṇ-Liṅ §175); however, Durga-Liṅ and Harṣa-Liṅ do not reference this.

7.4.3. Rules of *Kitaka*:

Only *Payogasiddhi* (p. 112) *Bālāvatāra* (under §178) show these affixes. The rules regarding *kitaka* affixes are similar to *taddhita* rules, they are also *abhidheyyaliṅga*. But the difference is there are more affixes recommended in *kitaka* categories.

1. The words from the roots ending with *i-vaṅṅa* and *u-vaṅṅa* are masculine gender, as, *nayo*, *cayo*, *bhāvo*, *āsavo* and etc.
2. The words derived from the roots collection *varādi* (Bālāv p. 171) as, *vara*, *sara*, *dara*, *cara*, *gamu*, *yamu*, *sana*, *hana*, *nada*, *mada*, *raṅṅa*, *gaha*, *japa* and etc. are masculine gender. Ex. *saṃvaro*, *ādarō*, *vicāro* and etc.
3. The primary derivatives of affix 'a' (Kacc §527-9, Mogg § 5.44) are similarly masculine. Ex. *arindamo*, *purindado*, *takkaro*. This is supported by Sanskrit works (Am-k §3.4.15, Pāṇ-Liṅ §36-7, Durga-Liṅ §38, Harṣa-Liṅ §32-33).

4. The second Ṇa of Kacc (§530) or GHaṆ of Mogg (§ 5.44) forms masculine words. Ex. paveso, rogo, uppādo, phasso, okāso and etc. This have similarities with Sanskrit works as (Am-k §3.4.15, Pāṇ-Liṅ §36-7, Durga-Liṅ §38, Harṣa-Liṅ §32-33).
5. The primary affix ‘i’ (Kacc §553) forms masculine words. Ex, ādi, udadhi, bāladhi. This is not cited by Payogasiddhi or Padasādhana, though this is in Sanskrit Liṅgānuśāsanas (Pāṇ-Liṅ §41, Durga-Liṅ §38, Harṣa-Liṅ §32).
6. The affix yu of Kacc (§559-50) or ana of moggallāna (§5.48) forms neuter words when they are used in different *kāraḥas* and *bhāva*, but not in *kattukāraḥa*. Ex. *nandanam*, *karaṇam*, *ṭhānam* and etc. Sanskrit works have also similar recommendations (Am-k §3.4.15, alternate Am-k §3.4.29, Harṣa-Liṅ 43).
7. The kicca affixes *tabba*, *aniya*, *Ṇya* and *Ricca* of Kacc (§542-44, similar to Mogg 5.27-32) form neuter words as, *bhavitabbam*, *bhavanīyam*, *kāriyam*, *kiccam*. This is also in Am-k (§3.4.29).
8. The affix *ta* (Kacc §558) or *Kta* of Mogg (§5.46) forms neuter words when they are in *bhāva*. For example, *gītam*, *bhāsitam*. This is also in Sanskrit works (Am-k §3.4.29, Pāṇ-Liṅ §120, Harṣa-Liṅ §42).
9. Some primary derivatives are *aliṅga*, as, *tum*, *tave*, *tvā*, *tvāna*, *tūna* (Kacc §563-6, Mogg § 5.61-62). For example, *kātave*, *sotum*, *kātūna*, *sutvāna*, *sutvā*. *Bālāvatāra* adds *kkhatum* (Kacc §648), as *dvikkhatum* or *tikkhattum*. The *aliṅga* primary derivatives are also prescribed in Sanskrit works (Am-k §3.4.46, Pāṇ-Liṅ §184, Durga-Liṅ §85, Harṣa-Liṅ §94-5)

7.4.4. Some general rules

At last there are some general ideas, as,

1. The adverbs are considered as neuter gender, (Bālāv under rule §205) though they are used in singular numbers as, *bhikkhu sukham ṭhito*. This is in Amarakoṣa (Am-k §3.4.30).
2. Also, there is a general rule that if there is no specific attribute of a word it can be used in the masculine or neuter gender (Bālāv p.134, Pds p.31, Pay p.75). This have some connection with the *vārtikas* of Pāṇinian grammar ‘*samānye napuṃsakam*’ (vartik §75).

8. Conclusion

The concept of *liṅga* in main Pāli grammatical texts is directly drawn from Sanskrit works. However, the conceptions found in the *prakriyā* texts are not directly correlated with Sanskrit works. Among the *prakriyā* texts, the *Bālāvatāra* contains the most extensive collection of rules concerning *liṅga*, while the *Rūpasiddhi* has the fewest rules. This discrepancy may be attributed to the *Bālāvatāra* being a later work, and the *Rūpasiddhi* being the oldest among the Pāli *prakriyā* texts. The verses in the *prakriyā* texts appear to have a closer relationship with the *Amarakoṣa* than with the *Liṅgānuśāsanas*. For

instance, the verse under Bālāv §103 closely aligns with Am-k §3.4.42-3. Similarly, the verse under Rūp §231 simplifies the ideas found in Am-k §3.4.44-5.

Although Pāli grammatical traditions lack an equivalent text to Sanskrit *Liṅgānuśāsana*, Pāli grammarians endeavored to incorporate certain conceptions using their own methods. Recognizing the importance of studying *liṅga*, they included fundamental ideas in the sections on *samāsa*, *taddhita*, and *kitaka*. While the rules prescribed in Sanskrit *Liṅgānuśāsanas* are generally applicable to the Pāli language, the *kārikās* of the *Prakriyā* texts display only a few of those rules. Hence, there exists a necessity to delve into Sanskrit *Liṅgānuśāsanas* for more comprehensive insights, despite the limited incorporation of such rules in the *kārikās* of the Pāli *Prakriyā* texts.

Abbreviations;

| | |
|----------------|--------------------------------|
| Am-k | Amarakoṣa |
| Aṣṭ | Aṣṭādhyāyī |
| Bālāv | Bālāvātāra |
| Candra | Cāndravvyākaraṇa |
| D ^e | Devanārari edition |
| Durga-Liṅ | Liṅgānuśāsana of Durgasiṃha |
| Harṣa-Liṅ | Liṅgānuśāsana of Harṣavardhana |
| Kacc | Kaccāyanavyākaraṇa |
| Kāt | Kātantravyākaraṇa |
| Mogg | Moggallānavvyākaraṇa |
| Pāṇ-Liṅ | Pāṇiniya Liṅgānuśāsana |
| Pay | Payogasiddhi |
| Pds | Padasādhana |
| R ^e | Roamn edition |
| Rūp | Rūpasiddhi |
| Sadd | Saddanīti |
| S ^e | Siṃhala edition |

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जैन बौद्ध धर्म-दर्शन में समानता एवं परस्पर प्रभाव

विजयकुमार जैन*

जैन एवं बौद्ध दोनों श्रमण संस्कृति में परिगणित होते हैं। जैन परम्परा बौद्ध परम्परा से प्राचीन मानी जाती है। वेद पुराण आदि ग्रन्थों में आर्हत धर्म के सन्दर्भ प्राप्त होते हैं। 'जैन शब्द' अर्वाचीन है। पहले इसे अन्य नामों से जैसे, दिगम्बर आदि नामों से पुकारा जाता था। जैन धर्म के वर्तमान शासक भगवान महावीर एवं बौद्ध धर्म के भगवान् बुद्ध अन्तिम तीर्थंकर हैं। दोनों परम्पराएं पूर्व के तीर्थंकरों एवं बुद्धों का उल्लेख करते हैं, लेकिन जिस तरह जैन परम्परा में पूर्व के तीर्थंकरों की पूजा, जन्मस्थान आदि प्रचलित हैं वह स्थिति पूर्व बुद्धों की नहीं है। मात्र बौद्ध ग्रन्थों में उनका उल्लेख मिलता है। जैन मान्यताओं में महावीर को बुद्ध से बड़ा माना जाता है। अतः जैन परम्परा का प्रभाव बौद्ध परम्परा में स्वाभाविक है। साथ ही समानताएं एवं अपना-अपना वैशिष्ट्य भी है। इसीका निरूपण करना इस शोधपत्र का उद्देश्य है।

I

भगवान महावीर एवं भगवान् बुद्ध इन दोनों महापुरुषों का समय ई.पू. षष्ठी शताब्दी है। ये दोनों क्षत्रिय कुल से संबंधित थे। भगवान महावीर की माता वैशाली गणतन्त्र के राजा चेटक की पुत्री त्रिशला थी। पिता सिद्धार्थ वैशाली के एक उपनगर कुण्डग्राम के शासक थे। इसलिए भगवान महावीर को वैशालीय भी कहा जाता है। तथागत बुद्ध के बचपन का नाम सिद्धार्थ था। जबकि सिद्धार्थ नाम महावीर के पिता का था। बुद्ध के पिता शुद्धोदन शाक्यवंशीय राजा थे तथा माता का नाम महामाया था। गर्भ के समय महावीर और बुद्ध की माता को स्वप्नदर्शन हुआ। महावीर की माता को 16 स्वप्न हुए जिसका विशेष महत्त्व है। भगवान् बुद्ध की माता को भी बोधिसत्व के कुक्षि में प्रवेश के स्वप्न पर विचार करने पर इनकी महानता का बोध हो जाता है।

दोनों के जन्म से चमत्कार एवं श्रीवृद्धि हुई। विशिष्ट ज्ञानधारी होते हुए भी शिक्षा के लिए आचार्य के पास गए। गौतम बुद्ध का विवाह यशोधरा से हुआ। दिगम्बर परम्परा महावीर को अविवाहित मानती है, श्वेताम्बर परम्परा विवाहित तथा यशोदा नामक पुत्री भी मानती है। गौतम बुद्ध को राहुल नामक पुत्र था तथा श्वेताम्बर जैन परम्परा से भगवान महावीर को पुत्री। भगवान बुद्ध ने गृहत्याग 29 वर्ष की अवस्था में किया, महावीर ने 30 वर्ष की अवस्था में। भगवान बुद्ध ने 6 वर्ष तक कठोर तपस्या की एवं ज्ञान प्रक्रिया में समय लगा, भगवान महावीर को 12 वर्ष तक। भगवान् बुद्ध 45 वर्ष उपदेश देते हुए विचरते रहे। भगवान महावीर 30 वर्ष तक। तथागत बुद्ध का परिनिर्वाण 80 वर्ष की अवस्था में हुआ, महावीर का 72 वर्ष की अवस्था में। दोनों के विचरण-स्थल समान प्रदेश थे। दोनों ने चतुर्विध संघ की स्थापना की। बुद्ध ने भिक्षुणी संघ की स्थापना बाद में की। वह भी बहुत

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चर्चा के बाद अष्ट गुरुधर्म लगाए, 1000 वर्ष के स्थान पर 500 वर्ष की भविष्यवाणी की। स्त्री मुक्ति को लेकर दिगम्बर/श्वेताम्बर परम्परा में भी मतभेद है।

पात्र के अभाव में ज्ञान-प्राप्ति के बाद उपदेश देने में भगवान् बुद्ध ने पहले अनिच्छा प्रकट की। तत्पश्चात् ब्रह्मा के प्रार्थना करने पर कि सुनने वाले भी मिलेंगे प्रार्थना स्वीकार कर पंचवर्गीय भिक्षुओं को उपदेश दिया। भगवान् महावीर ने भी प्रथम उपदेश के लिए योग्य शिष्य की 66 दिन तक प्रतीक्षा की, तत्पश्चात् देवताओं ने पृष्ठभूमि तैयार की एवं समवशरण की स्थापना की। दोनों ने लोकभाषा को महत्त्व दिया। भगवान् बुद्ध ने मागधी भाषा में एवं भगवान् महावीर ने अर्धमागधी भाषा में उपदेश दिया।

भगवान् महावीर और भगवान् बुद्ध दोनों के श्रद्धालु उपासक राजा एवं सम्मानित से लेकर दलित वर्ग तक थे। दोनों ने जन्मना के स्थान पर कर्मणा वर्णव्यवस्था का महत्त्व प्रतिपादित किया। भगवान् बुद्ध और महावीर को विविध बाधाओं एवं कष्टों आदि को भी सहन करना पड़ा। जैसे- भिक्षात्र में बाधा आदि।

शरारती तत्त्वों द्वारा गाली एवं पत्थर आदि से चोट भी पहुँचाई गई जिसे बुद्ध एवं महावीर-अपने अलौकिक प्रभाव से सहन करते थे। दोनों को एक मानव की तरह कष्ट की अनुभूति होती थी। भगवान् बुद्ध और भगवान् महावीर- एक समय एवं एक स्थानों में रहते हुए भी साक्षात् मिले हों- ऐसा कोई सन्दर्भ नहीं मिलता। लेकिन उनके शिष्य-एक दूसरे से मिलते थे एवं वाद-विवाद होता था। आलोचना भी एक-दूसरे की, की गई। भगवान् बुद्ध के बहुत से शिष्य निगण्ठों के अनुयायी हो गए एवं कई महावीर (निगंठो) के शिष्य बुद्ध के अनुयायी हो गए थे।

भगवान् महावीर और बुद्ध दोनों ने अपने वचनों को पूर्व तीर्थकरों एवं बुद्धों के द्वारा कथित बतलाया है लेकिन बुद्धों की पूर्व परम्परा का अभी तक कोई साक्ष्य नहीं मिला है जबकि पूर्व तीर्थकर ऋषभदेव एवं पार्श्वनाथ की परम्परा के विभिन्न साक्ष्य मिलते हैं। स्वयं बौद्ध अनुयायी पूर्व बुद्धों की कोई पूजा या उत्सव नहीं मनाते हैं जबकि जैन परम्परा में पूर्व तीर्थकरों की प्रतिमाएं एवं उनके उत्सव आदि भगवान् महावीर के अनुरूप ही मनाए जाते हैं। दोनों परम्पराएं मानती हैं कि भविष्य में भी इसी तरह बुद्ध और तीर्थकर होंगे।

भगवान् बुद्ध के आविर्भाव के पूर्व निगण्ठों की परम्परा विद्यमान थी। भगवान् बुद्धने बुद्धत्व प्राप्ति के पूर्व जो उपवास, ध्यान, मौन एवं कायोत्सर्ग किया था एवं केशलोंच आदि किए थे वे निगण्ठों (जैनों) के अनुरूप थी। लेकिन तथागत बुद्ध ने उनको निःसार जानकर त्याग दिया एवं मध्यम मार्ग का प्रतिपादन किया।

तथागत बुद्ध ने उल्लेख करते हुए कई शिक्षाओं में निगण्ठों का अनुकरण किया, जैसे- वर्षावास के नियम प्रतिपादन में, तृणघास आदि के बचाव में भिक्षुणियों के संघ-प्रवेश में।

भगवान् बुद्ध ने प्रव्रज्या के सम्बन्ध में यह नियम बाद में बताया कि प्रव्रज्या के पूर्व माता-पिता की आज्ञा अनिवार्य है। वह भी उनके पिता शुद्धोदन ने जब निवेदन किया कि प्रव्रज्या के पूर्व माता-पिता की आज्ञा होनी चाहिए, क्योंकि माता-पिता को कष्ट होता है। भगवान् महावीर ने यह बात पहले सोच ली थी, जब वे गर्भ में थे क्योंकि उनको मां के दर्द की अनुभूति थी।

इस प्रकार जैसे तीर्थकरों और बुद्ध की मान्यताओं में काफी समानता है। उसी प्रकार भगवान् महावीर और भगवान् बुद्ध के जीवन में भी समानता है।

- 'सिद्धार्थ' नाम भगवान् बुद्ध का था, वहीं भगवान् महावीर के पिता का नाम 'सिद्धार्थ' था। पृथ्वीराज रासो (14/7) में इस नाम की सार्थकता बतलाई गई है कि वह धर्म, अर्थ, काम, पुरुषार्थों का अवरोध साधना करता है जिसके सभी अर्थ सिद्ध हो गए हैं ऐसा वह 'सिद्धार्थ' के रूप में जाना जाता था।

- 'महावीर' नाम की सार्थकता बतलाई गई है कि खेलते समय सर्प के आ जाने से सभी बालक डर कर भाग गए किन्तु इस बालक ने धैर्यपूर्वक शांत भाव से सामना किया। उसी समय महित-महावीर की उपाधि से विभूषित किया।

- तीर्थंकर एवं बुद्धत्व की प्राप्ति कई जन्मों की साधना से होती है। जैसे बुद्ध ने पहले कई जन्मों तक 10 पारमिताओं का अभ्यास किया था, इसी क्रम में महावीर के पूर्व 10 जन्मों का वर्णन प्राप्त होता है। यहाँ पूर्वभव के मात्र उन वर्षों से तात्पर्य है जबसे उनकी बुद्धत्व एवं तीर्थंकर बनने की साधना शुरू की।

- दोनों महापुरुषों का विचरण स्थल एक था। 'राजगृह' में भगवान महावीर का प्रथम उपदेश हुआ था। बुद्ध के भी कई वर्षावास राजगृह में किए तथा द्वितीय धर्मचक्रप्रवर्तन राजगृह में किया। जिसे महायान परम्परा की दृष्टि से विशेष महत्त्व है।

- भगवान बुद्ध को वैशाली से बहुत अनुराग था जब वे जीवन की अन्तिम यात्रा में कुशीनारा की ओर जा रहे थे तब उन्होंने वैशाली की बहुत प्रशंसा की तथा चलते समय मुड़कर उसे एक बार पुनः देखा। वैशाली भगवान महावीर की जन्मस्थली वैशाली का कुण्डलपुर थी।

- नालन्दा में बुद्ध एवं महावीर के शिष्यों के माध्यमों से कई संवाद प्राप्त होते हैं। दि. जैन परम्परा का एक वर्ग मानता है कि नालन्दा का कुण्डलपुर महावीर की जन्मस्थली था। उसी तरह पावा, कोसम्बी, श्रावस्ती तथा सारनाथ दोनों परम्पराओं में पूजनीय है। श्वेताम्बर परम्परा भगवान बुद्ध ने गृहस्थों/उपासकों के लिए पंचशीलों का विधान किया था, भगवान महावीर ने पंच अणुव्रतों का। इनमें समानता है-

पांच शील हैं

1. पाणातिपात से विरति
2. मुसावाद से विरति
3. अदत्ता (विना दी गई वस्तु) से विरति
4. परस्त्री गमन का त्याग
5. सुरामेरय मद्यपान का त्याग

पांच अणुव्रत हैं

1. अहिंसा
2. सत्य
3. अचैर्य
4. ब्रह्मचर्य
5. अपरिग्रह

यहाँ पर पाँचवे व्रत में विभिन्नता दिखाई देती है। लेकिन अलग-अलग स्थलों में इन दोनों नियमों का भी विधान है।

जैसे सुरामेरय मद्यपान है वह जैन परम्परा में अष्टमूलगुणों के अन्तर्गत त्यजनीय है। उसी प्रकार जैन परम्परा में अपरिग्रह के अन्तर्गत परिग्रहपरिमाण की बात है वहीं बौद्ध परम्परा में परिग्रह को दुःख का कारण कहा गया है तथा भिक्षुओं के दस नियमों में समावेश हो जाता है।

जैन श्वेताम्बर परम्परा मानती है कि महावीर का प्रतिसन्धि ग्रहण पहले ब्राह्मण माता की कुक्षि में हुआ बाद में क्षत्रिय कुक्षि में परिवर्तन हुआ क्योंकि तीर्थंकर क्षत्रिय माता के यहाँ ही पैदा होते हैं। बौद्ध परम्परा में पहले ही विचार किया गया है कि बुद्ध क्षत्रिय कुल में ही पैदा होते हैं। इसी तरह की अलौकिकता भगवान बुद्ध में जुड़ी हुई है कि वे योनि से पैदा नहीं होकर कुक्षि से पैदा हुए।

भगवान बुद्ध ने अपना उत्तराधिकारी धर्म एवं विनय को बतलाया। बुद्ध अन्तिम बुद्ध थे। जैन परम्परा में भी महावीर अन्तिम तीर्थंकर थे। उसके बाद आचार्य परम्परा ने स्थान लिया तथा गणधर परम्परा आदि नामों का वर्णन मिलता है।

बौद्धों की संगीति परिनिर्वाण के तुरन्त बाद हुई जबकि जैन परम्परा में वर्षों के बाद संरक्षण प्रारम्भ किया। बुद्ध वचनों को संग्रह करने के लिए संगीतियां आयोजित की गई। जिन वचनों को संग्रह करने के लिए भी विभिन्न संगीतियां आयोजित की गई।

पहले कई सौ वर्षों तक दोनों के उपदेश मौखिक-श्रुत परम्परा में ही सुरक्षित रहे। दोनों महापुरुषों ने जनभाषा को महत्व दिया। भगवान की बुद्ध वाणी आज पाली भाषा में सुरक्षित पाई जाती है भगवान् महावीर की वाणी प्राकृत भाषा में।

पालि में विभिन्न प्रादेशिक भाषाओं के विभिन्न रूपों की प्रतिष्ठा है, जैसे कोसल, मगध-उज्जयिनी, कलिंग आदि। वहीं प्राकृत के स्थानों के आधार पर विभेद मिलते हैं, जैसे अर्धमागधी, मागधी, शौरसेनी, महाराष्ट्री, पैशाची, चूलिका आदि।

II

भगवान बुद्ध का सिद्धान्त मध्यममार्ग के रूप में प्रस्तुत है, जिसमें आर्य अष्टांगिक मार्ग के रूप में प्रस्तावित किया गया है - सम्यक् दृष्टि, सम्यक् संकल्प, सम्यक् वाणी, सम्यक् कर्म, सम्यक् आजीविका, सम्यक् व्यायाम, सम्यक् स्मृति, और सम्यक् समाधि। इसे निर्वाण प्राप्ति के लिए उपाय के रूप में देखा जाता है। भगवान महावीर ने भी 'सम्यग्दर्शन, सम्यक् ज्ञान, और सम्यक् चारित्र' को मोक्ष मार्ग के रूप में प्रस्तुत किया था। इन दोनों सिद्धान्तों में समानता है। दोनों में 'सम्यक्' शब्द की भी अनिवार्यता है। साथ ही सम्यक् दर्शन, ज्ञान एवं चारित्र में आठ अंगों का समावेश हो जाता है।

मध्यममार्ग की व्याख्या में बुद्ध ने दो अतियो- शाश्वतवाद एवं उच्छेदवाद तथा अत्यधिक काम सुख का सेवन एवं अत्यधिक कठोर तपस्या को त्याग एवं मध्यम मार्ग की बात कही। वहीं महावीर के मार्ग में अनेकान्त का सिद्धान्त है जो इनको एकान्त रूप मानता है जैसे वस्तु न नित्य मात्र है, न अनित्य मात्र, वह द्रव्य दृष्टि से नित्य है पर्याय दृष्टि से अनित्य है। इसी का विकसित रूप दो सत्यों की अवधारणा है।

यह दो सत्यों की अवधारणा अधिकांश दर्शनों में भी पाई जाती है। स्वयं बौद्धदर्शन में भी संवृत्ति सत्य एवं परमार्थ सत्य की अवधारणा विकसित हुई। जैन परम्परा में व्यवहार नय और निश्चय नय की परम्परा है। अद्वैतवेदान्त में भी प्रातिभासिक सत्य, व्यवहार एवं परमार्थ सत्य की अवधारणा का विकास हुआ।

पालि स्रोतों के अनुसार भगवान बुद्ध के समय ही भगवान महावीर का परिनिर्वाण हो गया था। बौद्ध स्रोतों के अनुसार भगवान महावीर के परिनिर्वाण के बाद ही उनके शिष्यों में संघभेद हो गया था। बौद्ध संघ में 100 वर्ष बाद संघभेद हुआ, दिगम्बर मानते हैं कि भद्रबाहु के समय दुर्भिक्ष के बाद संघ भेद हुआ।

जैन-परम्परा में तीर्थंकर के वर्णन प्रसंग में उनके नाम व स्थान जहाँ का नाम, वंश, आयु, ऊंचाई, चिन्ह, वर्ण, तपस्या, आसन, निर्वाण-स्थल एवं महत्त्व ज्ञान और निर्वाण के वर्णन की परम्परा है। बौद्धपरम्परा में भी प्रायः समान रूप से बुद्धों के वर्णन मिलते हैं यथा-बुद्धों के नाम, कल्प, नगर, माता-पिता, स्त्री-पुत्र, गृही-जीवन, गृहत्याग का वाहन, तपश्चर्याकाल, बोधिवृक्ष, अग्रश्रावक, अग्रश्राविका, परिचारिका का नाम, श्रावक-सम्मेलन, आयु। भगवान महावीर के पंचकल्याणकों की तरह ही, तथागत बुद्ध की पाँच महत्वपूर्ण घटनाओं का महत्व भी है - प्रतिसन्धिग्रहण और जन्म, गृहत्याग, बोधिसत्वप्राप्ति, धर्मचक्रप्रवर्तन, और परिनिर्वाण।

जहाँ जैन परम्परा में तीर्थंकर बनने के लिए विशुद्ध षोडशकारण भावनाएं भाना आवश्यक है वहीं दस पारमिताओं के द्वारा बुद्धत्व की प्राप्ति होती है। तीर्थंकरों के सम्बन्ध में विशिष्ट मान्यताएं हैं जैसे-तीर्थंकर माता का दूध नहीं पीते, उनको गृहस्थावस्था में ही अवधिज्ञान होता है पर उनका प्रयोग नहीं करते, उनके शरीर की अपनी विशेषताएं होती हैं जैसे मूँछ दाढ़ी नहीं होती लेकिन सिर पर बाल होते हैं। मनुष्य गति में ही इनकी प्रतिष्ठापना होती है। इसी प्रकार बुद्धत्वप्राप्ति के लिए कुछ मूलभूत आवश्यकताएं बतलाई गई हैं जिनसे अभिनीहार की सिद्धि

होती है यथा मनुष्य भव, लिंग सम्प्राप्ति हेतु शास्ता का दर्शन, प्रव्रज्या, गुणसम्प्राप्ति, अधिकार तथा छन्दता एवं दस पारमिताओं की पूर्ति। स्वयं गौतमबुद्ध ने बोधिसत्व के रूप में विविध योनियों में जन्म लेकर पारमिताओं की पूर्ति की थी। पारमिताओं की पूर्ति कर बोधिसत्व तुषितलोक में देवपुत्र के रूप में जन्म लेते हैं। तत्पश्चात् देवताओं द्वारा याचना किए जाने पर पंचमहाविलोकन करते हैं अर्थात् काल, द्वीप, देश, कुल, माता तथा उनकी आयु पर विचार करते हैं।

तथागत गौतम बुद्ध बौद्धधर्म के संस्थापक हैं। साथ ही बुद्ध परम्परा के अन्तर्गत 25वें बुद्ध। भगवान महावीर जैनधर्म के अन्तिम 24वें तीर्थंकर हैं एवं जैनधर्म के पुनरुद्धारक। तीर्थ या धर्म की स्थापना करने वालों को तीर्थंकर कहा जाता है। भगवान महावीर एवं अन्य तीर्थंकरों को राग-द्वेषादि कर्मों को जीतने के कारण 'जिन' कहा जाता है और उनके अनुयायियों को आज 'जैन' कहा जाता है उसी प्रकार भगवान् बुद्ध के अनुयायियों को 'बौद्ध' कहा जाता है। पालि साहित्य में भगवान् महावीर को 'निगण्ठनाठपुत्त' कहा गया है। जैन शब्द का प्रचलन 'जिन' के अनुयायी हैं। भगवान् बुद्ध को भी जिन, वीतरागी कहा गया है।

III

दार्शनिक दृष्टि से प्रभाव एवं समानता

- अनेकान्त में नय विवक्षा सन्निहित है।

नय- नैगम, संग्रह, व्यवहार, ऋजुसूत्र समभिरूढ एवं भूत।

भगवान बुद्ध ने सत्कायदृष्टि एवं उच्छेदवाद का पूरी तरह अस्वीकार किया था मिथ्या बतलाया। जैन परम्परा मानती है कि कोई भी वस्तु या विचार सापेक्ष दृष्टि से नित्य या अनित्य होते हैं। यदि हम इनके पूर्णतया नित्य या अनित्य मान लेंगे तो वह मिथ्या हो जाएंगे।

बौद्धदर्शन में भी यह भावना है कि वह पूरी तरह से नित्य न माना जाय, इसके लिए व्यवस्थाएं बनाने में ही बौद्ध सम्प्रदायों का विकास हुआ। प्रश्न यह था कि अनित्य मानने में अर्थक्रिया कारित्व की सिद्धि कैसे होगी? पुनर्जन्म कर्मवाद की स्थापना कैसे होगी।

- सौत्रान्तिक परम्परा ने तो अनुमान से त्रिकाल सत्ता मान ली, वैभाषिक परम्परा ने प्रत्यक्ष प्रमाण के आधार ही स्वीकारा, लेकिन यहीं से क्षणिकवाद का विकास भी हुआ कि जो भी सत् है वह क्षणिक है।

यही नहीं 18 बौद्धनिकायों में कुद सम्प्रदाय आत्मा की सत्ता भी मानने लगे, इन सबका परिणाम हम माध्यमिक नय में पाते हैं कि वे 'निःस्वभावता' का प्रतिपादन करते हैं, स्वभाव शून्यता का, वस्तु का अपलाप नहीं करते, उनको जो शून्यवादी कहा जाता है। वस्तुतः वे मध्यममार्गी ही हैं। अन्यथा उच्छेदवादी हो जाएंगे।

माध्यमिक दर्शन में ही हम स्पष्ट रूप से दो सत्तों की अवधारणा को पाते हैं जब शून्यता सप्तति में नागार्जुन कहते हैं-

उत्पाद स्थिति भङ्गास्ति नास्ति हीन समोत्तरमम्।

लौकिक व्यवहारस्तु बुद्धेनोक्त न तत्त्वतः।।

- विज्ञानवाद में तो तीन सत्तों का विकास हुआ- परिकल्पित, परतंत्र और परिनिष्पन्न।

यही बात अद्वैतवेदान्त में हुआ। प्रातिभासिक, व्यवहार एवं परमार्थ सत्ता, साथ ही विज्ञानवाद में आलयविज्ञान का प्रतिपादन हुआ। आलयविज्ञान में जल की धारा के समान सन्ताप प्रवाह रहता है जो 'नित्यानित्य' ही है।

आचार्य दिङ्नाग ने प्रचलित न्याय परम्परा में व्यवस्थित ढंग से अपना पक्ष रखा, तथा मौलिक स्थापनाएं कीं, जिसके परिणाम स्वरूप जैन परम्परा में न्याय का विकास हुआ, यद्यपि जैन परम्परा में न्याय के बीज पहले से ही विद्यमान थे, जिस प्रकार पालि त्रिपिटक में। दोनों श्रमण की परम्पराओं ने ग्रन्थों की प्रमाणता स्वीकार करने में, सृष्टिकर्ता आदि का समान रूप से खण्डन किया।

साथ ही सत्कायदृष्टि एवं आत्मवाद के विरोध के कारण जैन एवं बौद्ध परम्परा एक दूसरे का खण्डन करते रहे।

- प्रमाण परम्परा की दृष्टि से भी सभी सम्यक् ज्ञान को ही प्रमाण मानते हैं।

- जैन एवं बौद्ध दोनों परम्पराएं दो ही प्रमाण मानते हैं, अवशिष्ट प्रमाणों को अस्वीकार करते हैं।

- शब्द प्रमाण को शर्तों के साथ ही स्वीकार करते हैं। आप्त एवं निर्दोष वाक्यों को ही जैन परम्परा प्रमाण मानती है,

वहीं बौद्ध परम्परा कहती है- **‘शब्दप्रामाण्यं अभिप्रायानिवेदनात्’** यदि वह हमारे अभिप्राय को निवेदित करती है तो प्रमाण है अन्यथा न शब्द प्रमाण है न अर्थ ही प्रमाण है।

- प्रत्यक्ष प्रमाण के लक्षणों की दृष्टि से देखें तो

- जैन वैदिक परम्परा की तरह प्रत्यक्ष को सविकल्पक मानते हैं। जबकि बौद्ध परम्परा निर्विकल्पक मानती है।

- अनुमान के स्थान पर जैन परम्परा **‘परोक्ष’** प्रमाण मानती है।

- प्रमाण के लक्षण में कई शब्द समान पाए जाते हैं।

- सम्यक् ज्ञान, अविश्ववादी, सांख्यवहारिक, अपूर्वता आदि प्रमाण पुरुष को मानने में जहाँ वैदिक परम्परा वेद एवं ईश्वर को ही मानती हैं, जैन आप्त पुरुष, निर्दोष को सर्वज्ञ मानती है। बौद्ध परम्परा भी सर्वज्ञ, बुद्धत्व, धर्मज्ञ, तत्त्वज्ञ को मानती है। बुद्ध प्रामाणिकता में सात हेतु दिए गए हैं।

उपसंहार

जैन जहाँ नित्यानित्य वादी हैं, वहीं बौद्ध अनित्यवादी है। अनित्यता का विकास ही शून्यता एवं क्षणिकता में दिखाई देता है, लेकिन जब मध्यम मार्ग की बात आती है, वह सापेक्षता के आधार पर नजदीक दिखाई देते हैं।

जैन परम्परा पूर्ण अहिंसक है, लेकिन बौद्धों में त्रिकोटी परिशुद्ध मांस का विधान है, यद्यपि इसको लेकर मतभेद भी हैं, लंकावतारसूत्र में मांसाहार का स्पष्ट निषेध किया गया है। भिक्षुओं की चर्या को लेकर देवदत्त भी इसका विरोध करता है लेकिन उसे पापेच्छु कह दिया जाता है।

सर्वज्ञता को लेकर भी काफी विवाद है। एक ओर बुद्ध को सर्वज्ञ (सब्बज्जु) कहा गया है। वहीं जैन सर्वज्ञता का उपहास भी किया गया है। वहां तत्त्वज्ञ धर्मज्ञ में जोर है, लेकिन बाद में सब समान हो जाते हैं। प्रो. भागचन्द्र जी जैन का शोध प्रबंध भी महत्त्वपूर्ण है। जिसमें उन्होंने कई प्रसंगों में जैन प्रभाव माना है।

जैनधर्म जहां अपनी कठोरता के कारण भारत तक ही सीमित रह गया, वहीं बौद्धधर्म अपनी उदारता के कारण पूरे एशिया तथा विश्व में प्रभावी हो सका, जबकि बीच में भारत से लोप हो गया उस समय भारत में भी मुनि-दिगम्बर परम्परा प्रभावित हुई। जैन परम्परा का शाकाहार आज पूरे विश्व को अपनी ओर आकर्षित कर रहा है, जबकि बुद्ध को शांति का प्रतिमूर्ति माना जा रहा है। वैश्विक स्तर पर जैनधर्म को जो सम्मान मिलना चाहिए,

नहीं मिल पा रहा है जबकि भारत में बौद्ध धर्म की स्थिति नव बौद्धों के कारण सुधरी है। अब इन दोनों को अल्पसंख्यक में परिगणित किया जाता है।

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भवङ्ग के रूप में उत्पन्न भौतिक अस्तित्व का संक्षिप्त विवेचन: पालि साहित्य के सन्दर्भ में

विवेक कुमार*

शोध पत्र सारांश

इस शोध पत्र के अन्तर्गत पालि साहित्य में प्राप्त ऐसे भव के अङ्गों (भवङ्गों) या कारकों का विश्लेषणात्मक उल्लेख किया गया है, जो सत्त्व के वर्तमान अस्तित्व में उत्तरदायी हैं। जिनके कारण सत्त्व संसारचक्र में चलने के लिए तैयार होता है। अभिधम्मिक दर्शन के अनुसार, कलाप, रूप, खन्ध, आयतन, धातु, कम्म, चित्त, उतु, आहारादि ये सभी सत्त्वाभव के अङ्ग (भवङ्ग) हैं। यही सत्त्व के होने के प्रमाण हैं। ये सत्त्वाभव के ऐसे अङ्ग (भवङ्ग) हैं।


सर्वप्रथम भौतिक धर्म (रूप) की सबसे सूक्ष्म इकाई 'कलाप' का संक्षिप्त परिचयात्मक उल्लेख प्रस्तुत किया गया है। इसके अलावा, यहां बताया गया है कि कलाप जिन-जिन अवयव धर्मों के संयोग से बना होता है, उसे अट्टक, सुद्धट्टक कहा जाता है। कर्म, चित्त, ऋतु, आहार की अनुकूल परिस्थिति में आठ अवयव धर्मों के संयुक्त होने से एक कलाप धर्म का समुत्थान होता है। तत्पश्चात्, समयानुसार प्रत्येक क्षण एवं अनुकूल परिस्थितियों में कलाप का परिवर्तन रूप धर्मों में किस प्रकार होता है? इन्हीं रूप धर्मों का परिवर्तन सत्त्व रूपी भौतिक शरीर में किस प्रकार हो जाता है? साथ ही, किस प्रकार कलाप एवं रूप का परिवर्तन माता के गर्भ में एक 'भ्रूण' के रूप में हो जाता है? किस प्रकार यही भ्रूण 'गर्भसेय्यक' माता के गर्भ में विकसित होकर निश्चित कालावधि में 'जाति' को प्राप्त होता है? इन सभी तथ्यों का उल्लेख इस शोध पत्र में किया गया है।

नोट: यहाँ भौतिक पदार्थ या तत्त्व शब्द को केवल सत्त्व, पुद्गल या जीव के सम्बन्ध में समझना चाहिए।

संकेत शब्द: कलाप, सुद्धट्टक, रूप, गम्भसेय्यकविज्जा, कलल, अब्बुद, घन, पसाखादि।

शोध पत्र परिचय

जिसे हम जीव या सत्त्व कहते हैं। अभिधम्म के अनुसार, उसे 'नामरूप'¹ कहा जाता है। 'नाम'² का आश्रय सत्त्व का भौतिक शरीर (रूप) है। ये भौतिक शरीर जिस घटक पर आधारित है, उसे बौद्ध मतानुसार चेतना, चित्त, विज्ञानादि नाना संज्ञाओं से उल्लेखित करते हैं, इसलिए यदि हम यून कहें कि चेतना ही जीव है तो यह सम्भव नहीं हो सकता, दूसरे पहलू में यदि हम यून कहें कि ये शरीर ही जीव है तो यह भी सम्भव नहीं हो सकता, क्योंकि शरीर के अचेतन होने से उसमें ज्ञानादि गुण नहीं रहते, जिसके कारण वह लोकव्यवहार कर सकता है, इसलिए यदि केवल चेतना को ही जीव मान लिया जाये, फिर भी लोकव्यवहार नहीं हो सकता है। शरीर और

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¹ नामरूप को दुसरे पर्याय में पञ्चस्कन्ध, 18 धातु, 12 आयतन की भी संज्ञा दी गई है

² चित्त एवं चेतसिक

चेतना के संघात का नाम ही जीव है और इसी से लोकव्यहार चलता है। यदि हमें जीव को समझना है, तो निम्नलिखित दो तथ्यों को समझना होगा, यथा-

- ✓ सत्त्व के भौतिक अस्तित्व को अर्थात् शरीर को
- ✓ सत्त्व के चेतन अस्तित्व अर्थात् चित्त या विज्ञान को

जिन्हें हम बौद्ध दर्शनानुसार 'नाम' और 'रूप' कहते हैं। 'नाम' व्यक्ति के चेतन अस्तित्व (चित्त और चेतसिक) से सम्बन्ध रखता है। 'रूप' व्यक्ति के भौतिक अस्तित्व से, इसलिए सूक्ष्मता से व्यक्ति के अस्तित्व को समझना है, तो प्रथमतः व्यक्ति के भौतिक अस्तित्व को सटीकता, सूक्ष्मता से समझना अतिआवश्यक है।

जीवन क्या है? इसकी सातत्यता क्या है? इस प्रकार के समस्त प्रश्नों को समझने से पहले जीव की उत्पत्ति कैसे होती है?, शरीर (काय) क्या है?, आखिरकार शरीर का निर्माण कैसे, क्यों और कब होता है? सर्वप्रथम यह समझना भी अतिआवश्यक है, क्योंकि इस प्रकार के प्रश्नों के जखीरे सदैव मनुष्य के चिन्ता व बेचैनी के विषय रहे हैं। जो मनुष्य की मानसिक चेतना को हमेशा से कचोटते रहे हैं। साथ ही, इस प्रकार के प्रश्न मनुष्य को हमेशा से अपने आन्तरिक एवं बाह्य संसार में झांकने और टटोलने को मजबूर करते रहे हैं।

उपरोक्त प्रश्नों के हल प्रारम्भिक बौद्ध साहित्य तथा 11, 12वीं शताब्दी के अभिधम्मिक विद्वानों ने निकालने का भरकस प्रयास किया है। अतः इन प्रश्नों के हल दो भागों में विभाज्य करके निकले गये। जिसे यहां 'नाम और रूप' कहा गया है। 'नामरूप' कहने का अर्थ यह है कि सत्त्व का सम्पूर्ण अस्तित्व दो भागों में विभाजित है, यथा-

- ✓ रूपकाय
- ✓ नामकाय³

वस्तुतः बौद्ध दर्शन के अनुसार, नाम और रूप का वर्तमानिक अवस्था में उपस्थित रहना ही सत्त्व का जीवन/अस्तित्व है। यदि हम भौतिक अस्तित्व/शरीर की बात करें, तो नाम (चित्त और चेतसिक) के अतिरिक्त व्यक्ति का शरीर (रूप-काय) 28 रूप-धर्मों का संघात मात्र है, क्योंकि रूप ही सृष्टि का निष्पादक तत्त्व/धर्म है, जिससे शरीरादि की संरचना होती है। अन्य आयामों में पालि बौद्ध साहित्य के अनुसार, सत्त्व कलपों, पञ्चस्कन्धों, आयतन, धातु आदि का संघात है। यदि अभिधम्मिक आचार्यों के दृष्टिकोण से व्यक्ति के भौतिक शरीर को अति सूक्ष्मता से देखें, तो ज्ञात होगा कि यह शरीर रूपकलापों या कलाप धर्मों या कलाप अवयवों से निर्मित है अथवा यूं कहें कि यह मानव शरीर कलापों (उप-परमाणुओं या उपपरमाण्विक कणों) से बना है।

बौद्ध दर्शनानुसार, कलाप भौतिक पदार्थ की अतिसूक्ष्म (अतिसुखुम, सुखुमदस्सक) इकाई है। जिसे रथ के पहिए के धूल के एक कण के आकार का 1/46,656 वां भाग कहा जाता है। (Wikipedia, 2020, Sep 10) कुछ पाश्चात्य विद्वान कलाप को परमाण्विक या उपपरमाण्विक इकाई के रूप में उल्लेखित करते हैं। जिसको इन्होंने अंग्रेजी में 'ऑटोमिज्म या सबऑटोमिक यूनिट'⁴ अनुवादित किया है (Susila, 2005: 61)। कलाप को भौतिक विज्ञान की शब्दावली में 'उपपरमाण्विक इकाई' कहा जाता सकता है।

आधुनिक समय के भौतिक विज्ञान में पदार्थ की सबसे छोटी इकाई जिसे उपपरमाण्विक कण कहा जाता है। उसे थेरवादी दर्शन में 'कलाप' की संज्ञा दी गई है। वहीं वैभाषिक दर्शन में इसे पदार्थ की सबसे छोटी इकाई उपपरमाण्विक कणों से निर्मित परमाणु की संज्ञा के बिल्कुल शब्दसह समान ही 'परमाणु' कहा गया है,

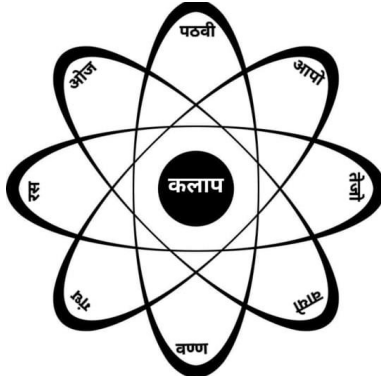
³ एत्थ कायो'ति द्वे काया- नामकायो रूपकायो च। कतमो नामकायो? वेदना, सज्जा, चेतना, फस्सो, मनसिकारो, नामञ्च नामकायो, ये च वुच्चन्ति चित्तसङ्कारा- अयं नामकायो। कतमो रूपकायो'ति चत्तारो महाभूता, चतुन्नञ्च महाभूतानं उपादायरूपं अस्सासो पस्सासो च, निमित्तञ्च उपनिबन्धना, ये च वुच्चन्ति कायसङ्कारा- अयं रूपकायो। - पटिसम्भिदामग्गपालि, नालन्दा संस्करण, पृ. 212

⁴ Atomism or Subatomic units

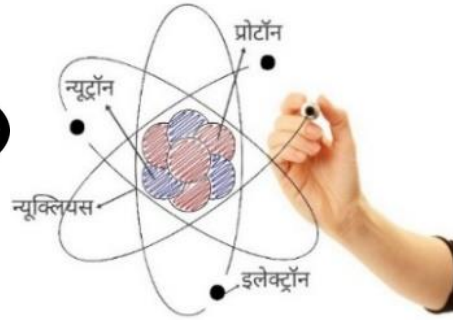
भवङ्ग के रूप में उत्पन्न भौतिक अस्तित्व का संक्षिप्त विवेचन: पालि साहित्य के सन्दर्भ में

फिर भी दोनों में भिन्नताएं सिर्फ इनके सिद्धान्त, इनके उन बनाबट एवं संघटक कणों में हैं। जिससे परमाणु एवं उपपरमाण्विक कण की निर्मिति होती है। भौतिक विज्ञान के अनुसार यह परमाणु इलेक्ट्रॉन, प्रोटॉन, न्यूट्रॉन का संघटक मात्र है, लेकिन थेरवादियों के अनुसार कलाप एवं वैभाषिक परमाणु कम से कम आठ कारकों या इकाइयों से मिलकर बना होता है, यथा-

पालि साहित्य के अनुसार, इन्हें अट्टक या सुद्धट्टक कलाप कहा गया है तथा वैभाषिक के अनुसार **कामेअष्टद्रव्यकोअशब्दः परमाणुरनिन्द्रियः** अर्थात् कामधातु में जो परमाणु अशब्द, अनिन्द्रिय हैं, वह अष्टद्रव्यक हैं। जिनमें चार महाभूत व चार भौतिक रूप (उपादाय या गोचररूप) होते हैं (प्रसाद, 2015: 132)।



पालि साहित्य में प्राप्त अवयव धर्म या कलाप की संरचना



भौतिक विज्ञान की उपपरमाण्विक संरचना या इकाई

चित्र लेख सं. 1-2⁵

जब यही अट्टककलाप जीवितानिन्द्रिय में प्रवेश करते हैं, तब ये नवक कलाप व दसक कलाप हो जाते हैं।⁶ वैभाषिकों के अनुसार, “**कायेन्द्रियो नवद्रव्यो दशद्रव्योअपरेन्द्रिय**” (अभिधर्मकोश, 2008: 114) अर्थात् जब इसमें कायन्द्रिय⁷ होती है, तब यह नवद्रव्यक हो जाते हैं। जब इसमें अपरेन्द्रिय⁸ होती है, तब ये दसद्रव्यक हो जाता जाते हैं। अतः इनका वर्गीकरण सरणीबद्ध निम्नप्रकार है।

| क्र.सं. | सुद्धअट्टक कलाप | जीवित नवककलाप या | चक्खु/सोत/काय/वत्यादि दसककलाप |
|---------|-----------------|------------------|-------------------------------|
| 1. | पथवीधातु | पथवीधातु | पथवीधातु |
| 2. | आपोधातु | आपोधातु | आपोधातु |
| 3. | तेजोधातु | तेजोधातु | तेजोधातु |
| 4. | वायोधातु | वायोधातु | वायोधातु |
| 5. | वण्णो | वण्णो | वण्णो |

⁵ प्रथम चित्र लेख स्वनिर्माणित है व द्वितीय अंतराजाल से लिया गया है।

⁶ तथ जीवितं अविनिम्भोगरूपञ्च चक्खुना सह चक्खुदसकं ति पवुच्चति; तथा सोतादीहि सद्धिं सोतदसकं, घान, जिक्का, कायदसकं, इत्थिभावदसकं, पुम्भावदसकं (पुरिसभावदसकं) वत्युभावदसकञ्चेति यथाक्रमं योजेतब्बं। अविनिम्भोगरूपमेव जीवितेन सह जीवितनवकं ति पवुच्चति”- अभिधम्मत्थसंज्ञहो, पृ. 696

⁷ जब परमाणु में शब्द उत्पन्न नहीं होता है, परन्तु कायेन्द्रिय (कायातन) होता है, तब इसे नवां द्रव्य, कायेन्द्रिय द्रव्य कहा जाता है। - अ.भि.कोश, पृ. 115

⁸ जब परमाणु में शब्द उत्पन्न नहीं होता है किन्तु कायेन्द्रिय को वर्जित कर अन्य इन्द्रिय (चक्षुरिन्द्रिय आदि) होता है तो इसमें दसवां द्रव्य, अपरेन्द्रिय (चक्षुरिन्द्रिय आदि) द्रव्य उत्पन्न होता है। - अ.भि.कोश, पृ. 115

| | | | |
|-----|-------|-------|---------------|
| 6. | गन्धो | गन्धो | गन्धो |
| 7. | रसो | रसो | रसो |
| 8. | ओजा | ओजा | ओजा |
| 9. | ----- | जीवित | जीवित |
| 10. | ----- | ----- | काय/चक्खु आदि |

सारणी सं. 1⁹

प्रारम्भिक पालि साहित्य में 'कलाप' शब्द का उल्लेख उपलब्ध नहीं होता है। मेरे अध्ययन स्वरूप इसका उल्लेख 11-12वीं शताब्दी के अभिधम्मत्थसङ्ग्रहो तथा अभिधम्मटीका में ही प्राप्त होता है। इस तथ्य से ज्ञात होता है कि यह अवधारणा प्रारम्भिक पालि साहित्य के सिद्धान्त का अङ्ग नहीं है। अतः यह अभिधम्मिक आचार्यों द्वारा निर्मित बुद्ध के सिद्धान्तों पर आधारित एक नव अवधारणा है।

अभिधम्मत्थसङ्ग्रहो के अनुसार, कलाप एक 'अतिसुखुमं, सुखुमदस्सक धम्म' (अदृश्य धर्म) है, जिसका अनुभव एवं दर्शन केवल ध्यान समाधि के परिणामस्वरूप ही किया जा सकता है। कलाप अलग-अलग मात्रा में भौतिक सार के आठ अविभाज्य धर्मों/तत्त्वों से बना होता है। पथवी, अपो, तेजो, वायो, वण्ण, गन्ध, रस और ओज (पोषक तत्त्व) इन आठ धर्मों के मिलने से एक कलाप का निर्माण होता है, इसलिए कलाप को आठ धर्मों/तत्त्वों का समूह भी कहते हैं।

“कला अवयव अप्पोन्ति एत्था ति कलापो” (अभिधर्मकोश, 1992: 695) अर्थात् “जहां अवयवधर्म प्राप्त होते हैं। वह अवयव धर्मों का समूह 'रूपकलाप' कहलाता है।” रूपों की उत्पत्ति अन्योन्यसापेक्ष होती है इनका प्रथक उत्पाद नहीं होता है। अतः जब रूप उत्पन्न होते हैं, तब वे कलाप के रूप में ही उत्पन्न होते हैं। एक कलाप में कम से कम आठ अविनिम्भोगरूप (अट्टकरूप, सुद्धट्टकरूप) अवश्य होते हैं। कहने का अर्थ यह है कि रूपधर्मों का अन्तिम व सबसे सूक्ष्म ईकाई या अवयव 'कलाप' ही है, इसलिए यह कह सकते हैं कि सत्त्व परमार्थतः अवयवों (कलापों) का पुञ्ज है। यहां अवयव को एक अङ्ग के रूप में समझना चाहिए। वे अङ्ग जिनसे 'कलापों' का निर्माण होता है। इन कलापों के संघात से 'रूप' का निर्माण होता है। रूपों के संघात से 'सम्पूर्ण भौतिक शरीर' का निर्माण होता है।¹⁰ अतः जिन कलापों या अवयव धर्मों से रूप धर्म या भौतिक शरीर का निर्माण होता है, वह सारणीबद्ध निम्नवत हैं-

| क्र.स. | रूपकलाप | अवयव धर्म |
|--------|------------------|---|
| 1. | चक्खुदसक कलाप | 1 जीवितरूप + 8 अविनिम्भोगरूप + 1 चक्खुरूप (पसाद) |
| 2. | सोतदसक कलाप | 1 जीवितरूप + 8 अविनिम्भोगरूप + 1 सोतरूप (पसाद) |
| 3. | घाणदसक कलाप | 1 जीवितरूप + 8 अविनिम्भोगरूप + 1 घाणरूप (पसाद) |
| 4. | जिह्वादसक कलाप | 1 जीवितरूप + 8 अविनिम्भोगरूप + 1 जिह्वारूप (पसाद) |
| 5. | कायदसक कलाप | 1 जीवितरूप + 8 अविनिम्भोगरूप + 1 कायरूप (पसाद) |
| 6. | इत्थिभावदसक कलाप | 1 जीवितरूप + 8 अविनिम्भोगरूप + 1 इत्थिभाव |

⁹ यह सारणी स्वयं निर्माणित सारणी है। जिसको बनाने हेतु अभिधम्मत्थसङ्ग्रहो ग्रन्थ की सहायता ली गई है।

¹⁰ यहां अट्टक, नवक, दसकादि केवल गणनात्मक संज्ञा है। जो अवयव-धर्मों के बदलाव से बदल गये हैं।

भवङ्ग के रूप में उत्पन्न भौतिक अस्तित्व का संक्षिप्त विवेचन: पालि साहित्य के सन्दर्भ में

| | | |
|-----|-----------------------------------|---|
| 7. | पुंभावदसक (पुरिसभाव) कलाप | 1 जीवितरूप + 8 अविनिम्भोगरूप + 1 पुंभाव |
| 8. | वत्युभावदसक कलाप | 1 जीवितरूप + 8 अविनिम्भोगरूप + 1 वत्यु |
| 9. | जीवित नवक कलाप | 1 जीवित + 8 अविनिम्भोगरूप |
| 10. | सुद्धअट्टक कलाप | 8 अविनिम्भोगरूप |
| 11. | कायविञ्जति नवक कलाप | 8 अविनिम्भोगरूप + 1 कायविञ्जति |
| 12. | वचीविञ्जति दसक कलाप | 8 अविनिम्भोगरूप + 1 वचीविञ्जति + 1 सद् |
| 13. | लहुता देकादसक कलाप | 8 अविनिम्भोगरूप + 1 वचीविञ्जति + 1 सद् + 1 लहुता |
| 14. | लहुतादि द्वादस कलाप | 8 अविनिम्भोगरूप + 1 वचीविञ्जति + 1 सद् + 1 लहुता + 1 मुदुता |
| 15. | वचीविञ्जति सद् लहुतादि तेरसक कलाप | 8 अविनिम्भोगरूप + 1 वचीविञ्जति + 1 सद् + 1 लहुता + 1 मुदुता + 1 कम्मञ्जता |

सारणी सं. 2

कलाप धर्मों के लक्षण

एक कलाप के अन्तर्गत व्याप्त अवयव (रूपसह) एक साथ उत्पन्न होते हैं। एक साथ निरुद्ध होते हैं। इनसे उत्पादित होने वाले उपादाय अवयव महाभूतों का निश्रय करते हैं। साथ ही, महाभूत इनसे परस्पर निश्रय करते हैं, इसलिए “एकुप्पाद एकनिरोध एकनिस्सया सहवुत्तिनो एक वीसति रूप कलाप नाम” (अभिधम्मत्थसङ्गहो, VRI: 46) अर्थात् (चेतसिक धर्मों की भाँति ही इनको भी) एकोत्पाद, एक निरोध, एक निश्रयी धर्म कहते हैं। इस तरह इनकी संख्या 21 होती है। एक कलाप में उत्पाद, स्थिति, भङ्ग एक ही होता है अथवा ऐसा कह सकते हैं कि एक कलाप के संघटक अवयव के पृथक-पृथक उत्पाद, स्थिति, भङ्ग नहीं होते हैं। यही रूपकलाप के लक्षण धर्म हैं। (अभिधम्मत्थसङ्गहो, 1992: 695, 696)

कलापसमुद्धान (कलापसमुत्थान)

कलापसमुत्थान (उत्थान, वृद्धि) कैसे होता है? इसका भी पर्याप्त उल्लेख अभिधम्मिक साहित्य में उपलब्ध होता है। यहां कर्म, चित्त, ऋतु, आहार ये ही कलाप धर्मों के उत्पादक हेतु हैं। इन हेतु से ही कलाप धर्मों का उत्पादन होता है। अतः जिन धर्मों से कलाप धर्मों का उत्पादन होता है, उन कलापसमुत्थान-धर्मों को चार भागों में विभक्त किया गया है। यथा-

- ✓ कम्मसमुद्धानकलाप (कर्मसमुत्थानकलाप)
- ✓ चित्तसमुद्धानकलाप (चित्तसमुत्थानकलाप)
- ✓ उतुसमुद्धानकलाप (ऋतुसमुत्थानकलाप)
- ✓ आहारसमुद्धानकलाप (आहारसमुत्थानकलाप)

कम्मसमुद्धानकलाप (कर्मसमुत्थानकलाप): कर्मों के प्रभाव से उत्पन्न कलाप अवयव कम्मसमुद्धानकलाप कहलाते हैं या जीवितनवक कलाप अर्थात् 9 रूपकलाप अवयव ‘कम्मसमुद्धानकलाप’ हैं।

चित्तसमुद्धानकलाप (चित्तसमुत्थानकलाप): चित्त के प्रभाव से उत्पन्न कलाप अवयव चित्त समुत्थान कलाप कहलाते हैं। अविनिर्भोग + वाचाविज्ञप्ति + शब्द + लघुता + मृदुता ये 6 रूपकलाप अवयव हैं।

उत्समुद्धानकलाप (ऋतुसमुत्थानकलाप): ऋतु के प्रभाव से उत्पन्न कलाप अवयव ऋतुसमुत्थानकलाप कहलाते हैं। शुद्ध अष्टक, शब्दनवक, लघुतादि एकादश, शब्द लघुतादि द्वादश कलाप अर्थात् ये 4 रूपकलाप अवयव ऋतुसमुत्थानकलाप हैं।

आहारसमुद्धानकलाप (आहारसमुत्थानकलाप): आहार के प्रभाव से उत्पन्न कलाप अवयव आहारसमुत्थान कलाप कहलाते हैं। शुद्ध अष्टक, लघुतादि एकादश कलाप अर्थात् ये 2 रूपकलाप अवयव आहार समुत्थान कलाप हैं। बौद्ध साहित्य में मुख्यतः चार प्रकार के अहारों का उल्लेख किया गया है, यथा-

1. कबलीकार आहार
2. फस्स आहार (स्पर्श आहार)
3. मनोसञ्चैतन आहार (मनोसञ्चैतन आहार)
4. विज्जाण आहार (विज्ञान आहार)

कबलीकार आहार¹¹

ऐसा आहार जिसे कबल अर्थात् कौर-कौर करके खाया जा सके 'कबलीकार' आहार कहलाता है। रूपकलाप के उत्पादन के सम्बन्ध में यहां केवल खाद्यपदार्थ को ही 'आहार' समझना चाहिए अर्थात् 'ओजस्' को ही समझना चाहिए। सत्त्व नाना प्रकार के आहार (कबलीकार) खाता/ग्रहण करते हैं, परन्तु पोषक तत्त्वादि (ओजस्) के रूप में वह भोजन के भाग का बहुत सूक्ष्म भाग प्राप्त करता है, फिर यही ओजसादि जैसे अट्टककलाप/सुदृढककलाप मिलकर सत्त्व के शरीर में व्याप्त होकर 28 प्रकार के रूपों का उत्पादन करते हैं।

अथवा यूं कहें कि 'ओजस्' जैसे कम से कम आठ (अट्टक, सुदृढक) अवयव-धर्म मिलकर एक कलाप-धर्म की रचना करते हैं और कलाप मिलकर रूप की व रूप मिलकर शरीर की; इस तरह कलापसन्तति अर्थात् कलाप अवयवों का प्रवाह निरन्तर चलता रहता है। अतः इसे ही 'रूपकलापसन्तति' कहते हैं। रूपकलापसन्तति को ही अभिधम्मत्थसङ्गहो में 'रूपवीथि' भी कहा गया है। कलापसन्तति के कारण ही प्रतिसन्धिचित्त क्षण के अनन्तर प्रवृत्तिकाल में ही कलल की धीरे-धीरे वृद्धि होती रहती है। इसी समय सर्वप्रथम कलल में कर्मजरूप कलापों का उत्पाद होता है। तत्पश्चात् गर्भसेय्यक पुद्गल की सन्तान में निरन्तर उत्पन्न एवं नष्ट होने वाली रूपकलापसन्तति, कर्मकलापसन्तति, चित्तकलापसन्तति, ऋतुकलापसन्तति एवं आहारकलापसन्तति; इस प्रकार चतुर्विध कलापसन्तति होती रहती है, (अभिधम्मत्थसङ्गहो, 1992: 973) परन्तु प्रतिसन्धि लेने के 1 सप्ताह या दो सप्ताह बाद आहारकलाप का प्रादुर्भाव होता है, जिसके कारण माता के द्वारा ग्रहण किया गया आहार जब शिशु के शरीर में व्याप्त हो जाता है, तब उस आहार में ओजस् उत्पन्न होता है। इस प्रकार ये सभी चतुर्विध धर्म मिलकर धीरे-धीरे समयानुसार रूप धर्मों का उत्पादन करते रहते हैं।

रूपकलापसमुद्धान के सम्बन्ध में परमत्थविनिच्छय के अन्तर्गत कहा गया है कि "कम्मं चित्तोत्तुकाहारसमुद्धान यथाकम्मं नव छ चतुरो द्वे च कलापा एकवीसती" (अभिधम्मत्थसङ्गहो, 1992: 973) अर्थात् कर्म, चित्त, ऋतु, आहार के यथाक्रम में 9, 6, 4, 2 कलाप होते हैं, इस प्रकार 21 कलाप होते हैं। अतः ये 21 प्रकार के चतुर्विध धर्म सारणीबद्ध निम्नवत हैं।

¹¹ इस शोध पत्र के सन्दर्भ में यहाँ केवल कबलीकार आहार का ही परिचय सापेक्ष है।

| क्र.स. | कलापसमुद्धान (कलापसमुत्थान) | |
|--------|-----------------------------|---|
| 1. | कम्मसमुद्धानकलाप (9) | जीवित नवक कलाप (1 जीवित + 8 अविनिम्भोगरूप) |
| 2. | चित्तसमुद्धानकलाप (6) | अविनिम्भोगरूप + वचीविञ्जति + सद + लहुता + मुदुता + कम्मञ्जता |
| 3. | उतुसमुद्धानकलाप (4) | सुद्धट्टक + सद्वनवक + लहुतादि एकादस + सद्वलहुतादि द्वादसक |
| 4. | आहारसमुद्धानकलाप (2) | सुद्धट्टक + लहुतादेकादस ¹² |
| | कुल – 21 कलाप | 21 कलापों में से 2 वत्थुसमुद्धान कलाप शरीर के बाहर होते हैं तथा शेष शरीर के अन्दर होते हैं। |

सारणी सं. 3

रूप का संक्षिप्त अर्थविनिश्चय एवं स्वरूप

समस्त रूप-धर्म कलापों का संघात मात्र हैं और समस्त भौतिक शरीर रूपधर्मों का संघात मात्र है। सूक्ष्मतः या परमार्थ दृष्टि से यह भी कह सकते हैं कि यह समस्त शरीर अवयव धर्म कलापों का ही संघात मात्र है। पालि बौद्ध साहित्य के अनुसार, यदि सामान्यतः व्यक्ति के भौतिक अस्तित्व की व्याख्या की जाए तो इसकी व्याख्या रूप के अन्तर्गत ही करेंगे, क्योंकि यहां रूप को व्यक्ति के भौतिक अस्तित्व के सन्दर्भ में निर्दिष्ट किया गया है।

अब यहां प्रश्न उत्पन्न होता है कि आखिरकार ये रूप क्या है? नामरूपरिच्छेद में इसको परिभाषित करते हुये कहा गया है कि “रूपति ति रूपं” या रूपतिति भवे रूपविकारप्पच्चयेसति” (नामरूपरिच्छेद, 1998: 46) अर्थात् जो परिवर्तनशील है या जो परिवर्तित होता है या जो विकार को प्राप्त होता है,

“रूपतिति रूपं सीतुण्हादिविरोधपच्चयेहि विकारमापज्जतीति आपादियतीति वा अत्थो” (विभङ्गमूलटीका, 1998: 13) अर्थात् शीत, उष्णादि के कारण जिसमें विकार उत्पन्न होता है, उसे रूप कहते हैं।

“रूपति खो, भिक्खवे, तस्मा रूपं ति वुच्चति। केन रूपति? सीतेन पि रूपति, उण्हेन पि रूपति, जिगच्छाय पि रूपति, पिपासाय पि रूपति, डंस, मकस, वातात, पसरिस पसम्फस्सेन पि रूपति” (सं. नि., 2002: 312) अर्थात् शीत, ऊष्ण, बुभुक्षा, पिपासा, दंश, मशक, वात, आतपादि कारणों से जिनमें परिवर्तन होता है, उसे रूप कहते हैं। ‘रूपन’ शब्द के अर्थ में विभङ्गमूलटीका में भी कहा गया है कि “विकारो हि रूपनं ति” यहां ‘रूपन’ शब्द का अर्थ विकार प्राप्त करना बताया गया है (विभङ्गमूलटीका, 1998: 13)।

इसके अतिरिक्त सम्मोहविनोदनी में ‘रूपन’ शब्द का अर्थ “रूपति ति कुप्पति, घट्टीयति, पीलियति भिज्जति” (विभङ्गमूलटीका, 1998: 12) किया गया है अर्थात् नष्ट होना, घटित होना, पीड़ित होना, छिन्न-भिन्न होना ‘रूपन’ शब्द का अर्थ है।

विभङ्गमूलटीका के अन्तर्गत ‘भिज्जति’ शब्द के व्याख्या क्रम में “भिज्जति ति सीतादिसन्निपाते विसदिससन्तानुप्पत्ति दस्सन्तो पुरिमसन्तानस्स भेदं सन्धायाहं भेदो च विसदिसताविकारपत्ति ति भिज्जति ति आपज्जति ति अत्थो” (विभङ्गमूलटीका, 1998: 12) कहा गया है अर्थात् शीतादि के संयोग से पूर्व रूपसन्तति (यहां सन्तति शब्द निरन्तर प्रवाह को संबोधित कर रहा है) का भेद (विनाश) तथा पश्चिम रूपसन्तति के उत्पाद को विकार (रूपन) बतलाया गया है। जैसे शीत आदि के प्रभाव के कारण व्यक्ति की त्वचा का फटना, शरीर का रक्तवर्ण हो जाना, शीत से होने वाले रूप विकार कहलाते हैं। इसी प्रकार क्षुधा (भूख) एवं पिपासा (प्यास) के

¹² अभिधम्मत्थसंज्ञहो, पृ. 8

कारण भी रूप में स्पष्ट परिवर्तन दिखाई देता है। अकुशल कर्मों के कारण कुष्ठ आदि का होना, चित्त में चित्तज रोगों का होना एवं प्रतिकूल आहार के कारण गठिया का होना आदि कर्म, चित्त, उतु, आहार से होने वाले रूपों में विकार होते हैं। अतः यहां कर्म, चित्त, उतु, आहार रूप-धर्मों के उत्पादक भी हैं और विकारक भी,

विभङ्गमूलटीका के सुत्तन्तिक नय में कालभेदानुसार रूप की व्याख्या प्राप्त हुई है कि प्रतिसन्धिचित्त एवं च्युतिचित्त के बीच रूपधर्म को वर्तमान (पच्चुपन्न) रूप कहा गया है, प्रतिसन्धि से पूर्व के रूपधर्म को अतीत तथा च्युति के अनन्तर रूपधर्म को अनागत रूप कहा गया है।

अभिधम्मिक नय से व्याख्या करते हुए कहा गया है कि उत्पाद, स्थिति एवं भङ्ग के क्रम में जो रूपधर्म की स्थिति है उसे वर्तमान रूप कहा गया है। उत्पाद, स्थिति एवं भङ्ग को प्राप्त कर जो रूप निरुद्ध हो गए हैं, वह अतीत रूप हैं। जो उत्पाद, स्थिति एवं भङ्ग को प्राप्त नहीं हुए हैं वह अनागतरूप हैं।

इसके अतिरिक्त सम्मोहविनोदनी, मूलटीका एवं अनुटीका में रूपधर्म की विश्लेषणात्मक व्याख्या प्रस्तुत की गई है। साथ ही अतीत, अनागत एवं पच्चुपन्न रूप को अधिक स्पष्ट करते हुये अट्टकथा में कहा गया है कि जिस रूप के हेतु एवं प्रत्यय कार्य समाप्त हो गये हैं, वे अतीत रूप कहलाते हैं। जिस रूप का हेतु समाप्त हो गया है, परन्तु कृत्य समाप्त नहीं हुआ है वे रूप 'पच्चुपन्न' रूप कहलाते हैं। जिस रूप का हेतु एवं प्रत्यय दोनों समाप्त नहीं हुये हैं वे अनागत रूप कहे जाते हैं।

बौद्ध दर्शन के अनुसार, रूप कोई ठोस पदार्थ नहीं है। यहां रूप की व्याख्या गुणात्मक है। अतः मनुष्य के अस्तित्व में नाम (चित्त-चेतसिक) के अलावा जो कुछ भी भिन्न उपलब्ध होता है, उसे रूप कहते हैं। यहां रूप एक भूत भौतिक पदार्थ है, जो चित्त-चेतसिक से बिल्कुल भिन्न है। यहां रूप के संदर्भ में कहा गया है कि ये गुण के अतिरिक्त द्रव्य या ठोस पदार्थ बिल्कुल भी नहीं है, जैसे उदाहरणार्थ-

यह कहा जाए कि किसी घर का रंग लाल है तो यहां घर से भिन्न कोई लालिमा या लालिमा से भिन्न कोई घर नहीं है। वस्तुतः घर की जो लालिमा है यही गुण है, इसलिए जो कुछ भी हम अपनी आंखों से देखते हैं वह सभी रूप गुण मात्र हैं।

रूप बौद्ध दर्शन की चार परिष्कृत, परमार्थ, अतिरेक, विशेष धर्मों में से एक धर्म हैं। जिसे परमार्थ धर्मों का एक और प्रथम अङ्ग भी कहा जाता है। धम्मसङ्गणि के अनुसार, रूप-धर्मों की संख्या 27 हैं। जिसमें 'हृदयवत्यु' का उल्लेख प्राप्त नहीं होता है। मुख्यतः इनकी संख्या 28 है। "चतुत्रं च महाभूतानं उपादाय रूपं" अर्थात् जिनमें से 4 महाभूत रूप हैं तथा अन्य शेष (24) उपादाय रूप हैं। "चत्तारि महाभूतानि उपादाय, निस्साय, अमुञ्चित्वा पवत्तं रूपं ति इदं वुच्चति सब्बं रूपं" (अट्टसालिनी, 1942: 243) अर्थात् चार महाभूतों से उत्पन्न, आश्रित तथा इनसे संलग्न हो प्रवृत्त होने से ये सभी 'रूप' कहलाते हैं।

जो रूप-धर्म चार महाभूतों पर ही आश्रित रहते हैं। उन्हें उपादाय रूप कहते हैं। यहां चार महाभूत ही मुख्य रूप-धर्म हैं जिनके कारण अन्य 24 रूपों की उत्पत्ति होती है, इसलिए संक्षिप्तता कह सकते हैं कि व्यक्ति का शरीर चार महाभूतों से बना है या संक्षिप्तता यह भी कह सकते हैं कि व्यक्ति का सम्पूर्ण शरीर पञ्चस्कन्धों से निर्मित है। यहां पञ्चस्कन्धों में भी सर्वप्रथम रूप या रूपस्कन्ध का ही उल्लेख किया गया है। यहां सर्वप्रथम रूप इसलिए उल्लेखनीय है, क्योंकि रूप व्यक्ति के सम्पूर्ण अस्तित्व में सबसे महत्वपूर्ण अभिनय अदा करता है। पालि साहित्य में भी रूप को ही सर्वप्रथम स्थान दिया गया है और परमार्थ धर्मों में भी, पालि साहित्य में सत्त्व के भौतिक शरीर (रूप) को 11 भागों में वर्गीकरण के करके समझाया गया है। इसके अतिरिक्त अन्य आन्तरिक एवं बाह्यादि दो-दो युग्म भेद से तथा अनेक और नाना प्रकार से भी वर्गीकरण किया गया है।

अवयव-धर्म कलाप का रूप-धर्म में परिवर्तन

समस्त रूप-धर्म कलापों का संघात प्रतिसन्धि क्षण से लेकर च्युति क्षण के मध्य जो काल की अवस्थिति रहती है इसी काल के अन्तर्गत होता है। इसी को सत्त्व का प्र'वृत्तिकाल' कहा जाता है। साधारण शब्दों में कहा जाये तो 'प्रवृत्तिकाल' जन्म और मृत्यु के बीच की एक वो मध्यस्थ अवस्था है, जिसमें सत्त्व का अस्तित्व उपस्थिति है।

'प्रवृत्तिकाल' यह जीवन की वह धारा है जो निरन्तर प्रवाहमान है। इसके अतिरिक्त इसका अर्थ प्रवाह या निरन्तर बढ़ते रहने की क्रिया किया गया है। इस काल में ही सत्त्व का सम्पूर्ण अस्तित्व संसार में लोकव्यवहार करता है। इसी काल में सत्त्व के चित्त उत्पादित होते हैं। कुछ क्षण के लिये ये स्थिर रहते हैं और फिर भङ्ग अर्थात् विलय या विच्छेद को प्राप्त हो जाते हैं, फिर पुनः नये चित्त उत्पादित होते हैं। यही प्रक्रिया निरन्तर चलती रहती है। यह प्रक्रिया तब तक क्रियान्वित रहती है, जब तक सत्त्व का चित्त च्युति अर्थात् मृत्यु को प्राप्त नहीं हो जाता है। इस तरह उत्पाद-स्थिति-भङ्ग ये तीन क्षण मिलकर एक चित्त-क्षण बनाते हैं। यही 17 चित्त क्षण एक रूप की आयु कहलाते हैं। प्रवृत्तिकाल अर्थात् वर्तमान काल में समस्त 28 रूप उपलब्ध रहते हैं।

रूप-धर्मों का विकास एवं भव के कारक

यहां सर्वप्रथम रूप धर्मों के विकास को स्पष्टता समझाने हेतु इनका उल्लेख प्रतिसन्धि काल से ही करना उचित होगा, क्योंकि यही रूप-धर्मों के विकास का प्रारम्भिक काल होता है। प्रतिसन्धि काल में ही सर्वप्रथम कायदशक, भावदशक, वस्तुदशक 30 रूपकलाप उत्पादित होते हैं। इन 30 रूपकलाप को ही 'कलल'¹³ कहते हैं। (सिंह, 2015: 25) "पातुभूता कललसङ्घाता रूपसन्तति परिता होति" (सम्मोहविनोदिनी, VRI: 21) अर्थात् कलल के संगठित होने से रूपसन्तति प्रवर्तित होती है। कलल के सन्दर्भ में विभङ्ग की अट्टकथा सम्मोहविनोदिनी के अन्तर्गत कहा गया है कि-

तिलतेलस्स यथा बिन्दु, सप्पिमण्डो अनाविलो ।

एवं वण्णपटिभागं, कललन्ति पवुच्चतीति ॥ ~ (सम्मोहविनोदिनी, VRI: 21-22)

यहाँ रूपसन्तति के सन्दर्भ में कहा गया है कि "रूपसन्ततिया तीणि सन्ततिसीसानि होन्ति" अर्थात् रूप सन्तति तीन कारणों से होती है। यथा- "वत्युदसकं, कायदसकं, इत्थिया इत्थिन्द्रियवसेन पुरिसस्स पुरिसिन्द्रियवसेन भावदसकन्ति" (सम्मोहविनोदिनी, VRI: 21) अर्थात् वत्युदसक, कायदसक, स्त्री तथा पुरुषेन्द्रिय के कारण से भावदसक। अतः ये त्रिविध कलाप सारणीबद्ध निम्नलिखित हैं।

| क्र.सं. | कलापदसक | रूपकलाप धर्म |
|---------|----------------------------|--|
| 1. | कायदसक कलाप | 1 जीवितरूप + 8 अविनिम्भोगरूप + 1 कायरूप (पसाद) |
| 2. | इत्थिभावदसक/पुंभावदसक कलाप | 1 जीवितरूप + 8 अविनिम्भोगरूप + 1 इत्थिभाव/पुंभाव ¹⁴ |
| 3. | वत्युभावदसक कलाप | 1 जीवितरूप + 8 अविनिम्भोगरूप + 1 वत्यु |

सारणी सं. 4

एक प्रश्न उत्पन्न होता है कि यह 'कलल' कब, कैसे और कहाँ विकसित होता है। इन प्रश्नों के सन्दर्भ में बुद्ध ने माता के गर्भ में 'कलल' के विकास हेतु तीन प्रकार संयोग को आवश्यक माना। जैसा कि म.नि. के

¹³ भ्रूण या रज और वीर्य के संयोग से गर्भाशय में बनने वाली पतली झिल्ली.....

¹⁴ यहां इत्थिभावदसक तथा पुंभावदशक (पुरिसभावदसक) को भावदसक ही समझना चाहिये।

महातण्हासङ्ख्यसुत्त में उल्लेख हुआ है “**तिण्णं खो पन, भिक्खवे, सन्निपाता गम्भस्सावक्कन्ति होति**” (म.नि., 2002: 338) अर्थात् “**भिक्षुओं! तीन बातों के संयोग से यह गर्भावक्रान्ति (गर्भ में आना- जाना) होता है।**”

- ✓ “**मातापितरो च सन्निपतिता होन्ति**” अर्थात् माता पिता संयुक्त हो
- ✓ “**माता च उतुनी होती**” अर्थात् माता ऋतुमती हो
- ✓ “**गन्धब्बो¹⁵ च पच्चुपट्ठितो होति**” अर्थात् गन्धर्व उपस्थित हो (ऐसी चेतना (चित्त, विज्ञान) जो जन्म लेने हेतु तैयार हो) ~ (म.नि., 2002: 338)

यहां ‘होने’ के अर्थ के लिए भव शब्द का उल्लेख किया गया है। भव का शाब्दिक अर्थ “**तत्थ भवतिति भवो**” अर्थात् होना मात्र ही भव है या पुनर्जन्म को कराने वाला कर्म विशेष ‘भव’ कहलाता है। भव दो प्रकार के होते हैं। “**सो कम्मभवो, उपपत्तिभवो चा ति दुविधो होति**” (म.नि., 2002: 403) अर्थात् कर्मभव, उत्पत्तिभव ये द्विविध हैं।

जिस-जिस उपादान को लेकर सत्त्व जिस-जिस लोक में जन्म लेता है, उसे ‘**उत्पत्ति भव**’ कहते हैं। कर्म से ही फल की उत्पत्ति होती है। यहाँ कर्म को ही भव कहा गया है। जिसका अनागत में उत्पाद होता है, उसकी उत्पत्ति होती है, जो वर्तमान में होता है, वह भव है। जो उत्पाद, उत्पत्ति या होना है, यही उत्पत्ति भव है। इसका साधरण अर्थ यह है कि वर्तमान में किये गये कुशलाकुशल कर्मों से अनागत में उत्पन्न होने वाला फलविपाक (विपाकविज्ञान) ही उत्पत्ति भव है।

जीव या भ्रूण के उत्पत्ति के लिए चार प्राथमिक कारक हैं या रूप की उत्पत्ति के वे कारक जिनके कारण रूप का समुत्थान होता है। जो अत्यधिक महत्वपूर्ण हैं। अतः ये इस प्रकार हैं, यथा- कम्म (कर्म), चित्त (विज्ञान, मन), उतु (ऋतु), आहार (भोजन- कबलीकार आहार, स्पर्श आहार, मनोसञ्चैतन आहार, विज्ञान आहार)

ये ही कारक रूप उत्पादन के हेतु हैं। मुख्यतः यही चार हेतु भव के कारक तथा भव के अङ्ग (भवङ्ग) भी हैं, क्योंकि इन्हीं के कारण जीव भवसोत अर्थात् भव के प्रवाह में निरन्तर प्रवाहमान रहता है। इन्हीं के कारण विज्ञानसन्तति या स्कन्धसन्तति विभिन्न योनियों में बारम्बार जाति को प्राप्त करती है। कर्म ही लिङ्गभेदादि तय करता है, इसलिए ‘अट्टसालिनी’ के अन्तर्गत कर्म के सन्दर्भ में कहा गया है कि-

कम्मतो लिङ्गतो चैव, लिङ्गसञ्जा पवत्तरे।

सञ्जतो भेदं गच्छति इत्यायं पुरिसो ति च।। ~ (म. नि., 2002: 169)

अर्थात् कर्म के बल से विभिन्न लिङ्गसंस्थान उत्पन्न होते हैं। यहां लिङ्ग-संस्थान भेद का तात्पर्य स्त्री पुरुष भेद से है अर्थात् कर्म के कारण ही सत्त्व स्त्री या पुरुष भेद से जन्म लेता है। सत्त्व का कर्म ही निर्णय करता है कि

¹⁵ ‘गन्धब्ब’ शब्द का उल्लेख दिव्य देवताओं के परिप्रेक्ष्य के अतिरिक्त ‘अन्तराभव अवस्था’ और चेतन प्रवाह के रूप में भी प्राप्त होता है। अतः ‘गन्धब्ब’ की अवधारणा मृत्यु और पुनःजन्म/पुनर्जन्म (पुनर्भव) के बाद के जीवन का वर्णन करती है। गन्धब्ब एक अन्तराभव अर्थात् मृत्यु और प्रतिसन्धि के बीच के जीवन के सन्दर्भ में प्रस्तुत किया गया है। ‘कन्’ साइस् पालि-इंग्लिश डिक्शनरी’ के अन्तर्गत ‘गन्धब्ब’ शब्द को अंग्रेजी में ‘ए बीइङ्ग रेडी टू टेक ए न्यू इग्जिस्टन्स’ (A being ready to take a new existence) अनुवादित किया गया है अर्थात् एक ऐसा सत्त्व जो नया जीवन लेने के लिए तैयार है।

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. – Encyclopedia of Buddhism, Pg. 40

A Somewhat mysterious usage of the term ‘gandhabba’ has also been taken as referring to the in-between state. - Bikku, Sujato. (2010, 05 23). Rebirth and the In-between State in Early Buddhism. - Santifm.org. Retrieved from https://santifm.org/santipada/wp-content/uploads/2010/05/Rebirth_andInbetweenState.pdf

A being ready to take a new existence – Concise Pāli-English Dictionary, Pg. 113

वह किस योनि में जन्म लेगा?, किस योनि में नहीं?, इसी के कारण सत्त्व का इस संसार में आवागमन होता रहता है।

सत्त्वाभव में जितना महत्वपूर्ण योगदान कर्म का होता है, उतना ही महत्व ऋतु का भी होता है, क्योंकि ऋतु भी रूप-धर्मों का उत्पाद करती हैं। यदि ऋतु अनुकूल होती है तो रूप-धर्म भी स्वच्छ एवं अनुकूल होते हैं। शरीर भी स्वस्थ एवं पुष्ट होता है। यदि ऋतु अनुकूल नहीं होती है तो रूप भी मलिन और अस्वस्थ होता है अथवा यू कहें कि ऋतु के कारण भी पञ्चस्कन्धों में परिवर्तन होता है।

सत्त्व को आहार की जरूरत क्यों होती है? क्योंकि सत्त्व का शरीर ऊर्जा और स्फूर्ति के लिए आहार या ओजस् पर निर्भर है **“सब्बे सत्ता आहारद्वितिका”** (पटिसम्भितामग, VRI: 44) अर्थात् सभी सत्त्व¹⁶ आहार पर आश्रित हैं। शरीरिक गतिविधियों के लिए तमाम तत्वों और धर्मों की आवश्यकता होती है, जिन्हें केवल और केवल आहार से पूर्ण किया जा सकता है। पालि बौद्ध साहित्य में केवल **‘कबलीकाराहार’** को आहार की संज्ञा न देकर जीवन को बनाए रखने वाले प्रत्येक संघटक को आहार की संज्ञा दी गई है।

“कबलं करीयतीति कबलीकारो” (अट्ट., VRI: 362) अर्थात् जिस आहार का कबल (कौर) किया जाता है, उसे ‘कबलीकार’ कहते हैं। **“आहरीयतीति आहारो”** (अट्ट., VRI: 362) अर्थात् मुख से जिसका आहारण किया जा सके, उसे ‘आहार’ कहते हैं। अतः समस्त वे खाद्यपदार्थ जिन्हें सत्त्व अपनी आवश्यकता के अनुसार ग्रहण करता है। कबलीकार आहार कहलाते हैं। परमत्यविनिच्छय के अन्तर्गत कबलीकार आहार के सन्दर्भ उल्लेख है कि-

कबलीकारो आहारो यापेतब्बोलक्खणो ।

आहारो सेन्द्रियजातो रूपकायअनुपालनो ।। ~ (परमत्यविनिच्छय, 1998: 67)

अर्थात् “जीवन का समर्थन करना या जीवन को बनाये रखना ही कबलीकार आहार का लक्षण है। जो इन्द्रियरूपों का उत्पादक है। जो रूपकाय का अनुपालन करता है। उसे कबलीकार आहार कहा गया है। अभिधम्मिक दर्शन के अनुसार, कबलीकार आहार केवल शरीर के लिए उपयोगी पोषक तत्वों (ओजस्) का संचय करते हैं।

ओजालक्खणो आहारो रूपाहरणरसो तथा ।

उपत्थम्भनुपट्टानो आहरेय्यपदट्टानो ।। ~ (अभिधम्मत्थसङ्गहो, 1992: 643)

अर्थात् यहां आहार का ओजलक्षण है। आहारज रूपों को धारण करना इसका कृत्य है। यह शरीर का उपष्टम्भ करने वाला धर्म है। आहार (खाद्यपदार्थ) ही इसके आसन्न कारण हैं। इसी तरह ‘स्पर्शाहार’ भी सत्त्व के लिए उतना ही आवश्यक है, जितना की कबलीकार आहार, क्योंकि यदि स्पर्श नहीं होगा तो वेदना नहीं होगी, यदि वेदना नहीं होगी, तो तृष्णा नहीं होगी। तृष्णा के न होने से संसारचक्र निरूद्ध हो जायेगा या यू कहें कि संसार सत्त्व की आवागमन प्रक्रिया अर्थात् ‘स्कन्धसन्तति’ रुक जाएगी। इसी प्रकार, ‘मनोसञ्चेतन’ को भी समझना चाहिये, क्योंकि ‘मनोसञ्चेतन’ नामक कुशलाकुशल **‘संस्कारपच्चया विज्जाणं’** से अपर भव में प्रतिसन्धि से लेकर विपाक विज्ञान¹⁷ का उत्पाद होता रहता है। जिसके कारण हमेशा अभिसंस्करण करते रहने से ‘स्कन्धसन्तति’ की स्थिति में अत्यन्त उपकारक होता है। यहां ‘मनोसञ्चेतन’ आहार सत्त्व के वे संस्कार हैं, जिनके कारण विपाक विज्ञान की उत्पत्ति होती है।

¹⁶ यहां सभी सत्त्व कहने का तात्पर्य संज्ञी, असंज्ञि सत्त्व दोनों से है।

¹⁷ ऐसा विज्ञान या ऐसी चेतना जो फल देने वाला है या यू कहें कि ऐसा विज्ञान या ऐसी चेतना जो सत्त्व के स्कन्धसन्तति हेतु बीज रूप में तैयार है।

अभिधम्मत्थसङ्ग्रहो में विपाक विज्ञान को ही 'विज्ञानाहार' कहा गया है। 'विपाक विज्ञान' नामक विज्ञानाहार ही 'विज्ञानपच्यया नामरूपं' के अनुसार नाम-रूप धर्मों की वृद्धि करके 'स्कन्धसन्तति' को धारण करता है। अतः इस प्रकार कबलीकार आहारादि चार आहार के कारण ही 'स्कन्धसन्तति' चलती है। यहां 'स्कन्धसन्तति' को पञ्चस्कन्धों के प्रवाह के रूप समझना चाहिए। यदि ये चार आहार धर्म न रहें तो 'स्कन्धसन्तति' का निरोध हो जायेगा, स्कन्धसन्तति की निरन्तरता रूक जाएगी। जिसके कारण संसारचक्र निरूद्ध हो जायेगा। इसलिए आहार के सम्बन्ध में अभिधम्मत्थसङ्ग्रहो में कहा गया है कि 'आहरन्तीति आहारा' जो अपने कार्य या विपाक धर्मों का आहारण करते हैं, आहार कहलाते हैं।

ओजद्रुमकरूपं च, वेदनं सन्धिमानसं।

नामरूपं च कमतो, आहरन्तीति देसिता।। ~ (परमत्थविनिच्छय, 1998: 53)

अर्थात् ओजोअष्टमक¹⁸ (ओजस् के साथ आठ) रूप, वेदना, प्रतिसन्धि विज्ञान तथा नामरूप धर्मों का आहरण (धारण या उपकार) करने से ये आहार कहे जाते हैं। यहां सत्त्वापयोगी दो प्रकार के आहारों का उल्लेख किया गया है, यथा-

- ✓ मुख्याहार
- ✓ पर्यायाहार

'मुख्याहार' ये वे आहार हैं जिनको संज्ञिसत्त्वों द्वारा ग्रहण किया जाता है। 'परियाया आहार' वे आहार हैं, जिनका ग्रहण असंज्ञिसत्त्वों के द्वारा किया जाता है। इस तरह कर्म के कारण कर्मज रूपों का, चित्त के कारण चित्तज रूपों का, ऋतु के कारण ऋतुज रूपों का, आहार के कारण अहारज रूपों का निर्माण होता है। जिन्हें क्रमशः कर्मसमुत्थानरूप, चित्तसमुत्थानरूप, ऋतुसमुत्थानरूप, आहारसमुत्थानरूप कहा जाता है। जिनमें से पूर्व-कर्म के कारण माता-पिता के रजःशुक्र से चित्तज एवं ऋतुजरूप 'कलल' में संक्रमित होते हैं, अतएव सत्त्व कि आकृति एवं वर्ण माता-पिता की आकृति के समान होता है, इसीलिए 'विभङ्गमूलटीका' में कहा गया है कि "पुरिमरूपस्सापि हि पच्यभावो अत्थि, पुत्तस्स पितिसदिसतादस्सनतो" (विभङ्गमूलटीका, VRI: 20) अर्थात् आकृति एवं वर्ण के उत्पाद में पूर्व की प्रत्ययता होती है, क्योंकि ज्यादातर पुत्र की आकृति एवं वर्ण पितृ समान होता है। सत्त्वों के स्वभाव, शक्ति, विचारादि भी माता-पिता के समान ही होते हैं। अतः यह ऐसा क्यों होता है? इसके सन्दर्भ में कहा उल्लेख है कि प्रतिसन्धि काल में माता-पिता के चित्तप्रत्यय ऋतुज रूपों के प्रभाव से ही शिशु पर प्रभाव डालते हैं। जन्म के पश्चात भी, प्रतिदिन माता-पिता के स्वभाव को देखते-देखते वे माता-पिता के सादृश्य स्वभाव वाले बन जाते हैं। वस्तुतः उरोक्त चार प्राकृतिक धर्म ही रूप उत्पत्ति के मूल कारक हैं। जिनके कारण सत्व के अस्तित्व का निर्माण होता है तथा जिनके कारण ही सत्व का इस नश्वर संसार में निरंतर आवागमन बना रहता है।

बौद्ध दर्शनानुसार, जीवों का जन्म चार योनि अर्थात् चार प्रकार से होता है, यथा- "अण्डजा जलाबुजा च संसेदजोपपातिका" (परमत्थविनिच्छय, 1998: 77)

- ✓ 'अण्डजा' अर्थात् अण्डों से उत्पन्न होने वाले जीव
- ✓ 'जलाबुजा' अर्थात् गर्भ से उत्पन्न होने वाले जीव

ये दो प्रकार 'गम्भसेय्यक' (गर्भशेयक) कहलाते हैं। 'गम्भे सेन्तीति गम्भसेय्यक' अर्थात् जो सत्व माता के गर्भ (कुक्षि) में जन्म लेते हैं, उन्हें गम्भसेय्यक कहा जाता है। 'अण्डे जाता अण्डजा' या 'अण्डे जाता समुप्पन्ना' (परमत्थदीपनी, 1972: 267) अर्थात् जो जीव अण्डे से उत्पन्न होते हैं, अण्डज कहलाते हैं। "सत्ता अण्डकोसं अभिनिम्भिज्ज जायन्ति अयं वुच्चति अण्डजा" (म. नि., 2002: 112) अर्थात् जो जीव अण्डे के कोश को फोड़कर

¹⁸ यहां ओजोअष्टमक से तात्पर्य अष्टक कालाप अवयवों या धर्मों से है।

जन्म लेता है, वह अण्डज कहलाता है। जैसे- पक्षी, सर्प, कच्छप (कछुए) और मछलियां आदि सभी अण्डज जीव हैं। “सत्ता वत्थिकोसं अभिनिम्बिज्ज जायन्ति अयं वुच्चति जलाबुजा” (म. नि., 2002: 113) अर्थात् जो प्राणी वस्तिकोष (जरायु) को फोड़कर जन्म लेते हैं या जो प्राणी पारदर्शी झिल्ली से जन्म लेते हैं अर्थात् जो जीव माँ के गर्भाशय से जन्म लेते हैं, जलाबुज (जरायुज) कहलाते हैं। ‘जरं एतीति जरायु’ अर्थात् जो जीर्णता को प्राप्त होते हैं, उसे जरायु कहते हैं। ‘जलाबुम्हि जाता जलाबुजा’ (अभिधम्मत्थसङ्ग्रहो, 1992: 704) अर्थात् जो जरायु में उत्पन्न होते हैं, ‘जरायुज’ (जलाबुज) कहलाते हैं। जरायुज को कहीं-कहीं पिण्डज भी कहा जाता है। जैसे- मनुष्य, शेर, हाथी, घोड़ा, बन्दर, बिल्ली हिरनादि सभी जलाबुज/ पिण्डज योनि के ही उदाहरण है।

- ✓ ‘जलाबुजा’ अर्थात् सुर-असुर तथा निरय में उत्पन्न होने वाले प्राणी
- ✓ ‘संसेदजा’ अर्थात् पसीने, गन्दगी, मलादि से उत्पन्न होने वाले जीव

उपरोक्त तथ्यों के वैज्ञानिक विश्लेषण से ज्ञात होता है कि कि बौद्ध साहित्य ने धार्मिक अभ्यास के दायरे को बड़ाकर चिकित्सा विज्ञान में भी अपनी दिलचस्पी दिखाई है। यहां बौद्ध विद्वानों ने मानव शरीर की प्रक्रिया एवं संरचना पर अलग-अलग सिद्धान्त विकसित किये हैं। इसमें से ‘गम्भसेय्यकविज्जा’ एक महत्वपूर्ण विषय हैं। गम्भसेय्यकविज्जा (भ्रूणविज्ञान), जिसके अन्तर्गत सत्त्व का अस्तित्व में आने की प्रक्रिया की व्याख्या प्रस्तुत की है। पालि साहित्य ने भी गम्भसेय्यकविज्जा (भ्रूणविज्ञान) पर आधुनिक भ्रूणविज्ञान के बिल्कुल समान ही वैज्ञानिक एवं वैधानिक तरीके से अध्ययन प्रस्तुत किया है।

हालांकि, जीवन की उत्पत्ति और गर्भाशय में मानव शरीर के विकास के बारे में विचार अपनी स्थापना के समय से ही बौद्ध उपदेशों का हिस्सा रहे हैं, इसलिए मानव भ्रूणविज्ञान की प्रक्रिया तथा गर्भावक्रान्ति विषयक उल्लेख हमें दी.नि. के सम्पसादनियसुत्त, म. नि. के महातण्हासङ्ख्यसुत्त, स. नि. का इन्द्रकसुत्त तथा मिलिन्दपञ्चों के गम्भावक्रान्तिपञ्चो, विसुद्धिमग्ग, अभिधम्मपिटक की अट्ठकथाओं और टीकाओं में तथा अभिधर्मकोश (17वीं कारिका गर्भावक्रान्ति विषयक ही है)¹⁹ में व्यापक संदर्भ में प्राप्त होता है। उक्त विषयक अवधारणा का उल्लेख तिब्बती बौद्ध ग्रन्थ गर्भावक्रान्तिसूत्र और बौद्ध आयुर्वेदिक स्रोतों में भी प्राप्त होता है। यहां बौद्ध भ्रूणविज्ञान ने कुछ धारणाओं का पालन करते हुए; मृत्यु और पुनर्भव के विचारों को सत्त्व के अस्तित्व से जोड़ा है। सं.नि. के इन्द्रकसुत्त में भ्रूणविज्ञान के सन्दर्भ में इन्द्रक यक्ष भगवान बुद्ध से प्रश्न पूछता हुआ कहता है कि-

रूपं न जीवं ति वदन्ति बुद्धा, कथं न्वयं वदन्तिमं सरीरं?

कुतस्स अट्ठियकपिण्डमेति, कथं न्वयं सज्जति गम्भरस्मिं” ति? ~ (सं.नि., 2002: 331)

अर्थात् “रूप जीव नहीं है? तो यह रूप (जीव) शरीर आकार कैसे पाता है? यह अस्थिपिण्ड कैसे पाता है? गर्भ रूप गह्वर में कैसे पड़ जाता है?”, तत्पश्चात् भगवान इन्द्रक यक्ष के प्रश्नों (इसकी उत्पत्ति के प्रसंग में) के उत्तर देते हुये कहते हैं कि

पठमं कललं होति, कलला होति अब्बुदं ।

अब्बुदा जायते पेसि, पेसि निब्बत्तती घनो ।

घना पसाखा जायन्ति, केसा लोमा नखा पि च ।। ~ (सं.नि., 2002: 331)

अर्थात् यहां पहले कलल (कर्दम के साटश्य द्रव्य) होता है तब कलल से अर्बुद (पिण्डावस्था) बनता है, फिर अर्बुद से पेशी (मांसपिण्ड) बनती है। पेशी से घन (स्थूल आकार) बनने लगता है, घन से शाखा, प्रशाखाएँ (तंतु, मांसपेशी, ऊतक या तंतुओं से निर्मित सुट्टड़ ऊतक जो अपने संकुचन और शिथिलता के द्वारा शरीर में गति उत्पन्न करता है) फिर केश, लोम, नखादि बनते हैं।

¹⁹ आचार्य वसुबन्धुकृत अभिधर्मकोश, प्र. भाग, पृ. 300

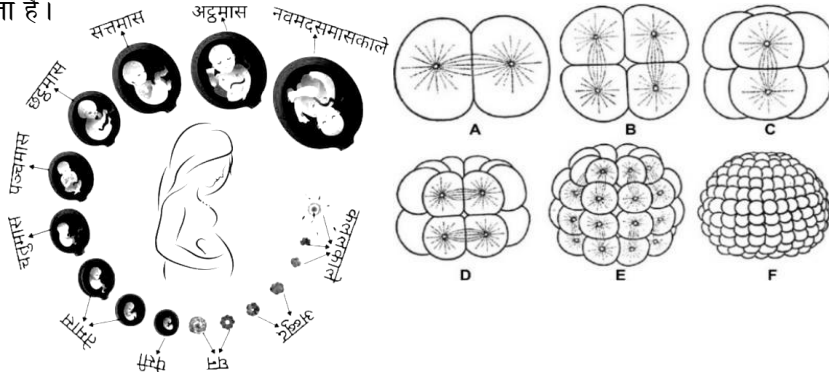
पठमं कललं होति: प्रतिसन्धि से लेकर एक सप्ताह पर्यन्त कललरूप रहता है। वह कलल धीरे-धीरे बढ़ता रहता है। **कलला होति अब्बुदं:** एक सप्ताह पर्यन्त कलल रहने के अनन्तर उसकी आकृति में परिवर्तन हो जाता है, उसके पश्चात यह अर्बुद हो जाता है। यह भी एक सप्ताह तक रहता है। **अब्बुदा जायते पेसि:** अर्बुद से मांसपेशियों के रूप में परिवर्तन होता है। यह भी एक सप्ताह तक रहता है। **पेसि निब्वत्तती घनो:** पेशी से घनरूप की उत्पत्ति होती है इसका अर्थ पेशियों का स्थूल होना होता है। यह भी एक सप्ताह पर्यन्त होता है। **घना पसाखा जायन्ति:** घन से पांच शाखाओं की उत्पत्ति होती है, दो पाद, दो हाथ, सिर बनने के लिए घन में पांच आकार विशेष (पिण्डिकाओं) की उत्पत्ति होती है।

ललितविस्तर के अनुसार, गर्भ एक सप्ताह में कलल जैसा होकर पहले मास में प्रकट नहीं होता, दूसरे मास में वह गांठ जैसा हो जाता है, जिसे घन, पेशी अथवा अर्बुद नाम से दिया गया है, तृतीय मास में सिर, दोनों पैर, दोनों भुजाएँ आदि। ये पांच अङ्ग प्रकट हो जाते हैं। सभी अङ्ग सूक्ष्म रूप से निकल आते हैं तथा सिरादि अङ्गों के साथ सुख और दुःख का ज्ञान होने लगता है, चौथे मास में सभी अङ्ग स्पष्ट हो जाते हैं तथा पांचवें मास में चेतना कार्य करने लगती है, छठे मास में स्नायु, सिरा, रोम, बल, वर्ण, नख तथा त्वचा व्यक्त हो जाती है, सातवें मास में सब अङ्गों को पूर्ण करने वाले तत्त्वों से गर्भ पुष्ट हो जाता है, आठवें मास में माता से पुत्र/पुत्री में और पुत्र/पुत्री से माता में बराबर ओज (पोषक तत्त्वों) का संचार होने लगता है। नवें या दसवें मास में शिशु का संसार में अवतरण हो जाता है। (ललितविस्तर, 1984: 12)

यं चस्स भुञ्जती माता, अन्नं पानं च भोजनं।

तेन सो तथ यापेति, मातुकुच्छिगतो नरो' ति ।। ~ (सं. नि., 2002: 331)

अर्थात् “माता जो कुछ भी खाती-पीती हैं उसी भोजन से माता के गर्भस्थान में शिशु के शरीर का पोषण होता है।” तत्पश्चात् “तमेनं माता नव वा दस वा मासे गब्भं कुच्छिना परिहरति महता संसयेन गरुभार, तमेनं माता नवन्नं वा दसन्नं वा मासानं अच्छयेन विजायति महता संसयेन गरुभारं” (म. नि., 2002: 366-67) अर्थात् फिर माता भारी बोझ वाले गर्भ को संशय के साथ नौ मास तक अपने गर्भ (कुच्छि) में धारण करती है। नौ या दस माह बीतने के बाद माता उस गुरुभार वाले शिशु को अतिकष्टमय वेदना के साथ पैदा करती है। बिल्कुल इसी प्रकार आधुनिक भ्रूणविज्ञान के अनुसार प्रथमतः भ्रूण एक कोशिका का रहता है, फिर वह दो कोशिकाओं में विभाजित जाता है। शीघ्र ही, यह चार कोशिकाओं में विभाजित हो जाता है, फिर आठ और इसी तरह कोशिकाओं के विभाजन की श्रृंखला जारी रहती है, फिर 9, 10 माह के पश्चात् शिशु मां के गर्भ से एक नवजात शिशु के रूप में जन्म ले लेता है।



बौद्ध भ्रूणविज्ञानानुसार

आधुनिक चिकित्सा भ्रूणविज्ञानानुसार

चित्र लेख सं. 3-4

उपरोक्त प्रकार से पालि बौद्ध साहित्य के अन्तर्गत सत्त्वाभाव के कारकों (भवङ्गो) का उल्लेख प्राप्त होता है। उपरोक्त उल्लेखित सभी धर्म सत्त्वाभाव के कारक या अङ्ग (भवङ्ग) हैं, जो प्रतीत्यसमुत्पाद के अधीन ही कार्य करते हैं। साथ ही, कार्य-कारण क्रिया के साथ क्रियान्वित होते हैं। अतः पालि साहित्य के अनुसार उपरोक्त प्रक्रिया के तहत सत्त्वाभाव होता है।

निष्कर्ष

प्रस्तुत शोध पत्र का विषय वास्तविक रूप से अभिधम्मिक है, अन्य साहित्य या दर्शनादि के तुलना में बौद्ध साहित्य में प्राप्त 'कलाप' शब्द की अवधारणा सत्त्व के भौतिक पदार्थ एवं शरीर की सबसे सूक्ष्म इकाई है। आधुनिक भौतिक विज्ञान के अनुसार, भौतिक पदार्थ का प्रत्येक तत्त्व पदार्थ की सबसे सूक्ष्म इकाई उप-परमाणविक कणों के पारस्परिक संयोग से निर्मित होता है। वहीं पालि साहित्य में भी भौतिक पदार्थ की सबसे 'सुखुम, सुखुमदस्सक' इकाई 'कलाप' भी कम से कम आठ (अट्ठक/सुद्धट्ठक) अवयव धर्मों के संघटित कणों या धर्मों से बना होता है। यही 21 कलाप भव के अङ्गों (भवङ्गो) के कारण प्रतिसन्धि काल में 'गब्भसेय्यक' माता के गर्भ में प्रवेश कर हर पल, हर क्षण नये-नये रूप-धर्मों का निर्माण करते रहते हैं। यही रूप-धर्म अनुकूल कर्म, चित्त, ऋतु, आहारानुसार स्वस्थ एवं विकरित दोनों रूप में विकसित होते रहते हैं।

इस शोध पत्र में पालि साहित्य के माध्यम से सत्त्व के वर्तमान अस्तित्व को समझने का प्रयास किया गया है। अन्यत्र की तरह यहाँ पर भी भौतिक पदार्थों के रूप में सत्त्व के सम्बन्ध में चर्चा की गई है। इसके साथ ही, इस पत्र में विस्तार से विवेचन किया गया है कि कैसे भौतिक धर्म समयानुसार परिवर्तित होते हैं? और फिर सत्त्व रूपी भौतिक शरीर में उत्पन्न होते हैं। इसके अतिरिक्त बताया गया है कि किस प्रकार एक भ्रूण माता के गर्भ में रूप और कलाप के संघात से उत्पन्न होता है और फिर इस संसार में जाति को प्राप्त होता है।

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सम्यक्सम्बुद्ध की करुणा

रमेश प्रसाद*

करुणा का अर्थ दया होता है। लेकिन करुणा सामान्य दया नहीं है। किसी दुःखी को देखकर मन में यह भाव आना कि यह बहुत दुःखी है, मन में ऐसा भाव प्रदर्शन दया तो हो सकती है, करुणा नहीं। करुणा दया से ऊपर की स्थिति है। मन मात्र में वह भाव नहीं रहे, जब वह भाव वाणी तथा काय के स्तर पर प्रकट होने लगता है, तब करुणा की उत्पत्ति होती है। दूसरे के दुःख को देखकर उसके दुःख को दूर करने का यथा संभव प्रयास करुणा है। दूसरे का दुःख, दूसरे का कष्ट, स्वयं का दुःख तथा कष्ट है ऐसा भाव करुणा है। जब स्वयं दुःखी होते हैं तो उस दुःख से बाहर निकलने का हम प्रयास करते हैं। उसी प्रकार दूसरे के दुःख को स्वयं का दुःख समझकर उस प्राणी को दुःख से बाहर निकालने का यत्न, प्रयत्न, प्रयास करुणा है।

विसुद्धिमग्ग (307: 1) में आचार्य बुद्धघोष कहते हैं – “परदुक्खे सति साधूनं हृदयकम्पनं करोतीति करुणा।”¹ अर्थात् दूसरों के दुःखी होने पर जब सज्जनों का हृदय कम्पित हो उठता है, द्रवित हो उठता है, वही करुणा है। करुणा को परिभाषित करते हुए यह भी कहा गया है कि – “किणाति वा परदुक्खं हिंसति विनासेती ति करुणा।”² अर्थात् दूसरे के दुःख का जो अन्त करती है, दूसरे के दुःख का जो विनाश करती है, वह करुणा है। कहने का अर्थ है कि दुःखी जनों पर अवलम्बित होकर करुणा उत्पन्न होती है। करुणा का जो फैलाव है, जो विस्तार है वे दुःखी प्राणी हैं। “किरियति वा दुक्खित्तसु पसारियती ति करुणा।”³ अर्थात् दुःखित प्राणियों में जो फैलती है, वह करुणा है।

करुणा मन का, चित्त का वह पवित्र भाव है जो दुःखी प्राणियों के दुःख तथा कष्ट को कारण सहित समाप्त करता है। दुःखी सत्त्वों के हित एवं कल्याण करने की भावना ही करुणा है। ऐसी करुणा के प्रतीक महामानव भगवान बुद्ध थे। वैसे करुणा तो सभी प्राणियों में होती है। लेकिन उसकी मात्रा अलग-अलग होती है। करुणा के भाव का विस्तार अथवा संकुचन अलग-अलग होता है। हर व्यक्ति, प्रत्येक पशु अपने संतान से प्रेम करता है। जब कभी भी उसे कष्ट होता है, जब उस संतान का कष्ट उसे स्वयं का कष्ट अनुभव होने लगता है। यही तो करुणा है। लेकिन यह संकुचित करुणा है। इसे विस्तार देना है। संतान से परिवार, परिवार से कुल-खानदान, पास-पड़ोस, गाँव-नगर, जनपद-राष्ट्र यहाँ तक कि सम्पूर्ण जगत तक, हर प्राणी मात्र तक इस भावना को बढ़ाना ही करुणा का सत्य स्वरूप है।

करुणा असीम है। इसलिए इसे अप्पमञ्जा कहा गया है। इसे सीमा में नहीं बांधा जा सकता है। बुद्ध की करुणा सर्व-जन के लिए थी, पृथ्वी के हर सत्त्व, हर प्राणी के प्रति थी। इसलिए बुद्ध की करुणा को महा-करुणा

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1 विसुद्धिमग्गो १, पृ० ३०८, विपश्यना विशोधन विन्यास (वि०वि०वि०) भाग १३७।

2 वही।

3 अभिधम्मत्थसङ्गहोविभाविनी टीका, पृ० १०६, वि०वि०वि० भाग १३३।

कहा जाता है। वे इस अर्थ में महा-कारुणिक हैं। विनय-पिटक की अट्टकथा प्रारम्भ करने के पहले मंगलाचरण में, बुद्ध के प्रति श्रद्धा सुमन अर्पित करते हुए आचार्य बुद्धघोष कहते हैं,

“यो कप्पकोटीहि पि अप्पमेय्यं, कालं करोन्तो अति दुक्करानि।

खेदं गतो लोकहिताय नाथो, नमो महाकारुणिकस्स तस्स ।।”⁴

बुद्ध केवल इसलिए महा-कारुणिक नहीं हैं कि वे पैतालीस वर्षों तक घूम-घूम कर लोगों को उपदेश करते रहे। वे इस कारण महा-कारुणिक हैं कि वे अनेक जन्मों, अनेक कल्पों तक दुष्कर तपश्चर्या की, दस पारमिताओं का पालन लोकहित के लिए, लोक कल्याण के लिए किया। तब उन्हें बुद्धत्व की प्राप्ति हुई। लोक कल्याण हुआ, जग का मंगल हुआ, देव मनुष्यों का हित और सुख हुआ।

तथागत बुद्ध की करुणा ऐसी थी कि वे चाहते थे कि उनका धम्म हर व्यक्ति तक पहुँचे ताकि उसका कल्याण हो सके। इस भावना से उन्होंने एक साथ एक दिशा में एक ही भिक्षु को जाने को कहा, दो को नहीं। “मा एकेन द्वे अगमित्थ ।”⁵ ताकि अधिक से अधिक लोगों का हित और सुख हो सके। भिक्षुओं की चारिका लोक पर अनुकम्पा करने के लिए थी। यह चारिका केवल विचरण मात्र नहीं था। “चरथ, भिक्खवे, चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्थाय हिताय सुखाय देवमनुस्सानं ।”⁶

बुद्ध का भिक्षुओं को स्पष्ट संदेश है, निर्देश है कि आप चारिका करें लेकिन ध्यान रहे कि वह चारिका लोक पर अनुकम्पा करने के लिए हो, देव मनुष्यों के प्रयोजन के लिए हो, उनके हित तथा सुख के लिए हो। लेकिन देव मनुष्यों का हित तथा सुख कैसे हो? इसके लिए बुद्ध भिक्षुओं को उपदेश करने के लिए कहते हैं। “देसेथ, भिक्खवे, धम्मं आदिकल्याणं मज्झेकल्याणं परियोसानकल्याणं सात्थं सब्यञ्जनं केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं पकासेथ”⁷ केवल भिक्षा के लिए चारिका नहीं है। उपदेश भी करना है। क्योंकि यह धम्म आरम्भ में कल्याण-कारक है, मध्य में कल्याण-कारक है और अन्त में तो कल्याण-कारक है ही। आरम्भ शील से होता है, शील के पालन से हमारा कल्याण होता है। फिर समाधि की भावना लगती है, यह और अधिक कल्याण-कारक है। शील के पालन और समाधि की भावना से प्रज्ञा की प्राप्ति हो जाती है जो बौद्ध धम्म का किसी मानव के लिए अन्तिम लक्ष्य है। इस प्रज्ञा का तो कहना ही क्या! यहाँ तो कल्याण ही कल्याण है, परम कल्याण है।

बुद्ध की करुणा को और आगे बढ़ाते हुए कहा जा सकता है कि उन्होंने भिक्षुओं को केवल उपदेश नहीं, बल्कि धर्मोपदेश देने की विधि भी बतलाया। उपदेश केवल उपदेश मात्र न रह जाये क्योंकि उससे कल्याण संभव नहीं है। धर्मोपदेश का लाभ हमें तब मिलेगा, जब हम उसे अपने आचरण में उतारेंगे, और हम उसे आचरण में कब उतारेंगे, जब वे धम्म हमारे दिल को छू जायेगा। जब वह दिल को छू लेगा, तब हमारा मन धम्म के अनुरूप कार्य करने को तैयार होगा, हम काय तथा वचन से धम्म के पथ पर चल देंगे। इसलिए बुद्ध ने केवल सामान्य ढंग से उपदेश देने को नहीं कहा। उन्होंने कहा कि ‘सात्थं सब्यञ्जनं’ अर्थ सहित उपदेश करें, ताकि ‘केवलपरिपुण्णं परिसुद्धं ब्रह्मचरियं’ यह जो धम्म है जो परिपूर्ण है, परिशुद्ध है, ब्रह्मचर्य वाला है - ऐसे धम्म का प्रकाशन करो पूर्ण व्याख्या के साथ, अर्थ सहित विवेचन के साथ। बुद्ध की ये धर्मोपदेश की पद्धति थी। उपदेश केवल कहना मात्र न रहें, आचरण में वह उतरे तभी तो हित, कल्याण, सुख का आगमन होगा। ऐसी थी बुद्ध की करुणा। क्योंकि करुणा का लक्षण है दुःखी और परेशान प्राणियों को देखकर चित्त में बेचैनी, व्याकुलता और तड़प पैदा हो जाना। यह व्याकुलता तब तक कायम रहती है, जब तक वह उनके दुःखों को कारण सहित समाप्त नहीं कर देता है।

4 विनयपिटक - अट्टकथा १, पृ० १, वि०वि०वि० भाग ९२।

5 विनयपिटक, महावग्गपालि, पृ० २५, वि०वि०वि० भाग ८९ (मारकथा)।

6 वही।

7 वही।

दूसरे के दुःख को दूर करने के लिए स्वयं को लगा देना ही करुणा है। करुणा उत्पन्न होने पर यह भाव जगता है कि सभी दुःखी प्राणी दुःख मुक्त हों, भयभीत प्राणी भयरहित हों, शोकाकुल प्राणी निःशोक हों –

“दुक्खप्पमत्ता च निहुक्खा, भयप्पमत्ता च निम्भया।

सोकप्पमत्ता च निस्सोका, होन्तु सब्बे पि पाणिनो।।”

(धर्मरक्षित 2001: 72)

बुद्ध की करुणा समाज के हर वर्ग पर समान रूप से बरसती थी चाहे अम्बपालि गणिका हो, अथवा दासी पुत्री पूर्णिका, उपालि नाई हो अथवा भंगी सुनीथ, चाण्डालपुत्र सोपाक हो अथवा डाकू अंगुलिमाल, किसान गोतमी हो या पटाचारा, राजा बिम्बिसार, अजातशत्रु हो अथवा संघ भेद करने वाला देवदत्त, सम्राट प्रसेनजित हो अथवा अद्भुत दानी अनाथपिण्डिक – सब पर करुणा समान रूप से बरसी। न किसी पर ज्यादा, न किसी पर कम, जो जैसा था, वैसा पाया। बुद्ध ने विभेद नहीं किया। अधिक से अधिक लोगों का मंगल हो सके - इसके लिए बुद्ध ने आम जनता की बोली “पालि” भाषा को उपदेश का माध्यम चुना, धम्म की भाषा चुना।

बुद्ध की करुणा की कथा तो अनेक सुत्तों में भरे पड़े हैं। यहाँ मैं सुभद्र परिव्राजक के प्रति बुद्ध की करुणा का उल्लेख करना समीचीन समझ रहा हूँ। यह कथा दीघ निकाय के महापरिनिब्बान सुत्त में आया है। कथा यँ है –

तथागत बुद्ध महापरिनिर्वाण मुद्रा में लेते हैं यानी मृत्यु शैय्या पर हैं। अभी भगवान ने महापरिनिर्वाण नहीं प्राप्त किया है।

उसी समय कुसिनारा (आधुनिक नाम कुशीनगर) का सुभद्र नामक परिव्राजक आयुष्मान आनन्द से भगवान के दर्शन हेतु निवेदन करता है। वह अन्य आचार्यों से सुन रहा है – “कदाचि करहचि तथागता लोके उप्पज्जन्ति अरहन्तो सम्मा सम्बुद्धा”⁸ कदाचित् कभी कभी ही तथागत अर्हत् सम्यक् सम्बुद्ध उत्पन्न हुआ करते हैं। सुभद्र के कुछ संशय हैं, शंकाएँ हैं। वह उसका समाधान चाहता है। वह तीन बार निवेदन करता है। तीनों बार आनन्द उसके निवेदन को यह कहकर अस्वीकार कर देता है कि – “अलं, आवुसो, सुभद्र मा तथागतं विहेठेसि, किलन्तो भगवा’ ति।”⁹ बस करो अयुष्मान सुभद्र! तथागत को तकलीफ मत दो। उन्हें कष्ट मत दो। भगवान थके हुए हैं। भगवान् ने आयुष्मान आनन्द का सुभद्र परिव्राजक के साथ का कथा-सल्लाप सुन लिया। तब भगवान ने आयुष्मान आनन्द से कहा – नहीं आनन्द! सुभद्र को मना मत करो। सुभद्र को तथागत का दर्शन पाने दो। जो कुछ सुभद्र पूछेगा, वह परम ज्ञान की इच्छा से ही पूछेगा; तकलीफ देने की इच्छा से नहीं। पूछने पर जो मैं उसे कहूँगा, उसे वह शीघ्र ही जान लेगा। “खिप्पमेव आजानिस्सतीति।”¹⁰ सुभद्र परिव्राजक भगवान का दर्शन करता है। अपनी शंकाओं को भगवान के सम्मुख रखता है। भगवान उसकी शंकाओं का निराकरण करते हैं। भगवान के उपदेश से धम्म का बोध उसे होता है। भाव विह्वल होकर वह कहता है –

“अभिकन्तं, भन्ते, अभिकन्तं भन्ते! सेय्यथापि भन्ते, निकुज्जितं वा उक्कुजेय्य, पटिच्छन्नं वा विवरेय्य, मूळहस्स वा मगं आचिक्खेय्य, अन्धकारे वा तेलपज्जोतं धारेय्य, चक्खुमन्तो रूपानि दक्खन्तीति। एवमेव भगवता अनेकपरियायेन धम्मो पकासितो।”¹¹

⁸ दीघनिकायो २, महापरिनिब्बानसुत्तं, पृ० ११२, वि०वि०वि० भाग २।

⁹ वही, पृ० ११३।

¹⁰ वही, पृ० ११३।

¹¹ वही, पृ० ११४।

आश्चर्य है भन्ते! अद्भुत है भन्ते! जैसे उल्टे को सीधा कर दे अथवा ढँके को उघाड़ दे या भूले को मार्ग बतला दे अथवा अंधकार में तेल का दीपक धारण कर ले जिससे कि आँखवाले रूपों को देख ले। ऐसे ही भगवान ने अनेक प्रकार से धर्म को प्रकाशित किया।

बुद्ध की अनन्त करुणा महाकरुणा यहाँ झलकती है। महापरिनिर्वाण के ठीक पहले, कल्पना कर सकते हैं कैसा वह क्षण रहा होगा, उस बेला में वे सुभद्र को उपदेश करते हैं और वैसा उपदेश कि उसकी अविद्या नष्ट हो जाती है। वह त्रिरत्न की शरण जाता है। प्रव्रज्या पाता है, उपसम्पदा पाता है। अर्हत्तों में से एक होता है। वह भगवान का अन्तिम साक्षी शिष्य होता है। “सो भगवतो पच्छिमो सक्खिसावको अहोसी”ति।¹²

बुद्ध अनन्त करुणा के सागर थे। उनकी करुणा का परिणाम ही उनका धम्म है जिसमें गोते लगाकर हम भवसागर को पार कर सकते हैं। सुमंगलविलासिनी, जो दीघ-निकाय की अट्ठकथा है, में बुद्ध की वन्दना करते हुए कहा गया है –

“करुणासीतलहृदयं, पञ्जापज्जोतविहतमोहतमं।

सनरामरलोकगरुं, वन्दे सुगतं गतिविमुत्तं।।”¹³

मोह के अन्धकार को नष्ट करने वाले, प्रज्ञा के प्रकाश को फैलाने वाले, देव मनुष्यों के लोकगुरु सुगत विमुक्त गति वाले, शीतल हृदय वाले करुणा की प्रतिमूर्ति महाकारुणिक भगवान तथागत बुद्ध को नमन करते हुए इस आलेख को यही विराम देता हूँ।

संदर्भ ग्रंथ सूची

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¹² वहीं, पृ० ११५।

¹³ दीघनिकाय अट्ठकथा १, पृ० १, वि०वि०वि० भाग ४।

अशोक की धम्मलिपि : लिखित जनसंचार की पहली क्रांति

अरविन्द ऋतुराज*

सारांश

आज का समय सूचना क्रांति का युग है। इसी सूचना क्रांति के चलते पूरी दुनिया एक वैश्विक ग्राम (Global Village) के रूप में बदल गई है। आज के सबसे चर्चित विषय संचार यानी कम्युनिकेशन (Communication) की जड़ें हमारे भूतकाल में छिपी हुई हैं। आज संचार के हर पहलू पर अलग-अलग ढंग से अनुसंधान किए जा रहे हैं। आज की तरह संचार के तरीके पहले भले ही न रहे हों लेकिन तब भी अपने ढंग का एक व्यापक तंत्र (network) जरूर रहा होगा। तभी गौतम बुद्ध एक सफल संप्रेषक (communicator) बन गए और सम्राट अशोक एक सफल धम्म प्रचारक।

सम्राट अशोक के काल पर ऐतिहासिक, धार्मिक और पुरातात्विक अनुसंधान खूब किए गए हैं लेकिन संचार व जनसंचार के दृष्टिकोण से इस पर बहुत ही कम प्रकाश डाला गया है। प्रस्तुत लेख में जनसंचार के दृष्टिकोण से सम्राट अशोक के शिलालेखों को समझने की कोशिश की गई है। सम्राट अशोक संचार के महत्व को अच्छी तरह समझता था कि जिसके पास जितनी सूचनाएं हैं वह उतना ही सफल है। उस समय लेखनी कला का व्यापक प्रयोग पहली बार अशोक के शिलालेखों किया गया था। यह लिखित जनसंचार की क्रांति थी जो भारत में हुई तथा इसका प्रभाव पूरी दुनिया में देखने को मिला।

सूचना क्रांति आने से दुनिया एक वैश्विक ग्राम बन गया। पूरे विश्व के लोग सूचना तकनीकों के माध्यम से एक दूसरे से इस प्रकार जुड़ गए जैसे गांव के लोग एक दूसरे के सामंजस्य में होते हैं। रेडियो, टेलिविजन, कम्प्यूटर, लैपटॉप, टैब, टेलीफोन, पेजर, मोबाइल फोन, इंटरनेट, सोशल मीडिया के जरिए सूचनाओं के तेजी से आदान-प्रदान के चलते जीवन के हर आयाम में अमूलचूक बदलाव देखने को मिलती है। इस व्यापक बदलाव को बेहतर ढंग से समझने के लिए कई दृष्टिकोण से अनुसंधान किए जा रहे हैं।

आज के सबसे अधिक चर्चित विषय संचार¹ की जड़ें सुदूर अतीत में गड़ी हुई हैं। जबसे मानव समुदाय ने होश संभाला तब से ही संचार का सिलसिला चलता आ रहा है। संचार या संवाद के बिना न केवल मनुष्य बल्कि किसी भी जीव का कार्य संपादन नहीं हो सकता है। संचार का इतिहास कई चरणों से होकर गुजरा है जैसे-

पहला चरण- चिन्ह और संकेत संचार का युग

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¹ सूचनाओं, विचारों और भावनाओं के आदान-प्रदान को संचार कहा जाता है। अंग्रेजी के शब्द कम्युनिकेशन लैटिन शब्द कम्युनिस से निकला है जिसका अर्थ होता है अनुभव की साझेदारी तैयार करना।

दूसरा चरण- मौखिक संचार का युग

तीसरा चरण- लिखित संचार का युग

चौथा चरण- प्रिंट संचार का युग

पांचवां चरण- जनसंचार का युग

संचार के इतिहास में हम कई चरणों में सूचना क्रांति होते हुए देखते हैं-पहली क्रांति आज से पांच-छह हजार साल पहले तब हुई थी जब लेखनी कला का विकास हुआ था। मूल रूप से यह विकास मेसोपोटामिया में हुआ था। भारत में इससे भी ज्यादा प्रभावशाली क्रांति ईसा पूर्व तीसरी शताब्दी में सम्राट अशोक के समय दृष्टिगोचर होती है। दूसरी क्रांति तब हुई थी जब पुस्तक लेखनी की खोज हुई थी। मूल रूप से यह क्रम चीन में ईसा पूर्व 1300 में सम्पन्न हुआ। तीसरी क्रांति 1450 से 1455 के बीच तब शुरू हुई जब गुटेनबर्ग ने प्रिंटिंग प्रेस और घूमने वाली टाइप का आविष्कार किया। फिर आधुनिक क्रांति का युग शुरू हुआ जो आजतक चल रहा है।

प्राचीन समय में मौखिक संचार सबसे महत्वपूर्ण रहा है लेकिन इसका दायरा काफी सीमित था। मौखिक संचार से पहले ध्वनि, संकेत और शारीरिक भाव-भंगिमा ही संचार के साधन थे।²

मौखिक संचार की कई कमियां थीं। इसके तहत सूचनाएं बहुत ही कम लोगों तक सीमित थीं। लोग चाहते थे कि उनकी सूचनाएं सात समुन्द्र पार जा सके और वहां से सूचनाएं प्राप्त हो सके। यही नहीं लोग सूचनाओं को एक पीढ़ी से दूसरी और आगे की पीढ़ियों तक भेजना चाहते थे। लोगों की इन्हीं चाहतों के कारण एक स्थायी संचार साधन यानी लिखित संचार का विकास हो सका। इस संचार की शुरुआत में धातु, प्रस्तर, तार की पत्तियों का इस्तेमाल किया गया। सम्राट अशोक के शासनकाल में लिखित संचार की शुरुआत होती है। इससे संचार के क्षेत्र में एक क्रान्ति आ गई। धार्मिक गुरुओं के संदेशों और राजनैतिक नेताओं के आदेशों को पत्तियों और चमड़े पर लिखे गए। बाद में इन्हें धातुओं और प्रस्तरों पर उत्कीर्ण किए गए। ये लिखित संदेश हस्तलिपि, अभिलेख, शिलालेख, पेटिंग और सिक्के के रूप सुरक्षित किए गए। इन्हीं तरीकों से विचारों, भावनाओं और संदेशों का आदान-प्रदान होता रहा।

ऐसा नहीं कि लिखित संचार के पहले संचार के क्षेत्र में कोई विकास नहीं हुआ था। ईसा पूर्व छठी शताब्दी से ईसा पूर्व तीसरी शताब्दी तक संचार के क्षेत्र में काफी विस्तार हुआ। उस जमाने में संचार के वर्तमान साधन जैसे समाचार पत्र, पुस्तक, रेडियो, सिनेमा, टेलीविजन, वीडियो, टेलीफोन, मोबाइल, इंटरनेट, सोशल मीडिया उपलब्ध नहीं थे फिर भी गौतम बुद्ध ने अपने संदेश को घर-घर पहुंचा दिया और वह इतिहास सबसे प्रभावशाली कम्युनिकेटर साबित हुए। अपने संदेशों को घर-घर तक पहुंचाने के लिए गौतम बुद्ध ने बौद्ध संघ की स्थापना की। साथ ही, समाज के हर वर्ग के लोग उनके संदेश को अच्छी तरह समझ सके इसलिए उन्होंने जनसंचार के लिए राजाभाषा का इस्तेमाल किया।³ उस समय गौतम बुद्ध के मुख्य कार्यक्षेत्र मगध साम्राज्य की राजभाषा पालि⁴ थी।

भारत में सम्राट अशोक के पहले लिखित संचार के उदाहरण बहुत कम मिलते हैं। बौद्धों के धर्मग्रंथ त्रिपिटक में कई जगहों पर कुछ उदाहरण मिलते हैं जिनसे अंदाज लगाया जा सकता है कि बौद्ध काल या उससे

² हमारे पूर्वजों के चिन्ह और संकेत आजकल एक पूर्ण विकसित तंत्र का रूप ले लिया है जिसे केनीसिक्स कहा जाता है। इसका अर्थ शरीर की भाषा का विज्ञान कहा जाता है।

³ अनुजानामि भिक्खवे, सकाय निरुत्तिया बुद्धवचनं परियापुणितुं। चुल्लावग्ग, विनयपिटक।

⁴ पालि शब्द भाषा के रूप में कैसे आई, यह कहां की भाषा थी इस बारे में विद्वानों में काफी मतभेद है। इसका पूरा समाधान भरत सिंह उपाध्याय ने अपनी रचना पालि साहित्य का इतिहास में करने की कोशिश की है।

पहले लिखित संचार कुछ हद तक मौजूद था। इस प्रकार प्राचीन काल में जब जनसंचार के साधन अपनी प्रारंभिक अवस्था में थे और सीमित होते थे अशोक द्वारा शिलालेख और स्तंभलेख उत्कीर्ण करवाना अपने आप में एक विशिष्ट स्थान रखता है। भारत में ऐसा करने वाला वह पहला सम्राट था। उसके परवर्ती अनेक सम्राटों ने प्रस्तर और धातुओं पर अपने अभिलेख उत्कीर्ण करवाए। उनका उद्देश्य अपने अभिलेखों में अपनी उपलब्धियों का अंकित कराना होता था अथवा प्रस्तर पर उत्कीर्ण इतिहास को सुरक्षित बनाना होता था। दूसरी ओर सम्राट अशोक का उद्देश्य और मनतव्य इससे एकदम भिन्न था। वह अपने अभिलेखों के माध्यम से अपनी प्रजा से सीधा संवाद स्थापित करता था। उसके अभिलेखों में उसकी उपलब्धियों का यशोगान नहीं मिलता है बल्कि उसकी नीतियों का स्पष्ट उल्लेख मिलता है। उसके शासन की कार्यप्रणाली का वर्णन मिलता है। उस समय आज की तरह दिन-प्रतिदिन के समाचार उतने महत्वपूर्ण नहीं होते थे जितने कि प्रजा और अधिकारियों व कर्मचारियों के लिए यह जानना कि उनका सम्राट उनसे क्या अपेक्षाएं रखता है और स्वयं उनका आचरण एवं कार्य-व्यवहार किस प्रकार का है। अशोक के अभिलेख में इस प्रकार की विस्तृत जानकारी मिलती है। अपने अभिलेखों में वह अपने मित्र राज्यों, अधीनस्थ राज्यों, अधिकारियों, कर्मचारियों सभी को सम्बोधित करता है। उन्हें अपनी नीतियों और कार्य-प्रणाली से अवगत कराना है। वह अपनी प्रजा को एक उच्च आदर्श युक्त नैतिक जीवन-यापन की शिक्षा देता है और उन्हें बताता है कि उन्हें क्या-क्या करना चाहिए और क्या नहीं। इस प्रकार अपने विशाल साम्राज्य में सभी आवश्यक तथ्यों से लिखित अभिलेखों के माध्यम से सम्पर्क करके अशोक ने किसी भी प्रकार के भ्रम के उत्पन्न होने की संभावनाओं को भी समाप्त कर दिया था। लिखित जनसंचार का इतना बड़ा नेटवर्क दुनिया में पहली बार हुआ। इसे लिखित जनसंचार की पहली क्रांति के रूप में देखा जाता है।

संचार का महत्व

संचार शक्ति है। जिसके पास जितनी अधिक सूचनाएं हैं वह उतना ही अधिक ताकतवर है। सूचना के बिना आदमी कमजोर और निःसहाय है। आधुनिक वैज्ञानिक स्टीफन हार्किंग⁵ का कहना है कि अरबों वर्षों तक मानव ने जानवरों की तरह जीवन बिताया। फिर कुछ ऐसा हुआ कि हमारी कल्पना की शक्ति बेलगाम बढ़ गई। यह सूचना का विस्फोट था।

इतिहास में अशोक पहला ऐसा सम्राट था जिसने संचार और सूचना के महत्व को व्यापक स्तर पर पहचाना। अशोक के अभिलेख से यह पता चलता है कि वह जनसंचार को किस सीमा तक महत्व देता था। वह स्वयं इस बात का उल्लेख करता है कि उसके पहले के शासनकाल में राजाओं के पास सारी सूचनाएं नहीं पहुंचती थीं। अशोक ने यह व्यवस्था कराई कि वह चाहे शयनकक्ष में हो, अंतःपुर में हो, भोजन कर रहा हो, उद्यान में हो, पालकी में हो या फिर शौचालय में प्रतिवेदक⁶ उसे सब कार्यों की प्रतिक्षण सूचना देते रहें। वह हमेशा प्रजा के लिए कार्य करता था और हरेक कार्य की जानकारी चाहता था। उसने अपने अभिलेखों में यह तक लिखवाया कि यदि उसके लिए आदेश को लेकर मंत्रिपरिषद में विवाद हो जाए या आदेश पर पुनर्विचार की मांग उठे तो उसकी भी उसे तत्काल सूचना मिलनी चाहिए। ऐसा नहीं कि अशोक सिर्फ प्रजा की सूचनाएं प्राप्त करना चाहता था बल्कि वह अपनी नीतियों की जानकारी हर प्रजा तक पहुंचाना चाहता था। उस समय तक भारत में लेखनी कला का विकास हो गया था।⁷

⁵ Stephen Hawking says for millions of year, mankind lived just like the animals. Then something happened which unleashed the power of our imagination. That is communication.

⁶ सूचनाएं देने वाले कर्मचारी, अधिकारी या अन्य लोग

⁷ हड़प्पा और मोहनजोदड़ो की खुदाई में कई तरह की मोहरें मिली हैं जिन्हें अब तक सर्वमान्य रूप से नहीं पढ़ा जा सका है। हड़प्पा और मोहनजोदड़ो के काल के बाद व्यापक स्तर पर लेखनी कला का विकास ईसा पूर्व तीसरी शताब्दी में ही देखने को मिलता है। भरत सिंह उपाध्याय ने अपने पुस्तक पालि साहित्य के इतिहास में लिखा है कि मगध सम्राट बिम्बिसार ने कुछ राजाओं को लिखित संदेश भेजा था। इसे लिखित संचार का सीमित उपयोग ही कहा जा सकता है।

अशोक ने अपनी बात प्रजा तक पहुंचाने के लिए अभिलेखों को व्यापक संचार का माध्यम बनाया। उसके ये अभिलेख दोनों पक्षों की आवश्यकताओं की पूर्ति करते थे। इनके व्यापक प्रसारण से जहां उसके अधिकारी और कर्मचारी ये जानते थे कि उन्हें किस प्रकार काम करना है वहीं उसकी प्रजा भी यह समझती थी कि वह किस प्रकार शापित होगी और सम्राट उसके लिए क्या-क्या कल्याणकारी कार्य करवा रहा है। इस प्रकार विधान बनाने वाला और उसे लागू करने वाला इस बात को जानता था कि उसे विधान किस प्रकार लागू करना है और प्रजा भी जानती थी कि कौन-कौन से विधान किस प्रकार लागू होंगे। संचार के माध्यम अगर दोनों पक्षों के बीच संवाद स्थापित कर दे तो संचार का प्रभावकारी होना एकदम स्वाभाविक है।

अशोक के शिलालेख

अशोक के अभिलेख उसके सम्पूर्ण राज्य में फैले हुए थे। उन्हें प्रमुख नगरों, सीमांत नगरों, प्रमुख मार्गों और धर्म स्थलों पर लगवाया गया था ताकि अधिक से अधिक लोग इन्हें पढ़ सकें और अपने सम्राट की नीतियों, भावनाओं और इच्छाओं से अवगत हो सकें। अशोक ने इसकी भी व्यवस्था की थी कि जो लोग पढ़े लिखे न हो उन्हें ये अभिलेख उसके अधिकारी समय-समय पर पढ़कर सुनाते रहे। वह उनसे अपेक्षा रखता था कि वे इन्हें जोर-जोर से पढ़कर सुनावें ताकि लोग उन्हें भली भांति समझ सकें। ऐसा प्रतीत होता है कि पढ़े-लिखे जनसाधारण लोग भी अभिलेख को पढ़कर सुनाते थे। उस समय समाचार पत्र नहीं थे, ऐसे में इन अभिलेखों के संचार के लिए महत्व का अंदाजा ही लगाया जा सकता है।

पूरे साम्राज्य में अभिलेखों का एक जाल फैला हुआ था। खुदाई में हमें कुछ अभिलेख प्राप्त हुए हैं जिनके आधार पर इतिहासकार इतिहास को नए अंदाज में लिख रहे हैं और जनसंचार क्षेत्र के लोग अलग अंदाज में व्याख्या कर रहे हैं। प्राप्त अभिलेखों को निम्न श्रेणियों में वर्गीकृत किया जाता है-

1. शिलालेख- इसके अंतर्गत 14 बृहत् शिलालेख और दो अलग शिलालेख शामिल हैं।
2. स्तंभ अभिलेख- इसके अंतर्गत रानी अभिलेख, गुफा अभिलेख और स्तम्भ अभिलेख हैं।

पहले बृहत् शिलालेख में पशु बलि पर रोक लगाई गई है। दूसरे बृहत् शिलालेख में मनुष्यों और पशुओं के इलाज की बात कही गई है। तीसरे बृहत् शिलालेख में ब्राह्मणों और श्रमणों के प्रति उदार रहने की बात कही गई है। माता-पिता का आदर करना सद्गुण हो। यह भी कहा गया है कि अधिकारियों को प्रत्येक पांच साल में दौरा कर लोगों को धम्म के बारे में समझाना चाहिए। चौथे बृहत् शिलालेख में कहा गया है कि धम्म के कारण लोगों के गलत आचरण में सुधार आया है। पांचवें बृहत् शिलालेख में धम्ममहामात्य की नियुक्ति का जिक्र किया गया है। इन धम्ममहामात्यों का उत्तरदायित्व था कि वे सभी मतों के हितों की सुरक्षा सुनिश्चित करे। छठे बृहत् शिलालेख में धम्ममहामात्यों को निर्देश दिए गए हैं कि वे सूचना लेकर राजा के पास किसी भी समय आ सकते हैं। सातवें बृहत् शिलालेख में सभी मतों के बीच सहानुभूति की भावना का विकास करने की बात कही गई है। आठवें बृहत् शिलालेख में धम्ममहामात्यों को निर्देश दिया गया है कि वे दौरा करें और लोगों की इच्छाओं को राजा तक पहुंचाएं। ब्राह्मणों और श्रमणों के साथ बैठक की बात भी कही गई है। नौवें बृहत् शिलालेख में किसी प्रकार के समारोह आयोजित करने के लिए मनाही की गई है। दसवें बृहत् शिलालेख में सदाचार बनाए रखने की बात कही गई है। ग्यारहवें बृहत् शिलालेख में बुजुर्गों का सम्मान करने, हिंसा से दूर रहने की बात कही गई है। बारहवें बृहत् शिलालेख में धम्म नीति की विस्तार से व्याख्या की गई है।⁸

⁸ अशोक के शिलालेख आधिकारिक नीतियों के बारे में थे जिनमें लागू करने वाले अधिकारियों और जनता को निर्देश के रूप में थे। उनमें कुछ चीजें सम्राट के व्यक्तिगत अनुभव पर आधारित थीं जिनसे लगता है कि उनकी ड्राफ्टिंग स्वयं सम्राट ने की थी। दि वंडर डैट वाज इंडिया, ए. एल. बैशम, रूपा प्रकाशन, 1991, पेज 53।

जनसंचार की लिपि

प्राचीन भारत में मुख्यतः दो लिपियां पाई जाती थीं। पहली लिपि ब्राह्मी और दूसरी लिपि खरोष्ठी थी। ब्राह्मी बाईं से दाहिनी ओर लिखी जाती थी। ब्राह्मी को देवनागरी लिपि का प्रारम्भिक रूप माना जाता है। देवनागरी लिपि के अक्षरों का उद्भव और विकास ब्राह्मी लिपि से ही हुआ है। खरोष्ठी लिपि दाहिनी से बाईं ओर लिखी जाती थी और पश्चिमोत्तर भारत में प्रचलित थी। पश्चिमोत्तर भारत में प्राप्त अशोक के दो अभिलेख खरोष्ठी लिपि में उत्कीर्ण थे। शेष भारत में प्राप्त उसके अभिलेख ब्राह्मी लिपि में उत्कीर्ण हैं। अशोक के तीन अभिलेख अरामाई और यूनानी लिपि में भी प्राप्त हुए हैं जो कि इस बात की पुष्टि करते हैं कि वह अपनी बात विदेशियों तक भी पहुंचाना चाहता था।

जनसंचार की भाषा

अशोक के अभिलेखों की भाषा प्राकृत है। प्राकृत पुरातन लौकिक संस्कृत और पालि के बीच की भाषा थी और जन साधारण की भाषा मानी जाती थी। मौर्य काल में मगध इस प्राकृत भाषा का केन्द्र था। दूरस्थ स्थानों में बोली जाने वाली भाषा में अंतर पाए जाते थे। यह भाषान्तर न्यूनाधिक अशोक के दूरस्थ स्थानों के अभिलेखों में भी प्राप्त होता है और यह इस बात की ओर संकेत करता है कि अशोक ने स्थानीय भाषा और बोली पर भी पर्याप्त ध्यान दिया।

अभिलेखों के लिखित जनसंचार की व्याख्या

प्रजाजनों को सम्बोधित करते हुए अशोक के अभिलेख प्रायः इस प्रकार आरंभ होते हैं-देवानाम् प्रिय प्रियदर्शी कहता है..... सम्राट अशोक अपनी प्रजा में इसी नाम से जाना जाता था। यह वाक्य तत्कालीन समाज में उसी प्रकार प्रभावकारी रहा होगा जैसे आजकल टीवी और रेडियो के समाचार में कहा जाता है कि प्रधानमंत्री ने कहा कि..... अशोक ने अपने राज्य में जो भी जन कल्याणकारी कार्य करवाए उनका उल्लेख अपने अभिलेखों में करवाया। जैसे उसके अभिलेखों में इस बात का भी उल्लेख मिलता है कि उसने मार्गों पर छायादार वृक्ष लगवाए हैं, पथिकों और पशुओं के लिए कुएं खुदवाए हैं, उसने अधिकारियों को अमुक-अमुक निर्देश दे रखे हैं। वह अपनी प्रजा से सात्विक जीवन यापन की अपेक्षा करता था और अभिलेखों द्वारा उन्हें यह भी बताता था कि वे माता-पिता की सेवा करें, उनका और गुरुओं का आदर करें, दास और भृत्यों के प्रति शिष्टाचार का व्यवहार करें, एक दूसरे से सम्प्रदाय के प्रति सम्मानपूर्ण दृष्टिकोण अपनाएं और दूसरे के सम्प्रदाय की निंदा न करें। वह यह इच्छा प्रकट करता था कि विभिन्न सम्प्रदाय के लोग उसके साम्राज्य में सर्वत्र बसें। यदि उसने पशुवध पर प्रतिबंध लगा दिया था तो उसका भी उल्लेख अभिलेख में किया और लोगों से अपेक्षा की कि वे पशु वध न करें, प्रतिबंधित आयोजन न करें। उसने यह भी बताया कि स्वयं उसकी पशुशाला में जहां पहले सहस्रों पशु भोजन के लिए मारे जाते थे, वहां अब केवल तीन पशु ही एक दिन में मारे जाते हैं। वह प्रजाजनों को आश्चस्त करता है कि आगे वे भी नहीं मारे जाएंगे।

अपने जन-कल्याणकारी कार्यों का वर्णन करते हुए वह यह भी सूचित करता है कि किस प्रकार उसने सर्वत्र अपने तथा पड़ोसी राज्यों में मनुष्यों और पशुओं के लिए चिकित्सालय बनवाए हैं, जहां-जहां मनुष्य और पशुओं के लिए उपयोगी और आवश्यक औषधियां उपलब्ध नहीं हैं वहां उन्हें भिजवाया गया और उनके वृक्ष रोपे गए हैं।

अपने विषय में वह लोगों को सूचित करता है कि किस प्रकार कलिंग के युद्ध में विजय प्राप्त करने के उपरांत उसका हृदय द्रवित हुआ और परिवर्तित हो गया। युद्ध का परिणाम अपने पक्ष में होने के बावजूद उसने युद्ध को सदा-सदा के लिए तितांजलि दे दी और धर्मजय करने की योजना बनायी और उसी दिशा में प्रयत्नशील हुआ। अपनी इस नीति को स्पष्ट करते हुए वह अन्य पड़ोसी अविजित राज्यों को आश्चस्त करता है कि वह उन पर विजय प्राप्त करने के लिए युद्ध नहीं करेगा, वे उसे निश्चित रहें। अपनी शांतिप्रिय नीति को स्पष्ट करते हुए वह

कहता है कि उसके पुत्र-पौत्र भी युद्ध नीति नहीं अपनाएंगे। अशोक अपनी प्रजा को यह भी बताता है कि वह किस प्रकार बौद्ध धर्म की ओर आकर्षित हुआ और कैसे बौद्ध धर्म में प्रविष्ट हुआ। किस प्रकार उसने बुद्ध के जन्म स्थान रूमनदेई की यात्रा की और उस स्थान को कर-मुक्त कर दिया। किस प्रकार उसने बौद्ध अनुयायियों के लिए निर्माण कार्य करवाए और संघ के लिए नियम बनाए और उनका पालन न करने वाले बौद्ध भिक्षुओं के लिए दंड विधान बनाए। इस प्रकार विविध प्रकार की सूचनाएं और जानकारीयां देकर उसने अपनी प्रजा को शिक्षित करने का भी प्रयास किया।

लिखित जनसंचार की एक विशेष विषयवस्तु राजनैतिक आदर्श

अशोक के जिन अभिलेखों को लिखित जनसंचार की क्रांति बताया जाता है उनमें जीवन के हर पहलू के मुद्दों पर विचार किया गया है। ऐसा ही एक मुद्दा है जिसमें राजनैतिक आदर्श की व्याख्या की गई है। उड़ीसा में धौली और जौगढ़ में प्राप्त उके अभिलेख उसके राजनैतिक आदर्श और प्रजावात्सल्य के प्रतीक हैं। इन अभिलेखों में नगर-न्यायाधीशों को सम्बोधित करते हुए वह कहता है कि उन्हें निष्पक्ष होकर कार्य करना चाहिए तथा ईर्ष्या, क्रोध, अविवेक, आलस्य जैसे दोषों से मुक्त होना चाहिए। वह स्पष्ट करना चाहता है कि एक सफल अधिकारी में क्रोध और जल्दबाजी नहीं होनी चाहिए। वह उन्हें सम्बोधित करते हुए घोषित करता है कि समस्त प्रजाजन उसकी संतान है और वह उसका कल्याण चाहता है। वह उन्हें बताता है कि न्यायाधीश उनमें से सहस्रों प्रजाजनों के बीच नियुक्त हैं। उन्हें ऐसे कार्य करना चाहिए कि सम्राट को उनका प्रेम प्राप्त हो। वह उन्हें सचेत करता है कि कभी ऐसा भी हो जाता है कि किसी को बिना किसी उचित कारण के कारागार हो जाता है और उसे शारीरिक कष्ट भी होता जिससे अन्य लोग भी दुःखी होते हैं। अतः उन्हें ऐसी स्थिति नहीं आने देनी चाहिए। वह न्यायाधीशों को स्पष्ट बताता है कि उसकी यही आज्ञा है और इन आज्ञाओं का पालन करना ही महाफलदायक है और उनकी अवज्ञा महाहानिकारक। अपने अन्य अभिलेखों में वह धम्ममहामाय, रज्जुक व अन्य अधिकारियों के कर्तव्यों का भी उल्लेख करता है। इस प्रकार हम देखते हैं कि ये शिलालेख जनसंचार के लिए मुक्त और सशक्त माध्यम थे और काफी संख्या में प्रजाजन इनसे लाभान्वित होते थे।

इन अभिलेखों का महत्व तत्कालीन विश्व में प्रयुक्त जनसंचार के साधनों के आलोक में देखने पर और भी बढ़ जाता है। अशोक के समय के आसपास और समसामयिक विख्यात रोमन गणराज्य में प्रजा को राजकाज की जानकारी देने का कोई प्रयास नहीं होता था। रोमन प्लेबियन्स यानी जनसाधारण ने जब प्रारम्भिक रोमन कानून टवेल्स टेबुल्स को प्रकाशित करवाने का प्रयास किया था तो उन्हें उसमें सफलता नहीं मिली थी। इसकी तुलना में सम्राट अशोक द्वारा धौली और जौगढ़ के अभिलेख जनसंचार के प्रति उसकी ईमानदारी और निष्ठा की पुष्टि करते हैं और साथ ही उसके तथा उसकी प्रजा के जागरूक होने का संकेत करते हैं। अशोक की प्रजा को जहां विभिन्न राजनैतिक और सांस्कृतिक विषयों की इनती विस्तृत और ठोस जानकारी अभिलेखों द्वारा स्थायी रूप से प्राप्त होती थी वहीं तत्कालीन रोमन नागरिकों को राजनैतिक तथ्यों की जानकारी सुनी सुनाई बातों से अथवा कभी-कभी किसी अवसर पर प्रवक्ताओं द्वारा मिल जाती थी। यहां तक कि गणतंत्र की कार्यवाही में मतदान करने वाले नागरिकों को भी उन विषयों की ठोस और सही जानकारी नहीं हो पाती थी जिन पर वे मतदान कर रहे होते थे। वे फोरम यानी जनसभा में एकत्र भीड़ में सिकुड़े बैठे अथवा खड़े रहते थे और दूसरे से बोलने वाले प्रवक्ता का अस्पष्ट भाषण सुनते थे और मतदान करते थे। आगे चलकर सम्राट अशोक के समय से लगभग दो शताब्दी बाद जूलियस सीजर ने 59 ईसा पूर्व से रोम की सीनेट की कार्यवाहियों को फोरम में श्वेत पटों पर लिखवाना प्रारम्भ करवाया। प्रेटर की वार्षिक आज्ञाओं को भी इस प्रकार प्रकाशित किया जाता था। धीरे-धीरे इन श्वेत पटों पर विभिन्न स्थानों से प्राप्त सूचनाएं भी अंकित की जाने लगीं और 27 ईसा पूर्व तक तो एक्टा डाईयूर्ना नाम से जाना जाने वाला यह श्वेत पट लेखन एक दैनिक गजट का रूप धारण करने लगा था। इसमें अभिरूचित की सभी सूचनाएं जैसे युद्ध समाचार, सीनेट के भाषण के मुख्य अंश, प्रमुख वाद-निर्णय प्रकाशित होने लगी। इन श्वेत पटों को नगर के सभी प्रमुख स्थलों पर लगाया जाने लगा था।

इसी प्रकार चीन में भी जनसंचार के क्षेत्र में काफी बाद से राजकीय स्तर पर प्रवास प्रारम्भ हुए। सातवीं शताब्दी के प्रारम्भ में तवांग राजवंश के शासन काल से एक दरबारी विज्ञप्ति प्रसारित की जाने लगी इसे पाओ कहते थे जिसका अर्थ हुआ आख्या या रिपोर्ट। परन्तु इस विज्ञप्ति का प्रसारण अत्यंत सीमित होता था। यह केवल राजकीय अधिकारियों में ही प्रसारित होती थी।

तत्कालीन विश्व में जनसंचार के सीमित प्रयासों को देखते हुए भारत में सम्राट अशोक के अभिलेखीय प्रसारण के प्रयास अत्यंत सराहनीय कदम थे। यह भी स्पष्ट है कि उसके अभिलेखों से विशाल जन समुदाय लाभान्वित होता था। इनके निर्माण और लेखन में विभिन्न बारीकियों पर ध्यान दिया जाता था और उन्हें केन्द्र स्थान मगध में तैयार करके विभिन्न स्थानों पर भेजा जाता था। स्वाभाविक है कि इनके निर्माण में काफी धन व्यय होता था और इनके निर्माण में काफी लोग अपना योगदान देते थे। सबसे बड़ी बात यह थी कि एक बार प्रस्तर अभिलेख के प्रसारित हो जाने पर उसे छिपाया नहीं जा सकता था, विशेषकर शिलालेख को तो कदापि नहीं। अतः अशोक के प्रस्तर शिलाओं और स्तम्भों पर उत्कीर्ण इन अभिलेखों को प्राचीन विश्व में जनसंचार का सशक्त माध्यम स्वीकार किया जाना चाहिए और जनसंचार के इतिहास में इन्हें समुचित स्थान दिया चाहिए।

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पालिसाहिच्चे बुद्धस्स देसनाविधि

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समाजस्स विकासस्मिं सिक्खाय अच्चन्तं महत्तपुण्णठानं होति । सिक्खा हि इधलोके वा परलोके वा सुखाय पमुखकारणभूता होति । सिक्खीयतीति वा सिक्खा (प.सिद्धि) । पालिसाहिच्चे या बुद्धस्स देसना अत्थि, सब्बा चासु देसना तिसिक्खाय देसनाय परितो परिब्भमेति । तिसिक्खा नाम अधिसीलसिक्खा अधिसमाधिसिक्खा अधिपञ्जासिक्खा (अ.नि. 648) च । बुद्धस्स परमं उद्देसं निब्बानस्स अधिगमनं अत्थि । निब्बानस्स अधिगमाय तिसिक्खा हि महत्तपुण्णं सोपानं विज्जति ।

बुद्धो सिक्खापदानाय बहुविधं वायामं अकरि । सो कथेति 'सिक्खा सक-सकभासायं गहितब्बा'ति । एवमेव बुद्धो सकीयदेसना जनभासायं देसेति । सो नानाधिमुत्तिकानं नानारुचिकानं जनानं पकतिधातुं आसयानुसयं हृदयम्भन्तरं च जत्वा सिक्खं पददाति । सो जानाति 'के भब्बा, के अभब्बा'ति, एवं के रागचरिता के दोसचरिता, मोहचरिता, वितक्कचरिता, सद्दाचरिता, आणाचरिता वा'ति । एवं जत्वा येव सो ते तदनु रूपं धम्मं देसेति । येन येन योगेन उपायेन बोधनेय्या सत्ता बुज्झन्ति, तेन तेन योगेन उपायेन सो ते बोधेति । सो सिक्खं पदातुं अनेकपकारेण विधिपयोगं करोति, यथा- 1.संखित्तेन वित्थारो, 2.पटिपुच्छावसेन, 3.गणनावसेन, 4.उपमावसेन, 5.पञ्चपुच्छावसेन, 6.चारित्तवसेन, 7. वारित्तवसेन इच्चादि । अहं एते विसये आदाय संखित्तरूपेण किञ्चि वतुं इच्छामि ।

1. संखित्तेन वित्थारो

कदाचि पन सो बुद्धो पठमं संखित्तेन धम्मं देसेत्वा, ततो परं वित्थारेण तं व्याकरोति । उदाहरणवसेन मगधेसु मातुलायं गामे भगवा पठमं भिक्खू पटिच्च "अत्तदीपा, भिक्खवे विहरथा"ति (दी.नि. 648) - एवमादिना संखित्तेन धम्मं देसेत्वा ततो परं सयं कथेति "कथं च पन, भिक्खवे, भिक्खु अत्तदीपो विहरती"ति (दी.नि. 648) । एवमादिना सकभासितं धम्मं व्याकासि पि । एवमेव भगवा सकजीवितस्स पच्छिमे वस्से वेसालियं अम्बपालिवने पि भिक्खू पटिच्च अकासि । अपि च अरणविभङ्गसुत्तं, सळायतनविभङ्गसुत्तं, दक्खिणाविभङ्गसुत्तं एववादिका सुत्तन्ता भगवता यथावुत्तनयेनेव देसिता । यदिदं एत्थ सुत्तेसु भगवा पठमं संखित्तेन धम्मं देसेत्वा ततो परं तं वित्थारेण सयं व्याकासी'ति ।

कदाचि-करहचि भगवा संखित्तेन धम्मदेसनं कत्वा विहारं पविसति, ततो परं च तेन समनुजातो भिक्खूहि पत्थितो सकाय इच्छाय वापि कोचि अधिगमसम्पन्नो भिक्खुसावको सेय्यथीदं धम्मसेनापति सारिपुत्तो वा महाकच्चायनत्थेरो वा अञ्जो वा कोचि महापञ्जो भिक्खु सावको भगवतो धम्मदेसनं वित्थारेण विभजति व्याकरोति

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1 दृढब्बं, "अनुजानामि, भिक्खवे, सकाय निरुत्तिया बुद्धवचनं परियापुणितुं" (चुल्लवग्ग 648).

भगवा च परियोसाने तं अब्भनुमोदनं करोन्तो "साधु, साधू"ति वदति । एवमेव मयं पस्साम भगवा बुद्धो कदाचि संखित्तेन धम्मं देसेत्वा ततो परं वित्थारेण तं व्याकरोति ।

2. पटिपुच्छावसेन

कदाचि भगवा पटिपुच्छावसेन धम्मं देसेति । यो हि कोचि जनो बुद्धेन पञ्चं पुच्छति सो तेन जनेन पटिपञ्चं पुच्छित्वा तस्स पञ्हस्स विस्सज्जनं करोति । उदाहरणवसेन मज्झिमनिकायस्स गणकमोग्गल्लानसुत्ते इदं आगतं ति । गणकमोग्गल्लानो तथागतस्स एकं पञ्चं पुच्छन्तं एतदवोच,

“को नु खो, भो गोतम, हेतु को पच्चयो यं तिट्ठतेव निब्बानं, तिट्ठति निब्बानगामी मग्गो, तिट्ठति भवं गोतमो समादपेता; अथ च पन भोतो गोतमस्स सावका भोता गोतमेन एवं ओवदीयमाना एवं अनुसासीयमाना अप्पेकच्चे अच्चन्तं निट्ठं निब्बानं आराधेन्ति, एकच्चे नाराधेन्ती"ति? (म.नि. 1087)

अस्स पञ्हस्स विस्सज्जनं करोन्तो तस्सेव एकं पञ्चं पटिपुच्छि । एवमेव बुद्धो गणकमोग्गल्लानस्स पञ्हस्स उत्तरं तस्स एकं पञ्चं पटिपुच्छित्वा पञ्हस्स विस्सज्जनं करोति । एवमेव पसङ्गं तिपिटके अनेकेसु ठानेसु आगतं ।

3. पञ्हपुच्छावसेन

पञ्हपुच्छावसेना' पि बुद्धस्स देसना महत्तपुण्णा येव अत्थि । सो यं जनं धम्मं देसेति तं बहुलं "तेन हि तञ्जेव पञ्चं पुच्छति । यथा ते खमेय्य तथा नं व्याकरेय्यासि । उदाहरणवसेन तिपिटके अनेकेसु ठानेसु बुद्धेन इदं पञ्चं पुच्छतो मयं पस्साम, यथा- तं किं मज्झथ, भिक्खवे, रूपं निच्चं वा अनिच्चं वा ति? (महावग्गो 17) किं च भिक्खवे, सब्बं आदित्तं? (महावग्गो 34) “जातिपच्चया नु खो, भिक्खवे, जरामरणं, नो वा, कथं वा एत्थ होति? इच्चादि । पञ्हपुच्छावसेन भिक्खूनं एवं धम्मं देसेन्तो भगवा तेसु पच्चासिंसति ते सामं सकेन जाणेन पच्चनुभूतेन्तो च सच्चं पस्सेय्युं, सच्चिकरेय्युं”ति । एतदत्थाय अन्ते मयं तं बहुलं ते ते विसये आरब्ध भिक्खूहि सद्धि एवं सल्लपन्तं पस्साम- “साधु, भिक्खवे, इति खो, भिक्खवे, तुम्हे पि एवं वदेथ, अहं पि एवं वदामि (म.नि. 363) ।” वत्तमानसमाजे अयं विधि बहुपसिद्धो अत्थि । अम्हाकं पधानमन्तिमहोदयो पि एतेन विधिना जनानेन संबादं करोन्तो पयोगं करोति ।

4. गणनावसेन

कदाचि भगवा गणनावसेन धम्मं देसेति । दीघनिकायस्स संगीतिसुत्ते या देसना विधि दिस्सति सा गणनाय दिस्सति । यथा- तीणि अकुसलमूलानि, तीणि कुसलमूलानि, तयो भवा, चत्तारो सतिट्ठाना, चत्तारो सम्मप्पधाना, चत्तारो इद्धिपादा, चत्तारि ज्ञानानि, चत्तारो आहारा, चत्तारि अरियसच्चानि, पञ्चक्खन्धा, पञ्च नीवरणानि, पञ्च सिक्खापदानि, पञ्चिन्द्रियानि, छ अज्झत्तिकानि आयतनानि, सत्त बोज्झंगा, अट्ठ परिसा, अट्ठ लोकधम्मा, नव आघातवत्थुनि, दस अकुसलकम्मपथा, दस कुसलकम्मपथा इच्चादि । इतो अञ्जोपि धम्मस्स गणना विधिदिस्सति । यथा- एको धम्मो, द्वे धम्मा, तयो धम्मा, चत्तारो धम्मा, पञ्च धम्मा, छ धम्मा, सत्त धम्मा, अट्ठ धम्मा, नव धम्मा, दस धम्मा इच्चादि । एवमेव मयं पस्सामि भगवा बुद्धो सकीयदेसनायं गणनाविधिया सुबहुलं पयोगं अकरि ।

5. चारित्तवसेन

यं बुद्धेन “इदं कत्तब्बं” ति पञ्चत्तसिक्खापदपूरणं तं चारित्तं” (वि.मग्ग. 18) । भगवतो धम्मदेसनायं एको अञ्जो सिक्खाविधि दिस्सति; तस्सेव नाम चारित्तं देसना ति मज्जे । अस्मिं बुद्धो इदं कथतुं दिस्सति ति, भिक्खवे, इदं सिक्खित्तब्बो, मनसिकात्तब्बो, भावेत्तब्बो च । सो बहुलं भिक्खूनं "तस्मातिह, गहपति, एवं सिक्खित्तब्बं" (म.नि. 1376) ति वत्वा तं तं सिक्खं देती"ति । एतस्स तच्छस्स कानिचि उदाहरणानि एत्थ दट्ठब्बानि । बहुक्खतुं सो ते वदि, “तस्मातिह, भिक्खवे, अत्तदीपा विहरथ, अत्तसरणा, अनञ्जसरणा, धम्मदीपा, धम्मसरणा, अनञ्जसरणा"ति (दी.नि. 648) । अथापरं समयं भगवा भिक्खू वदि, “तस्मातिह, भिक्खवे, एवं सिक्खित्तब्बं- इन्द्रियेसु गुत्तद्वारा भविस्साम, भोजने मत्तञ्जुनो, जागरियमनुयुत्ता, विपस्सका, कुसलानं धम्मानं भावनानु योगमनुयुत्ता विहरिस्सामा"ति एवं हि वो,

भिक्षुवे, सिक्खितब्बं"ति (अं.नि. 427)। अपरं समयं सो ते पटिच्च मेत्ताविहारदेसनं, करोन्तो एवं वदि- "कालेन वा, भिक्षुवे, परे वदमाना वदेय्युं अकालेन वा, भूतेन वा, भिक्षुवे, परे वदमाना वदेय्युं; अभूतेन वा, सण्हेन वा, भिक्षुवे, परे वदमाना वदेय्युं, फरुसेन वा, अत्यसंहितेन वा, भिक्षुवे, परे वदमाना वदेय्युं; अनत्यसंहितेन वा, मेत्तचित्ता वा भिक्षुवे, परे वदमाना वदेय्युं; दोसन्तरा वा, तत्रापि वो, भिक्षुवे, एवं सिक्खितब्बं- न चैव नो चित्तं विपरिणतं भविस्सति न च पापिकं वाचं निच्छारेस्साम हिटानुकम्पी च विहरिस्साम मेत्तचित्ता न दोसन्तरा (म.नि. 184)।

अपरं समयं सो ते हिरोत्तपं पच्चप्पट्टानं देसेन्तो वदि, "तस्मातिह, भिक्षुवे, एवं सिक्खितब्ब- अधुनागतवधुकासमेन चेतसा विहरिस्सामा"ति। एवं हि वो, भिक्षुवे, सिक्खितब्बं"ति। एकं समयं भिक्षू पृच्छति, "किन्ति वो, भिक्षुवे, मयि होती"ति? अथापरं सो ते वदि- तस्मातिह, भिक्षुवे एवं सिक्खितब्बं- ये ते सुत्तन्ता तथागतभासिता गम्भीरा गम्भीरथा लोकुत्तरा सुञ्जतपटिसंयुता तेसु भञ्जमानेसु सुस्सूसिस्साम सोतं ओदहिस्सामा"ति- एवं हि वो, भिक्षुवे, सिक्खितब्बं"ति। एकं समयं भगवा भिक्षू कतचनो भविस्साम कतवेदिनो, न च तो अम्हेसु अप्पकं पि कतं नस्सिस्सती"ति। एवं हि वो, भिक्षुवे, सिक्खितब्बं"ति। पुन एकं समयं भगवा भिक्षु सिक्खापेसि, "तस्मातिह, भिक्षुवे, एवं सिक्खितब्बं- कासिकवत्थूपमा भविस्साम, न पोत्थकूपमा"ति। एवं हि वो, भिक्षुवे, सिक्खितब्बन्ति। एवं सो भगवा तेसु तेसु समयेसु "तस्मातिह, भिक्षुवे, एवं सिक्खितब्बं कायगता सति नो भाविता भविस्सति, सुसमारद्धा"ति। एवं हि वो, भिक्षुवे, सिक्खितब्बं"ति "तस्मातिह, भिक्षुवे, एवं सिक्खितब्बं- येसं च मयं परिभुञ्जाम चीवर-पिण्डपात-सेनासन-गिलानप्पच्चयं भेसज्जपरिक्खारं तेसं ते कारा महप्फला भविस्सन्ति महानिसंसा, अम्हाकं चेवायं पब्बज्जा अवज्जा भविस्सति, सफला सो उद्रया"ति- "तेसं वो, भिक्षुवे, एवं समञ्जानं एवं पटिञ्जानं ये धम्मा समणकारका च ब्राह्मणकारका च ते धम्मे समादाय वत्तिस्साम... एवं हि वो, भिक्षुवे, सिक्खितब्बं"ति"तस्मातिह, भिक्षुवे, अनिञ्जमानेन चेतसा..... अफन्दमानेन चेतसा- निप्पपञ्चेन चेतसा विहरिस्सामा ति। एवं हि वो, भिक्षुवे, सिक्खितब्बं"ति-"तस्मातिह, भिक्षुवे यं न तुम्हाकं तं पजहथा"ति सिक्खितब्बं"ति-"तस्मातिह, भिक्षुवे, अभिक्षुणं सकं चित्तं पच्चवेक्खितब्बन्ति सिक्खितब्बं"ति-"तस्मातिह, भिक्षुवे, एवं सिक्खितब्बं कलिङ्गरूपधाना भविस्सामा"ति एवमादिना धम्मं सिक्खापेसि। अथेकं समयं सो ते बालानं असप्पुरिसानं पण्डितानं सप्पुरिसानं च लक्खणानि करोन्तो एवं पि सिक्खापेसि-"तस्मातिह, भिक्षुवे, एवं सिक्खितब्बं- येहि धम्मेहि समन्नागतो बालो वेदितब्बो ते धम्म अभिनिवज्जत्वा येहि धम्मेहि समन्नागतो पण्डितो सप्पुरिसो वेदितब्बो ते धम्मे समादाय वत्तिस्सामा"ति। एवं हि वो भिक्षुवे सिक्खितब्बं"ति।

6. वारित्तवसेन

बुद्धस्स या देसना इदं न कत्तब्बं ति आरद्धो होति, तस्सेव देसना वारित्तदेसनायं आगता। धम्मचक्रपवत्तनसुत्ते सब्बपठमं बुद्धो पञ्चवगियभिक्षुवूनं धम्मं देसन्तो इदं वदति- **“द्वेमे भिक्षुवे, अन्ता पब्बजितेन न सेवितब्बा”** (महावग्ग 15)। इतो परं पिटके अनेकेसु ठानेसु अस्स पकारस्स देसनाविधि दिस्सति, यथा- तयोमे, ब्राह्मण, अग्गी पहातब्बा परिवज्जेतब्बा न सेवितब्बा। कतमे तयो? रागग्गि, दोसग्गि, मोहग्गि (अं.नि. 427)। पंचसीलं, अट्ठसीलं दससीलं पि वारित्तदेसनायं आगता। यथा- पाणातिपाता वेरमणी-सिक्खापदं समादियामि, अदिन्नादाना वेरमणी-सिक्खापदं समादियामि इच्चादिपकारस्स देसना वारित्तस्स अन्तरगते आगच्छति।

7. उपमावसेन

बुद्धो देसनासमये आगतानं जनानं मनोदसं जत्वा उपदेसं करोति। सो कथं जना सुट्ठरूपेण गण्हितुं सक्कोन्तीति सदेव मनसां करोति। सो पुनप्पुनं सकीय जाणं उपमाय उपदिसति। सेय्यथीदं- बुद्धो भगवा मानुसकयोनिना मनुस्सत्तपटिलाभस्स वा सुदुल्लभतं सन्दस्सनत्थाय काणकच्छपूपमं करोति- **“सेय्यथापि, भिक्षुवे, अयं महापठवी एकोदका अस्स। तत्र पुरिसो एकच्छिगलं युगं पक्खिपेय्य। ”** तत्रस्स काणो कच्छपो। सो काणो कच्छपो वस्ससतस्स वस्ससतस्स अच्चयेन सकिं सकिं उम्मुज्जेय्य। तं किं मञ्जथ, भिक्षुवे, अपि नु खो काणो कच्छपो वस्ससतस्स वस्ससतस्स अच्चयेन सकिं सकिं उम्मुज्जन्तो अमुस्मिं एकच्छिगले युगे गीवं पवेसेय्या"ति?.....

एवं अधिच्चमिदं भिक्खवे, यं मनुस्सतं लभती"ति (सं.नि. 407-8)। सो भगवा अत्तनो अत्थाय बहुलं भिसक्कस्स सल्लकत्तस्स ओपम्मं करोति। सुनक्खत्तं लिच्छविपुत्तं एकदिवसं धम्मं देसेन्तो सो तं वदति। यथा सविसेन सल्लेन विद्धस्स कस्स चि पुरिसस्स वणमुखं भिसक्को सल्लकत्तो सत्थेन परिकन्तेति विसदोसं च अपनेति, तथेव अरहं तथागतो सम्मा सम्बुद्धो सत्तानं अविज्जा विसदोसं तण्हाय सल्लं च अत्तनो पञ्जाय अपनेती"ति।

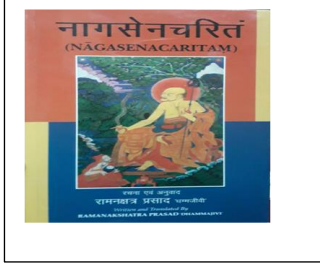
यथातथं सहस्सा उपमायो भगवता सब्बेसं विदितजीवितम्हा दिन्ना ता च अतिसयेन तच्छकिस्सिता अत्थस्स पकासिका हृदयङ्गमा चापि। ता च दस्सेन्ति कथं दिट्ठधम्मिकस्सा पि जाणस्स भगवा साधिकारा सामी अहू"ति। मयं तासु कतिपया पि एत्थ निदिसितुं न सक्कोम। तथापि कासञ्चि अतिसयेन सल्लक्खणीयानं उद्देशो अवस्सं कातब्बो, सेय्यथीदं, ये जना धम्मं परियापुणित्वा पि पञ्जाय तस्स अत्थं न उपपरिक्खन्ति तं च अज्झत्तं नानुभवन्ति, तं तेसं धम्मस्स दुग्गहितत्तं होति, तदत्थाय च भगवा अलगद्दगहणुपमं करोति "कोचि अलगद्दगवेसी पुरिसो तमेनं अलगद्दं भोगे वा नंगुट्ठे वा गण्हेय्य, तदा सो अलगद्दो पटिपरिवत्तित्वा हत्थे वा बाहाय वा अञ्चतरस्सिं वा अङ्गपच्चङ्गे डंसेय्य, दुग्गहितत्ता अलगद्दस्सा"ति। एवं भगवा सकदेसितं धम्मं कुल्लपमं वदति- "कुल्लूपमं वो, भिक्खवे, धम्मं देसेस्सामि नित्थरणत्थाय, नो गहणत्थाया"ति (म.नि. 1376)। एवमेव भगवा बुद्धो नाना उपमायो ददन्तो विमुत्तिसुखस्स निब्बानसुखस्स वा वण्णनं करोति।

निगमनवसेन कथेतुं सक्कोम यं भगवा बुद्धो सकीयदेसनं रुचिकरं सुग्गाह्यं आकस्सकं कारयितुं वहु वायामं करोति। सो अञ्जमनस्सो हुत्वा न देसनं करि। अपि च सति-सम्पज्झो हुत्वा देसनं ददाति। के के जना कथं कथं सिक्खं गण्हितुं समत्था होन्ति। तस्स मनोठितिं जत्वा देसनं करोति। कथं जना न केवलं सिक्खं गण्हितुं समत्था होन्ति पि च ता सिक्खा जीवनपरियन्तं तस्स सतियं ठिता होति।

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पुस्तक-समीक्षा



क. ग्रन्थवस्तु

रामनक्षत्र प्रसाद 'धम्मजीवी' द्वारा विरचित "नागसेनचरितं" (हिन्दी अनुवादसहित)

समीक्षक: उमाशंकर व्यास, प्रोफेसर एवं पूर्व निदेशक, नव नालन्दा महाविहार, नालन्दा

ग्रन्थ का स्थूल परिचय

शीर्षक: नागसेनचरितं, विभिन्न पाँच छन्दों में उपनिबद्ध कुल 511 पालि गाथाओं का ग्यारह सगो (सर्गों) में विन्यसन (हिन्दी अनुवाद सहित)

रचनाकार एवं अनुवादक - रामनक्षत्र प्रसाद 'धम्मजीवी'

शीर्षक पृष्ठ - पहले देवनागरी पालि में पुनः रोमन लिपि में

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मुखपृष्ठ - भिक्षु नागसेन की तिब्बती चित्रकला की अनुकृति

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ख. समीक्षण

पालि भाषा एवं इस भाषा में रचित साहित्य भारत की अमूल्य सांस्कृतिक धरोहर हैं, इस निर्विवाद सत्य को आज अधिकतर भारतीय शिक्षाविद एवं साहित्यानुरागी स्वीकार करने लगे हैं। इस साहित्य का मूल स्वर यद्यपि निवृत्तिपरक है, तथापि इस साहित्य में मनोरम गीतिकाव्य, प्रहेलिका-काव्य, वीरगाथा-काव्य, चरित-काव्य एवं आख्यानकाव्य के अनेक स्थल विद्यमान हैं। भव्य एवं जीवन्त संवादों की रमणीय योजना तथा उपमा, रूपक आदि विभिन्न काव्यालंकारों का उचित संविधान भी पालि भाषा में निबद्ध प्राचीन पिटक साहित्य एवं अट्टकथा साहित्य में प्रचुर मात्रा में देखने को मिलते हैं।

ग्यारहवीं शताब्दी के उपरान्त श्रीलंका के उत्तरकालीन अलंकृत संस्कृत काव्यों के प्रभाव से अनेक पालि

रचनायें लिखी गईं परन्तु पालि-भाषा की उद्गम-स्थली भारत भूमि में पालि विस्मृति के गर्भ में पहुँचा दी गई। सौभाग्यवश अनेक शताब्दियों के अन्तराल के उपरान्त भारत में पालि भाषा एवं साहित्य के पठन-पाठन को पुनरुज्जीवित करने का ज्ञान-यज्ञ प्रारम्भ हुआ। इसी क्रम में कुछ समर्थ एवं समर्पित काव्यरसानुयायियों द्वारा पालि भाषा में मौलिक सृजनात्मक काव्य रचनाएं भी रची गईं। भरतसिंह उपाध्याय एवं संघसेन सिंह जैसे विद्वानों को भारत में पालि भाषा में मौलिक लेखन कार्य का युगप्रवर्तक पुरोधे कहा जा सकता है। इनकी रचनाओं ने निश्चित रूप से पालि में मौलिक लेखन का मार्ग प्रशस्त किया।

रामनक्षत्र प्रसाद 'धम्मजीवी', प्रोफेसर, पालि विभाग, नव नालन्दा महाविहार (सम विश्वविद्यालय), नालन्दा (बिहार) द्वारा रचित 'नागसेनचरितं' पालि भाषा की आधुनिक मौलिक-लेखन-शृंखला की एक महत्वपूर्ण कड़ी है। जैसा कि शीर्षक से ही स्पष्ट है कि यह रचना पालि साहित्य की एक युगजयी कृति **मिलिन्दपञ्चो** के लोक विश्रुत नायक भिक्षु नागसेन के व्यक्तित्व एवं कृतित्व पर केन्द्रित एक कवित्वमयी अभिव्यक्ति है। लेखक ने **मिलिन्द-पञ्चो** के प्रारम्भिक परिच्छेदों से ही भिक्षु नागसेन के पूर्व जन्म तथा वर्तमान जन्म विषयक अंशों को इस लघु काव्य के विभिन्न छन्दों में रचित कुल 511 पालि-गाथाओं का मुख्य आधार बनाया है। मूल स्रोत में स्थविर नागसेन के जीवन वृत्तान्त के जो खण्ड इधर उधर बिखरे पड़े हैं उन्हें ही व्यवस्थित कवित्वमय कलेवर का स्वरूप प्रदान करते हुए कुल ग्यारह सर्गों में विन्यस्त कर लेखक ने अपने रचना कौशल का परिचय दिया है। पालि गाथाओं की छन्दोबद्धता प्रायः दोषरहित एवं हृदयावर्जक है। भाषा समासों के अनावश्यक बोझिल प्रभाव से मुक्त एवं प्रसादगुणमयी है। इसमें **दाठावस**, **जिनालंकार** एवं **जिनचरित** जैसे उत्तरकालीन सिंहली काव्यों के समान कृत्रिम अलंकरण का प्रभाव न होने से यह सामान्यजनों द्वारा ग्राह्य एक सरल रचना सिद्ध होगी, ऐसी आशा की जा सकती है। पद्यों की रचना में पालि-त्रिपिटक की शब्दावलियों का अधिकाधिक प्रयोग किया गया है तथा आवश्यकतानुसार सामान्य पालि-शब्दों का समायोजन भी किया गया है। लेखक ने अपनी पालि गाथाओं का सरल हिन्दी अनुवाद देकर इसकी उपयोगिता और बढ़ा दी है। इससे हिन्दी माध्यम से अध्ययन एवं शोध करने वालों को सुविधा होगी। ग्रन्थ में उपमा, रूपक, उत्प्रेक्षा, श्लेष आदि अलंकारों के यथास्थान प्रयोग के साथ अनुष्टुभ, इन्द्रवजिरा, उपिन्द्रवजिरा, द्रुतविलम्बित, मालिनी आदि छन्दों का वैविध्य भी दृष्टिगत होता है।

पुस्तक में कम्पोजिंग एवं सेटिंग का कार्य सराहनीय है तथा बाइंडिंग सुगठित है। स्पाइन का फॉन्ट अपेक्षाकृत छोटा है किन्तु मुख्य विषय के फॉन्ट सुस्पष्ट एवं सरलतया पठनीय हैं। मुखपृष्ठ हृद्य है।

मूल मिलिन्द-पञ्चो में लक्ष्मण-पञ्चो से प्रारंभ कर आगे के परिच्छेदों में बौद्ध धर्म के अनात्मवाद, प्रतीत्य-समुत्पाद तथा पुनर्जन्म जैसे मौलिक सिद्धान्तों की अनुपम संवाद शैली में जो प्रस्तुति हुई है उसे इस रचना में समुचित स्थान दिया जाता तो निश्चित ही इसका महत्व और बढ़ जाता। कुल मिलाकर पालि भाषा में मौलिक काव्य-रचना का यह स्तुत्य प्रयास है तथा इससे भविष्य में पालि भाषा में काव्यलेखन के लिए प्रेरणा और प्रोत्साहन मिलेगा।