

CHAPTER - II

LIFE AND DOCTRINE OF BUDDHA AS REFLECTED IN SAUNDARĀNANDA

INTRODUCTION:-

There are many epics has been introduce in the earth. Among them few are considered as any one of many. There are two epics are known as Indian great epics (whatever has been introduce on the earth of India and also made on the soil of the motherland, India). These two epics are thought carefully about the bearer of our ancient socio-cultural heritage and past civilization. The great sage 'Maharishi valmiki' has written the great epic named 'Ramayana' and in the same way other great saint 'Sri Krishnadwaipayana Vedavyas' has made up the other epic named 'Mahabharat' just after or following the 'Ramayana' these two famous epic highly influenced other epics whatever been made in India and outside of the country (abroad) at the next or subsequent time. It is true that still these two epics are considered as the ardent examples of the writings of writer and influencing them to write such kind of epics in time.

The eternal religion of Hinduism has immensely spreader the branch of its religious thought push-up itself in a great speed.

According to Hindu Mythology, at the time of ancient period there are (10) avatara 'दशवतार' or ten incarnation had came on earth in different time with different faces, and among them in the position of ninth incarnation Lord Gautama Buddha had arrive on earth as a descent of a deity. We have seen him as a mercy incarnate.

Even if Gautama Buddha had moved from Hinduism a bit because, before his 'Nirvana' he and his all family members belongs to Hinduism or Sonatonism (सनातन) and he later set-up a new religion which is firmly based on Hinduism but partially different religion has introduced by him and it is known as Buddhism. This religious way had help world of people to get rid of all the evils and from all miseries. And the people got a new path through which they can get immense pleasure a full of nectar of religious essence and unlimited joy of life by overcome of all the sorrows and sufferings of life.

Gautama Buddha has influenced common people to walk on the path of his showing way which is full of his valuable religious initiation, education and a great faith which could help people a lot and in this way his religion is considered as a great wealth of mankind. However, all the human beings entity which is very similar or common to all as mentioned in the epic of Mahābhārata, where Sri Krishna's boon companion Arjuna denied enter into a combat or fight against his own cousins in the field of

battle, then Sri Krishna delivered some speeches and he shows Arjuna's own entity before him. Those valuable messages and Hindu religious gist having in the sacred book named "Shrīmadbhāgawadgītā". And in this way Shīkṛiṣhṇa not only encouraged Arjuna to do this religious war but also his messages encouraged the people of whole world. In this way Gautama has also imparted some speeches and spiritual and religious messages and also consciousness of mankind mentioned in the great pious book 'Saundarānanda' as like as "Shrīmadbhāgawadgītā" or shortly Shīgītā. This 'Saundarānanda' is a great work of Aśvaghōṣa who was a Brahmin well versed and later he initiated into Buddha religion.

The Supreme Being Gautama Buddha and his half brother Nanda's opinion were conflicted in the initial stage of their lives. But later Nanda has left the path of desire and wish (which is based on full of sorrows and sufferings) and he realized the actual path of truth which has been showing him by Lord Gautama Buddha. Finally, he (Nanda) sacrificed himself to Gautama Buddha by wanting his holy blessing and seeking protection for himself and started to do the work showing or directed by holy soul as the same as Arjuna has surrender himself towards Lord Kṛiṣhṇa. Here also in this epic Saundarānanda, holy soul Buddha delivered the reality of life with his sweet-tongue nectar, education, faith,

and advice edited in the book which is helped mankind to get rid of all sorts of sorrows and sufferings of life.

LIFE OF BUDDHA AS REFLECTED IN SAUNDARANANDA

By centre ground of the life of Buddha, many epics have been made in the Sanskrit literature i.e.-‘Buddhacharita’, ‘Saundarananda’, ‘Budhicharjyabatar’, ‘Sradhyastautra’, ‘Lokeshwar Satak’ etc. Among them ‘Buddhacarira’ is considered as best, there is no doubt at all. But in saun, however, Gautama’s life has been explained that is a great deal to know all about Buddha’s life, and it is an eminent attempt.

Buddhacarita is the best achievement of Asva and Saun is the second best work of him, there is no doubt at all because Saun is a part of Buddhacarita. As like “Shrīmadbhāgawadgītā” is a gist part of Mahābhārāta, Saundarānanda is also the gist part of Buddhacarita and one of the best Buddha study, it was not wrong to say this.

Nanda was half brother of Lord Buddha, he was bodily very handsome. And for his beautifulness he name being ‘sundar nanda’ and by touching his name the famous epic Saun have been made.

It is very essential to mention his family identity or previous Buddha period which is very much need to describe about the incidence of his life and which has considered as the former part of the life of

Buddha. Once upon a time, there was a sage named Kapila lived in the Ashrama which is situated near by the mountain ranges of Himalaya. The place which is full of natural beauty having pleasing row of trees, avenue of fruits and flowers surrounded the Ashrama and in that place, sages were always busy with their own accomplishment.

One day, the princes with their kingsly group of Īkṣaku 'ईक्षकु' race came to live in that Ashrama, where saint Kapila to greet them and welcome them in his Ashrama. He became a respected spiritual guide of them. By the pride of brahmana's and the strength of Kshatriya's that grove of an ascetic became glorious. Sage Kapila indicated the territorial boundary and told the princes to build a city. Then a beautiful city has been build-up and it was later known as Kapilavastu. In this way, lowly and gradually, Kapilavastu spreaded it's virtue and fame in different way. And gradually, all the administrative principles of ruling a state came into being. The soul aim of the soldiers of them was not to fight or attack other state and capture, rather they themselves have to protect their state. In due time, 'Suddhadana' became the kingship of that state. He was a conversant with the shastras or acquainted with the sacred writings of the shastras, humble and powerful. His under on good ruling all tenants were living peacefully. Enemies were all being quite by thinking his courages and powers. Under the control of tendency or inclination, he never do

anything out of ethics and beyond of principles. So, people had always being under contral of him.

The great incarnate Gautama has taken birth in the womb of virtuous wife of king Shudhadana. At the moment of his birth flowers were showering from the heaven, a large kind of kettle drum had beaten. In the saying way Nanda, (another so of Suddhadana) has taken birth with the beautiful body posture in the womb of younger wife of Suddhadana. Because of the treamendous handsomeness he had called by all as 'sundara'. The king nurtured both the sons equally. At the due time, thread ceremony (investiture with the holy or sacred thread) has done, consecrated by different preceptors. Although by judging the horoscop of Lord Buddha few Brahmin welversed persons told that Buddha will not be an ordinary human being rather he will be great vigorous man and soon he will be taken religious mendicancy and renunciation. Hearing this, Suddhadana, tried to increase the attraction of Lord Buddha on his whole family. For that he arranged all the precious, enjoyable and comfortable things for Buddha. Nanda has accepted all and sunk in luxury. But incarnate Gautama has refused all to accept and he adopted a very simple life.

Mean while it is essential to mentioned that, in "saundarānanda" the marriage life of Buddha and about his offspring or the achievement of his

son has not been mentioned. Only about his father and brother's life is mentioned in this epic. Mother's and other disciples (except Anand) position has been described in a short manner. But 'Nandani' who is wife of Nanda or she is also known as 'Sundari' occupied a vital role in the epic 'Saundarānanda'.

One day Gautama Buddha went outside of his home by taking permission of his father, and he was roaming his country-side, where he has seen an old man, he started thinking why people became old? After passing that old man suddenly he met with a sick person, at that moment he started thinking why people became sick? And after passing the sick person he met with a dead body of a known person surrounded with his relatives and they were crying for his death. He started thinking why death occurred to all leaving beings? By seeing these three facts of life or the sights of suffering which upset the mind of young Siddhartha were of disease, old age and death. But to the enlightened mind of Siddhartha very essential conditions of life, human and sub-human, appeared, without exception to be fraught with misery. Birth, old age, disease, death, sorrow, wish, grief, despair in short, all that is born of attachment is misery. The sight of disease, old age and death impressed the young prince with the idea that the world was full of sufferings and the life of care-free mendicant suggested to him a possible way of escape. As an ascetic, he

was restless in search of the real source of all sufferings and of the means of complete deliverance. He sought light from many religious teachers and learned scholars of the day and practiced great austerities; but nothing satisfied him. This threw him back on his own resources, with an iron will and a mind free from all disturbing thoughts and passions, he endeavoured to unravel, through continued intense meditation, the mystery of the worlds miseries till at last his ambition was crowned with success. Siddhartha became the all knowing in every respect or Buddha by enlighten. The message of his enlightenment laid the foundation of both Bouddhistic religion and philosophy, which in course of time spread far and wide--- to Ceylon, Burma, and Siam in the south and to Tibet, China, Japan, and Korea in the north.

For spreading his religion finally, Prince Gautama reached under the shadow of a people tree, where he first started his meditation. Later, immortal soul or spirit dwelling in heavenly souls were very happy to listen all success of Gautama's work. At last, Buddha roamed around the places of Banaras and Kashi by imparting his views (mantras) to the ordinary people and reached in his birth place. King Suddhadana was very happy by seeing that his son Gautama came back to him and he received his son very eagerly. By the magical brightened power "Sākhyamuni (शाक्यमुनि)" has shown the victory over birth and death of a person. At last

king Suddhadana got the identity of indefatigably of his son, he himself initiated by his son. Many people converted into Buddhism. With the immense pleasure and pride filled the whole kingdom 'Kapilavastu'. After that when Buddha entered into the palace of Nanda's and he came back with empty hand, listening this news at once Nanda came out from his palace and straight went to Buddha to welcome him. Then Buddha smoothly denies getting alms and putting his alms vessels to Nanda's hand and called one of his favourite disciples 'Ananda' and told him, "Convert Nanda into Buddhism". Initially Nanda was not agreed. But Buddha makes him understand in different way. Finally, Nanda converted into Buddhism and he uttered (not by heart but by force) without his devotion---

“बुद्धं शरणं गच्छामि, शंभुं शरणं गच्छामि, धम्मं शरणं गच्छामि ।”.....

After converted into Buddhism, Nanda was still unchanged and not able to forget his wife Sundari and he was being crazy to see her once after a long time. After knowing this fact, Tathagata taken Nanda with him and reached at Himalaya and showed him a one eyed female monkey and asked him, “is your Sundari more beautiful than this?” hearing this Nanda did not said anything but only ironical smile arised on his face. Now Buddha brought Nanda at the famous garden of Indra named 'Nandan-Kanan' in heaven. Then Nanda has seen celestial nymphs or courtesan of

heaven he forgot his wife Sundari and he tried to achieve them, and for that he started meditation. When he got the knowledge after doing meditation, he came to know the actual life or the meaning of life and finally he got attainment of success and make obeisance to Buddha. Nanda blessed by Buddha and up to this much Buddha's life has reflected in Saundarananda. Although, most of the parts of Buddha's life have not been mentioned here, but in saun epic, the doctrine of Buddha and his four noble truths, religious education and his spiritual message is included. 17

DOCTRINE OF BUDDHA AS REFLECTED IN SAUNDARANANDA:-

Epics have been introduced from the first to third chapter or division of the book 'Saundarananda'. The story of the birth of Buddha and Nanda, achievement of divine wisdom by Lord Buddha and the story about his returning back to Kapilabastu. In the great epic 'Saundarananda' Buddhist doctrine is his strong faith and truth, his incarnation of education and from these morals or advice are formed in the 'Saundarananda' epic. The incident has seen in the fourth divisions that Nanda was busy with his luxurious palace life and from there (Nanda's palace) Buddha was avoided and went his own way. This fact, when Nanda came to know from a made of his own palace then he got permission from his wife 'Nandini' to come out from his palace. On the way to Buddha, Nanda has

seen that all are sacrificed their articles of worships and he also came forward and sacrificed himself to welcome him by folded his hands.

By getting this hospitality from Nanda, Buddha taken him to his Ashrama and censured him and told—“Before death, get ready for death, be ready for liberation from bondage, control your mind from luxurious life, prosperity, false or lie. Knowledge, truth and strength are the wealth of mind”. The above mentioned verse is the first knowledge imparted by Buddha to Nanda.

On the other hand, in absence of her husband ‘Nanda’, ‘Nandini was very anxious and in the same way Nanda was also worried. He was bound to take the alms vessels from his ‘Guru’ i.e. elder brother without his propensity. He never controlled the natural administration as because he never forgot his wife.

One of the disciples of Buddha tried to make understand Nanda that his decision was wrong. Nanda’s decision was illogical that he must have understood, so that he delevered some examples by the help of social thoughts and some other ways. Female sickness is the main point of mischief that also taught to Nanda by the help of suitable examples. But who can make understand inconsolable? Unappeased Nanda was still in his own decision. Disciple informed this news to Lord Gautama and Gautama turned him in a positive way, so that later on he realised the

actual path of Gautama and he got immensely pleasurable and a valuable way to get rid of all sorrows and sufferings of life.

In 'Saundarananda' epic, the doctrine of Buddha started from thirteenth chapter to sixteenth chapter where we get the precious advice of Maharishi Gautama created a tremendous change in the mind of Nanda and Nanda was attracted towards his suggestions. Nanda's mind has been fulfilled with the juice of nectar and felt that he took bath with this nectar juice and he was very happy. However, the sage getting birth in the world just to the benefit of the world by his action and spotlessness and it is not tainted by worldly things. Preceptors sometime use rude voice or soft voice or intermixture of both to his disciple during initiation for the purpose of giving advice.

Lord Buddha has taken birth for the upliftment of the people of earth and he has done only good things to the mankind and he never disgraced traditional humanity or religion or religious virtues of man, as gold stay inside the dust for a long days or if the lotus grows inside the muddy clay then also gold never lose its glitters and brightness and lotus never lose its beauty and fragrance. While delivering advice, Lord sometimes use the path of addition or repulsion and sometime story telling or meditation. But he performs all those for the betterment of the common people for remove all the agonies based on sorrows and

sufferings of the others, and actually his performance based on not simply his own wish. He had an Excellency over speech and noble deeds. When he come to know that Nanda become purified, he felt happy in mind and explain so many truth and facts regarding the spiritual upliftment of a man to the beautiful Nanda.

Lord advices Nanda by telling that, “you should attentive towards to obtain the nectar of deathlessness by adopting the behaviour of devotion and purification, you treat in that way so that your body and mind will be preservative, open-minded and errorless by using your words in such a way. In reality, it guarded because aimed at prevention and unbroken open from not hiding expansive by reality’s doing through freedom from fault with regard for purity of body and voice and with regard also for the sevenfold conduct which is actually the prohibition on vocal and bodily that the proper way of making a living. Oh Nanda, you should work to perfect, on the ground of integrity. On the grounds of not including the five faults, beginning with hypocrisy; on the grounds of fleeing the four predators of practice, such as astrology, which not accepting living beings, grain, money and so on. As things to be avoided in that matter of accepting the established rules for begging with their definite limits. As a person who is contented, pristine, pleasant, through

making a living well and cleanly and can counteract suffering all the way to liberation.

Separately from openly action, and from the origin of use the body and voice, Lord himself spoken of making a living because it is too hard to make purify one's speech and physical activity. For the view of the householder it is hard to be washed clean with his many and various concerns as excessive is the livelihood of the beggar whose subsistence depends on the others. Such thing is termed as the 'discipline of integrity and morality', in short it is the basic conduct and without it there could not be possible life for both sages and house-holder. Being steeped in good conduct, therefore lead this life of devout abstinence, and in what is even minutely blameworthy see danger, being firm in your (Nanda) purpose. For founded on integrity unfurl all actions on the better path, when a force resists the earth just as events like standing unfold. Let it be grasped, my chum, that release is seated in indifference, indifference in conscious awareness, and conscious awareness in knowing and seeing. And let it be experienced, again, 'Oh Soumya' that the knowing fact is seated in a stillness manner.

Actually, that the seat of the stillness is a body-mind at ease. It is the highest order of an assurance on which sits ease of the body-mind is seated in enjoyment, later this will be realised in experience. Similarly

enjoyment is seated in a great happiness which is understood to be of the highest order, happiness in a freedom from furrowing the heart over the things done badly or not done. Therefore, realising the integrity comes first, purify the discipline of integrity, freedom of the mind from remorse is seated in pristine practice of integrity. Repeated practice comes out of devotion to training, devotion to training comes out of direction in it, and direction comes out of submitting to that direction. This is so called discipline of integrity, and it comes out of repeated practice. My friend, integrity is the refuge because it is like a guide in the wilderness. It is wealth, it is strength, and it is like friend, kinsman and protector. So my friend, since integrity is such work to perfect the discipline of it, you should work hard. This is the stance towards different endeavours, whose aim is release among those practices. On this basis, the naturally impetuous senses, standing grounded in mindfulness, you should hold back from the objects of those senses. One is forever being smitten, there is less to fear from an enemy, or from a snake, or from fire, or from lightning, than there is from one's own senses for this.

Everybody is besieged by the senses some people are beleaguered by hateful enemies, sometime or there not at everywhere and all of the time. When smitten by the impetuous senses, by the likes of neither an enemy, nor does one go to hell then meekly one pulled there.

The suffering of being oppressed by one's senses, the pain of being smitten by those others may or may not occur as suffering in the heart and throughout the body. For smeared with the poison of ideas, one whose tails are anxiety, whose tips are thrills, range is the vast emptiness of objects are those arrows produced from five senses? Fired off by desire, the hunter, unless they are warded away, they strike human fawns in the heart, man wounded by them duly fall. Wearing the armour of mindfulness the mighty man, as they rain-down, must fend them away, and bearing the bow of resolve, standing firm in the arena of restraint. From subjugation of enemies, ebbing of the power of the senses, one sleeps or sits at ease, in joyful creation wherever one may be.

After objects in the world for in constant hankering of those senses, there occurs out of the ignobleness, no more consciousness than there is in the hoping of hounds. A cluster of sense organs is no more sated by objects, than though constantly filled, the ocean is by water. An objectified image or any secondary sign of gender, it is necessarily through the senses, each in its own sphere, one must function in this world, not to be seized upon in that realm. The conception that, "it is a woman" or "it is a man" you should not frame, you are contained in the sum of the elements on seeing a form with your eyes. At any time in

relation to any one, you should not linger, upon hair, teeth, and the rest, for their beauty, if a notion of woman or man intrudes.

Nothing is to be added and nothing is to be taken away, whatever and however it is one must investigate the reality as it really is. In your observing there will be no foot hold for longing and dejection always in the territory of the senses. A foe who has a friendly face her fair of speech and foul of heart, smites the sensual masses, longing using cherished forms. By going along with which in once ignorance, one is smitten hereafter and smitten here and now. Is in connection with an object, a contrary reaction what is called dejectedness conversely, a man is pained as if by cold or heat, when by getting and not getting his way, hence the restless sensuousness of the world, he finds no refuge, nor arrives on a better path. So long as, in the mind with regard to that object no fixing goes on and yet the power of the senses though operative need not become glued to an object, with an object and through fixing so a fire of affliction arises. Just as where there a fire burns, there must fuel and air coexists. As it really is, one is set free for through an illusory fixed conception one is bound to an object, seeing that very same object. Somebody else remains indifferent on seeing one and the same form, while yet feel thereto human warmth. This man is enamoured, that man disgusted. It is due specifically to fixing that sticking occurs or doesn't, an

object is not the cause of bondage or liberation. Therefore contain the power of the senses, through effort of the highest order for unguarded senses make for suffering and for becoming. The snaky senses lurk in mind pits, there venom eager desire and when the bite there is no cure, save the antidote of cessation. Like serpents coiled in sensual enjoyment with eyes of selfish views, their many heads are heedlessness and their flickering tongues are excitement. In every situation show a vigilance born of restraint. You are not for an instant to be heedless in this matter. So towards those mischief-making foes seeing, smelling, hearing, testing and feeling, the thirteenth Canto of the epic poem handsome Nanda, titled “Defeating the power of the senses through the discipline of integrity”.

Be aware, in eating food, of the measure and so using the floodgate of mindfulness to close a dam on the power of the senses that conduces to meditation and to health. When food is taken in excess it also destroys enterprise and brings tiredness and sleepiness, for it depresses inhale and exhale. So eating too little makes for a lack of efficacy and just as eating too much conduces to a dearth of value. A meagre diet deprives the body of substance, lustre and stamina of usefulness and of its very strength. So does this body according to intake of food and stays in balance with the right one bends upwards with a light one just as a weighing scale bends

down with a heavy weight. Therefore food is to be eaten and none apportioning himself too much or too little, each reflecting on his own energy, under the influence of pride. Like small blaze suddenly covered with a big heap of fire wood for the fire of the body is damped down when it is burdened by a heavy load of food. For one who does not eat is extinguished like a fire without fuel, excessive fasting also is not recommended.

Therefore eating food is not a sin but being choosy in this area is prohibited. Since without food there is none that survives among those that bear breath. As on the headless eating of food the reason for this one must be awake are sentient beings so stuck for no other single object. So for the purpose of staving off hunger food is eaten by one who wills freedom just as for the purpose of healing one who is wounded puts ointment on a wound .So in order to journey through life the wise man utilizes food. Just as to ready it for bearing a burden the axle of a wagon is greased. Might feed upon, the flesh of a child though grievously pained to do so as, its mother and father and just as two travellers in order to cross a wasteland .Not for display, not for appearance not so as to excite hilarity not to feed extravagance so food should be eaten consciously. Food is provided for the upkeep of the body a dilapidated house as if to prop it falls. Just as someone might take pains not because he is so fond of it, but

because he means to cross a great flood to build and then carry a raft. Do men of insight sustain the body so too by various means not because they are so fond of it but because they mean to cross a flood of suffering. Not out of devotion, or through thirsting, but solely to safeguard life just as one under siege in sorrow gives into a rival king. Neither with passion nor as devotion solely to stave off hunger so the devotee of practice tenders food to his body.

You may be able, shaking off sleep having through maintenance of the mind passed the day self-possessed to spend the night-time too in a state of practice. Sleep might be holding out in your heart, consciousness properly revealing itself since even when you are conscious is nothing to be sure about. While you are being oppressed by sleep are the elements to bear constantly in mind, initiative and constancy, inner strength and courage. Those drama-teachings that you have learnt recite clearly point others in their direction and think them out for yourself. Wanting always to be awake, look around in all directions, wet the face with water and glance at the stars. By the means of a mind that is not scattered, inner senses that are not impetuous but in a state of subjection walk up and down at night or sit.

Therefore against the onslaughts of sleep one does not succumb to sleep, in fear, in joy and in grief resort to the three. Joy from grasping a

teaching of Dharma and from the boundless suffering inherent in birth, feel fear from death's approach you should feel grief. In the direction being awake such a step must be taken for that wise man, out of sleep, makes a wasted life- my friend! Who wishes to overcome the great terror to neglect the reptilian faults, and thus to slumber on does not befit a man of wisdom as if ignoring snakes in the house. With the fires of death disease and aging who could lie down insensibly, for while the world of the living burns any more than in a burning house? While the faults remain unquieted you should not engulf sleep therefore, knowing it to be darkness, like sword-wielding enemies. You should go to bed to rest the body, but having spent the first of the three nights –watches, pulling your own strings engaged in active practice.

Thinking in your heart of wakefulness, you might with peace of mind fall asleep on your right side, then remaining conscious of light. Again by getting up in the third watch, you might renew your practice, with mind refreshed, and going in to movement, or indeed just sitting, and power of the senses curbed. Being fully aware of every action- looking, speaking and so on –and so upon acts like sitting, moving, standing, you should bring mindfulness to bear. When a man is like a gatekeeper at his gate, the faults do not venture to attack him, any more than enemies do a guarded city, his mindfulness directed. Guarding the mind in all

situations, no affliction arises in him, for whom mindfulness pervades the body-as a nurse protects a child.

As for enemies is he who stands in battle, with no suit of armour, who lacks the armour of mindfulness, but he is a target for the faults. Like a blind man without a guide groping after objects, which mindfulness does not guard –know to be vulnerable that mind. Failing to shudder at the danger, and turn away from their proper aims, when men attach to meaningless aims, loss of mindfulness is the cause. The virtues which begin with integrity are engaged, mindfulness follows after those virtues, when each standing on its own patch, then as a herdsman follows his scattered cows. Whose mindfulness dissipates, the deathless nectar is lost to him, and his mindfulness pervades his body, the nectar exists in the hands of him. To whom mindfulness is alien? Where is the noble principle of him, and for whom no noble principle exists, to him a true path has been lost. Having lost that nectar of deathlessness, he who has lost the right track, he is not exempt from suffering, has lost the deathless step.

You should bring mindfulness to bear, and standing like this “standing I am”, therefore walking like this “walking, I am”, upon moment such as these. It is easy to obtain solitude of the mind, to a place for lying down and sitting, my friend, repair in this manner, for by first

achieving solitude of the body, to a place suited for practice, free of people and free of noise.

The man of redness, the tranquillity of his mind unrealized he is walking on very thorny ground, who does not take to a playground of solitude, is injured as though, unable to regain a track. Standing in the tawdry playground of objects, than to drive a foraging bull away from corn, it is no easier to rein in his mind, for a seeker who is not seeing reality. In solitary places, similarly with little effort, a bright fire dies down, but just as when not fanned by the wind, an unstirred mind comes to quiet. One who eats anything at any place and wears any clothes, he avoids involvement with others like a thorn who dwells in enjoyment of his own being and loves to be anywhere without people, he is to be known as a success, a knower of the taste of peace and ease, whose mind is made up.

Then he drinks the essence of wisdom as if it were the deathless nectar and his heart is filled, separately he sorrows for the clinging, object-needy world, if in a world that delights in duality and is at heart distracted by objects, he roves in solitude, free of duality, a man of action, his heart at peace. And if, going rejoicing in the self, he drinks the water of joy, if he constantly abides as a unity, in an empty abode then greater

than dominion over thirty gods is the happiness he enjoys, if he is no fonder of arising of affliction than he is of enemies.

In the next chapter where Buddha teaches his disciple by saying that crossing the legs in the supreme manner aligning the body in whatever solitary place you are and thus being attended by mindfulness that is directed. You can let the inconstant mind be fully engaged with the fundamental towards the tip of the nose or towards the forehead or right in between the eyebrows.

If some desirous idea as if pollen had landed on your robe a fever of the mind entertain no scent of it but shake it off should venture to offend you. You have dropped off desires, you must as if lighting up darkness, even if through insight abolish them by means of their opposite.

You are to extinguish it my friend by means of mental cultivation what lies behind them sleeps on like a fire covered with ashes as if using water to put out a fire. Like shoots from a seed for that source they re-emerge, in its absence they would be no more, like shoots in the absence of a seed. And on that basis cut off at root those troubles arising from the desires of men of desire, witness, troubles, such as acquisition which are akin to enemies, whose name is “friend”. Desires which are fleeting, which are bringers of privation, which are flighty, the causes of wagging

to and fro are to be dealt with like poisonous snakes and which are common.

The keeping of chasing which leads to trouble does not conduce to peace and the closing of which makes for great anguish, securing them brings no contentment. Success through the gaining of paradise, he who sees these things comes to nothing and happiness born from desires satisfaction through extraordinary wealth. In substantial and ungrounded desires, with regard to changeable unformed which are presumed to bring happiness, you being here and now need pay no heed to them. Let it be charmed by their opposite, if hatred or cruelty should stir up your mind as turbid water by a jewel. For this opposition is forever like brightness and darkness know their opposite to be kindness and compassion.

And yet hatred carries on like an elephant after a good bath he in home wrong doing has been given up hints himself with dust. By sickness, dying, aging, and the rest, upon mortal beings who are pained what noble person with human warmth would lay the utmost pain? Again the other may or may not be pained but instantly burned up in this moment is the man of tainted consciousnesses own mind, not hatred or cruelty that you should opt for on the basis towards all beings, it is kindness and compassion.

A human being thinks, the mind of this person veers for whatever continually in that direction through habit. Therefore, disregarding what is not helpful, which might be valuable for you here and now focus on what is helpful and might be for the reaching of ultimate value. For unhelpful thoughts carried in the heart producing in equal measure nothing of value densely grow for the self and for the other. They lead to the falling apart of the others trust, and apart of the self and because they undermine the worthy condition because they make obstacles on the better path.

My dear friend nothing unhelpful, concentration during activities of the mind you should practice as well. But above all should you think? The anxious thought of enjoying the three desires which churns in the mind, does not meet with merit, but produces bondage. Disturbed thinking becomes delusion and leads to hell tending to cause offence to living beings and torment for oneself.

You should not mar yourself which is a good sword and bejewelled with unhelpful thoughts as if you were digging the earth, spattered with mud. So would one wrong –headedly waste this state of being human, just as an ignoramus might burn as fire wood the best aloes?

Again, just as he might leave the jewel and carry from the jewel-island a cold, so, would one leave the dharma that leads to happiness and

think evil. So would one arrive at being a human being and do not good but harm just as he might go to the Himalayas and it not herbs but poison.

Being awake to this, you must by antagonistic means as if using a finely-horned counter-wedge, to drive a wedge from a cleft in a log sees off thought. Investigate the nature of the world of the living in order to put a stop to it, should there be anxiety, then about whether or not your family is prospering.

Through the cycle of sansara, among beings dragged by our own doing, it is through ignorance that people attach to people. For one who turned on a bygone road, and a stranger on a road to come into a relative, is a stranger to you will become your relative. So is the mingling over many generations of one's own and other people just as birds in the evening flock together at separate locations.

Under any old roof travellers shelter together and go again their separate ways, so are relatives joined. In this originally shattered world nobody is the beloved of anybody. Human kind is like sand in a clenched fist held together by cause and effect.

For mother cherishes son thinking "he will keep me" and son honours mother with thinking "she in her womb bore me". As long as relatives act agreeably towards each other, they engender affection but otherwise it is enmity. A stranger proves to be a friend by the different

things they do, a close relation is demonstrably unfriendly folk break and make affection. So, each generating attachment by himself just as an artist, all by himself might fall in love with a woman he painted. Do people become attached to one another?

In another life, so dear to you what use to you, is he? What use to him, are you? The relation, who was? With thoughts about close relatives, therefore, you should not obsess the mind. There is no abiding difference, in the flux of sansara, between one's own people and people in general.

If there should arise any such idea in you that one is well provisioned, that one is happy, that country is an easy place to live. Knowing the whole world to be blazing with the manifold fires of the faults, you are to give it up my friend and not entertain it in any way.

Everywhere suffering is the rule, not somewhere is happiness found again from the turning of the circle of the seasons and from hunger, thirst and fatigue. Here disease, there danger, here cold, there heat, the world, therefore, has no place of refuge oppresses humanity in the extreme.

There is no place where that terror dose not arise aging, sickness and death are the great terror of this world. There suffering follows, there is no way in the world on which being in movement, one is not afflicted, where this body goes?

Where burn the fires of affliction, abundant in provisions, and safe should be regarded as a deprived area even an area that is pleasant. There is no cosy place in which one might go and be at ease by hardships physical and mental, in this world beset.

My friend, you are not to enthuse over the world's shimmering images while suffering everywhere and for everyone continues at every moment. When your enthusiasm is turned back from all those, the whole living world you will deem to be, as it were on fire.

As a disorder of your whole being is with an effort of will, to be obliterated that has to do with not dying any idea you might have then. Time slays the unsuspecting is to be placed in life not a moment of trust for like a tiger lying in wait. Death kills in all situations without regard for sprightliness that "I am young" or "I am strong" should not occur to you.

Expectations of well-being or of continuing life do not arise in one who is observant as he drags about that field of misfortunes which is a body. Which is a receptacle for the elements could be complacent carrying around a body like a basket full of snakes each opposed to another. Know to be a wonder for staying alive is nothing to breathe easy about and next time around breathes in again that a man draws breath.

Here is another wonder that is one who was asleep wakes up for many enemies has the owner of a body or having been up, goes back to

sleep. Like an enemy with sword upraised with murderous intent he who stalks human kind, from the womb onwards, who can breathe easy about him? --death!

However, endowed with learning and power no man born into the world nor has ever defeated him, nor ever will defeat him, death makes of ends. When impetuous death has arrived, or the use of force or restraint, are powerless to beat him back for cajoling, bribing and dividing.

In teetering life, where place no trust for time is always carrying it off and does not wait for old age. Seeing the world to be without substance, fragile as a water-bubble what man of sound mind could harbour the notion of not dying?

Mindfulness of inward and outward breathing for the giving up my friend, in short of all these ideas you should make into your own possession. You should take in good time using this device counter-measures against ideas like remedies against illnesses. Washes away first the coarse grains of dirt, just as a dirt-washer who is after gold and by the cleansing he retains the rudiments of gold then the finer granules, so that the material is cleansed. Let's go first of the gross faults, so one whose mind is ready, having the motive of release then of the subtler ones, so that his mind is cleansed, and by the cleansing he retains the rudiments of Dharma.

Just is the practitioners mind with delicacy and accuracy separated from faults in this world, just as gold washed with water is separated from dirt and the smith heats the gold in the fire and repeatedly turns it over and just so, after cleansing it from afflictions does the practitioner temper the mind and collect it.

So, too a beggar of cleansed mind tempers his mind and directs his yielding mind among the powers of knowing, as he wishes and whenever he wishes, again in as many ways as he likes into all kinds of ornaments just as he smith brings gold to a state where he can work it easily.¹⁸

The teaching of Buddha:- It will be incomplete if we donot mentioned all about the life of Buddha and his teaching. As Buddha was primarily an ethical teacher and a socio cultural reformer but not a metaphysician. The message of his enlightenment points to man the way of life that leads beyond suffering. . In the main teaching of Lord Buddha is to be considered as four noble truths which mentioned below one by one.

(A)The first noble truth is based on Suffering: - the sights of suffering which upset the mind of young Siddhartha were of disease, old-age and death. But to the enlightened mind of Buddha not simply these. But the very essential conditions of life, human and sub-human, appeared, without exception, to be fraught with misery. Birth, old-age, disease,

death, sorrow, grief, wish, despair, in short, all these are born of attachment, is misery.

(B)The second noble truth about the cause of suffering: the knotted chain of twelve links: - Though the fact of suffering is recognized by all Indian thinkers, the diagnosis of this malady is not always unanimous. The origin of life's evil is explained by Buddha in the light of his special conception of natural causation. Life's suffering (old-age, death, despair, grief and the like) briefly denoted by the phrase is there says Buddha. Because there is birth; if a man were not born, he would not have been subject to these miserable states. Briefly speaking then -----

(1) Suffering of life is due to (2) Birth which is due to (3) The will to be born, which is due to (4) Our mental clinging to objects. Clinging again is due to (5) Thirst or desire for objects. This again is due to (6) Sense experience which is due to (7) Sense-object-contact, which again is due to (8) the six organs of cognition. These organs are dependent on (9) the embryonic organism (composed of mind and body) which again could not develop without (10) some initial consciousness, which again hails from (11) the impressions of the experience of past life, which lastly are due to (12) Ignorance of truth.

Thus we have the twelve links in the chain of causation. The order and number of the links are not always the same in all the sermons; but the

above has come to be regarded as the full and standard account of the matter. It has been popularized among Buddhists by various epithets, such as the twelve sources, the wheel of rebirth. Some devout Buddhists remain themselves even today, of this teaching of Buddha by turning wheels which are made to symbolize the wheel of causation. Like the telling of beads this forms a part of their daily prayers.

The twelve links are sometimes interpreted to cover the past, the present and the future life which are causally connected. So that present life can be conveniently explained with the reference to its past condition and its future effect. The twelve links are, therefore, arranged with reference to the three periods in the following way proceeding from cause to effect:-

- (a) Ignorance (अविद्या)
- (b) Impressions (संस्कारः)past life.
- (c) The initial consciousness of the embryo (विज्ञानः)
- (d) Mind and body, the embryonic organism (नामरूपः)
- (e) Six organs of knowledge (साध्यातनः)
- (f) Sense contact (स्पर्शः)
- (g) Sense-experience (वेदना)

- (h) Thirst (तृष्णा)
- (i) Clinging (उपादानः)
- (j) Tendency to be born (भाव).....present life.
- (k) Rebirth (जाति)
- (l) Old-age, disease, death etc. (जय-मरण).....future life.

(C) The third noble truth about the cessation of suffering :- The third noble truth that there is cessation of suffering follows from the second truth that misery depends on some conditions. If these conditions are removed, misery would cease. But we should try to understand clearly the exact nature of the state called cessation (निरोध) of misery.

(D) The fourth noble truth about the path of liberation :- The fourth noble truth, as seen already, lays down that there is a (मार्ग) or path :- In the latter half of the Saundarananda, more precisely from Cantos XII to XVII, Asvaghosa skillfully depicts the Buddha's detailed expounds on yoga and Nanda's actual practice in the beautiful form of Kavya. This part, therefore, has been considered as one of the most useful sources for understanding the school affiliation of Asvaghosa, which seems to have been an issue of ongoing controversy up until now. The purpose of this paper, however, is not about affirming any of the previous assertions, but rather about casting doubts on its textual reliability regarding its doctrinal

elements, which naturally leads to skepticism on the long-standing controversy of Asvaghosa's sectarian identity itself. Key words Asvaghosa's Saundarananda, Eightfold Path, Three Classes of the path, Sectarian identity. Asvaghosa's Eightfold Path in the Canto XVI verses 30-33. In middle of Canto XVI of the Saundarananda (sau), Buddha expounds to Nanda the Eightfold Path as the last constituents of fourth part of Four Noble Truth.

The Eightfold Path in Asvaghosa's Saundarananda (Choi, Jin kyong) has the superior version of the Saundarananda. One should also acknowledge of the fact that all these arguments are merely based on our current standard edition with many corrupted passages. As Salomon relates, judging from this doctrinally significant editorialrecension, one cannot deny the possibility that the complete earlier manuscript of the text would reveal much more cases of doctrinal variants than expected. Therefore, my Preliminary conclusion is that it would be rather safe for us to remain vague about Asvaghosa's Sectarian Identity until we get to have a chance to get to know moreabout the original text, if that is ever possible.

Actually, Buddha followed this eightfold noble path and similarly other also followed him to reach a state free from misery. Clues regarding this path are derived from the knowledge of the chief conditions that cause misery. The path recommended by Buddha has consists of eight

steps or rules and is, therefore, called the eightfold noble path or अष्टांगिक मार्ग. This gives in a nutshell the essential of Buddha ethics. This path is open to all, monks as well as laymen. The noble path consists in the acquisition of the following eight good things:-

- (1) Right views (सम्मदृष्टि व सम्मग्-दृष्टि)
- (2) Right resolve (सम्मसंकल्पः व सम्मग्-संकल्प)
- (3) Right speech (सम्मवाक् व सम्मग्-वाक्)
- (4) Right conduct (सम्मकम्मन्तः व सम्मग्-कर्मन्तः)
- (5) Right livelihood (सम्म-अजीवः व सम्मग्-जीवः)
- (6) Right effort (सम्मव्यामः व सम्मग्-व्यायामः)
- (7) Right mindfulness (सम्मास्तिः व सम्मग्-स्मृति)
- (8) Right concentration (सम्मसमाधिः व सम्मग्-समाधिः)

The philosophical implications of Buddha's ethical teaching:-

Some of the most important and relivent ideas about man and the world underlying Buddha's ethical teaching. Some of these are explicitly stated by Buddha himself. We shall mention four of these views, on which his ethics mainly depends on these, are as follows: -

(1) The theory of dependent origination. (2) The theory of karma. (3) The theory of change. (4) The theory of the non-existence of the soul.

(1) Buddha attaches so much importance to the understanding of this theory that he calls this The Dhamma, “let us put aside questions of the beginning and the end”. He says, “I will teach you the Dhamma”. Later Buddhism as Rhys David’s notes does not pay much heed to this theory. But Buddha himself says that this theory is very profound.

(2) The belief in the theory of Karma, it will be seen, is only an aspect of this doctrine. The present existence of an individual is, according to this doctrine, as according to that of Karma, the effect of its past, and its future would be the effect of its present existence. This has been seen very clearly already in connection with the explanation of the origin of suffering in the light of the theory of dependent origination. The law of Karma is only a special form of the more general law of causation as conceived by Buddha.

(3) The doctrine of dependent origination also yields the Buddhist theory of the transitory nature of things. All things, Buddha repeatedly teaches, are subject to change and decay. As everything originates from some condition, it disappears when the condition ceases to be. Whatever has a beginning has also an end. Buddha therefore says, “know that whatever exists arises from causes and conditions and is in every respect

impermanent. That which seems ever lasting will perish, that which is high will be laid low;

(4) According to this theory, the law of change is universal; neither man nor any other being animate or inanimate is exempt from it. It is commonly believed that in man there is an abiding substance called the soul (आत्मा), which persists through changes that overcome the body, exists before birth and after death, and migrates from one body to another. Consistently with his theories of conditional existence and universal change, Buddha deserves existence of such soul.

From the above discussion we can conclude by saying that, Lord Buddha's life and his doctrine has been covered in this epic 'Saundarananda' which is a successful work of Asvaghosa. All the faithful advices whatever is considered as the whole teachings of Buddha have been discussed here. Although many parts of the life of Buddha being discussed by Asvaghosa in this 'Saundarananda', but few parts of his life still has remained to discuss. Here in this discussion it has tried to present before the followers and readers and all the persons who are interested to know more about Lord Buddha's life.

Specially, Buddha's teaching and the ethical doctrine elaborately described in this discussion and it became possible only by the help of 'Saundarananda'. So in one word it would be ended by saying that in

reality without 'Saundarananda' epic, the description of Buddha-Darsana will not be completed; few will be still than remain too understood. So, the epic 'Saundarananda' is the only source of knowledge regarding about the life of Lord Buddha and his doctrine.¹⁹

Notes and Refferences:-

17) 'Gautama Buddha' by Dr. M.H.Syed. Page no. 1—26.

18) Translation from "Skt. Sahittya Sambhar, nobom khanda" from chap13—16.

19) "Indian Philosophy" Page no.113—160. (Translated form).