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## Human Values Depicted In The Buddhacharitam

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### Abstract

If you want to build a better society, people need to bear good values. Values play an important role in building and ideal society. They are required to do hardwork with compassion, honesty, dedication and other values. Such citizens will help in the growth of society and make it a much better place to live.

To achieve such objectives, citizens are required to follow the path of Lord Buddha. Lord Buddha preached the moral values to the society for the development of the people's life style. Such matters were discussed vividly in the Buddhacharitha Mahakavya. Those matters were mentioned by me in this Research paper.

### **Keywords :**

1. The History of Great poet Aswaghosha,
2. Buddha and Buddhism,
3. Abnegate the Desires and Wordly pleasures,
4. Attain the eternal knowledge,
5. Practice the proper penance and control the transitory pleasures,
6. Cross the relations and command on the sense organs to achieve the salvation,
7. Aryasathyas,
8. Karma and Karmaphala,
9. Abandon the Arishadwargas,
10. Significance of the character,
11. Importance of the Dharmamarga.

### **Foreward :**

Sanskrit language has been catering to the needs of the Sanskrit language lovers as an ever flowing river starting from the grade sage Valmiki to the poets of the present era satisfying the thirst of the happiness of the language lovers. The Mahakavya Buddhacharitam belongs to this category. In this connection following the Prosodical Sentence - "**Chaturvarga phalayettam chathurodatta Naayakam**"<sup>(1)</sup>, the great poet Ashwaghosha described devine history of the Budha the rare incarnated in human form and his preachings for the attainment of Dharma, Artha, Kama and Moksha in this immortal epic.

## 1. The history of great poet Ashwaghosha :

Ashwaghoshacharya lived in the regime of King Kanishka in the beginning of the Salivahana era. As Kanishka ruled in A.D. 78, it was decided that Ashwaghoshacharya belonged to the first century A.D.

He occupied the Deputy speaker's post in the King Kanishka's reign in the Sangeetha Maha Mandapa of kundalivana Vihara.

He wrote several books. In those an immortal epic called the Buddhacharita is very famous. It contains two parts. This has 14 cantos in the first half. The birth of Buddha and how he had attained enlightenment was described in a ground manner. There are 14 sargas in the later part and the story deals with the preachings of Buddha, his wanderings in and around the country and finally his departure from this universe.

1. Dandi Mahakavihi - Kavya Darsa - I/15.

## 2. Buddha and Buddhism :

In the good golden days human and animal sacrifices on the alter were performed in the Yagnas to satisfy Gods and Goddesses and they had become one of the chief traditions in the Hindu religions and cultural fields of that day. Buddha who was born in the 5th century B.C. protested those heinous crimes, preached, 'Peace' and 'Ahimsa'. He established the Buddha dynamy. Later this religion had acclaimed great prominene and got name and fame after the spread of this religion far and wide by the Buddhas. In this way Buddhism was established here and had great acclaim in and around the world.

## 3. Abnegate the desires and worldly pleasures :

In the fourth canto of Buddhacharitam - Buddha conveys his strong opinion to his close- friend "Udayee" - that desires never give any real pleasure. Oh my friend! You should not fall in these because those are purely transitory. But everyone follows in this false way. I am afraid of these desires. Because these desires lead to rebirth. Not only rebirth, by birth automatically everybody gets Vyadhi (disease), this leads Mrityu (death). The entire world is being burnt (destroyed) by these deplorable desires. By observing these Worldly pains and pleasures, I arrive at a conclusion that the world always be blessed with peace and a non-violence. Lord Buddha further states that death is fixed that every living being. This is eternal truth. It is quite surprising that many human beings pay much attention to experience material pleasures.

**"Asamsayam Mruthyuriti Prarjanatho Narasya Rago Hrudhi Yesya Jayete,  
Ayomayem tasya paraime chetanam mahabhaye rajyati yo na roditi."<sup>(1)</sup>**

#### 4. **Attain the eternal knowledge :**

In the 6th canto, he also says to his associate Chhandaka, who doesn't want to leave Buddha alone in the forest. Hey! Chhandaka, you don't worry for my safety. One day everyone has depart from this world. So one need not worry. In this universe, everyone wishes to get hereditary properties like money, land etc. But very rare people may continue to follows their Ancestor's Dharma margas. So I came to this forest with a strong decision.

1. Ashwaghosha Mahakavihi - Buddhacharitam - IV/99

**"Bhavanti hyartha daayadah purushasya viparyaye,  
Pruthiviyam Dharmadaayadah durlabhastu na santiva"<sup>(1)</sup>**

#### 5. **Practice the proper penance and control the transitory pleasures :**

Hey Chhandaka ! Celestial pleasures are the ultimate goal of penance. So to get them everyone leaves the relations and do the penance. Such type of penance gives rise again to bondings. By this type of penance one gets tired. This is not the proper path of penance. Firstly have a good meal, bring control of the mind to Buddhi. Main use of the body to do noble deeds only. This is the real penance. One who does not fall into transitory pleasures, he is regarded as the Pious person in the world.

**"Aaharasudhya yedi punyamishtham tasmanmruganamapi punyamasti,  
Ye chapi bahyah purusha phalebhyo bhagyaparadheena parangmukharthah"<sup>(2)</sup>**

There is no permanent standard to pleasure and pain in this world.

**"Atha pramanam na sukhebhisanndhihi duhkhey pramanam nanu naabhi sandhihi"<sup>(3)</sup>**

After that, Gouthama's childhood friend, the king of Magadha Bimbisara approaches Gouthama and pleads to comeback to his home town.

"My dear friend Gouthama! Why do you leave the Kingdom, parents, young wife and all Worldly pleasures. You are young. So you richley deserve to experience the Rajabhogas. You can participate in the sacrifices and ultimately attain Moksha. So please come back."

#### 6. **Cross the relations and command on the sense organs to achieve the salvation :**

After listening to the plead of Bimbisara, Gouthama replies "My friend ! Bimbisara ! thank you for your kind concern. But I am always afraid to these Jara (old age) and Mrityu (death). And I also want to know the real Mokshadharma. By this cause, I leave my parents, wife and came over here. These senseorgans are more dangerous than poisonous snake and fire flame. These desires are endless. Every minute, new desires are born in our mind. Finally all of these desires yield to sorrows. So wise persons does not have the desires, who knows the real nature of wishes. In this world who is the conqueror of desires? Nobody else.

1. Ashwaghosha Mahakavihi - Buddhacharitam - VI/20

2. Ashwaghosha Mahakavihi - Buddhacharitam - VII/28

3. Ashwaghosha Mahakavihi - Buddhacharitam - VII/29

**"Cheerambaraamula phalambu bhaksha jatavantopi Bhujangadeerghah,  
Yairnanya karya munayopi bhagnah kaha kama samgnan mrugayeta shathrun"<sup>(1)</sup>**

Unless we don't leave these deplorable worldly pleasures, we never get permanent pleasure and peace. By knowing this fact, I want to give up these pleasures.

Afterthat, Gauthama did penance very seriously in Gaya Kshetra, under the peepul tree (Ashwattha vruksha) and get precious Gnana. From that day onwards, he was called "Buddha".

After gaining Buddhattva Tathagata wants to diffuse the real Gnana to this entire world. From these, Buddha proceed to Kashinagara. On the way a bhikshu met Buddha. He wants to know Gouthama's real ambition. Then Buddha preaches him - Hey Bhikshu ! I get Nirvana (Moksha). I treat Dushana and Bhushana equally. I am called as Buddha. I want to show the Dharmamarga for the distressed and debilitated people, who are in the world. This is my strong aim.

## 7. Aryasatyas :

In 18th sarga, Buddha preaches the real tattva of the world to Sudatha, the king of Kosala. Oh king! "Janma duhkham, Jara duhkham, Mrityu duhkham". Know these are the faults of desires and try to avoid them. The visible world is purely transitory. This body is also perishable. Why because the body is also a part of the world. Then where you can the eternal pleasure? So first you can try to understand the Aryasatyas which are known as - (1) Duhkhodgama (2) Duhkha Nirodha (3) Duhkha Nirodhopayam (4) Duhkha Nirvana Prapti.

Birth and death, both are equal things. All this world is the combination of elements. Effectation, enmity these are all of illusion (Maya). So don't fall in the power of delusion (Maya). Give up the indulgences and try to lead a fruitful life. Hey king ! charity is the greatest thing in the world. The ultimate purpose of wealth is charity. It is the main part in Nirvana Sadhana Marga. Charitable person gets free from delusion and mortality. By utilising all of our wealth for the poor and needy people, we will be free from delusion (Moha) and Mortality (Mrityu). This sandesha remembers the Buddha's great word "Sangham Saranam Gachhami".

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1. Ashwaghosha Mahakavihi - Buddhacharitam - XI//17.

## 8. Karma and Karmaphala :

In the part of Dharma prachara Tathagata met a king, Prasenajith. Buddha says to him the greatness of "Karma". Mind of the great people is always filled with the Dharma. Bad persons always have evil thoughts in their mind. This is very natural in the world. None else doesn't do the sacrosanct activity for other sake in the world. Every person is responsible of his own activity. He invariably gets his karmaphala. Lord Buddha preaches that always do the good deeds and follow the Dharmamarga.

**'Yah kartha sahi bhokta syatkarmanastu phalam dhruvam,  
Na krutasya phalam Jaatu karmano nishchitam bhavet''<sup>(1)</sup>**

This Dharma - Karma aacharana message is brought forward as Buddha's slogan "Dharmam Saranam Gachhami".

## 9. Abandon the Arishadwargas :

Further, Buddha's continue his preachings - Arishadwargas are the main causes of the birth. So everyone should try to give up bad things. Then he never gets sorrowful birth. This is the real cognition (Buddhi).

## 10. Significance of the character :

Tathagata further preaches the greatness of character to the leader of lichavi race. Everyman should always try to protect his character. Peace, fame, faith helpfulness these are all fruits of Seelavruksha. Without this character (Seela) man doesn't get Nirvana (Moksha). Intellectuality, richness, handsomeness cannot shine without good character. Saint is also called as "Mithyachari" without the good behaviour. All the great values depend on the character. So everyone must have a good character.

**"Trikala teertha samsnaatah Trikala huta pavakah,  
Tapaswee seelaheenashed akimchitkara yeva saha''<sup>(2)</sup>**

The great Sanskrit poet Bhartuharihi also quoted about the greatness of the good character.

1. Ashwaghosha Mahakavihi - Buddhacharitam - XX/32 (Uttara bhagam)
2. Ashwaghosha Mahakavihi-Buddhacharitam- XXIII/23 (Uttara bhagam)

**Aishwaryasya vibhushanam sujanata, shouryasya vaksamyamo,  
Gnanasyopashamaha, Shrutasya Vinayo, vittasya patrey Pathrey vyayaha |  
Akrodhastapasaha, Kshamaa prabhaviturdharmasya nirvyajataa,  
Sarveshamapi Sarvakaranamidam Seelam Param Bhushanam''<sup>(1)</sup>**

## 11. Importance of the Dharma Marga :

In the last days of the Buddha all of the disciples are weeping for him. Then Buddha had preaching them "My beloved disciples why are you weeping for me?" I have reached the very difficult aim. After my Nirvana all of you lead pious life and spread my preaches entire the world. "Ahimsa" is the greatest quality in this world. Health, wealth, knowledge, name and fame everything is destroyed by "krodha". So you always maintain "kshama".

**"Dharmam Yeshascha Rupamcha Gnanaagnaanam cha Vaibhavam,  
Sarvam nasyati krodho nasti krodha Samo Ripuhu''<sup>(2)</sup>**

"Smruti" is like a friend to every one. One who has the "Smruti gnana" the evil things cannot touch him.

"Pragna" is developed with "Vidya and knowledge. This type of Pragna ruins all the ignorance and leads to 'Real Tattva'. So improve your knowledge and education. Never yield to laziness, be always couragious. Do your 'Nija Dharma', whatever you are in viharas or Aranyas. Only Dharma keeps the Peace and Stability in the world. Everything is being smelt in flow of "kala". No-one else be mortal in the world. Birth or death is equal to me. The body is created with the combination of flesh-skin-bones and etc. This body collapse at any time. Today is my last day.

So once again I tell you "Don't weep for me. I wish all of you to develop a good behaviour, Passions and diffuse the Dharma very thoroughly in this world. This is the real regards to me. In this way, Buddha delivered his last valuable and Precious Preach to his disciples and attained the "Maha Parinirwana".

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1. Bharthruhari Mahakavihi - Neetishatakam - Sujanapadhatitihi-83.
  2. Ashwaghosha Mahakavihi - Buddha charitam-XXVI/52 (Uttara bhagam)

## Conclusion :

The gear Budha's preachings are followed to the generations of all ages past, present and the future. These preachings have great value in all times. He was the living God in human form who had aspired for the Universal Peace and had led the people to gain universal Peace, love and fraternity in the world. His path is to be followed by the people of all generations. It is high time that the people Should follow his preachings. He was born in our mother land, which is a cause of great pride. The way he showed, his Preachings were Propagated by his disciples throughout the world with name and fame to the ideology of the Buddha.

It is high time that we sing and spell out the holy chanting of the Buddha.

**"Bahujana Hitaya and Bahujana Sukhaya cha".**

**"Asatoma Sadgamaya"**

**"Tamasoma Jyothirgamaya**

**"Mrutyorma Amrutamgamaya**

**OM Shantihi-Shantihi-Shantihi**

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