

Pluralistic Teachings on Polity in Buddhism and The Manusmṛuti with Special Reference to The Yassaṃdisaṃ-Sutta of The Aṅguttara-Nikāya

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Though the Pali canonical literature stands for tolerance towards the Brahmanism, pluralistic teachings are infrequent. However, the Yassaṃdisaṃ-sutta of the *Aṅguttara-Nikāya* (AN) describes five basic qualifications that a great King should possess. They are brief; well-born on both parental sides, wealthy, powerful by fourfold army, possesses a wise chaplain and glory. Particularly, the first qualification among them is atypical to Buddhism because it contradicts the teachings of the *Vaseṭṭha-sutta* (MN), which teaches that a being does not become a Brahmin or a pariah by birth. Nevertheless, the Yassaṃdisaṃ-sutta of the AN reveals that the King should gain his first qualification by birth. The point to be addressed here is why this Sutta admitted this first qualification while Buddhism heavily criticized the caste system introduced by Brahmanas. Though the *Manusmṛuti* does not prescribe the all the qualities spelled out in the the *Yassamdisam-sutta* in the same place, the five qualities found in the aforementioned Sutta throughout the 7th chapter of the text can be found in the *Manusmṛuti* as well. In this regard, my hypothesis is that Buddhist teachings on polity is pluralistic, like Brahmanism, since the polity is more of a worldly practice than a spiritual practice. The Buddha may have referred to the practicability of polity in Indian social-culture. This paper examines the reason for enclosing pluralistic Brahmanic teachings in the Pali Sutta and the significance of the political theories presented in the *Manusmṛuti*. The comparative method will be employed throughout the research.

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