

Buddhism: Contribution and Development in The Sixth Century Bce

Archana Rashmi¹, Dr. Jayveer Singh²

¹Research Scholar, OPJS University, Churu, Rajasthan

²Associate Professor, OPJS University, Churu, Rajasthan

Abstract

Among the new religions that emerged and developed as a result of the religious reform movement in the sixth century BC, Buddhism is the most prominent. Like Jainism, Buddhism also made a large number of its followers. Even after the death of Mahatma Buddha, Buddhism continued to flourish. It influenced Indian history more effectively than Jainism. The process of its development also started with the emergence of Buddhism in the sixth century BC. A large number of people became his followers during Buddha's lifetime. Even after his Mahaparinirvana, this religion continued to develop. Due to the efforts of emperors like Ashoka and Kanishka, this religion also spread abroad. Outside India Buddhism had reached China, Central Asia, and Far-South-East Tibet etc. Many reasons influenced the development of Buddhism.

Keywords: Sixth Century, Buddhism, Contribution and Development, Religion-Reform Movement

1. INTRODUCTION

The founder of Buddhism was Gautama Buddha; his father was the king of the Sakyas of Shuddhodana Kapilavastu. His mother's name was Mahamaya, princess of the Kosala-kingdom. In 563 BC, Gautama was born in a village called Lumbini near Kapilavastu. Many interesting stories related to the birth of Buddha are stored in Pali literature. It is said that on the birth of the child, the deities wreathed from heaven and the prophets predicted that this child would later become a Chakravarti king or great monk.

Gautama Buddha was raised by his aunt Mahamaya Prajapati Gautami. This child was named Siddhartha, but he was also called Gautama because he was born in Gautama gotra. Siddhartha's childhood was spent in the same way as any other Rajputra. His father made proper arrangements for his happiness and education and he always tried to keep him tied in the color of Ras. For this purpose, at the age of 16, he was married to a beautiful girl named Yashodhara, which gave Siddharth. A son named Rahul was also received. It was during his lifetime that Buddha gave stability to Buddhism. High and low, men and women, the doors of the union were opened for everyone. Even after the death of Mahatma Buddha, Buddhism continued to grow.

2. TEACHINGS OF BUDDHISM

Like Mahavira, the Buddha also challenged the prevalent practices in Vedic religion, the dominance of priests and the system of sacrifice. He suggested a solution to the unhappy human community to get rid of their sufferings, so that human beings can get freedom from worldly bonds and attain 'Moksha' Pali Tripitaka- From the Sutta, Vinaya and Abhidhammapitaka, information about the principles of Buddhism, philosophy and organization of the Sangha is available. The basic basis of Buddhism is the four Aryasatyas.

All the principles of Buddha are based on these four truths - dukkha, grief community, grief-prevention and dukhnirodhgami pratipada. According to Buddha, human life was full of sorrows. These sorrows arise due to

temptation, craving, longing etc. But these sorrows can be conquered. The only way to get rid of sorrows is the Ashtagik Marg or Madhyam Marg.

The success of Buddhism reason

The process of its development also started with the emergence of Buddhism in the sixth century BC. A large number of people became his followers during Buddha's lifetime. Even after his Mahaparinirvan, this religion continued to develop. Due to the efforts of emperors like Ashoka and Kanishka, this religion also spread abroad. Buddhism had reached places outside India, China, Central Asia, Far-South-East Tibet etc. Many reasons influenced the development of Buddhism.

Disenchanted with Vedic Religion - Buddhism emerged at a time when Vedic religion had become fully ritualistic. The importance of religion had become secondary and the primacy of Adambaro had increased. There was no one to effectively challenge the power of the Vedas and the priests. The practice of sacrifice and sacrifice was contrary to the new economic system. Social life was also full of inequalities and tensions. In such a situation, Buddha's teachings aroused new enthusiasm and hopes in the public. Buddhism could be adopted without priesthood and sacrifice.

In Buddhism, the discrimination of untouchability, high and low, was not kept for the attainment of nirvana. Therefore, all sections of the society were disillusioned with Brahmanism and adopted the teachings of Buddha. Due to this the popularity of the new religion increased.

New religion Simplicity

Buddhism was much simpler than Brahmanism or Jainism. In this neither the priest was needed nor did the sacrifice or sacrifice. Knowledge of Vedas was also not required. Any person could achieve the ultimate goal of life, nirvana, by adopting a virtuous life. Those adopting this religion did not have to follow non-violence in an unnecessary and impractical manner like Jains. Even while living in worldly life, human could attain nirvana by walking on the middle path.

The practice of Pali language as propoganda - One of the main reasons for the immense success of Buddhism was that Buddha used simple and omnipotent language Pali to spread his ideas to the masses. Knowledge of Sanskrit was limited to a few people, but Pali was the language of the people. Therefore, through the practice of this language, Buddha succeeded in spreading his message to the masses.

Promotional style

The Buddha's style of preaching was also one which had a profound impact on the public. They used to present their ideas rationally to the people through stories, stories and idioms. They used to explain their things to people through examples and similes related to human life. He also used humor and satire to explain the ignorant. As a result, public opinion got stirred up by his thoughts and the public gave his support to Buddhism.

3. EVOLUTION OF BUDDHISM

After the Mahaparinirvana of Gautama Buddha, the propagation of Buddhism did not stop, but the process of its development was further intensified. A few years after Buddha's death, the first meeting of Buddhists took place in the Rajgriha, in which Upali, the principal disciple of the Buddha, recited Vinayapitaka from his memory.

The second principal disciple of Anand Buddha recited Sutapitaka. These were later collected and given the form of texts, and with these, the Sangh was organized and the religion was propagated. The second meeting of Buddhists took place in Vaishali a century after Buddha's death. In this assembly, there was a difference of opinion on matters related to Math discipline, as a result of which the Sangh was divided into two classes.

The traditionalists were called Stalists and those who wanted to change the organization of the Sangh, compromising the new conditions, were called Mahasanghikas. The third Mahasabha of Buddhists was convened under the patronage of Emperor Ashoka in Pataliputra. Many differences also arose in this assembly, but eventually the Stalarists won and it was revered as a conservative sect.

Ashoka took special interest in this gathering. In this meeting, it was decided to take strong action against those who split the union. The Abhidhammapitak was finalized in this assembly. By the time of Ashoka, many viharas had been established, according to Prof. A.L. Basham, in taking the form of religion, Buddhists received something from all the popular beliefs of that time and accepted its conformity.

The Buddhists adopted the ritual practice of Chaityo. It is said that Ashoka himself built 84,000 stupas. The journey of the Bodhivriksha also became a sacred duty of Buddhists. Other places related to Buddhist life - Kapilvastu, Sarnath and Kushinagar also became famous as religious places. By this time Buddhism itself was established as a capable religion.

Immediately after the fall of the Mauryan Empire, Buddhism faced the rise of neo-Brahmanism and the tyranny of Pushyamitra Sunga, yet it did not cause any significant decrease in its popularity. The work of building stupas and viharas and preaching continued as usual. At the same time, there was an emperor like Kanishka, who fortunately developed a new form of Buddhism. Buddhism reached Central Asia in the early centuries of Christ.

Businessmen played an important role in this spread of religion. Fourth and final meeting took place. By this time, many religions had developed in Buddhism. These controversies emerged again in the fourth meeting. As a result, Buddhism divided into two branches, Hinayana and Mahayana. Hinayani still wanted to maintain the ancient tradition of Buddhism, but Mahayani now saw Buddha as God. As a result, idols of Buddha were constructed and worshiped.

Mahayana Buddhism was more liberal and developing, giving it a new form of religion by assimilating the then changes. From this time, the Mahayana religion was more propagated, the importance of Hinayana began to decline. Its influence in India was reduced, but it could maintain its existence in Sri Lanka and Southeast Asian countries. The Mahayana-sect was propagated in Central Asia, China and Japan.

4. CONTRIBUTION OF BUDDHISM

Buddhism left an indelible impact on Indian society, religion, philosophy, literature and art. In the religious sphere it abolished the authority of the priests and the Vedas. Now any person walking on the path of Buddha could attain Nirvana on his own; He did not need priests. Nirvana too could not be attained through sacrifice and sacrifice, but only by leading a virtuous life.

The spread of Buddhism also established good relations with foreigners. Ashoka propagated this religion in Sri Lanka and other places. With Kanishka's efforts, this religion reached Central Asia. Later, this religion spread in China, Japan, Southeast Asian countries, Tibet and Nepal too. Along with the development of religion, commercial and cultural relations were also established with these countries.

Many Buddhist traders went abroad and brought the practice there, thus Buddhism influenced Indian life in a profound way and even on the world stage, and Buddhism gave a new dimension to India, which has been going on continuously since ancient times.

5. CONCLUSION

The rise and development of Buddhism also influenced Indian art. It had a profound impact on architecture, sculpture and painting. Guha-Temples were built in this period in equal mountains, Nashik Ajanta Ellora etc. Along with this, many Stupa Viharas and Chaityas were also constructed.

They had a distinctive style of construction which is known as Buddhist architecture. This art also influenced the architecture of Central Asia and South-East Asia. Sculpture developed under the influence of Buddhism. Made of huge and beautiful statues of Buddha, these idols were made of metal and stone, Gandhara and statues of Buddha in specific styles of Mathura.

Buddhist sculpture also spread in Central Asia. Bamiyan has the highest statue of Buddha. The painting also made considerable progress. An attempt was made to highlight the scenes related to the life of Buddha in an artistic manner. The paintings of tigers Ajanta and Ellora caves offer the most outstanding specimen of this.

6. REFERENCES

1. Jainism was also not unknown in early Assam. Few rock cut Jaina images of ninth century AD are found in the cave of Surya Pahar, the Confluence of three major religions namely, Brahmanism, Buddhism and Jainism.

- H.K.Barpujari (ed.), The Comprehensive History of Assam, vol.1, Publication Board of Assam, Guwahati, 1990, pp.421-422.
2. Nirode Boruah, Historical Geography of Early Assam, Historical Geography of Early Assam, DVS Publishers, Guwahati, 2010, p.109.
 3. Ronald M. Davidson, Indian Esoteric Buddhism: A Social History of the Tantric Movement, New York: Columbia University Press, 2003; idem, Renaissance , Motilal Banarsidas, Delhi, first Indian edition, 2008; idem.,Tibetan Renaissance, Motilal Banarsidas, Delhi, 2008, p. 371.
 4. S.B. Dasgupta, Obscure Religious, Firma KLM Calcutta,1949(1st edn.) reprint 1995 Firma KLM; D.C.Sircar, „The Sakta Pihās“ op.cit.; Ronald M. Davidson, Indian Esoteric Buddhism: A Social History of the Tantric Movement, op.cit.
 5. B. K. Kakati, The Mother Goddess Kamakhya, Publication Board Assam, Guwahati,third edition, 2004.
 6. Cabezón , J. I. (1995) “Buddhist Studies as a Discipline and the Role of Theory”, Journal of the International Association of Buddhist Studies, Volume 18, Number 2, Winter 1995, pp. 231-269.
 7. DeJong, J. W. (1974) “Brief History of Buddhist Studies in Europe and America”, The Eastern Buddhist, NEW SERIES, vol. 7, No. 1, pp. 55-106. A
 8. Dumont, L. (1960) “World Renunciation in India Religions, in Contributions to Indian Sociology, IV.
 9. Foulk, T. G. (1993) “Issues in the Field of East Asian Buddhist Studies: An Extended Review of Sudden and Gradual: Approaches to Enlightenment in Chinese Thought, Journal of the International Association of Buddhist Studies, 16.1: 93-180.
 10. Gombrich, R. F. (1971) Buddhist Precepts and Practices. Traditional Buddhism in the Rural Highlands of Ceylon, [1995, 2009], Routledge, London, New York.
 11. Gross, R. M. (1993) Buddhism After Patriarchy: A Feminist History. Analysis and Reconstruction of Buddhism, Albany, State University of New York Press.

