

THE ROLE OF BUDDHA RELIGION IN THE DEVELOPMENT OF ART CULTURE AND LITERATURE

Dr. Vinay K. Tiwari

M.J. College Jalgaon

Mob. 9455413345, 7011547276

Email- vinaytiwari4133@gmail.com

ABSTRACT

During emperor Ashoka's reign & also later, Buddhism spread widely in central & Western Asia. Its missionaries reached Far East in the south and the South-East Asia. Along with the spread of basic Buddhism, in the mentioned areas of Asia, the Buddhist Art & Culture also flourished in these countries. Many of the ancient relics and archaeological findings have drawn attention of the historians of the day. Early Buddhism was not far away from Hinduism, but eventually emerged as a separate entity and split into several branches. The main branches include Mahayana Buddhism, which stresses salvation and contemplation; and Hinayana, which preserves the monastic tradition of the believers. Japanese type of Mahayana is popularly called as Zen Buddhism. The Lamaism of Tibet is a combination of Buddhism and the primitive beliefs of the region.

Key Words : Religion, Development, Art, Culture, Literature.

Introduction

In the sixth century B.C. an upheaval of new ideas leading to the rise of new philosophical tenants and religious sects, often of a revolutionary character. Such as India has never seen before or since. Since very ancient times every convert to Buddhism has been solemnly invoked to take refuge in the triratnaviy, the consisting of the five nikayas. Viz Digha Majjhima Samutta, Anguttara and Khuddaka as also the few fragments buddha Dhamma Sangha. Available source for our knowledge of Buddha's teaching is the Pali sutta Pitaka of their Sanskrit versions discovered in central Asia and eastern Turkistan. The sutta Pitaka Which has come down to us contains many additions and alterations made by succeeding generations of disciples.

Main Points

The phenomenal world has no real existence to the unenlightened certain causes and conditions (hetu Pratyaya) make a thing appear to exist, like waves on the sea. As wave are not different from the sea.

The idea of renunciation according to the later texts, come into his mind from seeing four persons in four different stages- an old man, a cripple, an ascetic and a corpse. At the age of 29 he left the place secretly at night on this horse kankhaka, doffed his princely robes and embraced the life of a wandering hermit.

Buddha Images And Buddhist Sculpture

In the early Buddhist texts, Nidan Katha or a collection of tales connected with this chain of divine births has been principally divided into two sections viz durenidana (remote section) and avidurenidana (not for remote section) the former dealing with his previous existence and the latter with the last one.

Other stories narrated in early Buddhist literature dealt

with the lives of the former Buddha as a belief in whom was already well current in Maurya Times.

The indigenous artists of Mathura and the Hellenistic sculptures of Gandhara between them, introduced the figure of the bodhisattva Gautam. The grownup Gautam was usually shown as a prince dressed in secular garment. But many of the royal figures adorned with jeweled head dresses and other elaborate ornaments and holding either a lotus flower flask in their hands undoubtedly stands for bodhisattvas other than Siddhartha. It should be noted that Maitreya and Avalokiteshvar belonged to different categories. The former like Siddhartha was to become a Buddha in future.

The sacred literature of the Buddhists was composed in Pali, Magadhian other dialects. Of the Pali version alone has survived in its entirety. The Pali canon consists of three pitakas (baskets) and is therefore known as the Tripitaka (Tripitaka in Sanskrit). These are Vinaya, Sutta and Abhidhamma Pitakas.

Chronology Of Canonical Pali Literature

The death of Buddha, after which the formal collection of his teachings was made according to unanimous Buddhist traditions affords the upper limit while the lower limit is supplied by the reign of king Vattagamni of Ceylon during whose reign the canon is said to have finally closed. Thus the Pali canonical literature was produced some time between the fifth century B.C. and last quarter of first century B.C.

Non Canonical Pali Literature

The great bulk of non canonical Pali literature however, is the product of the Ceylonese monks. The period of great commentators of the Pali canon comes after the fourth century and properly belongs to the next volume. The only

indian non canonical works that pertain to our period on the Milind Panha Nettipakarana and Petakopadesh.

The Milind Panha originated in north west India about the beginning of the Christian era and was written probably in Sanskrit or some North Indian Prakrit the original text is lost and present work is nearly a pali translation of the original made at a very early date in Ceylon. The conversation between the Greek King Milind of Sagata and There Nagasen on a number of problems in disputed points of Buddhism.

The problems discussed in the Milind panha find their counter part in those that play a prominent part in the Kathavattu. The style of Milind panha shows an advance over the speeches of the Sutta Pitaka while some The problems discussed in the Milind panha find their counter part in those that play a prominent part in of the dialogues of the Milind Panha stand comparison with the dialogs of Plato.

Conclusion

We may now briefly trace its growth and development as a powerful factor in the culture not only of a India but also of a large part of Asia. Therefore, we can clarify that the art culture and literature are deeply influenced by Buddha religion. Archaeological objects related to Buddhist art and culture have been found in Tajikistan, Kazakistan, Uzbekistan, Afganistan, Iran in central Asia, & even in Turkey and Greece. There are large Chunks of Buddhist Population in Mongolia, Tibet and Buriyat an autonomous state in Russian Federation. Buriyat alone has a population of more than 5 million Buddhist. Buriyat is situated near the Baikal lake in Russia.

A rich variety of iconography is flourished in the Pala-Sena sculptures. During this era, the classic climax blossomed in the great Universities of Nalanda, Vikramshila And

Odantapura which enlivened the Eastern India. Thus the art of Buddhism open the doors of most novelty sublime arts of the world. It is one of the unique contributions to the development of human civilization & Cultural Heritage. This subtle Buddhist art bring us into a serene sanctuary, far from the tumult of the material world.

References

- The Meeting of Eastern and Western Art, Revised and Expanded edition (Hardcover) by Michael Sullivan.
- Metropolitan Museum of Art, Ancient Near Eastern Art. See C G Jung: Memories, Dreams, Reflections, pp.186-197 .
- "Bhutan : Arts & Crafts". Tourism Council of Bhutan : Government of Bhutan. Retrieved June 7, 2010.
- Covarrubias, Miguel (1937). Island of Bali. Cassel.
- Couteau, Jean (1999). Catalogue of the Museum Puri Lukisan. Ratna Wartha Foundation (i.e. the Museum Puri Lukisan). ISBN 97995713-0-8.
- McKay, Alex. The History of Tibet. Routledge. 2003. p. 596-597. ISBN 0-7007-1508-8.
- Dehejia, Author: Vidya. "Buddhism and Buddhist Art | Essay | Heilbrunn Timeline of Art History | The Metropolitan Museum of Art". The Met's Heilbrunn Timeline of Art History. Retrieved 2017-03-19.
- "Buddhist Art - New World Encyclopedia". www.newworldencyclopedia.org. Retrieved 2017-03-19.
- "The Buddhist Architecture, Information on Buddhist Architecture, Guide to Buddhist Architecture, Buddhist Tourism". www.buddhisttourism.com. Retrieved 2017-03-19.
- "Buddhism and Music - Buddhism - Oxford Bibliographies - obo". Retrieved 2017-03-19.
- "Buddhist Sacred Music | Sacred Music Radio". Sacred Music Radio | Peace & Relaxation Through Music. 2013-08-30. Retrieved 2017-03-19.
- "Buddhist Dietary Customs". www.clovegarden.com. Retrieved 2017-03-19.