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**Mahasweta Yadav**

Research Scholar, Dr. R.M.L.

Avadh University, Faizabad,

Uttar Pradesh, India

## Examination and study of the various religious practices in the post-Mauryan period

**Mahasweta Yadav**

### Abstract

The central tenet of Mahayana Buddhism was the notion of the Bodhisattva, which was considered the intellectual pinnacle of the older Buddhist teachings. Mahayana Buddhism promoted individual redemption while Mahayana Buddhism sought salvation for all things being equal. It teaches that otherworldly validity can be acquired via incarnations and given to someone else. This idea of a Bodhisattva was developed as a combination of the Buddha's earlier manifestations. The study will be focused on The Bodhisattva of Mahayana Buddhism was a being of empathy and suffering who made toned for mankind by going through his own suffering. As a result, the Buddha became a current individual god, and Mahayana Buddhism became well-known for its devotion to him. We observe a transition from early Buddhism to Mahayana Buddhism as a result.

**Keywords:** Buddhism, Bodhisattva, Heenyana, Mahayana, transition

### Introduction

The Mahayanaists reinterpreted the Buddha as a profound handbook for a deliverer divinity and outlined the act of honoring the Buddha's image using intricate functions, equations, and charms. The original style of adoring Buddha portraits remained to be cherished as an image. Individuals rehearsed Vedic Sanatanadharma, Buddhism, and Jainism during the post Mauryan time frame. In spite of their own loyalty to a particular religion or godliness, the rulers never appear to have made that religion the authority state religion. In any case, no religion had sufficient impact over the sociocultural climate to give the moniker of Hindu or Muslim to the whole society. During this time, the rulers commonly tried also their position or Varna. The Varna of other power structures, aside than the Sungas and the Kanvas, can't be referenced with conviction.

In spite of the way that the Satavahanas are accepted to be Brahmans, deciding their Varna is troublesome. A few lords were viewed as the heads of Vedic ceremony and later Vedic devotionalism since they did penances. Satakarni I directed two Asvamedha penances and one Rajasuya notwithstanding Agniyadhaya, Anarambhaniya, Gavamayana, Angirasatiratra, Aptoryama, Angirasamayana, Gangatiratha, Trayodasatiratra, Dasarati, and so forth, as per the Nanaghat epigraph of Naganika. Notwithstanding Yajna, or penance, which filled in as the underpinning of Vedic formality, Bhagavatism, or commitment to Vasudeva Krishna, was likewise well liked during this time. Moreover, it was exclusively during this stage that the sagas Ramayana and Mahabharata were perceived as holy writing. At the point when everything looked good, Bhagavatism advanced into Vishnavism.

The Nasik epigraph of Pulomavi I makes plainly Gautamiputra upheld Puranic belief in a higher power, and coins and Gathasaptasati support the epigraphic proof of a progress from Vedic formality in view of Yagna to Vedic belief in a higher power in light of veneration of explicit divinities like Siva, Vishnu, Rama, Pasupati, Ganesh, Vasudeva, Samkarshana, Indra, Hari in the Vedic religious philosophy, the dedication of the Trinity Brahma, Vishnu, and Maheswaraalso progressed. Vedic belief in higher powers consolidated the reverence of well-known cliques of creatures, trees, and neighborhood deities. Along with Vedic ceremony and Vedic belief in a higher power, Buddhism and the Vasudeva religion, otherwise called Bhagavatism, likewise thrived during this time. The Buddhist stupas in Bhattiprolu, Amaravati, Goli, Ghantasala, Gummididurru, Sanchi, Barhat, Nagarjunakonda, Karle, and numerous different areas, as well as the Buddhist caverns and epigraphs at Pitalkhora, Nasik, Bhaja, Bedsa, Kondone, and Kuda More areas in the subcontinent exhibit the spread of Buddhism.

**Corresponding Author:**

**Mahasweta Yadav**

Research Scholar, Dr. R.M.L.

Avadh University, Faizabad,

Uttar Pradesh, India

A portion of the wellknown Buddhist orders incorporate the Bhadranyayas of Nasik and Kanheri, the Mahasanghikas of Karle, the Dhammottariyas of Sopara, Cheitikiya, Pubbasila, Aparasilia, Utayipabhati, and Mahavinayasura. In Ceylon, Burma, and different countries in Southeast Asia, Hiragana or the lesser vehicle disciples declared that their way of thinking was the valid and unique educating of the Buddha. In China, Japan, Tibet, Focal Asia, and the more prominent vehicle's followers developed to rule these districts. Nagarjuna, who should have embraced Buddhism, was one of the most remarkable defenders of the Mahayana theory.

Jainism went through change, very much like the Vedic Dharma, Sanatana Dharma, and Buddhism. By the primary century Promotion, it had isolated into Digambaras and Svetambaras. Svetambaras and Digambaras both affirm to be liberal and real Jainas. From Magadha through Madhura to Ujjain lastly to Saurashtra on the west coast and Kalinga in the east, Jainism gradually spread and acquired noticeable quality under Kharavela of Kalinga. As proposed by Kharavela in his paper, it is conceivable that Jainism likewise created picture worship. The Hathigumpha epigraph specifies Kalinga's transportation of a Jaina picture to Pataliputra and his resulting recuperation of it. The disclosure of various very much cut Jaina pictures and votive tablets including Jaina figures at Madhura upholds the hypothesis that Jainism, similar to Buddhists and Sanatanadharma followers, fostered a sort of picture love.

Broad categories of cultural emblems found in modern architecture included: (1) Secular symbols or constructions, and (2) Structures for religion. Mainstream developments seem to have been made of wood, a short-lived material, in this way the proof is scanty. A city with bulwarks, canals, entryway houses, well planned roads, markets, tanks, lakes, and places of love is depicted in scholarly works like Milindapanho, alongside houses with various stories. The country inhabitants' homes appear to be made of weak materials. Regarding the earliest sanctuary examples, unearthing have not yielded a ton of significant data. The earliest instances of sanctuaries from this time span that are known to exist are those at Jhandial, Nagari, Besanagar, and an apsidal sanctuary at Nagarjunakonda. A Chinese voyager from the Gupta time named Fahien specifies the presence of a 13-story tower with an iron segment and gigantic overhangs from Kanishka's period.

There are known sanctuaries from this time span. Chinese explorer Fahien, who lived during the Gupta period, makes reference to the presence of a pinnacle with 13 stories and an iron segment finished off with monstrous umbrellas from Kanishka's era. It has for some time been well known to keep the remaining parts of worshipped individuals covered underneath the outer layer of the dirt. Buddhists embraced and rehearsed this technique, and the structure raised over such an area was known as a "stupa." The consecrated remaining parts of the Buddha's body were isolated into various pieces and covered under different Stupas, as indicated by Buddhist conviction.

Since the areas of stupas are viewed as heavenly destinations for Buddhists, a specific style of design was utilized to construct them. As a general rule, stupas look like dishes that have been flipped around. The upper, somewhat level segment is called harmika, or the home of the gods. The urns lodging the sacred relics are put away in a gold or silver coffin exclusively in this harmika. A wooden post, or Yasti, with an opening in the center and the base was

secured to the stupa's rooftop. On the post's culmination, there are three little umbrella shaped circles that represent adoration, regard, and magnanimity. The most outstanding stupas that Buddhists venerate are found in Taxila, Bodhgaya (Bihar), Sanchi (Madhya Pradesh), Barhut, Amaravati, and Nagarjunakonda (Andhra Pradesh). Notwithstanding Stupas, Buddhists and Chaityas and Viharas were developed as spots of love by the Jains. A votive stupa is situated in a place of worship cell, or "chaitya."

The homes of the priests were called viharas. These chaityas and viharas, which commonly have rock cut engineering, should be visible in the western areas at Bhaja, Karle, Kondane, Nasik, Chitaldo, Ajanta, and Kanheri, and in the eastern locale at Udayagiri. Each chaitya has the accompanying qualities: a long rectangular corridor with a semicircle shaped end, which is inside separated into a nave, an apse, and two side paths. The passageways are isolated from the nave by two columns of support points. The votive stupa situated in the apsidal piece of the nave is covered by these support points. The roof of the lobby is barrel-vaulted. Normally, the door is situated to such an extent that it faces the votive stupa. The chaitya windows, which were horseshoe shaped, were on the facade. The vihara has a focal square or elongated corridor, which is gone before by a verandah with support points. The priests approach various little, square cells and lobbies with high seats.

The earliest viharas in western India are situated in Bhaja, Bedsa, Ajanta, Pitalkora, Nasik, and Karle. Kharavela built the Jaina viharas Udayagiri and Khandagiri. The biggest of these is the twostory Ranigumpha cave in the Udayagiri hills. Since mold is a vital part of a far reaching strict complex like a stupa or chaitya, comprehension of model is required. The mixing of territorial or nearby styles, for example, the northern Gandhara and Mathura styles and the Amaravati School of craftsmanship is a captivating phenomenon. Andhra Pradesh's Krishna Godavari Valley. The later Mauryan craftsmanship had a more extensive cultural base than the more established workmanship, which had a palace based establishment. The stupa railings, entryways, plinths, and the veneers and walls of the viharas and chaityas all show help figures and portrayals of the Buddha that feature the ability of the craftsman's of this time. There are less Brahmanical figures from this time span than Buddhist ones. It is challenging to distinguish who affected whom all through the formation of the photographs.

## Conclusion

In concluding remark the Buddhists and Jains were the models for the making of the different Brahman cal divine beings and goddesses. It's fascinating to take note of that among the models from this time span, the Yakshas and the Yakshinis have a noticeable position. Symbol love is to be noticed all through the Sunga time among the Jains, and by the principal century Promotion, it had acquired ubiquity. The Buddhist Mahayana organization advanced and energized picture love. Buddha sculptures in the design of the Mathura and Gandhara schools should be visible both situated and standing. Stupa, Chaitya, and Vihara of the Buddhists, Jaina Basadis, and sanctuaries of the Sanathanadharma or Puranic belief in higher powers are instances of new social images that have arisen because of this new improvement of Bhakti faction or dedication to an individual divinity in every one of the current religions.

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