

Thinkers, Beliefs and Buildings, Cultural
Developments
(600 BCE to 600 CE)

Q.1 Why had Magadha become the centre of the new religious movement?

Ans. (i) The people of Magadha responded readily to the Buddhism

because they were looked down upon the orthodox Brahmanas.

(ii) The role of the rulers of the Magadha. They took keen interest on spreading the religion in India as well in other countries.

(iii) The wealth of Magadha also helped in spreading new religious movements.

Q.2 How far the Indian Rulers were responsible for the preservation of the Stupa of Sanchi?

Ans. The role played by Rulers of India special the rulers of Bhopal could protect the many monuments. The role of the kings of Bhopal for protection of Sanchi monuments is as under.

(i) In nineteenth century Europeans were very much interested in structure at Sanchi. In fact, the French requested Shahjehan Begum for permission to take away eastern gateway, which was the best preserved, to be displayed in a Museum in French. For a while some

Englishmen also wished to do the same but fortunately both the French and the English were satisfied with carefully prepared plaster cast copies and the original remained at the site, part of the Bhopal state.

- (ii) The ruler of Bhopal, Shahjehan Begum and her successor Sultan Jehan Begum provided money for preservation of the ancient site. She funded the Museum that was built there as well as the guest house where she lived. She funded the publication of the volumes as well.
- (iii) So if the Stupa complex has survived, it is in no small measure due to wise decisions of Begums and to good luck in escaping from the eyes of railway and to carry away to the Museums of Europe.

Q.3 Why do you think the Budha advised his followers to be lamps unto yourselves?

Ans. We think the Budha advised his followers to be lamps unto yourselves because he regarded the social world as the creation of human according to him is has no divine origin. Therefore he advised rulers and chief of the families to be human and athetical according to him. Only individual efforts were expected to transformed social relation. It was also expected to lead to self realisation and nirbhan, literally the blowing out of the ego and desire, and thus and the cycle of suffering for those who renounced the world. According to Buddhist tradition, his last words to his followers were "I am reaching the end to my life."

Q.4 Why do you think men and women joined the Sangha?

Ans. We think men and women joined the Sangha to study Buddhism and its texts more systematically and regularly. They wanted to become the teachers of the dharma. These

Sangha were good place to lead to simple life in required environment. They desired to process only essential requisites for survival, such as a robe and bowl to receive food collected once a day from the laity, to whom they taught the dharma.

Q.5 Evaluate the circumstances which were responsible for the spread of Buddhism?

Ans. (i) Appropriate atmosphere in 600 BC as many bad evils were

practiced in the society.

(ii) Effect of royal family, people also followed the king.

(iii) Use of simple *Pali* language of common people.

(iv) The teachings of Lord Buddha were usual

(v) Kept away this religion from unnecessary expenditure

(vi) Away from casteism

(vii) Ideal preacher of this dharma

(viii) Patronage by the state.

(ix) Bodhi monasteries

(x) Acceptability of change.

Q.6 Explain the differences between the Hinayana and Mahayana sets of Buddhism on the basis of the concept of Bodhisatta?

Ans. By the first century CE, there is evidence of changes in Buddhist ideas and practices. Early Buddhist teaching had given importance to self efforts in achieving nibbana. Besides, the Buddha was regarded as a human being who attained enlightenment and nibbana through his own efforts. Gradually the idea of a saviour emerged. It was believed that he was the one who could ensure salvation. Simultaneously the concept of the Bodhisatta was also developed. Bodhisattas were perceived as deeply compassionate being who

accumulated merit through their efforts but used this not to attain nibbana and thereby abandon the world, but to help others. The worship of images of the Buddha and Bodhisattas became an important part of this tradition.

This new way of thinking was called Mahayana. Literally the 'Great vehicle'. Those who adopted these beliefs described the older tradition as Hinayana or "the lesser vehicle"

Buddha dharma was divided into two different sects named Hinayana and Mahayana. The differences between them were the following :

Mahayana	Hinayana
1. They treated Lord Buddha as deity and worshipped his idol.	They treated the Lord Buddha as a symbol of idealism and purity.
2. They over stressed belief and devotion.	They believed the religious teachings only after getting it confirmed on the basis of debate.
3. They used Sanskrit.	Their entire literature was in Pali language.
4. They thought it essential to follow the religious rules to attain the objective of life.	They stressed pure and good conduct to attain the objective of life.
5. The word meaning of Mahayana is the greater yana (<i>or bigger ship</i>). The sect believes that every body should care for his own 'nirvana' as well as for the salvation of others.	The word meaning of Hinayana is the lesser yaan (<i>or shorter ship</i>). The followers of this sect believes that everybody should care only for his own 'nirvana' or salvation because this

philosophical thought is concerned to every person individually.

Q.7 Assess the importance of Buddhism for the enrichment of Indian culture.

Ans. The contribution of Buddhism to the enrichment of Indian culture was as below :

- (i) Buddhism created and developed a new awareness in the field of intellect and culture. It taught the people not to take things for granted but to argue and judge them on merits. To certain extent the place of superstition was taken by logic.
- (ii) In order to preach the doctrines of the new religion the Buddhists compiled a new type of literature. They enormously enriched Pali by their writings.
- (iii) The Buddhist monasteries developed as great centres of learning and can be called residential universities. Mention may be made of Nalanda and Vikramshila in Bihar, and Valabhi in Gujarat.
- (iv) The first human statues worshipped in India were probably those of the Buddha. The panels found at Gaya in Bihar and at Sanchi and Bharhut in Madhya Pradesh are illuminating examples of artistic activity.
- (v) The Gandhara and Mathura Schools of sculptures were purely based on the Bodh subjects and its culminated the art of Indian Sculptures.

Q.8 Read this short inscription and answer :

In the year 33 of the Maharaja Huvishka (a Kushana ruler), in the first month of the hot season on the eighth day, a Bodhisatta was set up at Madhuvanaka by the bhikkhuni Dhanavati, the sister is daughter of the bikkhsi Buddha Mitra, who known the Tipitaka, the female pupil of the bhikkhu Bala, who known the Tipitika, together with her father and Mother.

(i) How did Dhanvanti date her inscription?

Ans. The first month of the hot season (i.e. summer) on the eighth day and in the year 33 of the Maharaja (i.e. the emperor) named Huvishkas

(ii) Why do you think she installed an image of the Bodhisatta?

Ans. To show that Mahayana sect of Buddhism was becoming popular day by day and Bodhisatta were considered impresent and great personality in Buddhism during the reign of the Kushana rulers.

(iii) Who were the relatives she mentioned?

Ans. She had mentioned her own mother's sister named Buddhamita.

(iv) What Buddhist text did she know?

Ans. She knew the Tipitaka, the Buddhist text.

(v) From whom did she learn this text?

Ans. She learnt this text from bhikkhuni Buddhmita.

Q.9 On an outline world map, mark five countries to which Buddhism spread.