

## STUDY OF HISTORY AND EVOLUTION OF BUDDHISM IN INDIA

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### ABSTRACT

*The sambhogakaya is the youngest of the three Buddha bodies, having been constructed relatively recently (around the third to fourth century CE). Academics still haven't figured out how to build a theory that can be backed up by its roots. I set out to do this by conducting thorough research on the subject. An part of the Buddha that is beyond human capacities coexists with a human identity in the earliest Buddhist texts. In contrast to the Mahasamghikas' concept of the transcendental Buddha, who had superhuman abilities, the scientific Sarvastivadins placed their confidence in the human Buddha. Hence, this specific assumption was used to establish the two-body theory of the Buddha. Before the Mahdprajndpdramit'sdstra was created, the individual who first came up with the idea was probably a successful member of the Sarvastivada school. Starting with the fourth chapter and going on, I have tracked the origins and progressions of all three bodies. Drawing on the early Buddhist canonical texts that contain the Buddha's teachings, the Sarvastivadins elaborated on the concept of the dharmakaya as an anthology of pure dharmas. Ultimately, it evolved into the cosmic body, an impersonal principle that transcends space and time and is fundamental to Mahayana Buddhism as an idea that undergirds all phenomena by its identification with the tathatd.*

**Key Word:** Buddha, Indian history, Buddha bodies, fundamental to Mahayana.

### INTRODUCTION

The annals of Indian history, the sixth and fifth centuries BCE are remarkable not only for the creation of a multitude of new religious organisations, such as Buddhism and Jainism, but they are also recognised as the years that heralded the end of the period of time during which the Vedas were in use. This is because these centuries marked the end of the period of time during which the Vedas were in use. By the time that the Buddha lived, the caste system, with all of its glaring inequalities, had developed into a structure that was both functional and hereditary. Other key developments, such as the commencement of urbanisation and the creation of a new material milieu, both took place during this time period and took place during this time era. The old social order that was defined by the varana system, which consisted of four castes and was controlled by the rituals of the Brahmanic religion was disrupted by the new merchant and artisan classes that arose as a result of the changing material environment. This new social order was characterised by the varana system, which consisted of four castes and was governed by the rites of the Brahmanic religion. This new social revolution also opened up new positions for women and people of low caste, who were now able to choose, explore, and communicate their choices about religious practices. These new positions allowed women and people of low caste to have more agency in their religious practices.

### Early Buddhism and The Buddha's Life

Early canonical texts suggest that in order for a woman to give birth to a Buddha, she must have certain qualities such as: she must not be too compassionate; she must have never consumed intoxicants; she must have practiced the pacalas (five ethical virtues) since her birth; and most importantly, she must have practiced the pramitas (Pli: pram, i.e., perfect virtues) for one hundred thousand kappas (Sk: kalpas). Each and every one of these qualities was possessed by my. She had a dream the night before she conceived in which the bodhisatta (Sk: bodhisattva), also known as the future Buddha, invaded her right side in the form of a white elephant holding a white lotus in his sparkling trunk. This dream occurred the night before she became pregnant. This infant was conceived on the day of the full moon in the month of sha (Sk: ha), which is the same month that its name comes from. In a handful of the many schools of Buddhism, this experience is referred known as My's Dream.

It has been said that prior to the time of his conception, the individual who would later become the Buddha lived in the heaven known as Tusita (Sk: Tuita), where he awaited the right time to be born for the final time. The Pili texts contain a number of different narratives, all of which make reference to these extraordinary occurrences. These customs are connected to his ancestors' conception and delivery. After he had finished asking the five questions (pacamahvilokanni) about the kla (right or improper time), dea/desa (country), dvpa/dpa (continent), kula (family or clan), and mta (mother), he said his farewells to his travelling companions and then dropped to the earth. She had no interest in the company of men at all, and the baby that was growing inside of her was always visible from the outside at all times. She had no desire for male companionship. From the moment she discovered she was pregnant, M.y. was under the watchful protection of the four regent deities (cattro mahrjno). At the end of the ten months, on the day of the full moon of Viskha (Sk: Vaikha), she was making her way to the house in Devadaha that she shared with her parents. At the time, Vaikha was the name of the month. She gave birth to the bodhisatta when they were passing through the Lumbini Grove while she was standing holding on to the limb of a sla tree. During this time, the Buddha and his disciples were present. The bodhisatta did not emerge from the womb of her mother as is customary, but rather from one of her ribs. This is an uncommon occurrence.

### **The Origin of The Dharmakaya**

The phrase "dharmakaya," which appears in a number of distinct locations across the oldest levels of Buddhist literature, is mentioned in both the Pali Nikayas and the Chinese Agamas. You may find these references in connection with the term. The aim of this section is to compile and evaluate a few of the most important Nikayas passages together with the sections of the Chinese Agamas that relate to those passages. We'll look at a few of these sections. The concept of dharmakaya, a phrase that relates to the Buddha's teachings, is presented in four different texts that are pertinent to this discussion.

It is clear from a comment in the first book under examination that it is possible to come across the idea of approaching the teachings of the Buddha as if they were passed down from teacher to pupil after his passing. The Pali Mahāparinibbdnasutta records the following statement made by the Buddha to Ananda: "The Dhamma and Vinaya that have been preached by me will be your teacher after my death."<sup>2</sup> Is it not true that the Majjhima Nikaya's Gopaka-Moggallndnasutta depicts the reality that after the Buddha had left, the monks found solace in the Dhamma and Vinaya? In a straightforward sense, the Dhamma and the Vinaya both refer to the set of moral precepts and guidelines that the Buddha taught and instituted. There is a section which is very similar to the one under discussion in all four of the Chinese editions of the Mahāparinirvanasud'a. Three of these translations have been retained as separate translations, in addition to one being included into the

DTrghdgama. Despite the vocabulary being different, it is vital to remember that the passage's basic meaning is the same as that of the Pali version. All of the many incarnations are now undergoing a thorough review.

The sentence that is pertinent to our topic could be found in the DTrghdgama, just to get things started. The Buddha said to Ananda, "You should not think that there is no protection or help after the passing of the Buddha." The Buddha spoke to Ananda in this way. Through the Dharma and Vinaya that I have been teaching ever since I gained enlightenment of the truth, I am providing you with shelter and assistance." Additionally, the above statement is similar to the one that appears in the Buddhaparinirvdnasutra. The one and only distinction is that the Buddha addressed a group of monks who had assembled rather than just Ananda in his discourse. Then he said, "After my parinirvdna, (you all) should not say that the Buddha has passed away and that there is no support." The Dharma and Vinaya are what will support you in this circumstance. After my parinirvdna passed away, it is necessary for all of you to understand the Dharma, or at the at least, to have a respect for it, and for you to practice the Vinaya from generation to generation. In addition to making sure that people are aware of these crucial norms, you should treat the two hundred and fifty rules with the same decency that you would accord your own parents.

The passage in the Parinirvdnasutra is comparable to the one that was discussed before, which brings us to our third point of consideration. As he spoke to the monks, the Buddha said, "You, all disciples, should spur yourselves and not be slackened and lazy, (thinking) that the Buddha is gone and there is no refuge." It is said that the Buddha wrote this text. It is suggested that on the six days that you observe the Dharma, each of you recite the sutras, explain the Vinaya norms once every two weeks, and conduct yourself in a manner that is consistent with the Dharma. You may be certain that your mind is focused on the Dharma in this way, just as it was throughout the Buddha's lifetime.

## OBJECTIVES OF THE STUDY

1. To The Study of Dharmakaya Concept's Mahayan
2. To The Study of Evolution of Buddhism

## The Dharmakaya Concept's Mahayan Development

Since the early Buddhist schools, the idea of the Dharmakaya, which is employed in Mahayana literature, has undergone significant development. By linking the Dharmakaya to other basic concepts they introduced, including Tathata, Tathagatagarbha, and Buddhadhtu, the Mahayanists were able to establish the notion. This made it possible for them to develop the Dharmakaya idea. The inclusion of these new words and ideas led to the extension of the Dharmakaya concept to include other aspects. As a result, during the course of the Mahayana sutras and treatises, the idea of the Dharmakaya underwent a dramatic transformation and was altered in a variety of ways. It has also aided in the development of the ideas of soteriological and ontological significance.

## Using Tathata to Identify the Tathagata

From the perspective of Buddhist academics, the Astasahasrikd Prajhdpdramitd (Asta) is said to be the oldest literary work connected to the Mahayana school.33rd position One language is written in Sanskrit, one in Tibetan, and four in Chinese. A total of six different languages are available for purchase. Lokaksema was the

one who translated the Daoxingbanruojing between 178 and 179 CE. In the years 222-229 CE, Zhi Qian transcribed the Damingdujing. In the year 382 CE, Dhannapriya translated the Mohebanruochaojing. In the year 408 CE, KumarajTva translated the Prajndpdramitsutra. There are four distinct Chinese versions in all. An a 34

The new word "tathata," which might be interpreted as "suchness," appears in many Asta editions. Tathata, sometimes called dharmas, is the word used to define the true essence of everything. This essential component of life includes both the material (loka) and spiritual (lokottara) aspects of existence. The idea of this new word is introduced in a number of places throughout the whole Asta, and many similes are used to fully express the term's meaning. In this section, we will just provide a summary of it; no specifics will be revealed. According to scripture, this true nature, called Tathata, is claimed to be constant and immutable at all times, and it is said to be present in everything, including the Tathagata. It is conceivable to conclude that the Tathata of the Tathagata is the same as the Tathata of all dharmas, and that it is not distinct from the Tathata of any other dharma. This is because there is only ever one true Tathata, which is unmade and uncreated in everything. Consequently, the Tathata of the Tathagata remains constant and unchanging across time and among all dharmas. This is the only choice since there is only one Tathata.

E. Lamotte notes that the early Mahayanists developed this innovative idea of Tathata on the basis of the early Buddhist teachings in the preface to his translation of the Vimalak Trtinirdesa. The fact that the Mahayanists were Buddhist adherents demonstrates this. It is Lamotte's translation that demonstrates this. Only two of the four passages he discovered in the early scriptures that are connected to the idea of the absolute are pertinent to the research we are undertaking together.

First of all, the essential essence of things remains the same whether or not the Buddha exists in the cosmos. This poem may be found repeated many times in both the Nikayas and the Agamas. It is also used to define Tathata in the Asta. Tathata is also described with it. The idea of dependent origination is connected to the nature of things in the early Buddhist tradition. During this time, the Tathagata achieves complete or absolute enlightenment based on this understanding. The recognition of this connection is what qualifies a bodhisattva as a Tathagata. One key component of the Asta is the Tathata, which has to do with emptiness (sunyatd). In the context of this conversation, "emptiness" and "dependent origination" are interchangeable terms. This is because everything is empty as everything depends on causes and circumstances, and nothing is consistent other than causes and conditions, which makes everything empty. Everything is vacant for this reason.

### **The Buddhist Concept of Dharmakaya as A Transformation of Support**

In accordance with what was said before, the concept of Buddhahood that is discovered in the early Mahayana sutras is referred to as the dharmakaya, and it may be interpreted in two different ways. First, the dharmakaya is a non-dual ontological reality, which is the universal suchness that is at the core of Buddhahood. Secondly, it has the soteriological capacity to liberate beings who are in a condition of suffering. Both of these aspects are important. First, the Yogacarins constructed the three bodies, and then they went on to build the change of support. This was done in order to further enhance the notion of the dharmakaya, which was completed by the Yogacarins. The method in which they have behaved is a direct result of the assumption that they have made before. The Yogacara masters took into consideration the three bodies in order to accomplish their goal of dividing the soteriological function of the dharmakaya into two distinct categories. Sambhogakdya is a function that helps bring bodhisattvas to maturity. This function is responsible for bringing them to maturity.

It is the responsibility of this role to get them close to reaching adulthood. When it comes to the second task, which is to bring bodhisattvas and srdvakas who are in the early stages of liberation to a degree of maturity, the term that is used to describe this responsibility is nirmanakaya. This obligation is to facilitate the maturation of these individuals. In the next chapter, which will be the one in which the research of the roots of the sambhogakaya will take place, the historical and theological reasons that led to the creation of the trikaya thesis will be discussed in more detail. At this juncture, the primary emphasis of our attention will be on the manner in which the Yogacara school approaches the discussion of the dharmakaya.

The Samdhinirmocanasutra is perhaps the earliest Yogacara work to clarify that the dharmakaya is the change of support. This is a possibility. It is possible that this is something that could be considered a possibility. On many times, the Yogacharabhumisutra makes reference to the Samdhinirmocanasutra in the course of its investigation of the notion of the dharmakaya. This is the reason why things are the way they are. The sutra includes the phrase that reads "The wonderful dharmakaya is obtained through the transformation of support (dsrayapardvrtti) upon completion of the practice of the ten stages (bhumi) and the pdramitds...—" This specific dharmakaya has two features that are incomprehensible: first, freedom from the words that hide and distort the truth (prapafica), and second, freedom from the characteristics of the conditioned (samskrta). Both of these traits represent freedom from the conditioned. These traits are so complex that it is hard to grasp any of them. At this moment in time Even though srdvakas and pratyekabuddhas also have the transformation of support, which enables them to acquire the body of liberation (vimuktikaya), the sutra continues to emphasise that these individuals do not have the dharmakaya because they do not have the limitless merits that the Buddha possesses. This is because the Buddha possesses the dharmakaya. When it comes to the attainment of freedom (vimukti), Buddhas, srdvakas, and Pratyekabuddhas are all on an equal footing. This is an extra point of interest that should be taken into consideration.

### **The Origin of The Nirmanakaya**

It is possible to trace the beginnings of the notion of the mind-made body, which is also known as the manomayakaya, all the way back to the early Buddhist teachings. This is to say that the origins of this concept may be traced back to the beginning of Buddhism. Furthermore, this is the venue that is most likely to have been the first place where the concept of nirmanakaya was presented to the public. rddhi is the Sanskrit word, whereas iddhi is the Pali word. Both are the accomplishments that come about as a consequence of a supernatural talent that is obtained via the process of a magical manoeuvre. The person who was speaking said, "There is a difference between the two entities." When it comes to the Nikayas, the mind-made body is detailed at least three times, and it always occurs before the description of the six supernatural talents (abhinnd), with the exception of the Potthapadasutta book. This is the case in all of the Nikayas.

It may be deduced from this that the mind-made body is always presented as the basis for the first description. As stated by the Sdmanhaphalasutta of the DighaNikaya and the Mahasakuludayasutta of the MajjhimaNikaya, a meditator who is concentrated and has a pure mind would be able to construct another refined body from his coarse physical body as a consequence of his concentration. This phenomenon would be a result of the meditator's ability to concentrate. Because of this, the meditator would be able to transform his coarse physical body into a refined body via the practice of meditation. Each of these texts has evidence that demonstrates this to be the case. All of the limbs that were present in his previous body are included into this manufactured body, which is formed out of thinking (manomaya). This body is a representation of his original body. In order to construct the form of this body, construction has been done. It is also able to use all

of his abilities on behalf of itself, in addition to this. It is possible to draw parallels between the act of thinking that creates another body from one's own body and the process of removing a reed from its sheath, a sword from its scabbard, or a snake from its slough, for instance. These are all examples of processes that are comparable to the act of thinking. One will be able to have a better understanding of the parallels and distinctions between the two entities as a result of this. The Visuddhimagga states that in order for a meditator to develop a body that is produced by the mind, he must first emerge from the basic fourth jhdna (Skt. dhydna), then concentrate his attention on his own body, and then arrive at the realisation that the body is hollow. This is the process that is required in order for the meditator to construct a body that is generated by the mind. In order for the meditator to be able to develop a body that is formed by the mind, this is the procedure that must be finished. The ability to double one's own self is referred to as "the knowledge of the mind-made body" (manomaya iddhi iidna) in the suttas. This is the word that is used to express the power to double yourself. The ability to reproduce oneself is a characteristic that is attributed to those who possess this skill. One possible explanation for this phenomenon is that it is connected to the supernatural ability of iddhi, which may be acquired via the practices of jhdna. This particular power is the one that is accountable for its beginning. This is mentioned in the Chinese Dlrghdgama, which refers to another sutra that conforms to the Ambatthasutta of the DighaNikaya. This is yet another location where the topic is spoken about. This is an additional wellspring of information that may be accessed.<sup>4</sup> The picture of supernatural power and maybe even the similes that are utilised are somewhat similar to those that are used in the Pali version of the text. An examination of the Pali translation in comparison to the English version reveals this to be the case.

## CONCLUSION

The development of the Buddha notion is a tricky topic, as we have shown in the previous section. The notion of nirvana, the ideal of the bodhisattva, and the purpose of Buddhist practice are only a few of the significant parts of Buddhist philosophy that have been engaged in this discussion. This progression may be seen as a progression from the early Buddhist concept of the Buddha as a human educator to the Mahayana concept of the Buddha as a philosophical and distinctive notion developed throughout the course of Buddhism's history. Ever from the beginning of Buddhist schools in India, there have been several attempts made to grasp or interpret the identity of the Buddha. As a result of the fact that Sakyamuni's life had a considerable influence on these early schools, their interpretations were intimately connected to the historical Buddha. Early Mahayana philosophers were the ones who were able to thoroughly grasp the concept of the Buddha from an ontological standpoint. The dharmakaya was depicted as an impersonal principle that sustained all things in which the Buddha's historical participation was minor. This was the belief that was held by the Buddhists. It was on this basis that the trikaya theory was formed. This was accomplished by conducting an examination and synthesis of the doctrinal advances that occurred in the early and middle Mahayana sutras. The evolution of the concept of the Buddha may be broken down into five distinct phases that should be highlighted.

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