

THE BUDDHISM HUMANITIES

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The rise of Buddhism was an event of the sixth century BC. Gautam Buddha, the originator and founder of Buddhism, was born in 563 BC from the womb of Queen Mahamaya on the day of Baisakh Purnima in a forest called Lumbini near the capital of Shakyas, Kapilvastu, which is identified with Rumindei situated on the India-Nepal border. A pillar with an inscription of Maurya Emperor Ashoka was found here in 1895 AD, on which it is engraved, "Hid Budhe Jaate Sakyamuniti Hid Bhagava Jaateeti" meaning Shakyamuni Buddha was born here, God was born here. His father's name was Shuddhodhan, who was the Shakya dynasty ruler of the Kapilvastu republic on the banks of the Himalayas and was under Kosala. After the birth of Bodhisatva, Kaldeval and Kaudinya propounded the opinion that he would either become a Chakravarti emperor or renounce the world and become a famous scholar. On the fifth day, during the naming ceremony, the child was given a meaningful name, Siddhartha. On the seventh day of his birth, his Koliya mother Mahamaya died due to which he was brought up by his maternal aunt Mahaprajapati Gautami, due to which he was called Gautam. Along with various crafts, weapons and arts, the child Siddhartha was also taught bookish and Kshatriya-like skills. Strategic education was imparted. Due to the predictions of astrologers, King Shuddhodhan indulged Siddhartha in extreme pleasures. So that they do not get detached from the worldly attractions and do not experience pain and suffering. In order to bind Gautama to worldly life, at the age of sixteen a beautiful girl from the Shakya clan was born. He was married to Yashodhara. Within a few years Siddhartha became the father of a radiant son, but Gautama was not happy with the birth of a son and he blurted out that 'Rahu' (bondage) was born. Hence, the newborn baby was named 'Rahul'. According to Buddhist texts, Siddhartha's mind was neither at ease in the palace built for different seasons nor in the attraction of his wife. He always used to think about the world's pain and sorrow and wanted to get rid of worldly attachments. In the later Buddhist literature, four painful incidents are mentioned - an old man with a frail body, a suffering patient, a dead person and a detached monk. The series of these four incidents shown by the angels did what the Shakya ruler Shuddhodhan had used all his intelligence and power to avoid. Once again it was proved that the future is inevitable, it is not possible to escape it. Finally, decided to give up everything for the happiness, health and joy of everyone. It is said that one night Gautam fell asleep while watching the dance of many beautiful courtesans. The courtesans also fell asleep. When Prince Gautam suddenly woke up, the courtesans appeared very ugly and terrifying to him in their sleep. Some had disheveled hair, some were almost naked and some of them were snoring horribly. Gautam had a strong desire to renounce the world. Finally, leaving his wife Yashodhara and child Rahul sleeping, he left home.

Abandonment of home

At the age of 29, Siddhartha left home in search of knowledge to end worldly suffering. This event is called 'Mahābhiniṣkramaṇa'. It is not true that the Bodhisattva tells the people at home. Without any chanting, he sat on Kanthakka and fled. In Majjhimanikaya, Gautama himself says that 'to attain enlightenment In my previous state, the thought came to my mind that this family life is completely pure, practising a religious life. I am very intelligent. When I was a teenager with dark hair and at the beginning of my life, I went to my parents In spite of my reluctance and crying with tearful eyes, I cut off my hair and wore saffron clothes. He left home after wearing clothes and adopted a solitary life. From this it is clear that 'Bodhisattva who is a nomad', this fact was known to Shuddhodhan and Gautami for a long time and against their wishes and in front of them He had taken up the monastic life. There is no consensus among scholars regarding the reasons for Gautam's renunciation of his home. According to the later belief, this change happened suddenly, but these four aspects must not have been the only reasons for his renunciation of home. According to Kosambi, Gautam himself renounced home to protect his family from the danger of frequent wars between the Shakyas and the neighbouring Kolis over the distribution of the water of the Rohini river. Whatever it may be, Gautam wanted to free the entire humanity from suffering by finding a way to protect the world burning with sorrow. Therefore, in search of Aryan knowledge, he renounced domestic and worldly attachments and followed the path of retirement.

The Quest for Knowledge (Aryaparyesnā)

After taking sanyaas, Siddhartha wandered in search of peace, truth and knowledge and reached the ashram of a sage named Alara Kalam in Vaishali. Here Gautam learnt many types of difficult yoga practices, but he was not satisfied. On the basis of Majjhimanikaya, Dharmanand Kosambi believes that Bodhisattva took renunciation at home in front of his parents. The ashram of Bharandu, a disciple of Alara Kalam, was in Kapilavastu and the disciples of Udraka Ramputra lived in the neighboring Kolis' country. Bodhisattva first learnt the method of meditation from these Parivrajakas and these people must have given him sanyaas initiation. Bodhisattva was given the title of Sakya or Koliya. He did not find it appropriate to spend time in any ashram in the country. He himself met Alara Kalam, but being unsatisfied, he left Vaishali and headed towards Rajgriha in search of true knowledge. In Rajgriha, Bodhisattva Gautam met Magadh King Bimbisara, which is mentioned in Pabbajja Sutta of Suttanipatta and Lalitavistara. According to Lalitavistara, after this, Bodhisattva stayed in the ashram of a wise man named Rudrak Ramputra in the sub-corner of Rajgriha. Gautam achieved the status of 'Naivasangyanasangyaatan' in relatively less time and with less effort, but Gautam was not satisfied with this achievement. Impressed by Bodhisattva, five Brahmin monks of Rudrak also joined him. Now while travelling, they reached Uruvela, the military enclave of Magadh district. Siddhartha decided to do penance as per the Shramana tradition of that time by sitting under a banyan tree on the beautiful banks of the river Neranjar (Niranjana) in Senani village near Uruvilva. His difficult penance is mentioned in Majjhimanikaya and Lalitavistara. But even with the difficult penance, he did not get the desired knowledge.

Mahaparinirvana of Buddha "Mahaparinirvana of the Buddha (The Last Days of the Buddha)"

The last phase of Lord Buddha's life is associated with his Parinirvana, which is called 'Mahaparinirvana'. This event was the last turning point in his life when he abandoned his body and went beyond the world. This story conveys the message of Buddha's great wisdom, his compassion and peace. When Buddha reached the age of 80, he realized that his body had become old and his life journey was coming to an end. He started telling his disciples that he was going to leave the world now. One day, he reached near Kushinagar, which is located in present-day Uttar Pradesh. There he gathered his disciples and gave his last sermon.

Last sermon:

Buddha told his disciples, "All sanskaras are perishable. This is my last message. Work hard and meditate. Work for your own salvation. Do not depend on anyone else." This was a profound and important message to his disciples. He explained that all things in the world are temporary, and each person must follow his own path to salvation. Buddha instructed them to follow the Dhamma (religion) and recognize the truth within themselves.

Last meal:

Before Mahaparinirvana, Lord Buddha was invited to have a meal by a blacksmith named Kunda. Kunda served him Sukarmaddava (a special meat dish). Buddha ate this meal, but he left the rest. He instructed to give the food to his disciple Ananda and said that it should not be given to anyone else. After this, Buddha started suffering unbearable pain, which became the final illness of his body. However, despite this suffering, he kept his mind calm and steady.

Last rest in Kushinagar:

Buddha chose his final resting place under a sal tree in Kushinagar. He asked his disciple Ananda to place his head in the north direction. After this, Buddha lay down peacefully. His disciples and followers gathered around him at that time, and all were mourning that now they were going to lose their beloved Guru. Ananda, who was Buddha's favorite disciple and his personal servant, was very sad. He could not imagine his life without Buddha. Buddha consoled Ananda and said, 'Ananda, do not mourn. This world is perishable. All beings have to die one day. Whoever is born, his death is certain. This is the law of the world.'

Mahaparinirvana:

Buddha meditated in his final moments and went into complete peace. When he breathed his last, it was said that he had entered Mahaparinirvana. Mahaparinirvana means reaching a state where the cycle of rebirth ends and the soul is completely liberated. After Buddha's Mahaparinirvana, his followers went into deep mourning, but they understood that while Buddha's temporary body had perished, his teachings and

his Dhamma (religion) would live forever. Buddha taught that every person should strive to find peace and truth within themselves, and this was the biggest message for his followers.

Relics of Buddha:

After Buddha's Mahaparinirvana, his body was cremated. His remains were divided and placed in various stupas. These stupas were built to commemorate Buddha's Dhamma and his life. Kushinagar, where Buddha spent his last time, became a major pilgrimage site.

Importance of Mahaparinirvana:

Buddha's Mahaparinirvana was not only the end of his life, but it was also the realization of his teaching of Dhamma (religion). He showed that all things are temporary, and a person who knows the truth is liberated from the cycle of birth and death. Through Mahaparinirvana Buddha proved that physical death is only a transition, while the path to true liberation and peace lies in wisdom, compassion and truth. This story of Mahaparinirvana teaches us that by accepting the impermanence of life, we can achieve enlightenment and peace. Buddha's teachings continue to inspire people to search for truth and inner peace even today.

Source- Social-Media and History