
Religious and Cultural Depiction in Buddhism: An Impact in Assam

Guptajit Pathak* & Pranita Baishya**

**Assistant Professor, Department of History, Kanya Mahavidyalaya, Geetanagar,
(Affiliated to Gauhati University), Guwahati, Assam*

***Assistant Teacher & Independent Researcher, Barihat Higher Secondary School, Mirza, Assam*

ABSTRACT:

It is very significant that Buddhism has made a significant role to the enlargement of Indian civilization and evolution. The furthestmost impact of Lord Gautama Buddha was the concern of well-liked, simple, comprehensible and easy faith. Gautama Buddha prearranged a straightforward system of ethics for his followers.

Assam is a ground of Brahmanical faith from very Ancient time and existence of Buddhism was not an especially trouble-free way in that time. The role of Buddhism in society and life for the people is very obvious.

KEY WORDS: *Religious, Cultural, Depiction, Buddhism, Impact, Assam.*

FOREWORD:

The initial inhabitants of Assam were the presenters of the Indo-Chinese language of the Mon-Khmer family which has been featured by Schmidt as the Austric family of languages. The very significant tribe belonging to this group is the Bodos and therefore the most basic inhabitants of Assam were the Non-Aryans and their language belongs to extra-Aryan families of language. By means of the development of Aryan colonization Naraka and his descendants transplanted to ancient Assam the Aryan civilization counting its language that is Sanskrit.

BUDDHISM AS A SOURCE OF CULTURAL DEVELOPMENT:

1. Buddhism is a simple way to follow divine enlargement leading to imminent into the factual nature of realism.
2. Buddhism started in India 2500 years ago and remains the dominant humankind religion in the East.
3. Buddhism is a main worldwide faith with a multifaceted history and system of beliefs.
4. Buddhism is the religion to concerning 300 million people around the humanity and it is a faith that includes a multiplicity of traditions, beliefs and religious practices.

STATEMENT OF THE PROBLEM:

Buddhism is one of the cultural identities in Assam. Hence, the depiction of Buddhism in Assam in the field of religious and cultural life is of huge value. To understand Buddhism in Assam in its religious and cultural depiction is also the identity of spiritual values.

RATIONALE OF THE STUDY:

In the societal and spiritual development of Assam Buddhism is of great value.

OBJECTIVES OF THE STUDY:

1. To study about Buddhism as an Impact.
2. To highlight the religious depiction of Buddhism in Assam.
3. To recognize the cultural representation of Buddhism.

RESEARCH METHODOLOGY:

The paper is based on secondary sources like books, magazines, articles, research papers, paper clips, periodicals, journals etc.

REVIEW OF LITERATURE:

Various literary works related to this topic are studied. There are different views between the scholars of ancient historians regarding this topic. We just try to find out the scope of related literature on this topic.

1. Barua, B.K. (2003) "The cultural History of Assam" is the source of information regarding Ancient Assam. The author highlights about the widespread impact and role of Buddhism in Assam.
2. Barpujari, H.K.(2004),"The Comprehensive History of Assam",vol.I highlights the social, political, cultural and economic history of ancient Assam and glorifies Buddhism and its affluence in the region.
3. Gait, E. (2006),"A History of Assam" focuses the ancient society, politics and the medieval history of Assam and signifies lessly about the religious foundation of ancient period.
4. Dutta, S.(2006),"Buddhism in North East India" represents Buddhism profundity and highlighted to hub the fame of Buddhism in the states of North East India.

PRACTICE LEVEL OF BUDDHISM IN ANCIENT ASSAM:

1. The emergence of Buddhism in Northern India was a vital development on the religious meadow of the region. Kamarupa was not covered in the Asokan Empire and any single edict of Asoka not has been revealed here.
2. Kamarupa or Pragjyotisha could continue open from this religion. It is opined by the scholars of ancient Assam that the people of the land worshipped *Devas* and did not believe Buddhism other than; Buddhism was a widespread outline of the region.
3. Taranatha's History of Buddhism in India has been made reflection concerning the occurrence of Buddhism in Kamarupa. Taranatha highlights that this cult was common in the region even before the reign of Bhaskarvarman.
4. Arya Dhitika was prospered between Ajatsatru and Asoka and in this mention we can think that Buddhism was a widespread structure as early as 3rd cen. B. C.
5. Asvabhava, who sermonizes the Mahayana principle of Buddhism in Kamarupa was also mentioned in the history of Taranatha. Other than the later evidence does not speak the prevalence form of the cult. Since the time period of Asvabhava and the visit of Hieun Tsang was not a big distinction.
6. One Stonpa , the religious sage of Balavarman , who hailed from Leh, built a stupa called Leh Stonpa. This event of Amritaprabha support the popularity of Buddhist religion in 5th cen. A. D. since, Meghavahana of Kashmir flourished in that period.
7. The Kamarupa king Bhaskarvarman, was not a Buddhist. However he treated Buddhist sramanas with admiration. He Chinese pilgrim Heuen Tsang stayed at the capital city of Kamarupa during the time of Bhaskarvarman.
8. The gathering at Kanauj was Buddhist convocation, and was held to give utmost promotion and exhibit the modification of the principle of Mahayana Buddhism. Besides Buddha the image of Surya and Siva were worshiped in this gathering.
9. An obvious indication concerning the occurrence of Buddhism found mentions in the inscriptions of Indrapala and Dharmapala. Indrapala's first inscription state a charter associated with the name of Tathagata.
10. In Bhaskarvarman's inscription highlight the word Dharma have led a number of scholars to consider that Buddhism did subsist in Assam at an early period.

IMPACT OF BUDDHISM IN THE SOCIETAL AND CULTURAL PARADIGM OF ASSAM:

1. The utmost involvement of Lord Gautama Buddha- the dream, one man one environment of Peace was the establishment of well-liked, simple, comprehensible and straightforward religion.

2. The Buddhist consideration and edicts prejudiced the people of Kamarupa. Revitalization of Neo- Assamese Vaishnavism is significantly indebted to the prevalent Buddhism in the land.
3. The *Satra* which was a significant and vital source of Vaishnava religious institution and truth is that the *Satras* was erected precisely in the same prototype of the Buddhist holy place.
4. Identity of *satras* was borrowed from prevailing Buddhism in Assam. In numerous Assamese folk literatures we have found the sway of Buddhist thoughts.
5. The set of guidelines of Buddhism to do wellbeing in the society and the eight fold path of living. There are a lot of folk songs in Assamese literature and numerous of them power by the philosophy of Buddhist thoughts similar to *deh bisarar geet, dohas* etc.
6. Straight or not direct authority of Buddhism penetrated into Assamese society in a variety of ways. It is reasonably obvious that Buddhism came to ancient Assam and common as a significant sect in the region from very premature time.
7. There are a lot of ancient holy places of Buddhism in Assam and literary proofs and the universal opinion of Assamese people which was prejudiced by Buddhism.
8. The re-embodiment and Bhaktibad hypothesis was borrowed from Buddhism and expanded in India as Vaishnavism. Kaviguru Ravindranath Tagore stated “Shankar’s philosophy occurred in conflict with or with the help of Buddhism”.

SUMMING UP:

1. It is found that the cult of Buddhism was common in Ancient Assam from very ancient times. The kings of Kamarupa were the devotee of Brahmanical religion except they followed the peace-making strategy or the guidelines of toleration.
2. In the region people perform Vedic rituals and alongside execute devotional rites of Buddhism.
3. Generally, the Tantric Buddhist background emerges more likely in the region and the kings of Kamarupa received Tantric *diksa*. However, it is obvious that they remained as the disciple of Brahmanical faith.
4. As per the recent archaeological findings which has testified about the occurrence of Buddhism. The area including Suryapahar, Pancharatna in Goalpara, Bhaitbari near Tura in Garopahar were the significant hub of trade route.
5. The deep link of Assam and Kashmir from side to side the Buddhist ideology found in the documentation in the history of Kashmir. Taranatha’s History of Buddhism evidences that Buddhism sustained to thrive in the eastern countries which incorporated Kamarupa.
6. There are a variety of archaeological relics of Buddhism in Kamarupa which is adequate to show that Buddhism was a well-liked religion in the region and have an appropriate place in the history of ancient Assam.

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