



The Relevance of Mahayana Buddhism, During Modern Era : An Sociological Analysis

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Abstract: *Although the school of 'Mahayana' have, its few special features, special postulations, special theories, special theorization, special books etc but the ability of Indology and of Indic religions to maintain the universal brotherhood, is ever unchallenged and ' the wish of the wellness of universe', is available everywhere in Indology and in all Indological religions , which is same with Mahayana Sanatan Buddhist Dharma school. When we try for an Sociological analysis for the relevance of Mahaya Sanatan Buddhism even during contemporary times, we find that Mahayana Buddhism have the same ability as other Indological religions to lead people towards harmony, love, compassion, nonviolence, no greed, no anger, no jealousy, removal of adultery and removal of intoxication by which the modern world can easily find the salvation from their daily life struggle and conflict with each other and it is thr relevance fo Mahaya Sanatan Buddhist Dharma during contemporary era.*

Key Words: Mahayana, Special Features, Postulations, Special theorization, Universal, Buddhist.

Kindly see the holy 'Mangal Kamna Mantra' with the wishes and with the prayers of the best scientific and the best humanistic values:

"Bhawtu Sabb, Mangalam , Rkkhantu, Sabb Dewata,

Sarw ' Buddhanu' Bhawen, Sada sukhi Bhawantu Te !

Bhawatu Sabb Mangalam, Rakkhantu Sabb Dewata, Sarwa 'Dhammanu' Bhawena, Sada Sukhi Bhawantu Te !!

Bhawatu Sabb Mangalam, Rakkhantu Sabb Dewata, Sarwa 'Sanghanu' Bhawena, Sada Sukhi Bhawantu Te !!!

Meaning- May the all sentient beings avail all kind of wellness, and all Deities protect them. All can avail the love of 'Budha', and all can be in happiness. May the all sentient beings avail all kind of wellness, and all Deities protect them. All can avail the love of 'Dharma' and all can be in happiness.

May the all sentient beings avail all kind of wellness, and all Deities protect them. All can avail the love of 'Sangha', and all can be in happiness.

Here in this mantra, The Buddha (the intellect), The Dharma (the lawfulness), and The Sangha (the integrated society) are actually the three most important pillars on which an ideal human society can be based and evolve.

Actually even Mahayana Tradition or The Heenyana Traditions of Buddhism, have many similarities but also there are few differences between them .

Before discussing widely on the Mahayana school and on the differences between Mahayana and Heenyana, let us discuss firstly on the short history about the split of Buddhism as these major sects.

History of the evolution of 'The Mahayana Tradition'-After the 'Parinirwan' of Lord Buddha, there was the absolute solidarity in the Sangha but around hundred years later, there were symptoms of differences on several topics and it become as the clear cut split in the Sangha.

The Vesali and the 'Bajji Putra' monks were not agreed with orthodox tradition and so the orthodox tradition was gradually identified as Heen Yaan, while the 'Bajji Putra' monks of Vaishali were



lead the another sect which gradually developed with many phases and now called by the name of 'Maha Yaan'.

Actually on the first step of split there were only two sects-

- 1- Therawada, which is actually Heen Yaan.
- 2- The 'Maha Sangitik', which was identified at that time with the name of the moderate group of Monks of Vaishali.

But after few years, there were more split among these both and at the time of Emperor Asoka there were twelve subsects within Therawada, while there were six subsects of Mahasangitikas.

Actually till now it is not clearly understood that by which sect of Mahasangitik, the Mahayaana was evolved but it is most probable that in a branch of Mahasangitik, with the name of Mahasaanghik, there were all seeds of Mahayana. When this branch developed as 'Shail' and 'Mahashail' within Andhra in Dakshinapath, then by these both traditions, there was a gradual evolution of the theories of 'Mahayana School'.

Maha Yaan : The Major Causes of Naming: The causes of the naming of the sect as Maha Yaan, is based on few postulation. The word 'Yaan' is related to vehicle or to the path but the word 'Maha' is more specific to understand the bases of this naming:

- 1- Maha is a word which is for indication to the greatness of the goal.
- 2- Here is an understanding of this greatness that while the people of Therawada are only interested for their personal 'Nirwana' but in Maha Yaana, there is a glorified dedication for the liberation of all sentient beings. It is a cause that because of personal goal of Parinirwana the Therawada called as Heen Yaan while with a great goal of the liberation of all sentient beings, the Maha Yaana called as Maha Yaan.
- 3- By the faith of Therawada, it is the highest goal to achieve the state of 'Arhat'. But Maha Yaan thinks that the state of Arhat is below the Buddha and so Maha Yaan thinks that Therawada can never

show a path to become Buddha but it leads for a lower (Heen) goal of being an Arhat. While by the teachings of Nagarjun and Asanga, the Bodhisatwa can achieve the state of Buddha by hard practice of 'Dharma'.

The Concept of Three Yaan- It is accepted in the 'MahaYana' that there are three 'Yaan':

- 1- The Shrawak Yaan
- 2- The Pratyek Buddh Yaan
- 3- Buddh Yaan

During first Dharm Chakra Prawartan in Sarnath, Lord Buddha preached only for Shrawak Yaan and for Pratyek Buddh Yaan only and the delivery of third Dharm Chakra Prawartan in Rajgir at 'Gridhrakut Parwat' was the preaching of 'BuddhaYaan' and this is 'MahaaYaan Dshna' by which the MahaaYaan Dharma was preached by Lord Buddha for the liberation of all sentient beings. The Concept of Three 'DharmChakraPrawartan', and the derivation of HeenYaan, MahaYaan and

VajraYaan- There is widely accepted faith in many sects of Buddhism that there were three 'DharmChakraPrawartan':

- 1- The first 'DharmChakraPrawartan' - The first 'DharmChakraPrawartan' was occurred in Sarnath by which the delivery of 'DharmaChakraPrawartan Sutra' could possible and which is centred only for the 'Nirwana' of the person himself and not for the salvation of all sentient beings.
- 2- The second DharmChakraPrawrtan - The second DharmChakraPrawrtan was occurred just sixteen years later of 'MahaBodhi'(Enlightenment) of Lord Buddha. This one was occurred on the top of 'GridhraKoot Parwat'(The Vulture Beak Peak) for the salvation of all sentient beings and was addressed to the four councils of Venerable Bhikku(Monks), Bhikkhuni (Nuns), Upasak (Layperson Practitioners) and innumerable BodhiSatwas, Brahma, Indra, Dev Putras, Yakshas, Gandharwas, Nagas, Kinnaras, and Garunas. This was the second 'DharmChakraPrawartan' and this preaching was actually the foundation of



Mahayaana Buudha Dharma.

3- The Third DharmChakraPrawartan- The third DharmChakraPrawartan is identified by the preaching by Lord Buddha at 'DhanyaKatak Parwat' in the South India. This preaching become the base for 'TantraYaan'. This sect of 'TantraYaan' was identified during further times as 'MantraYaan', 'BajraYaan', 'SriKaalChakraYaan' and 'SahajYaan'.

The Relevance of 'MahaYaan Buddha Dharma' during contemporary society: The relevance of Mahayan Sanatan Buddha Dharma is very relevant to solve the problems of modern world. We can consider about this by points given below-

1- By Orintation to Dharm, rater than religion because 'Dharm' can not be orthodox. It is actually based on the following natural laws and it can be a matter of research , so Lord Buddha always suggested that we should not follow thins blindly and we should research them and should follow only ultimate truth . By the teaching, ' Att Dipo Bhav', Lord Buddha taught that we should become our light ourselves. So if modern society can follow this teaching, then the society can be progressive by the regular researches towards ultimate knowledge of the truth and it will be very fruitful for a progressive society.

2- By the Inspiration to respect all cultures and by the Well Wishing for all Sentient Beings . By this we can create a ideal society, in which the conflict between cultures can be removed.

3- By the Refuse to Buddha (Intellect), Dharma (the best way for interaction to each other) and Sangha (for creation and maintaining an ideal society , aspired by, for and of all) we can love to follow the path of achieving knowledge , to follow the law and to play our creative role to creat a nice society as a best place for living we all.

4- By the universal motherhood-'PrgyaPrmita' -the brotherhood of enlightenment oriented global village of mankind.

5- By the worship of the Universal Liberator mother 'TARA'- who is the key role player for the liberation of all sentient beings, which is very helpful

to wish the value of liberation.

6- Salvation from the petty quarrels of gender inequalities by the PragmaParmita:The Universal Mother of all and by The Mother TARA: The Liberator of all and the source of awakening by whichthe difference between male and female is naturally removed

7- The foundation of the doctrine of equality. By formulation that 'by birth no can claim for the highest or for the lowest position in society'. Mean it is not the birth to make any one of higher or lower position but it is their deeds by which some one can find higher or lower position. By this Lord Buddha is establishing the principle of equality.

8- Infinite number of Bodhisatwa, engaged to remove ignorance, misery, Dukh(sorrow), disgust etc and those venerable Bodhisatwas are not caring theirdifficulties but helping to the sentient beings to attain salvation from the all kind of negativity of their lives and these Bodhisatwas are regularly struggling for the to generate compassion, Love, non-violence, cooperation etc in the society for making of a better universe, where all sentient beings can get rid off from there all these kind of bondages of negativities..

We can mention about these majior components ofMahayana Sanatan Buddha Dharma, which have the ability to remove mostly problems of mankind and their society.

Conclusion- So it is very useful to study sociologically , the relevance of'Mahayana Sanatan Bauddha Dharma' for salvation of the problems of modern times and to create and to maintain an aspired society of all, by all and for all. During modern times, we find that the global village of mankind is suffering by too much competition, hatred, conflict and battle sum situation around us but the teachings of Buddhism for universal brotherhood, universal love and universal compassion can be very useful to create love, co-operation and help to each other by which we can engineered a best society, which can be the best habitat not only for we all humankind but for all



kind of sentient being and for all creatures also. The crisis of contemporary is based on the motives, which are actually too much contrary to the natural construct of the universe . Too much consumerism and too much sacrifice both were criticized by Lord Buddha and he attained enlightenment for the 'Middle Path' of 'Samyakta' (Properness) means on the one hand not too much 'consumerist luxurious way of life' and on the other hand ' not a way of life of too much sacrifice'. But he taught for the way of life of 'middle path' and by following this way of life of middle path we have to follow the appropriateness, properness and balanced following of both and we have to fulfill our needs certainly but we should control our desires because desires are actually the cause of all kind of jealous, competition, hatred and battle etc. But if we can follow the path of properly fulfill our needs then we will follow a way by which there will be no need of too much competition , hatred, conflicts and even of battles and then people can live with each other with co operation and this sentiment is the most needed emotion for a better modern world because it can be the only emotion which can play a role as adhesive to connect all sentient beings with each other. Even the emphasis on the research and knowledge the Buddhism is very suitable for creating a knowledge based society. The values of equality, brotherhood, maîtri (friendship),

Karma(work), non adultery, no drug, no theft, no greediness, and non violence etc are the humanist values which can be helpful to make a harmonious society which can be helpful to inspire all sentient beings to live and let live !.....Thank you !

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