

# "Buddha : A Symbol of Harmony and Peace in Art"

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Art is always a reflection of society. It shows the beautiful features of past, some bad feature are also seen in history through art but it is clear that everything is connected to society...we can see the development of world period wise through different types of art for example sculptures, paintings ,architectures ,novels, plays etc. Fourth and fifth century is very famous for development in every aspect of life. Whether it is social, religious, economical, or educational..It was remarkable period for enlightens... It was an age of great thinkers, similar as Plato, Confucius etc. In India, it was the age of the Buddha, after whose death a religion developed that ultimately spread far beyond its motherland.

Siddhartha, the prince who was to become the Buddha, was born into the very royal family .His was a divine conception and miraculous birth, at which sages predicted that he would become a universal conqueror. Giving up the pleasures of the palace to seek the true purpose of life, Siddhartha first tried the path of severe asceticism, only to abandon it after six years as a futile exercise. He then sat down in yogic meditation beneath a tree until he achieved enlightenment. He was known henceforth as the Buddha, or "Enlightened One."

Seeing the world in a balanced way and rejecting both luxury and asceticism, Buddhist philosophy encourages good thoughts, good intentions, and a straight live with the ultimate aim of achieving nirvana, release from earthly existence. Nirvana lies in the distant future for most beings, however, Buddhism, like other Indo-Aryan religions, believe in rebirth. Humans are born many times on earth, each offering the opportunity to improve them. Karma, the sum total of all their deeds, good and bad, determines the circumstances of their next birth.

In the first century B.C., India's artists, who had adopted stone on a very wide scale. Stone railings and gateways, covered with relief sculptures, were added to stupas. Favorite themes were events from the historic life of the Buddha, as well as from his previous lives. The latter tales are called Jatakas and often include popular legends adapted to Buddhist teachings.

In the earliest Buddhist art of India, the Buddha was not represented in human form. His presence was indicated instead by a sign, such as a pair of footprints, an empty seat, or an empty space beneath a parasol. In the first century A.D., the human image of one Buddha came to dominate the artistic scene, and one of the first sites at which this occurred was along India's northwestern frontier. In the area known as Gandhara, artistic elements combined with the symbolism needed to express Indian Buddhism to create a unique style. In young aged Buddha has been presented in curly hair and the long cloth covering both shoulders and arranged in heavy classical folds looks like a Roman style. There are also many representations of Siddhartha as a princely bejeweled figure prior to his renunciation of palace life. Buddhism evolved the concept of a Buddha of the Future, Maitreya, depicted in art both as a Buddha clad in a monastic robe and as a princely bodhisattva before enlightenment. Artist of Gandhara art made use of both stone and stucco to produce such images, which were placed in niche like shrines around the stupa of a monastery. If we see the image of Buddha in kushan period that is totally different .His body was expanded by sacred breath and his clinging monastic robe was draped to leave the right shoulder bare as the both shoulders were covered in Gandhara Art.

A third influential Buddha type evolved in Andhra Pradesh, in India, where images of substantial proportions, with serious faces, smile is generally not found on face of Buddha in these art works, were clad in robes that created a heavy swag at the hem and revealed the left shoulder. These southern sites provided artistic inspiration for the Buddhist land of Sri Lanka, off the southern tip of India, and Sri Lankan monks regularly visited the area. A lot of statues such type of style have been found as well throughout Southeast Asia.

The Gupta period, this period is very famous as a golden era of art, witnessed the creation of an "ideal image" of the Buddha. This was achieved by combining selected traits from the Gandharan region with the sensuous form created by Mathura artists. Gupta Buddhas have their hair arranged in small sized individual curls, and the cloth which have been found generally on his shoulder

is also visualized in a different style as at Sarnath With their downward glance and devine aura, Gupta Buddhas became the model for future generations of artists, whether in post-Gupta and Pala India or in Nepal, Thailand, and Indonesia. Gupta metal images of the Buddha were also taken by pilgrims along the Silk Road to China.

The later Buddhism included heavenly bodhisattvas as well as goddesses, the most popular of who was Tara. In Nepal and Tibet, this later Buddhism became more popular, which led to an expanded pantheon and more elaborate rituals. As time progressed, a new form of Buddhism evolved, featuring a larger pantheon, complex rituals, and heavenly bodhisattvas, the most prominent of which was Tara. This form of Buddhism is most popular in Nepal and Tibet Following the collapse of the monarchy, a new form of Buddhism emerged that included more heavenly deities and more elaborate rituals. This later Buddhism introduced the concept of heavenly bodhisattvas as well as goddesses such as Tara, whose popularity was especially strong, Through this outstanding works that transcended both geographic and temporal borders, Reflections of the Buddha invited visitors to explore the teachings of Siddhartha Gautama, the Buddha, as well as the ideas and artistic traditions that developed into these incredible works of art.

They featured over twenty masterpieces from important Indian collections, highlighting the diversity of work that originated in India and represented Buddhist cultures from the second century to the contemporary level.

Buddhist art presented as two compelling examples of diverse Buddhist traditions as well as visual manifestations of an indefinable state of being known as enlightenment, the exhibition created a contemplative atmosphere for considering these works in the present time. In contemplating Buddhist art in the modern age, Buddha presented works not only as examples of diverse Buddhist traditions, but as visual expressions of the indescribable state of enlightenment.

Buddhism was innovated by the Buddha (born Siddhartha Gautama, a. 563 – 483B.C.) and Jainism by Mahavira (ca. 540 – 468B.C.). These persuasions surfaced at a time of great raise, when proponents and mystics advanced ideas about correcting the ills of Indian society, including the Brahmins' exclusive access to the Vedic gods and the strictures of the estate system. Caste is first mentioned in the Upanishads. Indian society was divided into three strata a high estate of preachers, or Brahmins, who performed all religious rituals; an intermediate estate of soldiers (kshatriyas); and a lower estate of merchandisers (vaishyas). A fourth estate, defined in the

early first millennium A.D., comported of retainers (shudras)

.Under the rule of the Mauryas (ca. 323 – 185B.C.), the political and artistic life of North India was formerly again unified under a central authority. The Mauryan emperor Ashoka (272 – 231B.C.), a great military leader, conquered a large part of India. As a response to the horrors of war, he converted to Buddhism. To bring the Buddha's training to his people, Ashoka erected stu- papas throughout his area. These stuppas are very good example of art of that time which are affected by the values of Buddha...Those are depicted on these stuppas.. He also introduced a system of jotting, which had been absent in India since the collapse of the Indus Valley civilization. When the Mauryan dynasty came to an end in the alternate century B.C., India was formerly again divided into lower fiefdoms. Still, Buddhism continued to spread, and with it the structure of gravestone stupas and meeting halls.

In the first century A.D., the Kushans, vagrant soldiers from Central Asia, conquered the ancient Gandharan region. Different styles of art surfaced from the two Kushan centrals, one in the Peshawar area of Gandhara and the other at Mathura farther southeast in India. The Gandharan style acclimated forms from late Hellenistic and Roman art, maybe a heritage of Alexander the Great successors in the area, but largely because the major trade routes from the Roman Empire to India and China passed through the region, bringing peoples and ideas from the West. In discrepancy, the Mathura style drew upon the indigenous traditions of India in portraying the mortal form in robust, rounded volumes emblematising the fertility of nature. During this period, Buddhist armature and form mushroomed and the iconography of Buddhist images was formulated.

In Andhra, on the southeastern seacoast of India, the Ikshvaku area ( Bulletin 1st – 3rd century) prospered through the exchange of goods from original anchorages on the ocean routes to Rome. There, as in Gandhara, Buddhist merchandisers and addicts financed the structure of stupas decorated with narrative gravestone reliefs depicting the Buddha in a distinctive fashion. Andhran Buddhist art told the art styles of Sri Lanka and images of the Buddha in Andhran style have been plant in Thailand, Vietnam, and Indonesia. By the end of this period, Buddhism was spreading along the silk route to China and latterly to Korea and Japan. Along with written accounts of the Buddha's training ( called sutras), monks and merchandisers carried small movable workshop of art — substantially puppets of Buddhas, bodhisattvas, and sanctuaries — which greatly told early Chinese and

Central Asian Buddhist form.

Under the guideline of thumb of the Mauryas, the political and cultural existence of North India changed into yet again unified beneath a valuable authority. The Mauryan emperor Ashoka (272–231 B.C.), a first-rate army leader, conquered a big part of India. As a response to the horrors of war, he transformed to Buddhism. To deliver the Buddha's teachings to his people, Ashoka constructed stupas at some stage in his kingdom. He additionally delivered a gadget of writing, which were absent in India because the disintegrate of the Indus Valley civilization. When the Mauryan dynasty got here to an cease withinside the 2d century B.C., India changed into yet again divided into smaller kingdoms. However, Buddhism endured to spread, and with it the constructing of stone stupas and assembly halls. In the primary century A.D., the Kushans, nomadic warriors from Central Asia, conquered the historic Gandharan region (which incorporates elements of cutting-edge Pakistan and Afghanistan) and plenty of northern India. Different kinds of artwork emerged from the 2 Kushan capitals, one withinside the Peshawar location of Gandhara and the opposite at Mathura similarly southeast in India. The Gandharan fashion tailored paperwork from past due Hellenistic and Roman artwork, possibly a legacy of Alexander the Great's successors withinside the location, however in large part due to the fact the essential alternate routes from the Roman Empire to India and China handed via the region, bringing peoples and thoughts from the West. In contrast, the Mathuran fashion drew upon the indigenous traditions of India in portraying the human shape in robust, rounded volumes symbolizing the fertility of nature. During this period, Buddhist structure and sculpture proliferated and the iconography of Buddhist snap shots changed into formulated.

Everyone required piece in their life and it is possible only when a person finds it in itself. This is our duty to make piece in our life as well as in others life..And it will be possible when our expectations will be zero, we will not demanding and unsatisfied. Peace is a made of a high-quality intellectual attitude, even as violence is the end result of bad thinking. Peace is the herbal nation of society. When non violent situations succeed in a society all sports take area of their right form. But if the environment of peace is disturbed, the regular functioning of society is disrupted. all elements of a person's existence advantage from spending a few non violent and quiet time alone. When one is contained, nevertheless and non violent, you possibly can supply one's first-rate to the entirety one undertakes for the reason that thoughts develops the electricity to attention with dedication.

In this way India and Indian art is highly inspired by Buddha and Buddha's values. His preaching's..Teachings... make a great attempt for building good human beings. India is very famous for different type of religion but moral values of Buddhism always followed by each of them and they will be appreciated and followed by the next generation of ours, because we know the value of life and how we can contribute this life in serving of world..

We always ready to make harmony by our responses and cooperation to other ones...So that every can be with us..We all should try show brotherhood by our gestures, thinking and responding.

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