

A Critical Study of Mahayana Buddhism in South India

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Abstract

Buddhism has awakened up huge significance in the South India and there are numerous people groups who appreciate the areas of some note in Southern culture. These are primarily either Buddhist or have a comprehension of Buddhism. In this theoretical the improvement of the Mahayana Buddhism in South India, especially highlight the peace, peacefulness, and some vital elements of the advanced period in South India. Buddhism is the focal component one of the completing thoughts to comprehend history from an alternate perspective point. The general idea of the Mahayana Buddhism basically gives itself to an honest feeling of trial concordance remote from the compound history of the practice and the diverse convictions of the distinctive adherents. The Mahayana Buddhism encountered a gigantic procedure of preacher scattering in the South India, coordinating new thoughts and encountering the most vital changes in tenet and set up qualities. Today, affected by conflicting methods of insight of science and innovation, Buddhism like the entire incredible religions, ends up, among the acids of innovation, experiencing an enormous inner change which boycotts oversimplified rank and its different clarifications.

Key Words: Buddhism, Mahayana tradition, Religion, South India, Peace, Non-violence

Introduction

Buddhism is a convention that spotlights on individual profound advancement. Buddhists make progress toward a profound knowledge in the genuine way of life and don't adore divine beings or gods. Buddhism is a way of practice and profound advancement promoting knowledge in the genuine way of reality. Buddhist practices like reflection are a method for changing yourself keeping in mind the end goal to add to the characteristics of mindfulness, thoughtfulness, and astuteness. The experience created inside of the Buddhist convention over a large number of years has made an exceptional asset for each one of the individuals who to take after a way, a way which at least comes full circle in illumination or Buddhahood. An illuminated being sees the way of reality totally obviously, pretty much as it seems to be and lives completely and actually as per that vision. This is the Buddhist's objective otherworldly life, speaking to the end of anguish for any individual who accomplishes it.

Since Buddhism excludes the thought of worshipping an inventor god, a few individuals don't consider it to be a religion in the ordinary, Western sense. The fundamental precepts of Buddhist instructing are clear and down to earth nothing is altered or perpetual activities have results change is conceivable. So Buddhism addresses itself to all individuals independent of race, broadly, rank, sexuality, or sex. It educates viable systems which empower individuals to acknowledge and utilize its instructing keeping in mind the end goal to change their experience, to be completely in charge of their lives. There are around 350 million Buddhists and a developing number of them are Westerners. They take diverse types of Buddhism, yet all customs are described by peacefulness, the absence of authoritative opinion, the resistance of contrasts, and as a rule by the act of contemplation.

It is not, for the most part, realized that Buddhism thrived in South India in antiquated times. The oldest accounts of Sri Lanka, for example, the Dipavaṃsa and Mahavaṃsa are quiet on the subject. While considering Tamil writing, I got to be occupied with this subject, which is one of which we ought not to be unmindful. In this work, I propose to manage the

landing of Buddhism in South India, its spread, and its root. There is a division of sentiment in regards to the period in which Buddhism was acquainted with South India (Mahathera: 19).

After the Buddha's passing, Buddhism started to come to fruition as a multi-ethnic religion, spreading all through South India. Amid the first century CE, another development emerged that contradicted a significant number of the predominant orthodoxies. It's got to be referred to its supporters as the Mahayana, rather than different schools of Buddhism. In the Mahayana sutras, friars who dedicate their lives singularly to the quest for nirvana for themselves are alluded to as sharashkas (audience members), in light of the fact that they just seek after the letter, as opposed to the soul of what they have been taught. In the Mahayana, such people are scrutinized for egotism in disregarding the anguish of others in their withdrawal from the world, which thus implies that they are making progress toward what; best case scenario must be a fanciful freedom. In the Mahayana, each one religious and layman alike is urged to take a stab at a definitive objective of turning out to be not an Arhat, but rather a Buddha.

The Mahayana created various unmistakable philosophical conventions, quite the idea of Emptiness. Another striking component was the new origination of the Buddha as having three structures or bodies. Such Mahayana sacred writings as the Lotus Sutra, the Pure Land, the Garland Sutra, et cetera, all portrays a Buddha of inestimable stature (Neusner: 2010).

Philosophy of Mahayana Buddhism

Buddhism is based on the principal ideals of peace and benevolence. Buddhist philosophy of peace focuses on liberty, freedom, and disciplined life and these virtues of life hold the central tenet in Buddhism. Buddhism has brought solutions for various problems to achieve peace (Goodman: 2002, 359-372). Buddhism stresses on the fact that one has to kill the desires to achieve peace in life. This doctrine of achieving peace through the killing of desires is indoctrinated in both Theravada and Mahayana. Another important focus in Buddhism is on the philosophy of Karma.

Buddhism had different schools, among them, Theravada and Mahayana was very important. Many scholars and researchers have highlighted the differences between them. After Buddha's Mahaparinibbana, many numbers of monks and Buddhist scholars landed themselves in differences regarding the interpretation of Buddha's teachings and writings. The first and second century B.C. saw the development and spread of the Mahayana Buddhism in different parts of the world. As Williams's points out, Mahayana Buddhist tradition has been in existence from the first century B.C in India, Tibet, Central Asia, Mongolia, China, Japan and East Asia, and the western world. So, Mahayana Buddhism spread in different parts of the world (Williams: 2009, 15-16).

Some historical records state that the first and second Buddhist Councils were held during the time of Buddha. The first Buddhist Council was quite remarkable in the sense that in this Council different principles to lead a good and ideal life were devised. This Council also stressed on the training of the young Buddhist monks so that they can be sent to different parts of the world to preach Buddhism. In the second Buddhist Council, the difference of opinion among the monks was to be marked. Williams's points out that in India, generally, various religious changes occur from time to time in any religion (Williams: 2009, 1-38). As has been mentioned above among the Buddhist originated the difference of opinion and Buddhist scholars and monks got divided into different groups. And Mahayana Buddhism is one of those divisions among the Buddhists. Since peace is very much central to Buddhist philosophy, it is very interesting to see how peace has been approached in different divisions of Buddhist philosophy. Peace in the Mahayana Buddhist tradition has a very significant place. Therefore, it is essential that the definition and organization of peace in the Mahayana Buddhist tradition has to be made clear (Silk, 2002: 356-57).

Buddha has included not only human being from the whole walks of life but also animals and supra being such as the gods of the numerous spaces under the world (Santina: 1997, 151-159). Buddha held the entire living creature as important beings in the world. So the human beings are required to create the space where all the living beings can live in

utmost certitude and peace. How this harmonious world can be created was focussed in Buddhism. The Mahayana Buddhist philosophy is based on these principles. The development of a principled, as well as a spiritual life, is another significant aspect of the Mahayana Buddhism. The Mahayana Buddhism has set forth a number of mythical concepts and ontological doctrines. It is an effort of continuing itself against aggressive influence. These are the most important sides of the Mahayana Buddhist tradition (Conze: 1967, 49-54).

The Mahayana Buddhism does not explicitly suggest something that the Dharmakaya or the Bhutatathata are consciously guiding the development of natural selection. It is the perfect condition of the Mahayana Buddhist philosophy (McGovern: 1919, 246). The Mahayana Buddhists have given utmost importance to enlightenment and freedom. Enlightenment in life can come only with the following of a disciplined and spiritual life. In Mahayana Buddhist tradition, there is an explanation among human beings who thoughtfully delay their own enlightenment and freedom in order to help and free others. Usually, they have placed even greater importance on the Buddhist notions of the Dharma (Jack: 2001, 35-36). Salvation is another significant perfect that the Mahayana Buddhists focus. The reason is one of the focal points of the Mahayana Buddhists. They have also focussed on peace which forms the core of Buddhist philosophy. There has been the peace philosophy of the Mahayana Buddhist tradition in India (Organ: 1952, 77-83).

Another significant strand in the Mahayana Buddhism is the notion of impermanence. The practice of impermanence in the Mahayana Buddhist tradition is the important part of Buddha's philosophy of peace (McGovern: 1919). They put forth the belief that nothing in this world is permanent. And things change at every point in time. In this circle of change, everything changes and nothing remains the same at the next moment. The Buddhist notion of impermanence should as well be understood in the light of a human being in the Mahayana Buddhism. Because whole things that enter they continuously influence each other (Hanh: 2002, 114). The Mahayana Buddhism also focuses on the scientific temperament. It also focuses on the fact that things in the world exist in combination. Nothing in this world can

exist on its own. There is no such thing as far as one understands the truthful world which is a thing in itself. For example, they are completely aware that there are no such things as a spirit or a table in existence but a combination of many parts (McGovern: 1919, 248-49).

Buddhist philosophy has its focal point of suffering. Buddhism believes that in this material world everybody is subjected to suffering. There is no escape from suffering for the human beings. Buddha tried to find out the cause of suffering of the human beings which has formed the immoral of Buddhist philosophy. However, Buddhism does not totally reject happiness in life rather it states that desire is the root cause of the death of happiness and it is the cause of suffering for human beings. Buddhism tries to discuss the reality of suffering without any imagination or dishonesty and focuses on the painful life. It is the core reality of the Mahayana Buddhism (Ratanakul: 2004, 141-146). So, Buddhist philosophy focussed on these aspects. Buddha emphasized on the overall development, rebirth, impermanence, suffering, and non-self. It is an important part of Buddhism. It is the central preoccupation of Buddhism (Harvey: 2000, 33). The Mahayana Buddhism also focussed on these prime aspects of Buddhism.

Significance of Peace in Buddhism

Though almost all the religions of the world believe in the ideals of peace, in Buddhism, it is the first and foremost essence of life. Peace is very much central to the basic fabric of Buddhism. Peace in Buddhism can be traced to Buddha's teachings and his own way of life. The Buddha's ideals of peace are based on his teachings and his daily life. Buddha's teaching and lifestyle are not only very simple but also very practical. In Buddha's philosophy peace is the way of achieving salvation. In Buddhism, one has to follow certain rules of morality in order to attain salvation (Loomba: 2013). Buddha has focussed on certain moral principles which are very much essential for leading a meaningful and disciplined life which will guide one towards nirvana. During Buddha's time, the followers of Buddha were leading a very moral, truthful and peaceful life which was based on freedom, justice, and love.

Buddha also focused on the requirement of fellow felines among people and the communal service in human life. Buddha also focussed on equality among people and justice in the society.

Buddha had never believed or felt that he was founding or declaring a new religion. Buddha did not start a new religion. It stood as a reaction to Hinduism. He gave a new light to the old ideals of the Indo-Aryan civilization. Buddhism basically focussed on high moral principles and strict ethical ideals. Certain values that Buddhism focussed on were very much unknown to the people of Indo-Aryan civilization. The moral and spiritual ideals, as well as ideals of Ahimsa, Moksha, Karma and rebirths, were completely unknown to Pre-Upanisadic Vedic religion or Indo-Aryan civilization (Joshi: 1970, 1-35).

One of the significant codes in Buddhism is the principle of Karma. The principle of Karma states the connectedness that exists among the whole being of things and the mutual dependent of human life. Karma teaches people to the growth of a strong sense of responsibility in life and at the same time, it also teaches people to develop a philanthropic sense in life. It focuses on the sense of kindness and consideration for others. It helps them understand the essence, peace in their Karma as well as their interconnectedness to the outer world. Buddhists, mostly prefer peace in every sector of society such as in schools, families, or the environment (Der-Ian Yeh: 2006, 91-112).

The development of the philanthropic temperament and kindness in people are very much crucial to the ascertaining of peace among various people, families, and countries or the world. Applying the principles of peace to the contemporary world scenario Der-Ian Yeh states that the Buddhist interpretation of establishing the peace is possible only when it will start through person to person, rather than, through discussions between the world powerful countries on the table. In order to establish peace, efforts should continue, until it is established (Der-Ian Yeh: 2006, 91-112). As has been mentioned above, peace in Indian philosophy and religion was present from a very ancient period even before the advent of

Buddhism. And Buddhism heightened and polished the notion of peace. As Jayatillake states that another aspect of this practices of compassion on the part of Buddhism, in fact, those other philosophical traditions in India (Jayatillake: 1962, 1-16).

Buddhism and its Reflections on the Society

Buddhism not only tried to bring about a transformation in the human mind and soul through the preaching of its ideals and its focus on peace in human life, but it also tried to bring about social and political transformation in the society. Buddhism believed in an egalitarian society where every man in the society has a say and equity in the status. At the outset, it must be made clear that Buddhism basically focussed on a simple life with no materialistic wants. Followers of Buddha gave emphasis to the simple and truthful life in order to achieve enlightenment (Olson: 2005, 68-70). From the very beginning of the advent of Buddhism, it brought about social, political and economic changes in the society of that period. The social transformation was to be marked in all the spheres of the society, ranging from a small village to a kingdom. The political modification included the changes in the structures of the village administrations to the administrations of the kingdoms. In the economic sphere, it brought about changes in the agricultural patterns. It focussed on agriculture which was considered as the backbone of the economy. The use of iron was prevalent during this period which greatly facilitated the agricultural activity. Trade was also focussed during this period. A trading community had emerged during Buddha's period. During this period the skill development of the people was also focussed on.

Apart from these changes in the social, political and economic spheres of the society changes were also to be marked in the spheres of language and literature. As it is a very well-known fact that Buddhism had touched a new height during the reign of Asoka. Asoka had sent his son Mahindra and daughter Sanghamitra to preach Buddhism in Sinhala (present-day Sri Lanka) and different parts of South and East Asian countries. During Asoka's period, Pali language was of dominance. During this period Buddhism was spread through Pali language.

Buddhism was spread through Pali language. Many Buddhist kinds of literature were also written during this period.

At different phases of its history and development, Buddhism brought about changes in the social, political, economic, linguistic and literary spheres of the society. Both the Hinayana and Mahayana Buddhists tried to bring the transformation in the society in different ways. As Jayasuriya observes, Buddha's teachings affected every sector of society whether it is social, political or economic. Buddhism had shown extraordinary efforts in order to change social and geographical conditions of the people (Jayasuriya: 2008, 41-44).

Importance of Mahayana Buddhism in South India

It is imperative to underscore this absence of unanimity at the beginning. We are managing a religion with nearly 2,500 years of doctrinal improvement in a situation where academic exactness and nuance was at a premium. There are no Buddhist popes, no ideologies, and, despite the fact that there were chambers in the early years, no endeavors to force consistency of ideology over the whole devout, not to mention lay, foundation. Buddhism spread generally crosswise over Central, South, South-East, and East Asia. It assumed an essential part in helping the social and otherworldly improvement of travelers and tribesmen, however, it additionally experienced people groups officially socially and profoundly grew, most strikingly those of China, where it communicated with the indigenous progress, adjusting its precept and conduct all the while. The significance of acknowledging doctrinal differing qualities applies to Buddhism all in all as well as to the Mahayana itself.

It is critical in taking a gander at the improvement of Buddhism in India between the demise of the Buddha and the ascent of Mahayana to recall that we are managing hundreds of years of doctrinal change joined with geographic dispersal over a subcontinent. It is anything but difficult to overlook that while we can write in a couple words about changes which took, say, 200 years, this is, in any case, to render misleadingly clear what was actually a continuous move not experienced, not survived, by any one individual. Besides, in India after

the season of the Buddha varieties of time and space were intensified with impressive powers of political and social change. Amid the period from the passing of the Buddha to an identifiable Mahayana, we discover, above all else, the breakdown of old governments and republics under powers of political solidarity and centralization, issuing in the first extraordinary national realm of old India, that of the Maurya's. With unification and solid central control, national and global exchange and travel, society, and belief systems too perpetually changed.

The all Buddhist customs acknowledged an examination of the person into the five psychophysical constituents. As we have seen, it was generally acknowledged in Buddhism that there is no in a general sense existing autonomous person. The individual is truly made up out of a continually changing arrangement of physical matter, sensations, originations, volitions etc., and awareness. Verifiable in this exceptionally old examination, consequently, is a refinement between what seems, by all accounts, to be genuine and what the case is true. Japanese researchers like Hirakawa and Étienne Lamotte regardless; this ought not to come as an incredible amazement. In India by and large, the religious change was started by the individuals who had sufficient energy and the impact on their more extensive religious group, which is to say, Brahmins and renunciates. The Mahayana took up the Buddha's statement that the Dharma ought to manage his supporters after his demise and focused on that the Lord had portrayed the Dharma as whatever prompts edification, that is, whatever is profoundly useful (Williams: 2009).

Before giving some record of Mahayana focuses in the Deccan and South India, a couple words may be conveniently introduced in regards to the essential contrasts in the middle of Mahayana and the quondam Hinayana Buddhism. The inception of Mahayana is dark, however, extremely old a great deal more so than is generally held. Its premise is the immense thought of deliverance being sought after not one's own particular great as the Arhat did in Hinayana, however for the whole benefit aware world: superhuman, human, and subhuman. Indeed, even Asoka had a look of it when under its intense motivation he

committed his kids Mahinda and Sanghamitra to the change of Ceylon. Significantly prior, we hear that the senior Buddhism had officially made the non-existent sort of the immense decision between individual departure from risk to resurrection and the salvage of others from the agonies and hazards of the samsara in the recluse's promise Sumedha. Far, far back in the times of the Buddha Dipankara, he had understood that he may in the event that he satisfied without even a moment's pause remove the bases of life and stop to be. In any case, what he pondered internally, would I achieve deliverance alone? I will set out on the sea of presence on a ship that will pass on men and devas. By the characteristic power of such a thought, the welfare of others came to be partial to individual security, and another statement of faith with another control often Bhumis was produced in the eight's spot fold way of the first way.

The Mahayana demonstrated more prominent in view of its ultra-philanthropic belief system, by its extensive variety of structures for dedication and love or more all by the capabilities' opening so as to level for its supporters the Church alike to the ministers as the householders. By its new morals, centring on the Bodhichitta and the six parameters, specifically Dana, Sila, Shanti, Virya, Dhayna and Prajna and openness of Bodhisattva for all, it struck a strategic triumph over Hinayana sim and Mahayana sim, however, would be the previous' authenticity and the negativism or vision of the last. The statement of faith's reasoning based on Sunyavada of which an awesome work had been given in the Madhyamika tenet of the observed Southern friar Acharyas Nagarjuna of the Mahayana school, who ought to be truly put amidst the second century A.D.

In the Pali writing identifying with the Mahayana Buddhism, the most critical period may be said to have started with the most seasoned Pali language structure specifically Kaccayana Vyakarana by Kaccayana, who was a successor to Buddhagosha and Dharmapala. As Kaccayana appears to have used Kasika vritti (7th century A.D.) the furthest reaches of his age is along these lines accessible. The Dhiravamsa and Mahavamsa were formed amid the

last piece of this age. The editorials notice Kanchipuram, Kaveripattina, Madura, Uragapura, and Anuradhapura knew focal point of Pali Buddhism.

The critical focuses of such movement under the Mahayana administration had been around Ajanta, Ellora, and Aurangabad, in the Upper Deccan, Ter, Chezarla in the lower Deccan and Lower Krishna bowl, Ratnagiri in Kaingadesa and Kaveripattina and Nagapattinam in the Tamil nation. It is an essential piece of South India in Buddha's opportunity.

Ajanta

This was verily a standout amongst the grandest intermissions in Buddhist craftsmanship under Mahayanism in South India when the brush and paint of the craftsman devoted itself to Buddhist cause and was guided by just as driving forward friars of Mahayana request thriving in the Vakataka kingdom, whose stormy season hibernation was situated at Ajanta. The five skandhas or components that Buddhist had faith in were Rupa, Vedana, Samjna, Samskara, and Vijnana. These are apotheosized into the five Dhyani Buddha's complete with their acquainted partners like Vairocana, Ratnasambhava, Amitabha, Amoghasiddhi, and Aksobhya. Rhys Davids has commented that Mahayana religious philosophy is the best conceivable inconsistency to the Agnostic Atheism which is normal for Gautama's theory.

The Buddhist imaginative custom won in India in confined areas even after the recovery of Hinduism in the fifth century and even after the Buddhist focuses had vanished from the south. These spots loped in northern India, were critical in the setup of Tibetan craftsmanship or legalistic workmanship. the most vital among them were Bihar, Bengal, and Kashmir, from where this craftsmanship spread much later, and where a procedure of convenient depictions was advanced that were utilized as spreads for heavenly books these books were sent out all over Asia, and their works of art were exceedingly critical in the proliferation of Indian iconography executing the established Gupta-Vakataka custom.

The second perspective that is viewed as complete for purposes of highlighting the impact of Ajanta on Tibetan workmanship is the kind of organization utilized as a part of the artistic creations. The Ajanta wall paintings are portrayed by stenographic sort creations having no formal confines, The scenes are strung together, one converging with the other, in a manner that there is story continuum in which an essential minutes are surrounded either by design structures or else in round arrangements that credit extra accentuation to them and make the observer centre his consideration on them. This sort of structure evades both the direct succession of the scenes and the established western point of view of the altered pyramid creating an impact that is more similar to film or Japanese makimono.

Ellora

The Buddhist Caves at Ellora would appear to relate to a period between the 6th and eight centuries A.D. this was again a vital seat of Mahayana Buddhism and with the resurgent Brahmanism in the seventh century A.D., the action was obviously moved to Aurangabad. The biggest unearthing at Ellora including such uncommon structures as Bhrukuti, Chunda, and Vajrasattva, the 6th Dhyan Buddha flanked by Padmapani and Vajrayana are all the most extraordinary components of Mahayanism and what is unmistakably the nascent Vajrayana Buddhism at Ellora. There is most likely the stone carvers of these caverns have effectively accomplished incredible control over rockcraftsmanship and were in the meantime looking after self-expression than for conventional structures.

Nagarjunakonda

A provenance's investigation of Buddhist destinations in South India would demonstrate that there were five primary old courses which met in the Vengirastra and prompted Kalinga, Dravida, Karnataka, and Maharashtra and to Kosala separately. Fundamentally the lower Krishna Valley was an especially favorable zone for the Buddhist's multiplication belief and River Krishna was the nurturing blood vessel conduit that united together with the exchanging supporters given to far-flung voyages and gave ministers who

obliterated separation to spread the good news of the Buddha. Generally of Mahayana that spotted the valleys have uncovered a remarkable and new part in the historical backdrop of Andhra Pradesh and of ahead of schedule Buddhism at Vijayapuri, as the city here was long ago called. The data on the religious existence of Buddhist friars at Nagarjunakonda uncovers that the Thera Veda schools of Ceylonese Buddhism thrived next to each other with Mahayana Buddhism in the valley, in spite of the fact that the recent was prevailing.

It is acknowledged on all hands that the Mahayana sort turned out to be profound established in the dirt of important in South India. Subsequently, those things connected with the idea of Buddha as a God additionally developed one next to the other. A grand origination of Buddha was advanced as embodied in one entry in the Nagarjunakonda engravings. In South, India Buddhism waited even after 1000 A.D. The record of Andhra in the twelfth and thirteenth hundreds of years demonstrates that the celebrated Amravati Stupa was still in great conservation.

Ratnagiri

Ratnagiri is situated on the western bank of Maharashtra and is by all accounts financially in reverse region in Maharashtra. Henceforth, almost no consideration has been paid to the logical studies along this coast. Further, it is otherwise called heaven of Maharashtra and extremely famous for its picturesque excellence and place where there are sun and sand and off-kilter voyagers pleasure. Being a seaside region, Ratnagiri appreciates a one of a kind mix of nature's blessing, a huge part of which is the assorted qualities of its waterfront living spaces portrayed by a mixture of landforms like shorelines, estuaries, islands and so on (Kulkarni and Mukadam, 2015).

This site in Orissa, unearthed by the archaeological overview of India has yielded impressive Structural, iconographic and other material for the recreation of the created Mahayana and Vajrayana Buddhism that was prospering in Kalinga from around the eighth century A.D., with all around completed Vajrayana clique inclining.

Prehistoric studies Gallery of Orissa State Museum is acclaimed for uncommon models of Buddhist, Jaina, Saiva, Vaisnava and Sakta pantheon. The shows spread more than three extensive lobbies. The topics spread quite a while compass of 3000 years speaking to the thriving plastic, aesthetic, sculptural and structural patterns and customs of Orissa. The fragmentary Asokan column, ringer capital, lion, the Buddha, Amoghasiddhi, Jaina Tirthankaras, Krishna, Vishnu, Kaliyadalana and Tantric figures of Chamunda and so forth pull in the traveler from far and close for their brilliant workmanship and philosophical imagery. In fact, antiquarianism display is the store of thesculptural greatness of Orissa. Epigraphy and Numismatic Section has copper plate awards, stone engravings, number of plaster cast impressions and stumpages of the firsts, together with numismatic fortunes like punch-checked coins of the pre-Mauryan and Mauryan age, Kusana and Puri-Kusana coins, Gupta gold coins, Sri Nanda, Kalachuris and Yadava coins, Ganga fans and silver coins of Mughal sovereigns mirror the dramatic identity of Orissa (Mala, 2006).

Tamilnadu

Buddhism entered Tamilnadu in the 3rd century B.C., thrived in the 6th century A.D., declined in the eighth yet waited on until the sixteenth's end. It was more likely than not been brought first into the Tamil Kingdom by Asoka's evangelists on their approach to Ceylon. Hiuen Tsang, the Chinese explorer who was in India from 629 to 646 A.D., notices that he saw an Asokan mainstay of around a hundred feet high in the city of Kanchi. Numerous Brahmi epigraphs uncovered from diverse parts of Tamilnadu unveil that surrender beds were set up for the utilization of Buddhist friars even in the pre-Christian period.

Buddhism has actually had a practically boundless impact on the workmanship, thought, writing and lifestyle of the Tamils. Aiyanar, who is otherwise called Harihariputra and Shasta, one of the well-known male divinities in the provincial regions of Tamilnadu, should have been initially a Buddhist god. Shasta, Munii, Munidra, Vinayaka and Dharma rajaarea names' percentage of the Buddha said in the vocabulary Amarakosha. As per

antiquarians, the provincial organization in Tamilnadu, under the later Pallavas and the Colas more likely than not got a fillip from Buddhism since in the nearby example government with its trademark advisory group framework in light of the Sanghas organization the impact of Buddhism may be followed.

The significance of the extensive variety of Buddhist craftsmanship in any investigation of the theory and specialty of Asia can't be overemphasized. Numerous symbols of the Buddha have been exhumed from Kanchi. The effect of Buddhist building design is to be found in the different styles now found in South India (Vasudeva, 1979). This accomplishment of the goddess is specified in Shankha Jataka and Mahajanaka Jataka. As per Prof. Demand, this ocean goddess is known in Siam, Burma, Ceylon, and Cambodia fit in with South India where Kanchi or Puhar had been her place of love.

Kanchipuram

India has a long history of structural improvement which added to various sanctuaries spread all through the length and broadness of the nation. Religion was the propelling power behind the development of these various sanctuaries in India. The improvement of sanctuary construction modeling in India has two unmistakable styles delegated North Indian/Indo-Aryan and South Indian/Dravidian. Kanchipuram has been viewed as one of the holiest and most vital urban areas of ancient India. This was a Buddhists' fortification with the Raja Viharas and its hundred religious communities. Numerous Buddha picture has found in the town, especially around the present Ekamranatha sanctuary premises. It is disdain for the way that Mahayanist itself proceeded for a long while in the early medieval period in the profound yet proceeded with the Mahayana iconography and hieratic custom. In the Kaingadesa especially and in Bengal and Madhayadesa, Vajrayana got to be early even by the eighth ninth hundreds of years A.D. It is likely because of the advancement of Sakta cliques in these northerly locales which were deciphered into Vajrayana Buddhism likewise, though such Sakta dedication in iconography did not happen at all in the South India.

Kerala

Kerala locally alluded to as Kerala, is a state in the southwest area of India on the Malabar Coast. It was framed on 1 November 1956 combining so as to accord to the States Reorganization Act different Malayalam-speaking districts. Spread more than 38,863 km², it is flanked by Karnataka toward the north and Northeast, Tamil Nadu toward the east and south, and the Lakshadweep Sea toward the west. The locale was a conspicuous flavor exporter from 3000 BCE to the third century. The Chera Dynasty was the first effective kingdom situated in Kerala; however, it regularly battled against assaults from the neighboring Cholas and Pandyas. Amid the Chera period, Kerala remained a worldwide zest exchanging focus. Later, in the fifteenth century, the lucrative zest exchange pulled in Portuguese merchants to Kerala, and in the long run made ready for the European colonization of entire India. After autonomy, Travancore and Cochin joined the Republic of India and Travancore-Cochin were given the status of a state. Later, the state was shaped in 1956 by blending the Malabar region, Travancore-Cochin (barring four southern taluks), and the talukas of Kasargod, South Kanara.

The decay of Buddhism began in the eighth century with the entry of the Aryan preachers and the Brahminical religion. As said before, the Brahmin researchers crushed Buddhist friars in civil arguments and set up the predominance of the Hindu religion. Adi Sankaracharya, the Hindu evangelist, was additionally in charge of the fall of Buddhism; he established Hindu religious communities and prepared Hindu cleric researchers to battle his Buddhist foes. Buddhism blurred away steadily and totally vanished amid the rule of the Vaishnavite Kulasekharas in the eleventh century.

The Ayurvedic arrangement of therapeutic treatment is likewise an endowment of Buddhism. Buddhists opened schools in pallikudam and ezhuthupally. Pallyis the Buddhist expression for school) close to their religious communities. Kerala sanctuaries show hints of Buddhist workmanship and structural planning. Amarasimha, the writer of the mainstream Sanskrit course book utilized as a part of Kerala schools up to this point, was a Buddhist. Kumaran Asan, the colossal Kerala writer, was affected by the immense Buddhist religion and composed the celebrated, Buddhist lyrics: Karuna Chandala Bhikkhuni and Sri Buddha Charita.

Conclusion

In this paper, I would like to focus on the importance of Mahayana Buddhism in South India. Along these lines the Buddhism which is, prospered in South India from the third century CE, it started to decrease step by step from about the seventh century for a few reasons. The Vedic religion of North India, Jainism, and the Ajivakas confidence had gone before Buddhism in South India. These religions had transformed South India into a debating ground. It is not clear what the indigenous religion was, before the entry of these beliefs from the North. The religions fighting for prominence competed with each other to win overlords and persuasive men. Toward the begin, it was Buddhism that rose triumphant from this battle for notoriety. The Study identifies with old period till the contemporary time of Mahayana Buddhism in South India. I would like to add a couple of things to learn about the undeveloped Mahayana Buddhist custom. The Mahayana Buddhism was one of the rationalities of Buddha, which got a great deal more driving force in South India and turned into an ultra-altruistic intends to accomplish peace. So in this paper, the study would reveal some insight, how Mahayana Buddhism got such fame in South India. The Mahayana Buddhist conventions got famous in South India, as well as it was spread in different parts of Asia and rest of the world. The Mahayana Buddhism draws out a magnificent piece of Buddha; these are the tenet of the void and the splendid way of consciousness.

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