



Heritage Features Of Buddhism: An Historical Review

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ABSTRACT

The wonderful traits of Buddhism are the essential functions of Buddhism to apprehend truly what Buddhism is. There isn't any mystery doctrine in Buddhism. Everything Buddha taught is open to the general public for research or for understanding. Buddhism lets in now no longer handiest freedom of idea however additionally tolerance. Buddhism is self-reliance and self-obligation without counting on any different. There isn't any caste device and difference in enlightenment among women and men in Buddhism.

KEYWORDS: freedom, self- reliance, caste system, equality, tolerance

INTRODUCTION

Many pupils substantially have a take a observe at the Buddhism. They have to apprehend the essence of Buddhism and wonderful traits of it. Some pupil's country that The Buddha changed into a God and a messenger of God. The Buddha changed into now no longer God and a messenger of God. He changed into an individual however now no longer normal individual. He changed into a great individual. The freedom of idea allowed with the aid of using the Buddha is extraordinary someplace else withinside the records of religions. The freedom of idea is important due to the fact, consistent with the Buddha, guy's emancipation relies upon on his personal attention of Truth, and now no longer at the benevolent grace of a god or any outside power. Not handiest the wonderful freedom of idea, however additionally the tolerance allowed with the aid of using the Buddha is the characteristic of Buddhism withinside the records of religions. Buddhism isn't the same as different religions in Kamma (action) idea and ladies' proper. Therefore, this text will recognition on wonderful functions of Buddhism extracting from Buddhist literatures.

THE BUDDHA OR A HUMAN BEING

The Buddha by no means stated that he changed into a God and a creator. Also, he by no means stated that he changed into an individual, however we realize that he changed into an individual due to the fact he changed into born of people, he lived as an individual and he handed away as an individual. Once he stated to an ascetic, he met on his manner to Benares that he changed into an Arahant. That method he changed into an ideal being withinside the world. And he stated: "I am the satisfactory of the instructors. I am the handiest one that has efficaciously recognized all there may be to realize all with the aid of using myself. I actually have grown to be cool from passions or intellectual defilements and I actually have exhausted all intellectual defilements." So, the Buddha had eliminated all intellectual defilements and he changed into cool.

NO SECRET DOCTRINES

There isn't any mystery doctrine in Buddhism. Everything Buddha taught is open to the general public for research or for understanding. The Buddha stated that there has been not anything hidden withinside the 'closed-fist of the trainer' (cariya-mutthi), there by no means changed into something 'up his sleeve'. So, there may be no coaching handiest for the internal circle of disciples. Once, priests who got here from an excessive Brahmin caste requested the Buddha to file the lessons in Vedic Sanskrit language. They idea that after low caste human beings found out the lessons of the Buddha, they had been destroying the lessons of the Buddha. That is why they desired the Buddha's teachings to be handy handiest to excessive magnificence Brahmins and knowledgeable human beings. The Buddha rejected their request and stated that have to know no longer be recorded in Vedic Sanskrit language. It isn't always without difficulty understood with the aid of using everybody. Then the Buddha stated: "I let you research every in his personal dialect". That method you could have a take a observe the lessons of the Buddha for your personal language. Therefore, the Buddha's teachings are for every body and now no longer for some decided on elite.

FREEDOM OF THOUGHT AND INQUIRY

The Buddha allowed freedom of idea, freedom of inquiry. We can look at his teachings. We have the proper to doubt his teachings. We need to cast off this doubt with the aid of using have a take a observe and discussion. The Buddha as soon as visited an area of human beings known as Kalama. When he changed into there, the human beings got here to him and stated to him: "Bhante, many spiritual instructors got here to our place. They stated that handiest their teachings are actual and the others' teachings are false. Then come different instructors, and additionally they of their flip stated that handiest their teachings are accurate and the others' teachings are wrong. Therefore, we're pressured as to that is accurate and that is wrong. What we ought to do? The Buddha stated: "Kalamas, it's miles right which you have doubt approximately the

lessons due to the fact many instructors have come after which instructed you that their teachings by myself are accurate and the others' teachings are wrong. The Buddha stated: Do now no longer receive it as accurate simply due to the fact you pay attention it from someone. Someone tells you that this coaching is accurate and you're taking it to be accurate." The Buddha stated "no, do now no longer take it simply with the aid of using mere hearsay. Do now no longer receive something to be actual genuinely as it has been carried down via lifestyle or it's been with us via lifestyle of rumors. Sometimes human beings say something is like this or it's miles like that. Rumours are mostly, now no longer accurate. Rumors are mostly, now no longer accurate. So do now no longer receive something to be actual genuinely due to the fact its miles rumored with the aid of using human beings. Do now no longer receive something to be actual simply as it took place for your spiritual books. We will handily receive that that is according with our spiritual books. Now, is what we receive it proper? That is, you're to be blindly accepting something. You have to research approximately it. You assume that it's miles this manner or that manner. You consider it and you watched it need to be actual. Therefore, simply with the aid of using mere considering something, you have to know no longer receive it to be actual. Sometimes you operate inference. You infer something from a few different things. Then you arrive at the realization that it's miles actual. We continually use this inference while we can't get an instantaneous knowledge. What is arrived at with the aid of using inference can be actual or might not be actual. Therefore, do now no longer receive it to be actual simply due to the fact it's miles consistent with You examine something and it seems this manner, and so it needs to be actual. It is something like that. Therefore, you do now no longer take it to be actual simply with the aid of using seeing the coolest appearance. Something might also additionally lie underneath that appearance. Therefore, do now no longer take it to be actual simply with the aid of using thinking about the appearances. to be actual You might also additionally have a few notions approximately something. When something is stated according together along with your preconceived notions, you soar to the realization that it needs to be actual. But the Buddha stated which you aren't to take it to be actual Sometimes we assume that something is suitable and so we take it to be actual. But the Buddha stated you aren't to take it to be actual simply as it appears acceptable. You have to research it. You ought to realize surely via your personal commentary whether or not it's miles actual or now no longer. That method I admire my trainer and so what he says need to be actual. Do now no longer take it to be actual genuinely due to the fact you watched that your trainer is a reputable trainer and so what he stated need to be actual. You have to test with different coaching. You have to test with books. Only whilst you locate it to be conducive you have to receive it. What are we to simply accept then? The Buddha stated: blameworthy, censured with the aid of using the wise, and also you have to reject them." That method you need to discover yourself whether or not these items are immoral, blameworthy, censured with the aid of using the wise, and are conducive to damage and sorrow while they may be practiced. If you locate so, then you definitely have to know no longer receive yourself that these items are moral, stay and act accordingly. The Buddha's emphasis is on appearing and on exercise as soon as you understand something to be conducive Here, the Buddha allowed freedom idea or freedom of inquiry to his disciples.

SELF-RELIANCE AND SELF-RESPONSIBILITY

You realize the Buddha taught the regulation of kamma (action). The regulation of kamma is good kamma brings top effects and horrific kamma brings horrific effects. That method in case you do top kamma, you may get top effects and in case you do horrific kamma, you may get horrific effects. Therefore, you need to depend upon yourself to get top effects. You by myself are liable for those top effects or horrific effects. You have to know no longer blame different human beings for the horrific effects. You have to know no longer thank all and sundry for purchasing top effects. In Buddhism, self-reliance and self-obligation is a crucial aspect. The Buddha declared that his teachings are going to upstream, in opposition to the stream, and now no longer going with the steam. Therefore, we ought to depend upon ourselves for our personal salvation withinside the Buddhist sense. Not goodbye the Buddha handed away; he cautioned his disciples with those words: "stay with yourself as an island. Live with yourself as shelter and don't have any different as shelter." Then he continued: "stay the Dhamma as your island. Live with Dhamma as your shelter and don't have any different as shelter." That method to exercise Dhamma. When we exercise Dhamma, we're residing with ourselves as shelter. We are counting on ourselves and now no longer on any different. Therefore, the Buddha stated in effect, I can't keep you. You need to keep yourselves. Purity and impurity rely on oneself. No one purifies another.

DID NOT ACCEPT CASTE SYSTEM

Buddha seemed in a society wherein people had been divided into 4 castes, specifically the warrior caste, Brahmin, merchant, and occasional caste. The Buddha did now no longer receive the caste device. Among his disciples, specifically priests, the Buddha changed into capable of abolish caste difference. Anybody who joins the Order will become identical with different priests. According to the Buddha, one will become an outcaste or a Brahmin now no longer with the aid of using start however one's personal deeds. If one plays top deeds, then he's as top as a Brahmin. And if one plays evil deeds, then one is an outcaste whether or not he changed into born as Brahmin or now no longer. Therefore, what determines someone to be low or excessive isn't always his start however his deeds. The deeds are crucial aspect in figuring out someone to be a lowly character or an excessive character.

WOMAN EQUALITY IN ENLIGHTENMENT

Dispensation. Sex isn't any barrier for purification or service. On one event at the same time as the Buddha changed into talking with King Kosala, a messenger got here and knowledgeable the King that a queen changed into brought of a daughter. Hearing it, the King changed into obviously displeased. But the Buddha comforted and inspired him, saying:

Therefore, Women also are taken into consideration as able to enlightenment as guys are. In the lessons of the Buddha, ladies have as proper to enlightenment as guys. Whether you're a guy or woman, in case you observe the coaching of the Buddha and exercise, then you could grow to be enlightened. Therefore, ladies are appeared as similarly able to enlightenment as guys are.

TOLERANCE OR HARMLESSNESS

Actually, tolerance or Harmlessness is loving-kindness (Metta). In Buddhism tolerance isn't always handiest for people however for animals as well. The first principle for lay human beings is abstention from killing residing beings. The Buddha changed into now no longer in prefer of sacrifices wherein many people and animals had been killed. He simply avoided many such sacrifices at some point of his time. Therefore, Buddhist tolerance or Harmlessness is for each people and animals. Asoka, the best king, wrote on rock and monolith, saying: "The residing need to now no longer be nourished with residing. Even chaff with bugs need to know no longer be burnt." To the Buddhist there due to widespread love from supply of understanding.

CONCLUSION

There are many greater traits of Buddhism which might be worth of note, however I assume I actually have stated sufficient wonderful traits of Buddhism to apprehend. As Buddhist we're loose to doubt. We are loose to research. As Buddhist we're our personal master. We are the architect of our personal future. And we're people who depend upon our self for our personal top. Therefore, a Buddhist can grow to be accountable and top citizen who will make a contribution to the welfare of human society, in addition to doing anything he can for his personal gain that is the avoidance of evil deeds and disposing of intellectual defilements.

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