

Difference between the Tirthankaras and Buddha Sculptures

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In Ancient India there were two types of thoughts namely Yogavadi and Bhogavadi. Under Yogavadi thought the Sramana culture also used to come who believe in yoga as well as effort. There is the description of Sramanas in the Rigveda also. In Vedic literature they have been referred to as Vatrashanaha Muni. Words like Shishnadeva and Nagnahoo are found in Vedic Literature which strengthens the Yogavadi thought. Leaving the name disparity apart, it is clear that the Jaina religion was present during Vedic period also because the above facts points towards the Thirthankaras.

Jaina religion is one of the ancient religions of India. This religion in the form of self-philosophy has remained from the time since there is the description of the trend of self-conquest in Jina and Jainism. Probably in this period the people recognised this religion as Jainism and the previous preachers as Jinas. Jaina religion moves around these twenty-four Tirthankars who forms the base pillars of this religion.

Like this the other religion associated with Yogavadi thought is Buddhism, the propagator of which was Gautam Buddha. Sixth century B.C. was the period of great religious movement. During this period there was the emergence of Gautama Buddha along with the twenty-fourth Tirthankara Mahavira. It was through his pious efforts that this religion was propagated far and wide across the border in other words, this religion spread all over the world.

In the later periods the sculptures of twenty- four Tirthankars and Buddha (the propagator of Buddhism), were made in abundance. Study about material used, period, gesture, posture, asanas, area, ensign (lanchhana) physical form, auspicious marks etc. for the construction of these sculptures discriminating each of them forms the subject matter of this proposed research paper.

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