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The Buddha The history of Buddhism is the story of one man's spiritual journey to Enlightenment, and of the teachings and ways of living that developed from it. Siddhartha Gautama - The Buddha

BBC - Religions - Buddhism: The Buddha

The Origins of Buddhism. Buddhism, founded in the late 6th century B.C.E. by Siddhartha Gautama (the "Buddha"), is an important religion in most of the countries of Asia. Buddhism has assumed many different forms, but in each case there has been an attempt to draw from the life experiences of the Buddha, his teachings, and the "spirit" or "essence" of his teachings (called dhamma or dharma) as models for the religious life.

The Origins of Buddhism | Asia Society

Buddhism arose in the eastern part of Ancient India, in and around the ancient Kingdom of Magadha (now in Bihar, India), and is based on the teachings of Siddhartha Gautama. The religion evolved as it spread from the northeastern region of the Indian subcontinent through Central, East, and Southeast Asia.

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History of Buddhism - Wikipedia

Buddhism is a faith that was founded by Siddhartha Gautama (“the Buddha”) more than 2,500 years ago in India. With about 470 million followers, scholars consider Buddhism one of the major world...

Buddhism - Definition, Founder & Origins - HISTORY

The Buddha was born in Lumbini (Rummin-dei), near Kapilavastu (Kapilbastu) on the northern edge of the Ganges River basin, an area on the periphery of the civilization of North India, in what is today southern Nepal.

Buddha | Biography, Teachings, Influence, & Facts | Britannica

The life story of the Buddha begins in Lumbini, near the border of Nepal and India, about 2,600 years ago, where the man Siddhartha Gautama was born. Although born a prince, he realized that conditioned experiences could not provide lasting happiness or protection from suffering.

Who was Buddha? A short life story of Buddha Shakyamuni

The Buddha's tribe of origin, the Shakyas, also seem to have had non-Vedic religious practices which influenced Buddhism, such as the veneration of trees and sacred groves, and the worship of tree spirits (yakkhas) and serpent beings (nagas). They also seem to have built burial mounds called stupas.

Gautama Buddha - Wikipedia

The Legend of the Buddha Historians and scholars believe that Buddha was likely born in the 6 th century in the region known today as Nepal. Born Siddhartha Gautama (translated as “he who achieves his aim”), the future Buddha was a prince with a very wealthy father who ruled the Shakya clan.

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Batman: Bruce Wayne Has The Same Origin Story as The Buddha

The Laughing Buddha emerged from Chinese folktales of the 10th century. The original stories of the Laughing Buddha centered on a Ch'an monk named Ch'i-t'zu, or Qieci, from Fenghua, in what is now the province of Zhejiang. Ch'i-t'zu was an eccentric but much-loved character who worked small wonders, such as predicting the weather.

Where Did the Image of the Laughing Buddha Come From?

"I teach suffering, its origin, cessation and path. That's all I teach", declared the Buddha 2500 years ago. The Four Noble Truths contain the essence of the Buddha's teachings. It was these four...

BBC - Religions - Buddhism: The Four Noble Truths

Modern science says that some millions of years ago, the newly cooled earth was lifeless and that life originated in the ocean. Buddhism never claimed that the world, sun, moon, stars, wind, water, days and nights were created by a powerful god or by a Buddha.

What Buddhists Believe - The Origin of the World

Two and a half centuries ago, a boy named Siddhartha Gautama was born into a royal family in a rural backwater in the northeast corner of the Indian subcontinent, in modern-day Nepal. An astrologer told the boy's father, King Suddhodana, that when the child grew he would either become a king or a monk depending on his experience in the world.

The History of Buddhism

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The historical figure referred to as the Buddha (whose life is known largely through legend) was born on the northern edge of the Ganges River basin, an area on the periphery of the ancient civilization of North India, in what is today southern Nepal. He is said to have lived for 80 years.

Buddhism - The life of the Buddha | Britannica

Ananda K. Coomaraswamy, *The Origin of the Buddha Image*, *The Art Bulletin*, Vol. 9, No. 4 (Jun., 1927), pp. 287-329

The Origin of the Buddha Image on JSTOR

In Buddhism, Buddha (/ ˈbuːdʒə, ˈbʊdʒə /), "awakened one," is a title for someone who is awake, and has attained nirvana and Buddhahood. The title is most commonly used for Gautama Buddha, the founder of Buddhism, who is often simply known as "the Buddha".

Buddhahood - Wikipedia

The term Buddha literally means enlightened one, a knower. Buddhists believe that a Buddha is born in each aeon of time, and our Buddha—the sage Gotama who attained enlightenment under the bo tree at Buddh Gaya in India—was the seventh in the succession.

The Meaning of Buddhism (Part 1) - BBN Community

The Meaning of the Word Buddha The term Buddha means “Awakened”. As he fully comprehended the Four Noble Truths and as he arose from the slumbers of ignorance he is called a Buddha. Since he not only comprehends but also expounds the doctrine and enlightens others, He is called a Samma-Sambuddha — a Fully Enlightened One.

The Meaning of the Word Buddha - Parami

The first arrival of Buddha Sasana was associated with the

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legend of the Shwedagon Pagoda. In accordance with this legend. Buddhism arrived in Myanmar in the lifetime of Buddha.

Illustrations: 247 b/w illustrations Description: This book deals with crucial though controversial questions in Buddhist art: the origin of the Buddha image and the iconography of the Buddha images. The earliest Buddhist art of Sanchi and Bharhut is aniconic : The Buddha is represented in symbols only. In the later Buddhist art of Gandhara and Mathura, the Buddha is represented in human form: he is the principal subject of sculptural art. The book seeks to explore the geographical area in which the image of the Buddha first emerged and whether the Buddhist doctrines-Hinayana or Mahayana-had anything to do with this transformation. The Buddha image, as developed eventually at Sarnath, became the model for the Buddha images in whole of Asia, south-east, central and eastern Asia. The iconographic features of the Buddha image are superficially an aberration, being in apparent conflict with the doctrine. The Buddha had cut off his hair at the time of his renunciation; the rules of the order enjoin that a monk must be tonsured and must discard and eschew all riches. However, in his images, the Buddha has hair on his head; later he is also endowed with a crown and jewels. After an exhaustive examination of the views of various scholars, the book answers these questions and resolves the controversies on the basis of literary, numismatic and epigraphic sources. More importantly it makes use of the valuable evidence from the contemporaneous Jaina art : Aniconism of early Jaina art and the iconographic features of Jaina images. The implications of this study are also important : Does India owe idolatry to Buddhism? Was this of

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foreign inspiration? Was the Buddha image fashioned after the Vedic Brahma and whether the Buddha's usnisa and Buddhist art motifs are rooted in the Vedic tradition? The book is profusely illustrated and provides rich and stimulating fare to students of Indian art in general and of Buddhist art in particular.

Why did people in North India from the 5th century BC choose to leave the world and join the sect of the Buddha? This is the first book to apply the insights of social psychology in order to understand the religious motivation of the people who constituted the early Buddhist community. It also addresses the more general and theoretically controversial question of how world religions come into being, by focusing on the conversion process of the individual believer.

Having identified early material that goes back to the Buddha himself, the author argues that the two teachers of the Buddha were historical figures. Based on the early Brahminic literature, namely the early Upanishads and Moksadharma, the author asserts the origin of the method of meditation learned by the Buddha from these teachers, and attempts to use them to identify some authentic teachings of the Buddha on meditation. Stimulating debate within the field of Buddhist Studies, the following claims are put forward: the Buddha was taught by Alara Kalama and Uddaka Ramaputta, as stated in

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the literature of numerous early Buddhist sects, is historically authentic Alara Kalama and Uddaka Ramaputta taught a form of early Brahminic meditation the Buddha must consequently have been trained in a meditative school whose ideology was provided by the philosophical portions of early Upanishads Shedding new light on a fascinating aspect of the origins of Buddhism, this book will be of interest to academics in the field of Buddhist studies, Asian religion and South Asian studies.

An ideal introduction to the history of Buddhism. Andrew Skilton - a writer on and practitioner of Buddhism - explains the development of the basic concepts of Buddhism during its 2,500 years of history and describes its varied developments in India, Buddhism's homeland, as well as its spread across Asia, from Mongolia to Sri Lanka and from Japan to the Middle East. A fascinating insight into the historical progress of one of the world's great religions.

This deft and lively study by Robert DeCaroli explores the questions of how and why the earliest verifiable images of the historical Buddha were created. In so doing, DeCaroli steps away from old questions of where and when to present the history of Buddhism's relationship with figural art as an ongoing set of negotiations within the Buddhist community and in society at large. By comparing innovations in Brahmanical, Jain, and royal artistic practice, DeCaroli examines why no image of the Buddha was made until approximately five hundred years after his death and what changed in the centuries surrounding the start of the Common Era to suddenly make those images desirable and acceptable. The textual and archaeological sources reveal that figural likenesses held special importance in South Asia and were seen as having a significant amount of agency and

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power. Anxiety over image use extended well beyond the Buddhists, helping to explain why images of Vedic gods, Jain teachers, and political elites also are absent from the material record of the centuries BCE. DeCaroli shows how the emergence of powerful dynasties and rulers, who benefited from novel modes of visual authority, was at the root of the changes in attitude toward figural images. However, as DeCaroli demonstrates, a strain of unease with figural art persisted, even after a tradition of images of the Buddha had become established.

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