

Life Of A Buddha In Today's Society

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The Buddha is the founder of Buddhism, one of the mightiest religions in Asia. Buddha was one of the greatest men of all time, and great was his teaching, which was the Buddhist religion of humanity. Buddha was born in the Kapilavastu of the Kshatriya clan, which lived in the Tarain region of modern Nepal.

His father was Suddhodana, the son of Sakya, chief of Kapilavastu. Buddha's mother was Maya Devi, who died seven days following Buddha's birth, and as a result, Buddha was nursed by his stepmother. The exact dates of Buddha's birth and death are not known in history; however, it is believed that Buddha lived for about 80 years. Much of Buddha's life was shrouded in mystery. However, much of his life appears clearer from Buddhist sources. It is said that Buddha showed signs of detachment towards worldly life, and as a Kshatriya prince, he was given customary training in driving a chariot, riding a horse, and using arms and weapons. At the age of 16, Buddha got married to Yosodhara, and the marriage was yet another bond for the thoughtful prince. At the age of 29, Buddha disappeared into the world of darkness from a home to a homeless life, leaving behind his wife and son as well as his old father. For 45 years, Buddha traveled with his followers to preach his doctrines. Buddha died at the age of 80 at a place called Kushinagar in modern Uttar Pradesh.

Origin of Buddha

Buddha was born a royal prince in 624 BC in Lumbini, modern Nepal, which was originally in northern India. His parents named him Siddhartha, and his life had many predictions. In his early years, Buddha lived as a prince in his royal palace, but at the age of 29, he retired to the forest, where he followed a spiritual life of meditation. Buddha attained enlightenment after six under the Bodhi Tree in Bodh Gaya.

Sacrifices that he made on his path

At the age of 29, Buddha decided to renounce the world and came out of the palace, leaving behind his son, wife, and his old father. Buddha disappeared into the darkness accompanied by Channa, his faithful charioteer. Buddha disappeared from a home to a homeless life. This big event in Buddha's life is termed the Great Renunciation.

At the territory of Sakya, Buddha asked his faithful charioteer to go back to Kapilavastu and tell his father not to look for his whereabouts because he had fully accepted the homeless way of life of a roaming monk. However, the devoted charioteer insisted that he should stay the prince, but Buddha persuaded him to return home, saying that a man is born alone and must die alone. The whole truth

of life was hidden in his loneliness. Buddha wanted to search for the truth alone.

Buddha moved to Rajagriha and tried to satisfy his inner hunger in front of two leaned saints named Udraka and Alara. Buddha tried to seek guidance from wise teachers for some time, but there was no satisfaction. Afterward, he chose to subject himself to extreme physical pain. He went dense into the forest, away from human beings, and practiced hard penance. He wandered from place to place for six years in the quest for answers to his doubts. Buddha practiced serious penance by reducing his body almost to skin and bones in Uruvila near Gaya.

Contribution of Buddha's Sacrifice to the Foundation of Buddhism

For about 45 years, Buddha traveled with his disciples to preach his doctrines. (Harvey, 2013) Buddha visited many places, such as Kapilavastu, where his son Rahul was converted to the new faith and became a monk. Princes and people alike were attracted to his teachings. Besides, at places such as Rajagriha, Uruvila, and Benares, hundreds of people became his disciples. Buddha's message also spread among myriads of men in Magadha, Kapilavastu, and Shravasti. Buddha's effort contributed to a new wave of religious thinking across the country.

Personal Experience of Monks, Wanders, and Pilgrims

Monks

Joining a monastery is not as easy as people think. An individual does not just come to the conclusion that they want to join. It is a spiritual journey that takes time. The reason why it takes time is that a person needs to be sure about the life they want to lead. If individuals realize that they cannot have a life devotion, they can quit while trying to join the monastery. However, once people individuals say their final vows to join a monastery, it is difficult to quit.

Wanderers

A wander's life is usually characterized by renunciation of his or her normal life in search of the ultimate meaning of life. For instance, Buddha renounced his life as a prince and began to move from place to place as a devoted wanderer. Wanderers are driven by the search for the ultimate meaning of life. Wanderers usually turn to an extreme life of deprivation, hoping to find the answers they are looking for. Buddha deprived and starved his soul in search of the meaning of life and anticipated that these extreme measures may hold the truth.

Pilgrims

Buddhism's journey is enjoyable and brings together people with a common interest in all works of life. Pilgrims meditate under the Bodhi tree, and this is usually their enjoyable time. Buddha narrates that his favorite moment was meditating under the Bodhi tree in the morning. The meditation was focused on things to point, and his knowledge of holy sites and their locations was limited, too. Therefore, it is great to put images and names to the stories, which is something pilgrims can build upon.

How do Monks, Wanders, and Pilgrims look for Enlightenment or Bodhi?

These individuals come to look for enlightenment through deep meditation. It is with this supreme resolve that these individuals come to attain that peace of mind. Through deep meditation, these individuals get enlightenment and attain the truth. The famous Bodh Gaya was named after the Bodhi Tree, which is the tree under which the Buddha was enlightened. The enlightenment helps these individuals to understand the true underlying life as a whole; for instance, desire is the cause of suffering, life is full of suffering, and desire is destroyed by right living.

Role of “Dharma” and “Nirvana”

Dharma and nirvana provide the foundation for Buddhist morality and impact the religious concept of justice. Dharma and nirvana form a cosmic path that directs the soul into reincarnation towards attaining the ultimate goal of enlightenment. The two concepts are related, making it possible to realize the goal of enlightenment. Dharma teaching allows individuals to live in harmony with the world, enabling them to accumulate positive nirvana and experience favorable events in their present and future lives.

Role of Personal Experience within the Religious Experience

Religious experience has been around for a long time since humans developed language and symbols. Religious experience can be viewed in various different ways. For example, the experiences may be viewed as from the religion itself and religious experience based on the mind.

The religious experience of an individual viewed within a

particular religion

Each religion is usually initiated by a profound experience of the superiority of the founder. For instance, Buddhism started with the enlightenment of Buddha and proceeded to Zen, emphasizing the importance of one's direct experience of enlightenment. (Gethin, 1998) The essence of an individual's experience in religion is based on its transformational possibilities. With each religion, the direct emphasis usually falls on the correct ritual, belief, practice, and acceptance of one's status in the religion. Buddhism has its precepts for laity and monks and the doctrine of the Buddha as documented in the Dhammapada.

Personal experience on experience based on mind

About 2,000 before Freud, a religion emerged in India that was founded on the intentional exploration of the nature of the mind. For instance, Buddhism is fully founded on realizing the nature of the mind and its ground or source through deep meditation. Buddhism teaches followers to be aware of the mind dynamics by being aware of its tendency to deny, project, distort, and engage in different activities. In Buddhism, this breakthrough is known as enlightenment. From such experience, one entirely realizes the non-conceptual way **basic tenets of Buddhism**: the wisdom and compassion, the impermanence and interdependence of all things.

Conclusion

Religious education not only contributes to the development of young individuals and their personal reflection but also heightens respect for other people's beliefs and helps to build a diverse and cohesive society. Therefore, to neglect religious education is to neglect the future. The current role of reflective learning in religion today ranges from freedom of conscience to good practice. Reflective learning contributes significantly to the education of the whole person. Good religious education upholds the freedom of conscience of young individuals while reflecting on their traditional beliefs and expectations. Besides, reflecting on learning about religion provides a place for a younger person to reflect on belonging and being cherished within a community. Besides, reflective learning helps to instill good practice in society in general. Individual knowledge and communal learning help to underpin an individual's reflection and beliefs, which form the basis of religion.

References

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