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RLST 110-04

Assignment 2

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**Buddhism**

Buddha was once interestingly an historic figure, what we know about  
him is derived from memories exceeded down over time thru generations of followers.  
His prolific teachings were probable now not collected in written structure until several hundred years after his death. In the meantime, they have been apparently transmitted orally, chanted from memory by means of monks, corporations of whom were responsible for remembering specific components of the teachings. His father used to be apparently a rich landowner serving as one of the chiefs of a Kshatriya clan, the Shakyas, who lived in the foothills of the Himalayas. The family name, Gautama, honored an historic Hindu sage whom the family claimed as ancestor or non-secular guide season, the enterprise of woman musicians, and a harem of dancing girls. He was also educated in martial arts and married to at least one wife, Yashodhara, who bore a son. Despite this lifestyle of ease, Siddhartha was once reportedly unconvinced of its value. Many Indian sannyasins had been already main the homeless life of poverty and simplicity that used to be regarded fabulous for seekers of religious truth. Although the future Buddha later developed a new non secular route that departed significantly from Brahmanic tradition, he initially tried regular methods. He headed southeast to learn about with a Brahmin teacher who had many followers, and then with any other who helped him reach an even higher intellectual state. The Buddha is customarily thought to have given his first lesson, spreading out the essential standards he had acknowledged, in the Deer Park at Sarnath, to religious zealots with whom he had beforehand occupied with extreme starkness’s. After this experience of arousing or edification, it is said that he was brilliant with light. According to legend, Siddhartha was enticed by Mara, the personification of fiendish, to keep his bits of knowledge to himself, for they were as well complex and profound for conventional individuals to get it. But the Buddha compassionately determined to set the wheel of the Dharma in movement and started by educating in Sarnath, in the Deer Stop. He at that point went through decades strolling and educating ever-increasing groups of devotees all over northern India. Buddhism is frequently portrayed as a nontheistic religion. There's no individual God who makes the world or to whom supplications can be coordinated. In spite of the fact that divine beings are mentioned in Buddhist writings, as when they make the “four sights” show up to young Siddhartha, they are not able to assist individuals accomplish otherworldly awakening. Buddhists who gone to the 1993 Parliament of the World’s Religions in Chicago found it vital to clarify to people of other religions that they don't worship the Buddha. Not at all like other Indian sages, the Buddha did not center on depictions of an unseen reality, the nature of the soul, life after passing, or the root of the universe. He said that interest approximately such things was like a man who, having been injured by a harmed bolt, denied to urge it pulled out until he was told the caste and beginning of his attacker, his title, his stature, the color of his skin, and all points of interest about the bow and bolt. Meanwhile, he passed on.

What was the most valuable insight you gained about the religion in question and why?

The most valuable insight I got from reading about Buddhism is the four truths.

The truth of pain and suffering, the truth of the arising of pain, the truth of the cessation of pain, and the truth of the path to end pain.

What did you find most surprising, puzzling or controversial about that faith and why?

The thing I found most surprising is that the Buddha was not pessimistic or optimistic about our human condition, but realistic.