The Cyclical Evolution of Religions: From Ethical Roots to Institutional Power and Reform

The history of religions across diverse cultures and time periods reveals a recurring pattern in their development. Initially, many faiths emerge from compelling narratives that espouse strong ethical values, leading to their rapid and organic spread. These foundational stories often resonate with fundamental human desires for meaning, morality, and community. However, as these religious movements grow and become more established, they frequently undergo a transformation. This evolution often involves the development of complex institutional structures, the establishment of hierarchies and clergy, and, in some cases, an entanglement with socio-economic and political power. Over time, this institutionalization can lead to a perceived divergence from the original ethical principles, which in turn can spark reform movements aimed at reconnecting with the foundational roots of the faith. This report will analyze this cyclical pattern, primarily through the lens of Buddhism, while also drawing comparisons with early Middle Eastern religions and Catholicism to illustrate broader trends in religious evolution. The experiences of key figures in Buddhist history, such as 원효 Wonhyo and 法然 Hōnen, who sought to revitalize and democratize the teachings, will be examined as examples of this recurring drive for reform.

The initial appeal and swift dissemination of religions often stem from their ability to articulate and promote a clear set of ethical values through powerful and relatable narratives.[1] These foundational stories frequently address profound human questions concerning right and wrong, the nature of suffering, and the ultimate purpose of life.[4] For instance, early Buddhist narratives, preserved in texts like the Pali Canon, serve as teaching aids to convey complex ideas such as impermanence, suffering, and the path to enlightenment through ethical conduct and moral principles.[5] Similarly, the parables of Jesus in the New Testament offer ethical insights and wisdom, often through simple stories with profound moral lessons.[7] The effectiveness of these ethical narratives lies in their capacity to resonate deeply with individuals, shaping their understanding of the world and their place within it.[1] This resonance facilitates the spread of these ideas through personal connections and social networks, as individuals share stories and values that they find meaningful.[7]

The diffusion of religious beliefs across cultures and time periods is a multifaceted process, often involving various mechanisms. Universalizing religions, unlike ethnic

religions tied to a specific culture or geographic location, offer belief systems that are attractive to a wide range of people and actively seek new members.[11] This outreach often occurs through relocation diffusion, where missionaries spread their faith to new regions, and contagious diffusion, where beliefs are transmitted through direct contact between believers and non-believers.[11] Hierarchical diffusion also plays a significant role, particularly when the conversion of a king, emperor, or other leader leads to the subsequent conversion of their followers.[11] Furthermore, the interconnectedness of societies through trade routes and communication networks has historically facilitated the exchange of religious ideas, allowing faiths to transcend their original cultural boundaries.[10]

While the specific tenets and practices of religions vary, many share fundamental ethical themes. The principle of reciprocity, often expressed as the Golden Rule ("Do unto others as you would have them do unto you"), is a common thread found in diverse faiths, including Hinduism, Jainism, Buddhism, Zoroastrianism, Judaism, Christianity, Islam, Sikhism, and even Native American traditions.[17] Beyond this central principle, many religions emphasize values such as non-violence (Ahimsa (अहिंसा) in Jainism and Buddhism), compassion, justice, honesty, and the importance of community and caring for others.[2] However, it is important to note that while these core ethical themes often exhibit significant overlap, their specific interpretations and the practical application of these values can differ considerably across religious traditions.[24]

As religious movements expand and endure, they often undergo a process of institutionalization, transitioning from informal networks of believers to more structured organizations.[25] Sociological models describe this progression through stages, from the initial formation as a cult or sect to becoming a larger denomination and potentially even an ecclesia, a nationally recognized or official religion.[28] This growth necessitates the development of internal organization and structure to manage the increasing number of adherents, maintain doctrinal consistency, and ensure the continuity of religious practices.[25]

A key aspect of this institutionalization is the emergence of religious hierarchies and the establishment of a clergy.[29] Clergy members typically assume roles as formal leaders within the religious community, responsible for presiding over rituals, interpreting sacred texts, teaching religious doctrines, and providing pastoral guidance.[29] The historical development of these hierarchical structures varies across religions. In Christianity, for example, a distinct hierarchy evolved over centuries, with bishops, priests, and deacons forming a structured system of authority under the Pope.[33] Similarly, other religions have developed their own forms of religious leadership and organizational frameworks.[33]

The centralization of religious authority often accompanies the development of hierarchies. This centralization can be driven by various factors, including the need for uniformity in doctrine and practice, the desire for administrative efficiency in managing religious institutions, and the influence of prevailing political structures that favor centralized control.[37] For instance, the Catholic Church's hierarchical structure, with the Pope at its apex, represents a highly centralized model of religious authority.[34] In contrast, some Protestant denominations exhibit more decentralized forms of governance, with greater autonomy given to individual congregations.[37]

The institutionalization of religion can also lead to its entanglement with socio-economic and political power structures.[13] Throughout history, religious institutions have often formed alliances with rulers and elites, gaining influence and resources in exchange for providing legitimacy or support to the existing social and political order.[13] The establishment of state religions, as seen in the Roman Empire's adoption of Christianity [9], exemplifies this close relationship between religious and political power. This entanglement can, however, create a situation where religious authority is used to reinforce existing power structures and potentially deviate from the original egalitarian or ethically-focused message of the faith.[43] The development of elaborate rituals and symbolism within institutionalized religions can sometimes serve to reinforce the power and status of religious and political elites.[43]

The life of Siddhartha Gautama, the first Buddha, offers a compelling paradigm for understanding this cycle of religious evolution. Born into a life of privilege and luxury as a prince, Siddhartha was shielded from the realities of suffering until his encounter with old age, sickness, death, and a wandering ascetic.[8] This experience prompted his renunciation of his wealth and royal status in search of a path to liberation from suffering.[8] His initial quest led him to embrace extreme asceticism, but he eventually realized that this path, like the one of self-indulgence, was not conducive to true understanding.[8] This realization led to his discovery of the Middle Way, a path of balance and moderation between these two extremes.[8] The core of his initial teachings revolved around the Four Noble Truths, which explain the nature of suffering and the path to its cessation through the Eightfold Path.[6]

Following his enlightenment, the Buddha began to share his teachings, and the early *Sangha*, or monastic community, was established.[55] The Buddha's first sermon outlined the Middle Way and the fundamental principles of his philosophy.[55] For several centuries, these teachings were transmitted orally within the monastic community.[55] However, as Buddhism spread and evolved, different interpretations of the Buddha's teachings and varying practices emerged, leading

to the diversification of Buddhism into various schools.[55] Among these, Theravada Buddhism emphasized adherence to the early teachings preserved in the Pali Canon and focused on the ideal of the Arhat, the individual who attains liberation.[60] In contrast, Mahāyāna Buddhism emerged later, emphasizing the Bodhisattva ideal, where individuals strive for enlightenment not only for themselves but also for the liberation of all sentient beings.[60]

Mahāyāna Buddhism introduced significant developments in Buddhist thought, most notably the ideal of the Bodhisattva. A Bodhisattva is an individual who, motivated by great compassion, chooses to postpone their own attainment of Nirvana in order to help all other sentient beings achieve enlightenment.[70] This aspiration is rooted in Bodhicitta (बोधिसित्त), the mind or thought aimed at awakening through wisdom and compassion for the benefit of all.[80] Bodhisattvas cultivate this aspiration by practicing the Six Perfections (Pāramitās): generosity, ethical conduct, patience, diligence, meditation, and wisdom.[70] This focus on universal liberation and the central role of compassion distinguishes Mahāyāna from the Theravada emphasis on individual Arhatship.[66] The emergence of the Bodhisattva ideal broadened the scope of Buddhist practice, offering a path that emphasized altruism and the interconnectedness of all beings.[79]

Throughout the history of Buddhism, various figures have emerged who sought to reform or revitalize the tradition, often by emphasizing a return to core principles or by making the teachings more accessible. 원효 Wonhyo (617-686), a highly influential Korean Buddhist monk, scholar, and philosopher, is one such figure.[86] 원효 Wonhyo made significant contributions to Mahāyāna thought, particularly through his concept of "One-Mind" (一心), which posits a fundamental unity underlying all reality.[88] He also dedicated considerable effort to the harmonization of doctrinal disputes (*hwajaeng* 和諍) within Buddhism, seeking to bridge divides and reveal the underlying unity of seemingly contradictory teachings.[88] Furthermore, 원효 Wonhyo emphasized the accessibility of Buddhist teachings for all people, including those outside the monastic establishment, believing that the Dharma should be understandable and applicable to everyday life.[86]

Similarly, 法然 Hōnen (1133–1212) was a pivotal figure in Japanese Buddhism, founding the Pure Land school (Jōdo-shū).[89] 法然 Hōnen's central reform was the simplification of Buddhist practice through the emphasis on the exclusive recitation of the *nembutsu* (念仏), the name of Amitābha Buddha.[89] He taught that in the current age of decline, this simple act of faith and recitation was the most accessible and effective path to rebirth in the Pure Land, making enlightenment attainable for people of all social classes.[89] 法然 Hōnen's reforms challenged the complex rituals and practices of established Buddhist schools, offering a more

direct and egalitarian path to salvation.[93]

The pattern of initial ethical focus, followed by institutionalization and eventual reform, is not unique to Buddhism. Early Middle Eastern religions, such as Judaism and Islam, also exhibit similar trajectories. Early Judaism, believed by many scholars to have evolved from polytheistic Canaanite religions, gradually developed towards monolatry and then monotheism, centered on a covenantal relationship with Yahweh.[25] Over time, Temple worship and a complex system of rabbinic authority developed.[99] Similarly, Islam emerged in the 7th century CE with the revelations to Muhammad, initially forming a humble community in Mecca and Medina.[25] However, Islam rapidly spread, leading to the establishment of vast empires under the Caliphate and the development of intricate religious and legal institutions.[106]

Christianity, too, began as a small sect within Judaism, emphasizing ethical teachings centered on love, forgiveness, and humility.[7] Its rapid spread throughout the Roman Empire was facilitated by its inclusive message and strong social networks.[7] With its eventual adoption as the state religion of the Roman Empire, Christianity developed a hierarchical structure with the Pope at its head, wielding significant political and social influence throughout the Middle Ages.[13]

Within these religions, reform movements have also arisen. Prophetic movements in Judaism emphasized social justice and ethical monotheism, challenging the established order.[96] Early Christianity stressed love, charity, and equality before God, and later reformations, such as the Protestant Reformation, sought to address perceived corruption and deviations from core teachings.[3] Sufi movements within Islam have focused on mysticism and a more personal connection with the divine, sometimes questioning rigid institutional structures.[108] These examples across different faiths underscore the recurring tension between the idealized origins of a religion and the realities of its institutionalized form.

In conclusion, the evolution of religions often follows a cyclical pattern. The initial phase is characterized by the emergence of ethical narratives that resonate with individuals and spread rapidly. As these movements grow, they tend to become institutionalized, developing hierarchies and potentially aligning with socio-political power structures. This institutionalization can sometimes lead to a perceived departure from the original ethical and egalitarian principles. Consequently, reform movements frequently arise, seeking to simplify practices, re-emphasize core ethical teachings, and reconnect with the foundational "spark of faith." The examples of Buddhism, with figures like 원효 Wonhyo and 法然 Hōnen, alongside the historical trajectories of early Middle Eastern religions and Catholicism,

illustrate this recurring narrative of faith and power throughout human history.

Table 1: Common Ethical Themes Across Religions

Religion	Core Ethical Principle(s)	Source
Hinduism	Do nothing unto others which would cause you pain if it were done to you	Mahabharata 5:1517 [17]
Jainism	In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self	Lord Mahavir [17]
Buddhism	Hurt not others in ways that you yourself would find hurtful	Udana-Varga, 5:18 [17]
Zoroastrianism	That nature only is good when it shall not do unto another whatever is not good for its own self	Dadistan-i-Dinik, 94:5 [17]
Judaism	What is hateful to you, do not do to your fellow human being. That is the law; all the rest is commentary	Talmud, Shabbat 31a [17]
Christianity	Always treat others as you would like them to treat you: That is the Law and the prophets	Matthew 7:12 [17]
Islam	No one of you is a believer until he desires for his brother that which he desires for himself	Sunnah [17]
Sikhism	Do not create enmity with anyone, for God is within	Guru Granth Sahib 259 [17]

	everyone	

Table 2: Key Differences Between Theravada and Mahāyāna Buddhism

Feature	Theravada Buddhism	Mahāyāna Buddhism
Goal	Individual liberation (Arhatship) [66]	Liberation of all beings (Buddhahood via Bodhisattva path) [61]
Scriptures	Focus on the Pali Canon (Tipitaka) as the earliest and most authoritative [60]	Accepts a broader range of Sutras, including later Mahāyāna Sutras [60]
Concept of Buddha	Emphasizes the historical Gautama Buddha [65]	Views the Buddha as having three bodies (Trikaya) and recognizes other Buddhas and Bodhisattvas [70]
Ideal Figure	The Arhat, who seeks individual enlightenment [65]	The Bodhisattva, who postpones Nirvana to help others [60]
Emphasis	Self-reliance and individual effort for liberation [83]	Compassion and the interconnectedness of all beings [70]
Language	Pali [60]	Sanskrit and local languages [60]

Referências citadas

1. The Ethical Force of Stories: Narrative Ethics and Beyond - AMA Journal of Ethics, acessado em abril 19, 2025, https://journalofethics.ama-assn.org/article/ethical-force-stories-narrative-ethics-and-beyond/2014-08
2. Ethics in religion - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/Ethics_in_religion
3. History of Christian Ethics: From Ancient Times to Modern Challenges,

acessado em abril 19, 2025, https://alc.net.au/history-of-christian-ethics/
4. What are some common themes that most religions share? : r/worldbuilding - Reddit, acessado em abril 19, 2025, https://www.reddit.com/r/worldbuilding/comments/zpt33u/what_are_some_common_themes_that_most_religions/
5. Exploring the Interplay between Mythology and Religion: An Early Buddhist Perspective - National Journal of Hindi & Sanskrit Research, acessado em abril 19, 2025, https://sanskritarticle.com/wp-content/uploads/42-23-Ritesh.Prakash.pdf
6. Buddhist ethics - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/Buddhist_ethics
7. Four Reasons Why Early Christianity Grew So Quickly - Saint Sophia, acessado em abril 19, 2025, https://www.saintsophiadc.org/four-reasons-early-christianity-grew-quickly/
8. Prince Siddhartha: Renouncing the World | The Pluralism Project, acessado em abril 19, 2025, https://pluralism.org/prince-siddhartha-renouncing-the-world
9. 5 Ways Christianity Spread Through Ancient Rome - History.com, acessado em abril 19, 2025, https://www.history.com/articles/5-ways-christianity-spread-through-ancient-rome
10. Ten Reasons for the Rapid Spread of Christianity, Part 1: Social Factors, acessado em abril 19, 2025, https://reasons.org/explore/blogs/reflections/ten-reasons-for-the-rapid-spread-of-christianity-part-1-social-factors
11. CRASH COURSE REVIEW – RELIGION, acessado em abril 19, 2025, https://www.wlwv.k12.or.us/cms/lib/OR01001812/Centricity/Domain/1325/Crash%20Course%20-%20Religion%20Universalizing%20and%20ethnic.pdf
12. Religion: Origins and Diffusion - Advanced Placement Human Geography, acessado em abril 19, 2025, https://albahaeaphg.wordpress.com/wp-content/uploads/2019/05/aphg_unit3_religion_review.pdf
13. 6.3 DIFFUSION OF MAJOR RELIGIONS – Introduction to Human ..., acessado em abril 19, 2025, https://opentext.wsu.edu/introtohumangeography/chapter/6-3-diffusion-of-major-religions/
14. The Silk Road: Crossroads and Encounters of Faiths | Smithsonian Folklife Festival, acessado em abril 19, 2025, https://festival.si.edu/2002/the-silk-road/the-silk-road-crossroads-and-encounters-of-faith/smithsonian
15. How did religion spread so quickly in ancient times? : r/history - Reddit, acessado em abril 19, 2025, https://www.reddit.com/r/history/comments/4bn12y/how_did_religion_spread_so_quickly_in_ancient/
16. Why was the spread of Christianity scattered compared to other major religions?, acessado em abril 19, 2025, https://history.stackexchange.com/questions/23523/why-was-the-spread-of-c

hristianity-scattered-compared-to-other-major-religions
17. ETHICAL TEACHINGS OF WORLD MAJOR RELIGIONS -Luke Sui Kung Ling - lungrawn, acessado em abril 19, 2025, https://lungrawn.weebly.com/article-blog/ethical-teachings-of-world-major-religions
18. Religious Ethical Systems – Philosophical Thought - OPEN OKSTATE, acessado em abril 19, 2025, https://open.library.okstate.edu/introphilosophy/chapter/religious-ethical-systems/
19. what are the most common religious themes? : r/religion - Reddit, acessado em abril 19, 2025, https://www.reddit.com/r/religion/comments/r3uaex/what_are_the_most_common_religious_themes/
20. ALL GREAT RELIGIONS AND TRADITIONS OVERLAP WHEN IT COMES TO FUNDAMENTAL PRINCIPLES OF HUMAN CONDUCT, SECRETARY-GENERAL STATES AT OXFORD | Meetings Coverage and Press Releases, acessado em abril 19, 2025, https://press.un.org/en/1999/19990628.sgsm7048.html
21. Faith values (Christian, Islam, Buddhism, Judaism) - The Faith Impact Project, acessado em abril 19, 2025, https://www.faithimpactproject.org/faithvalues
22. Religion and Morality: Themes & Differences | StudySmarter, acessado em abril 19, 2025, https://www.studysmarter.co.uk/explanations/religious-studies/world-religions-study/religion-and-morality/
23. Is There a Common Theme in All Religions? | Spiritual Insights for Everyday Life, acessado em abril 19, 2025, https://leewoof.org/2017/02/21/is-there-a-common-theme-in-all-religions/
24. U.S. Religious Groups Disagree on Five Key Moral Issues - Gallup News, acessado em abril 19, 2025, https://news.gallup.com/poll/191903/religious-groups-disagree-five-key-moral-issues.aspx
25. Patterns of Religion - Charles Muller, acessado em abril 19, 2025, http://www.acmuller.net/articles/patterns.htm
26. History of early Christianity | Beliefs, Characteristics, Organization ..., acessado em abril 19, 2025, https://www.britannica.com/topic/history-of-early-Christianity
27. Library : The Importance of the Hierarchy in the Church | Catholic ..., acessado em abril 19, 2025, https://www.catholicculture.org/culture/library/view.cfm?recnum=6694
28. 3.4 Geography of World Religions – Introduction to Human Geography - pressbooks.pub, acessado em abril 19, 2025, https://pressbooks.pub/humangeography/chapter/geography-of-languages-2/
29. Clergy | Priesthood, Ministry & Ordination | Britannica, acessado em abril 19, 2025, https://www.britannica.com/topic/clergy-Christianity
30. Priesthood - Clergy, Laypeople, Rituals | Britannica, acessado em abril 19, 2025, https://www.britannica.com/topic/priesthood/The-modern-situation
31. Clergy - Hartford Institute for Religion Research, acessado em abril 19, 2025,

https://hirr.hartfordinternational.edu/articles/4200/
32. Clergy - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/Clergy
33. Ecclesiastical Hierarchy: Meaning & Structure | Vaia, acessado em abril 19, 2025, https://www.vaia.com/en-us/explanations/religious-studies/religious-authority-and-leadership/ecclesiastical-hierarchy/
34. Hierarchy of the Catholic Church - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/Hierarchy_of_the_Catholic_Church
35. Religious Hierarchy: Structure & Examples - Vaia, acessado em abril 19, 2025, https://www.vaia.com/en-us/explanations/religious-studies/clergy-and-leadership/religious-hierarchy/
36. Religion-based hierarchy | Wiki - FreedomGPT, acessado em abril 19, 2025, https://www.freedomgpt.com/wiki/religion-based-hierarchy
37. Religious authority structures | Sociology of Religion Class Notes | Fiveable, acessado em abril 19, 2025, https://library.fiveable.me/sociology-of-religion/unit-2/religious-authority-structures/study-guide/fXwt0uy2Roarjqqb
38. SOME LIMITS AND CAUSES OF THE CENTRALIZATION OF THE CHURCH EDWARD A. RYAN, SJ. \ A ^HEN the former "gloomy Dean" of St - Theological Studies Journal, acessado em abril 19, 2025, https://theologicalstudies.net/wp-content/uploads/2022/08/11.4.2.pdf
39. Why Churches Love to be Centralized - XPastor, acessado em abril 19, 2025, https://www.xpastor.org/strategy/gov/why-churches-love-to-be-centralized/
40. (PDF) Centralization of Authority in Protestant Denominations: An Organizational Classification - ResearchGate, acessado em abril 19, 2025, https://www.researchgate.net/publication/317998294_Centralization_of_Authority_in_Protestant_Denominations_An_Organizational_Classification
41. Spread of Christianity - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/Spread_of_Christianity
42. Lecture-4:Political Context of the Early Church | PPT - SlideShare, acessado em abril 19, 2025, https://www.slideshare.net/slideshow/lecture4-history-of-christianity1-political-context-of-the-early-church/238393484
43. How Religion Shapes Cultures, Values, and Social Structures in Different Societies, acessado em abril 19, 2025, https://www.multifaitheducation.com.au/2023/06/25/how-religion-shapes-cultures-values-and-social-structures-in-different-societies/
44. Authority and centralization | 3 | v7 | Religions in Practice | John R - Taylor & Francis eBooks, acessado em abril 19, 2025, https://www.taylorfrancis.com/chapters/mono/10.4324/9781315411095-3/authority-centralization-john-bowen?context=ubx&refId=099d71fe-0e02-49e2-9333-04b67c8d1422
45. Leading From Everywhere: The History of Centralized Islamic Religious Authority, acessado em abril 19, 2025, https://carnegieendowment.org/posts/2015/06/leading-from-everywhere-the

-history-of-centralized-islamic-religious-authority?lang=en
46. Prince Siddhartha: Renouncing the World - Harvard, acessado em abril 19, 2025, https://hwpi.harvard.edu/files/pluralism/files/prince_siddhartha-renouncing_the_world_1.pdf
47. Life of the Buddha - The Metropolitan Museum of Art, acessado em abril 19, 2025, https://www.metmuseum.org/essays/life-of-the-buddha
48. Historical context and early life of Siddhartha Gautama | Intro to Buddhism Class Notes, acessado em abril 19, 2025, https://library.fiveable.me/introduction-buddhism/unit-1/historical-context-early-life-siddhartha-gautama/study-guide/UktkSbvx8M0gqS1y
49. What is the middle way? - Tricycle: The Buddhist Review, acessado em abril 19, 2025, https://tricycle.org/beginners/buddhism/middle-way/
50. Understanding the Buddha's Philosophy of Non-Attachment, acessado em abril 19, 2025, https://www.originalbuddhas.com/blog/the-buddhas-philosophy-of-non-attachment-and-the-middle-way
51. Middle Way - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/Middle_Way
52. Middle Way | Buddhism - Britannica, acessado em abril 19, 2025, https://www.britannica.com/topic/Middle-Way
53. Buddha | Internet Encyclopedia of Philosophy, acessado em abril 19, 2025, https://iep.utm.edu/buddha/
54. READ: The Origin of World Religions (article) | Khan Academy, acessado em abril 19, 2025, https://www.khanacademy.org/humanities/whp-origins/era-3-cities-societies-and-empires-6000-bce-to-700-c-e/x23c41635548726c4:other-materials/a/read-the-origin-of-world-religions
55. Origins of Buddhism, acessado em abril 19, 2025, https://www.edu.gov.mb.ca/k12/docs/support/world_religions/buddhism/origins.pdf
56. Theravada - Mahayana Buddhism - Urban Dharma, acessado em abril 19, 2025, https://www.urbandharma.org/udharma3/theramaya.html
57. A Short History of the Buddhist Schools, acessado em abril 19, 2025, https://www.worldhistory.org/article/492/a-short-history-of-the-buddhist-schools/
58. The Buddhist Studies: Theravada and Mahayana - buddhanet.net, acessado em abril 19, 2025, https://www.buddhanet.net/e-learning/buddhistworld/schools1/
59. Development of Mahāyāna Buddhism in Historical and Philosophical Perspectives, acessado em abril 19, 2025, https://ijsi.in/wp-content/uploads/2022/12/18.02.008.20220701.pdf
60. Schools of Buddhism - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/Schools_of_Buddhism
61. Theravada and Mahayana Buddhism (video) | Khan Academy, acessado em abril 19, 2025,

https://www.khanacademy.org/humanities/world-history/ancient-medieval/buddhism-intro/v/theravada-and-mahayana-buddhism
62. Theravada Buddhism - Bhāvanā Society, acessado em abril 19, 2025, https://bhavanasociety.org/about/theravada-buddhism/
63. Buddhist Studies: What is Theravada Buddhism? - BuddhaNet, acessado em abril 19, 2025, https://www.buddhanet.net/e-learning/buddhistworld/whats-thera/
64. Theravada | EBSCO Research Starters, acessado em abril 19, 2025, https://www.ebsco.com/research-starters/religion-and-philosophy/theravada
65. Theravada: The Way of the Elders - The Pluralism Project, acessado em abril 19, 2025, https://pluralism.org/theravada-the-way-of-the-elders
66. Theravada | Monasticism, Meditation & Philosophy | Britannica, acessado em abril 19, 2025, https://www.britannica.com/topic/Theravada
67. Buddhism: Theravada: Primary Texts - UB Libraries' Research Guides - University at Buffalo, acessado em abril 19, 2025, https://research.lib.buffalo.edu/buddhism/theravada-primary-texts
68. Research Guides: Buddhism: Theravada: Teachers & Teachings - University at Buffalo, acessado em abril 19, 2025, https://research.lib.buffalo.edu/buddhism/theravada-teachers
69. Buddhism - Definition, Founder & Origins | HISTORY, acessado em abril 19, 2025, https://www.history.com/articles/buddhism
70. Mahayana Buddhism and Tradition - Original Buddhas, acessado em abril 19, 2025, https://www.originalbuddhas.com/blog/mahayana-buddhism
71. Key Ideas of Mahayana Buddhism Flashcards | Quizlet, acessado em abril 19, 2025, https://quizlet.com/200940802/key-ideas-of-mahayana-buddhism-flash-cards/
72. Research Guides: Buddhism: Mahayana: Primary Texts - University at Buffalo, acessado em abril 19, 2025, https://research.lib.buffalo.edu/buddhism/mahayana-primary-texts
73. Mahayana Buddhism - Minnesota Zen Meditation Center, acessado em abril 19, 2025, https://www.mnzencenter.org/uploads/2/9/5/8/29581455/mahayana_buddhism.pdf
74. Mahayana | Origins, Beliefs, Practices & Schools - Britannica, acessado em abril 19, 2025, https://www.britannica.com/topic/Mahayana
75. Mahayana Buddhism: Origins and Meaning | Meridian University, acessado em abril 19, 2025, https://meridianuniversity.edu/content/mahayana-buddhism-origins-and-meaning
76. "The Chief Characteristics and Doctrines of Mahayana Buddhism" | The Martin Luther King, Jr. Research and Education Institute, acessado em abril 19, 2025, https://kinginstitute.stanford.edu/king-papers/documents/chief-characteristics-and-doctrines-mahayana-buddhism
77. Mahayana Buddhism - World History Encyclopedia, acessado em abril 19, 2025, https://www.worldhistory.org/Mahayana_Buddhism/

78. The Theology of Mahayana Buddhism. - OpenSIUC, acessado em abril 19, 2025, https://opensiuc.lib.siu.edu/cgi/viewcontent.cgi?article=3499&context=ocj
79. Buddhism and its origins | Stanford Report, acessado em abril 19, 2025, https://news.stanford.edu/stories/2018/08/stanford-scholar-discusses-buddhism-origins
80. Bodhichitta | Lion's Roar, acessado em abril 19, 2025, https://www.lionsroar.com/buddhism/bodhichitta/
81. Bodhicitta - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/Bodhicitta
82. Theravada and Mahayana - The Crucial Differences - Buddhism Stack Exchange, acessado em abril 19, 2025, https://buddhism.stackexchange.com/questions/35576/theravada-and-mahayana-the-crucial-differences
83. The Two Main Schools of Buddhism: Theravada and Mahayana, acessado em abril 19, 2025, https://buddhism.info/the-two-main-schools-of-buddhism-theravada-and-mahayana/
84. Theravada vs. Mahayana Buddhism: What Are the Differences? - Mindvalley Blog, acessado em abril 19, 2025, https://blog.mindvalley.com/theravada-vs-mahayana/
85. Three Paths of Buddhism: Theravada - Mahayana - Vajrayana - Namchak.org, acessado em abril 19, 2025, https://www.namchak.org/community/blog/three-different-paths-theravada-mahayana-and-vajrayana/
86. 100 Icons of Korean Culture Ep65 Wonhyo - YouTube, acessado em abril 19, 2025, https://www.youtube.com/watch?v=KEvUO5M43_k
87. About: Wonhyo, acessado em abril 19, 2025, https://dbpedia.org/page/Wonhyo
88. Wonhyo - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/Wonhyo
89. Pure Land Buddhism - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/Pure_Land_Buddhism
90. The Three Pure Land Sutras, acessado em abril 19, 2025, https://www.bdk.or.jp/document/dgtl-dl/dBET_ThreePureLandSutras_2003.pdf
91. Pure Land school | Dictionary of Buddhism, acessado em abril 19, 2025, https://www.nichirenlibrary.org/en/dic/Content/P/141
92. - 1 - Meditation and Honen's Pure Land Buddhism HARUMOTO Tatsuaki Jodo Shu Research Institute Abstract This presentation aims, acessado em abril 19, 2025, http://2019iasbs.dila.edu.tw/wp-content/uploads/2019/05/Session5-Harumoto-Tatsuaki.pdf
93. Hōnen - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/H%C5%8Dnen
94. Origins - The Middle East As Net Exporter of Religion, Fred M. Donner, acessado em abril 19, 2025, http://teachmiddleeast.lib.uchicago.edu/foundations/middle-east-exporter-of

-religion/essay/essay-01.html
95. Abrahamic religions - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/Abrahamic_religions
96. Stages in the Development of Judaism - Judaism: A Supplemental Resource for Grade 12 World of Religions: A Canadian Perspective, acessado em abril 19, 2025, https://www.edu.gov.mb.ca/k12/docs/support/world_religions/judaism/change-evolution.pdf
97. Origins of Judaism - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/Origins_of_Judaism
98. Who are Jews? An overview of Jewish history from ancient times on, and the origins of antisemitism - UW Stroum Center for Jewish Studies, acessado em abril 19, 2025, https://jewishstudies.washington.edu/who-are-jews-jewish-history-origins-antisemitism/
99. History of Judaism – World Religions - Florida State College at Jacksonville Pressbooks, acessado em abril 19, 2025, https://fscj.pressbooks.pub/worldreligions/chapter/history-2/
100. Jewish history - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/Jewish_history
101. The Origins of Judaism - Biblical Archaeology Society, acessado em abril 19, 2025, https://www.biblicalarchaeology.org/daily/ancient-cultures/ancient-israel/origins-of-judaism/
102. Judaism: Founder, Beliefs & Facts | HISTORY, acessado em abril 19, 2025, https://www.history.com/articles/judaism
103. Early Judaism - World History Encyclopedia, acessado em abril 19, 2025, https://www.worldhistory.org/article/1139/early-judaism/
104. Judaism | Definition, Origin, History, Beliefs, & Facts - Britannica, acessado em abril 19, 2025, https://www.britannica.com/topic/Judaism
105. Islam – Rise of the Religion and Empires – He Huaka'i Honua ..., acessado em abril 19, 2025, https://pressbooks.oer.hawaii.edu/honcchist151/chapter/9-islam-and-islamic-empires/
106. Growth of religion - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/Growth_of_religion
107. THE ETHICS OF THE CONQUEST, WAR AND PEACE: A STUDY OF THE EARLY ISLAMIC HISTORY Celal EMANET•••• - The Journal of International Social Research, acessado em abril 19, 2025, https://www.sosyalarastirmalar.com/articles/the-ethics-of-the-conquest-war-and-peace-a-study-of-the-early-islamic-history.pdf
108. Islamic ethics - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/Islamic_ethics
109. Religion in the Middle East - Wikipedia, acessado em abril 19, 2025, https://en.wikipedia.org/wiki/Religion_in_the_Middle_East
110. The Parallel Religious Evolutions in the Middle East and India - Scientific

Research Publishing, acessado em abril 19, 2025, https://www.scirp.org/journal/paperinformation?paperid=106761
111. How Did Christianity Spread: Origins, Expansion, and Impact | History Cooperative, acessado em abril 19, 2025, https://historycooperative.org/how-did-christianity-spread/
112. Ten Reasons for the Rapid Spread of Christianity, Part 2: Cultural Factors - Reflections, acessado em abril 19, 2025, https://reflectionsbyken.wordpress.com/2016/01/12/ten-reasons-for-the-rapid-spread-of-christianity-part-2-cultural-factors/
113. How the heck did Christianity manage to spread so quickly, especially under such significant restrictions? - Reddit, acessado em abril 19, 2025, https://www.reddit.com/r/AskHistorians/comments/15jdb2p/how_the_heck_did_christianity_manage_to_spread_so/
114. Differences Between Theravada and Mahayana Buddhism - Education and Early Childhood Learning, acessado em abril 19, 2025, https://www.edu.gov.mb.ca/k12/docs/support/world_religions/buddhism/diversity.pdf
115. What are some key differences between Theravada and Mahayana Buddhism, and how do these differences impact the practice and beliefs of each tradition? - Reddit, acessado em abril 19, 2025, https://www.reddit.com/r/Buddhism/comments/13u5w8g/what_are_some_key_differences_between_theravada/
116. Differences Between Theravada and Mahayana Buddhism - buddhanet.net, acessado em abril 19, 2025, https://www.buddhanet.net/e-learning/snapshot02/