

## **Comparative Study of Historical and Legendary Buddha**

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### **Introduction**

Literature points out the great things of the Supreme Buddha. There, the Buddha becomes a miracle. The Buddha preached that as an ordinary man, it is strange. Many literatures believe that Gautama Buddha is an ordinary person. To prove it, many formulas and literature and the dialogues and statements embodied in it bear witness to it. Many such situations can be cited in the outer formulas. One problem with that is that such a common man has done extraordinary miracles. Or the later literary critics question the question whether a magnanimous figure of the ordinary man who built up a miracle was built. There are many instances of the Buddha's miracles. From the birth of the Buddha to the time of his passing away from the birth of the Buddha, he is a great miracle of stories. Here I am not trying to see the miracle. And I will not try to quote quotes and quotation marks from the features and abilities of an ordinary man. But I am going to test a matter as to how this miracle is happening around His character.

### **Discussion**

There are two approaches that come with a religion. One is faith. And Devotion. Arrogance means understanding the person with a gracious understanding. Devotion is only sensible because it only motivates to believe. First of all, this pair must be identified. The Buddha Sasana can be seen in 2 instances. First of all, piety is clearly seen in the earliest Bhikkhu society. In the course of time, intelligence did not get a basic understanding. It was not a Bhikku community that would tolerate anything with understanding. Then it can not be understood in practice. Then a doubt about that Dhamma was created. Suspicion is basically a disbelief. That is the end of the existence of that day. The weaknesses of that request went to Buddhism early. But the consequence of the decision to avoid that end is the result of the belief in the Sangha. That is, through devotion, the Buddha tried to create and display a separate image of the Buddha in the Sangha society. As an effort, the Buddha's miraculous character can be seen. This is the logic of the miraculous events of the Lord Buddha.

We can not say exactly whether the Buddha is a miracle person, or not a miracle person. We can not say that the Buddha is not such a person. But the

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responsibility of his miraculous character must be entirely taken literary. From the birth of the Buddha to the end of the Parinirvana, the writers were surprised. Not only that, his physical properties are also a miracle figure. The point we can build here is that He is an ordinary man rather than proving Him to be a miraculous person or an ordinary person, but He is a Higher Person because of his being acquainted with us. But, the Buddha can not say that this high character is going to prove himself to the world. Clearly, the awakening of the Buddha is not going to prove. But the Dhamma preaches in a clear way. Here we do not realize His miraculous signs because we are not a person who understands such a high standard. That is, we are at the prime stage of knowledge and at the level of comprehension. We can not see electrical waves traveling on a cable. But by touching, we can understand. Electrical waves can be seen by lightning. But we can not hold it. From this, I tried to explain what the eye could not hear in a sound. Noises can not be touched by the sounds they hear. It is not possible to touch the taste of what the scent feels. You can not touch what's best with your body. What touches the body can not be touched in any of the above. Everything is diverse. It's different in terms of personality and personality. However, people often learn the truth from a mythical logical basis. The logic is always different. Logic can not always be true. True, it can not always be the logic. There is also a difference between the argument and the truth. I presented these things with a view that I had to look at myself in an enduring way.

As I see, the ordinary Buddha character of an unusual Buddha character seems to be a timely need. It is evident that the second Dhamma council is the beginning of the Buddha's character becoming a miraculous Buddha character. However, there can be no accusation that the Second Darma council was held and since then he has been made superimposed. The reason is that the Supreme Buddha has been mentally and spiritually upheld. The correct alignment is that he was an ordinary person and received a clear understanding of an ordinary person who does not think it is reasonable. The only thing that makes clear to him is that He is exceptional in Spirituality. This interaction with the spirit of the spiritual world can lead to a disorder. But human spirituality is usually influenced by external materialism. The world develops or decays on the basis of spirituality and materialism. It is not necessary to explain the matter about it. It can also be expected that the Supreme Buddha's Spiritual Stability will be a proof of materiality in some cases. It can be either intentionally or naturally occurring. But the specialty is that it is reasonable to recognize that spirituality as a hyperdimensional person in such a way that it is sacred in today's literature. Whether it is unfair or timely is a timely need, it is just one chance.

We have found similar occasions in the role of the Buddha in the present society. That is, an infant born at birth is on the move. But there was no flowering

or any environmental change. Many of these opportunities bear witness to the present society. Generous or natural information can not be trusted. There are two literature pieces. Archaeological sources and literature are the two sources. There is clear evidence of archaeological sources out of these two. The reason is because the changes are not subject to change. But the literary source is more likely to change. A number of books provide insight into the literature sources. This is how it should be "presented to the presenter, but it should be understood comprehensively." It is clear that this is the case. With the Second Dharma council, we see many divisions of the Buddhist Council. The Second Dharma council was influenced by the development of the mysticism of the Buddha's character. Because the problem with which names of Buddhas was born is the main factor in the conduct of the Second Dharma Sangayana. Then, it's important to build strong arguments for this argument. You should also provide examples of those who are right for those arguments. It is also responsible for creating them. The creation of identities in the Sangha community which was based on simple problems of this type was carried out by monks themselves. According to the fragmented sections, the Dhamma was also served separately. The discipline was also conducted separately. Most of the things mentioned in early Buddhas appear to be distorted. That is the wrong view of the early Buddhism. On the basis of this identity, you can see a wider literary beginning and structure in accordance with one's own denominations. It was so powerful that bhikkus could see kings in conflict.

### **Conclusion**

In this manner, the entirety makes it clear that Gautama Buddha was an ordinary person and that his character was gradually transformed into a miracle by the needs of the bhikku generations and the necessities of the literature. That is the arrival of the miraculous Lord Buddha.

**Keywords:** Supreme Buddha, Miraculous Buddha, Bhikkhu, Generations, Sangha, Community