# Borobudur

John N. Miksic, Noerhadi Magetsari, Jan Fontein, Timbul Haryono

**Borobudur** Jacques Dumarçay, 1978 Borobudur in Central Java is one of the largest religious monuments in the world and has become the focus of current interest with its recent restoration under the auspices of UNESCO. Dumarcay, a consultant architect to the restoration project gives a detailed assessment of the architecture and symbolism of the monument and puts it in the context of the religious culture of eighth-century Java.

Mysteries of Borobudur Discover Indonesia John Miksic, 2013-02-22 With vivid photography and insightful commentary, this travel pictorial shines a light on the Buddhist art and architecture of Borobudur. The glorious ninth-century Buddhist stupa of Borobudur—the largest Buddhist monument in the world—stands in the midst of the lush Kedu Plain of Central Java in Indonesia, where it is visited annually by over a million people. Borobudur contains more than a thousand exquisitely carved relief panels extending along its many terraces for a total distance of more than a kilometer. These are arranged so as to take the visitor on a spiritual journey to enlightenment, and one ascends the monument past scenes depicting the world of desire, the life story of Buddha, and the heroic deeds of other enlightened beings—finally arriving at the great circular terraces at the top of the structure that symbolize the formless world of pure knowledge and perfection.

Chandi Borobudur R. Soekmono, 1976 The magic tree house transports Jack and Annie to the deck of the Titanic to find the mysterious gift that will free a small dog

from a magic spell.

Borobudur John Miksic, 2012-11-13 With vivid photography and insightful commentary, this travel pictorial shines a light on the Buddhist art and architecture of Borobudur. The glorious ninth-century Buddhist stupa of Borobudur—the largest Buddhist monument in the world—stands in the midst of the lush Kedu Plain of Central Java in Indonesia, where it is visited annually by over a million people. Borobudur contains more than a thousand exquisitely carved relief panels extending along its many terraces for a total distance of more than a kilometer. These are arranged so as to take the visitor on a spiritual journey to enlightenment, and one ascends the monument past scenes depicting the world of desire, the life story of Buddha, and the heroic deeds of other enlightened beings—finally arriving at the great circular terraces at the top of the structure that symbolize the formless world of pure knowledge and perfection.

BOROBUDUR, TRUE BACK HISTORY Santo Saba Piliang, Borobudur is not Temple Nâmô bhägâvâtyai āryātārāyai It is time for history which is considered sacred, will fall by the results of science that clarifies historical records before, and no one should be surprised by this phenomenon, our ancestors are Aryans Ancestors of the Indonesian Aryans The latest study, led by geneticist David Reich of Harvard University, was published in March 2018 and 92 scholars from around the world in the disciplines of genetics, history, archeology and anthropology This study shows that there have been two major migrations to India in the last 10,000 years: 1. Out of Africa (OoA) migrants who have reached India around 65,000, this Zagrosian mixes with previous inhabitants in India as early as 7,000 - 3,000 BC, giving birth to the Harappan civilization 2. After 2000 BC, came immigrants (Schytia / Sakkas / Arya), They brought Sanskrit early or basic from Sanskrit New cultural practices such as sacrifice rituals, all of which form the basis of early Hindu / Vedic culture, are based on the teachings of our ancestor Dharma Tony Joseph, author of the book Early Indians: The Story of Our Ancestors and Where We Came From, published by Juggernaut wrote that a thousand years earlier people (Ras Aryan) also traveled to Europe, replacing and mixing with farmers there, giving birth to new cultures and spreading Indo-European language Other genetic studies have proven that there are many nations migrating to India, originating from Southeast Asia, strengthened by the many Austro-Asian speakers That the Arvans were not the first inhabitants of India and the Harappan Dravidian civilization existed long before their arrival. Indeed Dravidas are their ancestors of Indians They have campaigned to change the school curriculum and erase every word that mentions Aryan immigration from history books The Arya race is the Schtya of the Caka Nation of the Indonesian Archipelago before the advance, the Jawi nation of the Çaka descendant nation: 1. Javanese (Not Javanese) 2. Madayu (Mada, Medea, Madyan, Midian, Medea) 3. Cambyses (Kambuja Greek) 4. Scythia, Çaka (Aryans / Aryan Races) The Çaka Archipelago's ancestors conquered King Salivahana of India in 78 AD, this year was the start of the year where Saka began in India Çaka's empire centered on the Nusantara Dinasty Surya left thousands of inscriptions with the number of the year Çaka and an Oversight if yr Saka in all inscriptions counted from 78 AD, How to calculate this is the cause of the loss of our history before that year Many large Scythian groups also migrated to Central Asia, Eastern Europe and Northern Anatolia around 3,100-3,000 BC Sakas = Scythians, migrating to eastern Europe and northern Anatolia through Pontic Steppe since the Vedic era after the Mahabharata war 3.162 BC. Source, Archievorg The Dharmic teachings brought by the Çaka / Sakkas / Sākya / Schytia / Aryān recorded in Borobudur with the literacy of the word Mahéçākyā developing in the Indian plains, based on 3 teachings and one of Jainsm with its character Mahavira Māhe means almighty or great and great, Çakya are the people or nation of çakya or Sakya / Çaka / Saka The words Svārggā & Kusãlãdhārmābâjaṇà in the basic relief of Borobudur prove the original teachings of the archipelago Dharmic The period before the New Order, 2 Religion from India, must be an alternative choice The official religion of the country is also in Label Borobudur and other sites, just by distinguishing the There / No position statue sitting cross-legged The philosophy of Dharma is perfectly recorded in Balinese culture and is fully illustrated in Borobudur, both not based on one of the 2 religions in India, but the philosophy recorded in both, underlies the 3 religions that grow there Namô bhagavatyai aryatarayai INDONËSIARYA By: Santosabapiliang Book Info: WA +62813 2132 9787

Borobudur Caesar Voûte, Mark Long, 2008 Borobudur Was Constructed In Indonesia During The Eighth Century As A Guide To The Noble Path Of The Buddha. Though The Western World Discovered This Sacred Place Almost 200 Years Ago, It Remains Seated In Its Enigmatic Depth. This Book Is A Catalyst And Invites Adventurous Minds To Find New Directions By Bringing Into Focus The Vast Universe Of The Borobudur.

THE ANALYSIS OF SENSE OF PLACE OFBOROBUDUR TEMPLE SHOPPING AREAS A Study about Physical and Social Factors in a Historic Commercial Area Astrid Kusumowidagdo , Dyah Kusuma Wardhani , Melania Rahadiyanti , Cicilia Larasati Rembulan, 2021-12-30 Buku ini memberikan gambaran mengenai sense of place Kawasan komersial di sekitar Candi Borobudur yang ditetapkan menjadi Kawasan Super Prioritas untuk Indonesia. Terdapat dua Kawasan menjadi fokus utama yaitu Kawasan Sentra Kerajinan dan Makanan Borobudur dan Balai Ekonomi Desa Karangrejo. Keunikan kawasan dalam aspek fisik dan soaial disertai ilustrasi foto yang mendukung akan memberikan gambaran untuk sense of place Kawasan belanja sebagai value untuk pengunjung yang hadir.

Cultural Landscape Management at Borobudur, Indonesia Masanori Nagaoka,2016-08-22 This volume investigates a historical account of the development of landscapes management at Borobudur. In the 1970s and 1980s, there was large scale heritage conservation intervention of the Borobudur Temple by UNESCO and a simultaneous attempt of a wider landscapes management at Borobudur. But in the late 1980s and early 1990s, a global heritage discourse of an enlarged value system emerged. This discourse embraced issues such as cultural landscape, living history, intangible values, vernacular heritage, and urban landscapes with community involvement. The early 1990s saw a move against the European-dominated discourse of heritage as well as the concept of authenticity in the World Heritage system and other European-oriented classifications. The Asian experience in heritage discourse has begun to have a significant impact on the European standard. Additionally, in the 1990s, there was a gradual recognition of the concept of cultural landscape, which differed both within Asia and between Asia and Europe. These different ideas are evident in the case of the Borobudur Temple and its 1991 nomination to the World Heritage List. This book focuses how the management of the Borobudur historical monument and its landscapes was developed and reached current exclusive national legislative framework and set as an example for others sites in the region and for other regions to consider.

Entering the Dharmadhātu Jan Fontein, 2012-03-20 New identifications of the 460 bas-reliefs of Borobudur illustrating the Gandavyūha, based upon a comparison with the contents of three early Chinese translations of Sanskrit manuscripts of the text of Central Asian or Indian provenance.

The Restoration of Borobudur Unesco, 2005 This publication traces the history and restoration of Chandi Borobudur, a Buddhist temple built over 1,000 years ago on the island of Java, Indonesia which was successfully restored during 1973-1983 and listed as a World Heritage Site in 1991. It covers the various aspects of the process, including the long and painstaking task of logging the position of the stones, the studies that revealed the underlying sources of decay, and the important archaeological finds that provided clues to the temple's spiritual past; and includes many of the original drawings and photographs taken from the restoration project archives.

Borobudur John N. Miksic, Anita Tranchini, Marcello Tranchini, 1996-12-15 With vivid photography and insightful commentary, this travel pictorial shines a light on the Buddhist art and architecture of Borobudur. The glorious ninth-century Buddhist stupa of Borobudur—the largest Buddhist monument in the world—stands in the midst of the lush Kedu Plain of Central Java in Indonesia, where it is visited annually by over a million people. Borobudur contains more than a thousand exquisitely carved relief panels extending along its many terraces for a total distance of more than a kilometer. These are arranged so as to take the visitor on a spiritual journey to enlightenment, and one ascends the monument past scenes depicting the world of desire, the life story of Buddha, and the heroic deeds of other enlightened beings—finally arriving at the great circular terraces at the top of the structure that symbolizes the formless world of pure knowledge and perfection.

Borobudur: Majestic Mysterious Magnificent John N. Miksic, Noerhadi Magetsari, Jan Fontein, Timbul Haryono, 2011-09-10 With vivid photography, and insightful commentary, this travel pictorial shines a light on the Buddhist art and architecture of Borobudur. The glorious ninth-century Buddhist stupa of Borobudur—the largest Buddhist monument in the world—stands in the midst of the lush Kedu Plain of Central Java in Indonesia, where it is visited annually by over a million people. Borobudur contains more than a thousand exquisitely carved relief panels extending along its many terraces for a total distance of more than a kilometer. These are arranged so as to take the visitor on a spiritual journey to enlightenment, and one ascends the monument past scenes depicting the world of desire, the life story of Buddha, and the heroic deeds of other enlightened beings—finally arriving at the great circular terraces at the top of the structure that symbolize the formless world of pure knowledge and perfection.

## Borobudur Unesco, 1973

Buddhist Practice and Visual Culture Julie Gifford, 2011-03-16 Providing an overall interpretation of the Buddhist monument Borobudur in Indonesia, this book looks at Mahayana Buddhist religious ideas and practices that could have informed Borobudur, including both the narrative reliefs and the Buddha images. The author explores a version of the classical Mahayana that foregrounds the importance of the visual in relation to Buddhist philosophy, meditation, devotion, and ritual. The book goes on to show that the architects of Borobudur designed a visual world in which the Buddha appeared in a variety of forms and could be interpreted in three ways: by realizing the true nature of his teaching, through visionary experience, and by encountering his numinous presence in images. Furthermore, the book analyses a particularly comprehensive and programmatic expression of Mahayana Buddhist visual culture so as to enrich the theoretical discussion of the monument. It argues that the relief panels of Borobudur do not passively illustrate, but rather creatively picture selected passages from texts. Presenting new material, the book contributes immensely to a new and better understanding of the significance of the Borobudur for the field of Buddhist and Religious Studies.

BOROBUDUR TRUE BACK HISTORY Santo Saba Piliang, At Sangharamā Mahæ Thupa Vhwānā Cakā Phālā is now published as Borobudur, there are 160 relief panels at the base which are not in Exposé, there are 12 words Şvargga written on the bas-relief figure instead of the word Nirvana and the literacy of the word text other ...... Mãhéçãkhya .... which if revealed, we will understand who our ancestors really are .... Mãhéçãkhya (43 Panel Frame) The word Mahe means great or great nation and the word SAkya is the Çaka Nusantara, Maheshakhya is one of the words that is absorbed into Sanskrit which is also used in books such as the Upanishads, the Veda. A different transliteration proves that the language in the text in the reliefs is not Sanskrit, but this language is the basis of Sanskrit, so it is possible that there is a similarity. The German people took the symbol Su Astika from a more advanced nation in the past. In the dictionary, the Petersburg Dictionary Otto Böhtlingk and Rudolph Roth, 1879-1889 & Saint Petersburg Great St Dictionary 1855-1875, is called: Maheshakhya, Mahendranagari, Mahendrayajin, Maheshabandhu, Similar words are: Maheshakhya, Maheshvarasiddhanta, Mahibhrit, Mahidhra, Maheshakhya, Mahavanij, Maheshudhi Harvard-Kyoto transliteration maheçãkhya to mahezAkhya in Velthuis transcription word mahe gets the affix saakhya, modern Itrans version is maheshAkhya, maheSAKya, in IPA font məhe:qa:khja The Devanagari version of Maheshakhya is 2222222 written in the IAST transliteration with a diacritic sign. This word is written as maheśākhya meaning: A great man, in Sanskrit word with the translation to be a man who is Great Noble Words that have similar meanings to Maheshakhya, either from Sanskrit or from German means a great male aristocrat, the great wise man was the leader of the nation in the advanced civilization of the Indonesian archipelago, the Caka ... proven by hundreds of inscriptions the number of the year Saka The Çãkyã / Şàkyà / Schytia / Saka nation, Aryān the Great is the ancestor of the 4th sub-race of the Archipelago, which came from the Jawi nation who descended the Çaka people, namely: 1. Jawi (not tribe) 2. Madayu 3. Cambyses 4. Scythia, Sakkas, Çaka, Aryān Çaka are the ancestors of the archipelago, written on the bas-relief of Vhwãnã Çakã Phãlã with the literary text of the word Māhéçākyã, Nation Çākyã / Şakyà / Schytia / Saka, Great Aryān, The Çaka used a predetermined date far from 78 AD from the time of conquering the King of India. .... Note: Among the books by Santosaba discussed at DAV College (Aff. Punjab University) Sector 10, Chandigarh, Punjab India INDONËSIARYĀ By: Santosabapiliang (Datuok Panglimo Soko) Book Info: WA 0813 2132 9787 https://tokopedia.link/PSvBD8M3Z5

Borobudur as Cultural Landscape Kiyoko Kanki, Laretna T. Adishakti, Titin Fatimah, 2015 Borobudur is a 9th-century Buddhist temple site in Central Java, Indonesia. As a cultural landscape, Borobudur is a site of active discussion. Since the start of the International Field School on Borobudur Cultural Landscape Heritage, the site of Borobudur as a cultural landscape (including its mountains, fields, villages, and historic tangible and intangible items) has been considered in light of the role, and potential role, local communities and organization have in conservation and the living environment. How can Borobudur as cultural landscape be described? How are diverse activities related? How can individuals contribute to its sustainability? This comprehensive volume considers these questions and presents discussions by academics and local community members. The book considers cultural landscape heritage - saujana heritage - and discusses the idea of 'evolutive conservation.' It presents geographical, geological, and ecological perspectives. It also investigates the ancient lake that once existed, as well as the topography and landscapes. The book looks at the regional planning system and describes the history and potential of local communities and organizations with a focus on tourism and development. [Subject: Asian Studies, Indonesian Studies, Conservation, Environmental Studies]

BOROBUDUR IS NOT TEMPLE Santo Saba Piliang, THE WORLD'S OLDEST UNIVERSITY IS IN NUSANTARA Nalanda University in Bihar India is a branch of the University in Svarnadvipa Nusantara, named DHĀRMĀ PĀLĀ this is the center of learning and teaching the teachings of Dharmic Original which later underlies the birth of Buddhism, Hinduism and Jainsm in India. Watch this: The Chinese pilgrim 1-Tshing (635-713), left his country for an area called Kin-tcheou / Kin-Ti / Golden Land / Svarnadvipa, former Indonesians called Śrīvijaya Fo che / Boja / Bhoga or the Chinese version of Che li fo che The city of Bhoga is the Holy City center of Dharmic learning in the

long pre-5th century BC with its landmark Takus Estuary Site through which Equinox, this Shadowless point proves that the word Ceylon was found in the books of which the book Mahavamsa is not Sri Lanka at this time, but is located in Kampar Riau Sumatra Indonesia, the complex area of Early Dharmic teaching and learning education ... Other evidence: • In 399-414 AD Fa-Huan while traveling in svarnadvipa noted ... following the river Po-Nai (is the river Pana'i, Kampar) ... in the place where the students used to live there and make movements. .. walking in a circle ... around the Tope / Stupa as well as 4 teachers sitting in 4 corners, in this place the Tower ... has been erected ... (Pradaksina / Prasawiya / Tawaf in Muara Takus) Sung Yun 518-521 AD records the existence of a power which he calls Śaka kṣatrapas from the identification of coins which are thought to have existed around 225 AD with the image of Tope or the Muara Takus stupa. In the years 602 - 664 AD, Hieun-Tsang, recorded what he saw in svarnadvipa ... beside it was a stupa built by the king, about 200 feet high ... nearby is a sign where the Tathāgata walked to here and there .... Fa-hian (337 - 422 AD) started his journey from 399 to 412 AD departing from Ch'ang-an, crossing Lung .... after crossing the Indus .... the distance across the southern Indian sea is 4 to 5 million li, until anchored on a flat land without a valley, there is a river ..... going to the southeast less than 80 yojanas, we passing many shrines with a number of priests in them, after passing this place, we arrived called Mo-tu-lo ... following the river Pu-na, right and left there are twenty sangharamas with 3000 priests, The climate here is evenly warm without snow, The people are very rich, there are no taxes or official restrictions ... ... all over the land the people did not kill the birds / doves did not drink wine, they did not eat garlic, did not raise pigs, did not drink wine the chiefs built Sangharama for the priests ... ... go west to arrive at the village Na-lo, This is the Birthplace of Sariputra, therefore a tower has been erected ... ... the village of Upatissa, known as Nālaka, lived a very intelligent young man named Sāriputta whose mother was Sarikha / Rupasari. It was because of his mother's name that he was called Sari-Putra ... ... his father was Māthara, a Brāhmin surnamed Dīrghanakha. Because he was the son of the village leader, he was also sometimes called Upatissa ... ..in the place of the priests, there was a Sangharama built, here they made a tower in honor of Sariputra, Mudgalaputra, also to honor Abhidharma, Vinaya and Sutra .... from the south of the city continuing south 4 li, we entered a valley situated between 5 hills, completely encircling like a wall, This is the site of the old city of King P'in-p'o-so-lo ... Bimbisāra according to the Mahāprajñāpāramitāśāstra chapter XL.1.4. King Bimbisāra / P'in-p'o-so-lo, is one of the Kings of the great Kings of Jambudvīpa .... because of that, a hundred thousand Che-tseu / Śākya, all of whom became his disciples, studied in this place... The 4th century Fa-Huan records show this is the Indonesian Archipelago: ● Mo-tu-lo is Malay ● Nālaka is Melaka ● P'in-p'o-so-lo is Salo / 5 koto (written Bimbisāra in the scriptures) ● Puna, is the right and left Pumai / Kampar River right and left ● Śākya is Çakā / Çakyā / Saka / Soko Saka is a great Nation which marks important events with the inscription of the year Saka (recorded in the Soko Pisoko Limbago traditional system) The word Çakyā is recorded in the bas-reliefs of Borobudur with the literacy of the word Mahe-Çakyā ● ... located between 5 hills, completely encircling like a wall ... local designation is Pagar Ruyung ● Jambudvīpa in Kampar still has Jambu Island (now spoken as Jan-Bu-Lupo, local dialect) no language in India literacy of the word Jambu ● Killing / mutilating Merpati people in Svarnadvipa and Bali, some are still abstinence • Sari and Putra explains the Indonesian Archipelago Word & Name • Tower is the site of Muara Takus • Upatissa is the name of the village Upanissa / Panissan 4km south of the site ● Na-lo is Nu / Nuo / Na lelo / Nuoa - lelo / Gng Lelo, Direction 10 km west from the site ● Sangharama is a Dormitory, a Dharma learning center complex in svarnadvipa called Dharma Pala local people call Nan-Landa or Padepokan Dewa-Dewi, the name Nan-Landa later became the name of a branch university in India Nalanda ● Chinese pilgrims from Fa-Huan 337 - 422 AD to I-Tshing in the 7th century AD visited the ancient archipelago to Learn Copying many notes about Dharma / Dhamma were carried to their country, not bringing teachings from their country to being spread to them. Archipelago The area of the holy city in Muara Takus, the outer fence 2 layers .... is the main complex where the teachers Shangha Kirti / Teachers and other parts live: ● Northeast Main Gate complex ● East, 400 steps there is a building made of Mantra training wood ● West where the study is Kolam Sakti / Tobek Sati ● Southeast, 2nd level learning place ● Southwest 3rd level student residence • Northwest of Hermit / Tapo / Can-Yago / Upasena / Kammala place North The complex outside the embankment across the river, called Paodhaman by the local dialect, this is Pendharmaan divided into: 1. What is not burned by fire 2. The fire does not burn on the body 3. The residence of the dignitaries in 8 corners of the coordinates of the holy city, a radius of 4 km2 which is in a 9-layer fence of embankments, a large wall as the boundary of the school complex, to accommodate students or Brahmins estimated at 6000 people in each generation Rshi Mārkandeya is a figure of the Son of the Archipelago from Svarnadvipa. Among the names of his previous ancestors are: ● Dharmadasa 700-620 BC ● Dharmapala 670-580 BC ● Suvarnadvipa Dharmakirti 610 BC - 520 BC ● Kumarila Bhatta I 618-540 BC ● Adi Sankara 569-537 BC ● Çhri Janaýasã 6th century AD ..Çhri Janaýasã / Dapuntha Hyang 6th century 4th year 11th day perform Siddhayatra / Holy journey brings Dharma as well as Dharmapala University graduates, this is the location that Fa-Huan and I-Thsing see .... went out to the North as well as to the West 2,213 people ... this is what Rshi Mārkandeya did to Bali .... Bali keeps the teachings of the ancestors of the archipelago nation Dharma / Dhamma perfectly. Nalanda in Bihar India was founded in 427 AD in the wake of Fa-Huan 337 - 422 AD to the Archipelago, Nalanda is a branch of learning development from Svarnadvipa which was initiated by Syailendra On the site of the temple no.3 it is called by the name Sariputta Stupa. Relief panels are sculpted on top of the tower, this is the most iconic Nalanda building with several steps leading to the top, which is named Sariputra. ... Śāriputra also called Upatisya is the son of his mother Śārī / Rupasari, because of his mother's name he is called Sariputra. His father is Māthara, Nalaka / Nālada is the name of his village .... The name of the mother and child is clearly the name of Nusantara, not India Nalanda in Bihar India is a branch of the University in Svarnadvipa Nusantara, named DHARMA PALA. This is the center of learning and teaching the teachings of Dharmic Original which later underlies the birth of Buddhism, Hinduism and Jainsm in India .... Svarnadvipa Indonesia, not India ... is the starting place of learning resources for the Principal Principles of Dharma / Dhamma this is the Dharmic Original depicted in Borobudur perfectly stored in Bali, ... Both are not and are not based on 2 teachings that were born in India ... but what is described in Borobudur and perfectly preserved in Bali was studied at a university whose teacher / master was recently recorded by history is Dharmadasa 700-620 BC before it was undetected. or hidden by history ... The physical evidence of artifacts and other supporting this can all be seen, witnessed, attested in the large complex surrounded by ancient embankments which have been examined by: ● Corn de Groot, 1858 G. du Rij van Beest Holle 1879 ● WP. Groeneveldt, 1879-1880 ● R.D.M Verbeck and E. TH. Van Delden 1881 ● J.W. IJzerman 1889-1893 ● N.J. Chrome 1912,1923 ● J.L. Moens in 1924 ● F.D.K. Bosch 1925,1930,1946 ● F.M. Schnitger April 1935 .... don't believe the history written by the colonizers or just by reading this article .... Prove it, come and see with your own eyes .... INDONËSIARYĀ By: Saint Saba (Expliration & Research) Info eBook pdf: WA +62813 2132 9787 https://wa.me/message/005THVF7RNND01

Cataloguing and Matching of "missing" Borobudur Stones Using a Computer Proyek Pemugaran Candi Borobudur, Vijay K. Khandelwal, 1977

Borobudur, Tracing Tranquility Rudolf G. Usman, 2010

Uncovering the Meaning of the Hidden Base of Candi Borobudur ,2009

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#### Borobudur Introduction

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