

The background is a dark gray gradient. It features several water droplets of various sizes, some with highlights, scattered across the frame. Faint, concentric circles are visible, centered around the text area, creating a ripple effect.

PHILOSOPHY OF BUDDHA

AN INTRODUCTION

BUDDHA AS THE LIGHT OF ASIA

- BUDDHA WAS ETHICAL TEACHER, SOCIAL REFORMER THAN A THEORETICAL PHILOSOPHER.
- LIFE IS ESSENTIALLY TO FIGHT AGAINST MISERY, AND SUFFERING
- LIFE ROOTED IN DEEP PESSIMISM
- BUDDHA WAS A PERFECT EMBODIMENT OF KNOWLEDGE, COURAGE, LOVE AND SACRIFICE
- MOSTLY BUDDHA'S TEACHING WAS ORAL AND PRIMARILY ETHICAL. ONE COULD ALSO FIND MYSTICAL ELEMENTS IN HIS TEACHING.
- PALI CANON – *TRIPITAKA* – VINAYA PITAKA, SUTTA PITAKA AND ABHIDHAMMA PITAKA

FOUR NOBLE TRUTHS

- DUHKHA – SUFFERING
- DUHKHA SAMUDAYA/ DUHKHASYA KARANA – CAUSE OF SUFFERING
- DUHKHA NIRODHA – THE CESSATION OF SUFFERING
- DUHKHA NIRODHAGAMINI PRATIPAT- DUHKHA NIRODHASYA MARGA – PATHS LEADING TO THE CESSATION OF SUFFERING

DUHKHA

- LIFE IS FULL OF MISERY AND PAIN. EVEN SO CALLED PLEASURES ARE FRAUGHT WITH PAIN. THERE IS ALWAYS A FEAR OF LOSS. INDULGENCE RESULTS IN PAIN. SUFFERING IS COMMON TO ALL.
- POVERTY DISEASES, OLD AGE, DEATH, SELFLESSNESS, MEANNESS, GREED, ANGER, HATRED, QUARRELS, BICKERING, EXPLOITATION, ETC.

DUHKHA SAMUDAYA

- THE CAUSE OF SUFFERING
- EVERYTHING HAS CAUSE
- NOTHING COMES OUT OF NOTHING
- THE EXISTENCE OF EVERY EVENT DEPENDS UPON ITS CAUSE AND CONDITIONS
- EVERYTHING IN THE WORLD IS CONDITIONAL, RELATIVE, LIMITED.
- THIS BEING THAT ARISES, THE CAUSE OF BEING PRESENT, THE EFFECT ARISES – CAUSAL LAW OF DEPENDENT ORIGIN

DUHKHA NIRODHA

- CESSATION OF SUFFERING
- REMOVAL OF CAUSE AND ITS CONDITIONS WOULD REMOVE ITS EFFECT –*EFFECT CEASES TO EXIST.*
- *EVERYTHING BEING CONDITIONAL AND RELATIVE IS NECESSARILY MOMENTARY AND WHAT IS MOMENTARY WOULD PERISH*
- *BIRTH AND DEATH/ PRODUCTION AND DESTRUCTION*

DUHKHA NIRODHA-GAMINI PRATIPAT

- THE WAYS LEADING TO THE CESSATION OF SUFFERING
- BUDDHA MAINTAINED ETHICAL AND SPIRITUAL PATHS BY FOLLOWING WHICH MISERY CAN BE REMOVED
- LIBERATION CAN BE ATTAINED

ARYA ASTANGA MARG

NOBLE EIGHT FOLD PATH

- RIGHT FAITH (SAMYAG DRSTI)
- RIGHT RESOLVE (SANKALPA)
- RIGHT SPEECH (VAK)
- RIGHT ACTION (KARMANTA)
- RIGHT LIVING (AJIVA)
- RIGHT EFFORT (VYAYAMA)
- RIGHT THOUGHT (SMRTI)
- RIGHT CONCENTRATION (SAMADHI)

PRATITYASAMUTPADA

- THEORY OF DEPENDENT ORIGINATION
- FROM THE POINT OF VIEW OF RELATIVITY – SAMBARA
- FROM THE POINT OF VIEW OF REALITY – NIRVANA
- “THE ORIGIN OF ONE THING IN DEPENDENCE ON ANOTHER. CAUSALITY IS ALWAYS SELF CHANGING OR BECOMING. THE ESSENCE OF A THING, ITS DHARMA, IS THE IMMANENT LAW OF RELATION.” – RADHAKRISHNAN

“THIS BEING, THAT ARISES, I.E. DEPENDING ON THE CAUSE, THE EFFECT ARISES”

- EVERYTHING IS RELATIVE, CONDITIONAL, SUBJECT TO BIRTH AND DEATH AND THEREFORE IMPERMANENT – **BECOMING – MOMENTARINESS**
- BUDDHA IDENTIFIES THIS AS **DHARMA**
- DHARMA POSES THE **MIDDLE PATH – MADHYAMA PRATIPAT**
- LOCATING THE MIDDLE BETWEEN TWO EXTREMES THAT IS **REALITY AND NOTHINGNESS**
- **NAGARJUNA SAYS PRATITYASAMUTPADA LEADS CESSATION OF PLURALITY AND BLISS**

DHARMA CHAKRA – ITS TWELVE LINKS

- 1. OLD AGE AND DEATH
- 2. BIRTH OR REBIRTH (JATI)
- 3. WILL TO BE BORN (BHAVA)
- 4. CLINGING TO THIS ENJOYMENT (UPADANA)
- 5. THIRST FOR SENSE ENJOYMENT (TRSNĀ)
- 6. SENSE – EXPERIENCE (VEDANA)
- 7. SENSE-OBJECT CONTACT (SPARSHA)
- 8. SIX SENSE ORGANS INCLUDING MIND (SADAYATANA)
- 9. PSYCHO-PHYSICAL ORGANISM (NAMA RUPA)
- 10. INITIAL CONSCIOUSNESS OF THE EMBRYO (VIJNANA)
- 11. IMPRESSIONS OF KARMIC FORCES (SAMSKARA)
- 12. IGNORANCE (AVIDYA)

KNOWLEDGE IS LIBERATION

- **IGNORANCE CAN BE DESTROYED** BY KNOWLEDGE
- RIGHT KNOWLEDGE HELPS IN UNDERSTANDING THE CAUSAL POWER OF EACH LINK – **ARTHA-KRIYA- KARITVA**
- THE POWER HAS IMPACT ON LIFE AS A WHOLE
- LIBERATION IS THE GOAL OF INDIVIDUAL SELF
- **SINCE ALL THE CONSTITUTING BEINGS ARE TRANSITORY (INCLUDING THE SELF) LIBERATION IS A CHALLENGING AND IT IS TO BE VERY SYSTEMATICALLY WORKED OUT.**
- **BHAVA NIRODHA – CESSATION OF ALL ACTIVITIES AND ALL BECOMING**

HINAYANA AND MAHAYANA: A RELIGIOUS DIVISION

- BUDDHISM IS A RELIGION WITHOUT GOD
- KARMA TAKES THE PLACE OF GOD.
- LIBERATION IS A STATE OF ARHATHOOD – IDEAL SAINT WHO OBTAINS PERSONAL SALVATION – NIBBANA.
- HINAYANA, LIBERATION IS NEGATIVE
- MAHAYANA – LIBERATION IS NOT A NEGATIVE CESSATION OF MISERY, BUT A POSITIVE STATE OF BLISS

BUDDHA AND BODHISATTVA

- BUDDHA, FROM A RELIGIOUS POINT OF VIEW, IS TRANSFORMED INTO GOD
- THE DIVINITY OF BUDDHA IS WORSHIPED
- A TRANSCENDENTAL REALITY AND POSSESS THE POWER OF RENUNCIATION
- AN ABSOLUTE SELF RUNNING THROUGH THE INDIVIDUAL SELVES
- **BODHISATTVA** IS AN IDEAL SAINT WHO DEFERS HIS OWN SALVATION IN ORDER TO WORK FOR THE SALVATION OF OTHERS
- INSPIRED BY LOVE OF ALL BEINGS AND READY TO SUFFER GLADLY (SHARMA 2009: 75)

METAPHYSICS OF HINAYANA THEORY OF MOMENTARINESS - KSANABHANGAVADA

- THE SELF/ SOUL IS REDUCED TO FLEETING IDEAS/ CONSCIOUSNESS
- EVERYTHING IS MOMENTARY – CEASELESS FLOW – **SANGHATAVADA** – BECOMING IS REAL
- **THEORY OF AGGREGATES – HOW THE STREAM OF BECOMING IS CONCEPTUALISED?**
- **AGGREGATES OF FIVE SKANDHAS– SOUL/ SELF**
- CHANGE IS UNIVERSAL
- LIBERATION IS THE EXTINCTION OF ALL DESIRES AND PASSIONS
- **EVERYTHING IS SORROW (SARVAM DUHKHAM); EVERYTHING IS DEVOID OF SELF (SARVAM ANATMA); EVERYTHING IS MOMENTARY (SARVAM KSANIKAM) (SHARMA 2009: 77)**

THE CONCEPT OF SOUL AS *PANCHA SKANDHAS*

- THE SOUL IS A BUNDLE OF FIVE SKANDHAS –
- RUPA – **MATTER**
- VEDANA – **FEELING**
- SAMJNA – **PERCEPTION**
- SAMSKARA – **DISPOSITIONS**
- VIJNANA – **CONSCIOUSNESS**

THE WESTERN CORROBORATIVE IDEAS ON THE CONCEPT OF SELF

- HERACLITUS – CHANGE IS REAL – “YOU CANNOT BATHE TWICE IN THE SAME RIVER”
- DAVID HUME - BUNDLE THEORY OF SELF – “I CAN NEVER CATCH MYSELF”
- WILLIAM JAMES - “PASSING THOUGHT ITSELF IS THE THINKER”
- BERGSON- “EVERYTHING IS THE MANIFESTATION OF THE FLOW OF *E' LAM VITAL*”
- “RAPIDITY OF SUCCESSION GIVES RISE TO THE ILLUSION OF UNITY OR IDENTITY OF PERMANENCE” – (SHARMA 2009: 78)