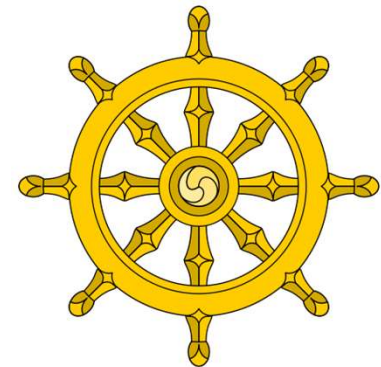


# Buddhism

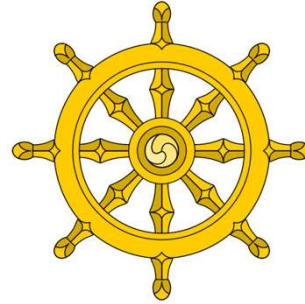
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Adapted from Wikipedia

8 February 2024

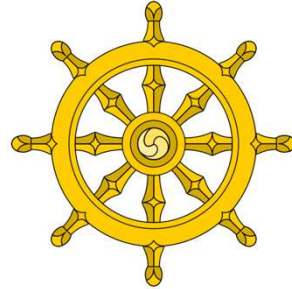


# Buddhism



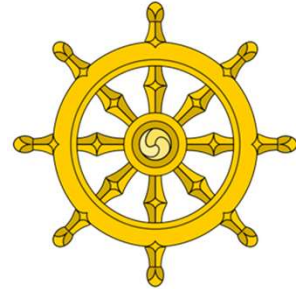
- Buddhism (/ˈbʊdɪzəm/ BUUD-ih-zəm, US also /ˈbuːd-/ BOOD-), also known as Buddha Dharma, and Dharmavinaya (transl. "doctrines and disciplines"), is an Indian religion or philosophical tradition based on teachings attributed to the Buddha. It originated in the eastern Gangetic plain as a śramaṇa–movement in the 5th century BCE, and gradually spread throughout much of Asia via the Silk Road. It is the world's fourth-largest religion, with over 520 million followers (Buddhists) who comprise seven percent of the global population.
- The Buddha's central teachings emphasize the aim of attaining liberation from dukkha (often translated as "suffering" or "unease"), the source of which is said to be attachment or clinging. He endorsed the Middle Way, a path of development that avoids both extreme asceticism and hedonism. A summary of this path is expressed in the Noble Eightfold Path, a cultivation of the mind which is said to lead to awakening and full liberation through observance of Buddhist ethics and meditation. Other widely observed practices include: monasticism; "taking refuge" in the Three Jewels: the Buddha, the dharma, and the saṅgha; and the cultivation of perfections (pāramitā).

# Buddhism



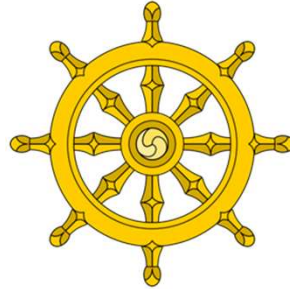
- Buddhist schools vary in their interpretation of the paths to liberation (mārga) as well as the relative importance and "canonicity" assigned to various Buddhist texts, and their specific teachings and practices.
- Two major extant branches of Buddhism are generally recognized by scholars: Theravāda (lit. 'School of the Elders') and Mahāyāna (lit. 'Great Vehicle').
  - The Theravada tradition emphasizes the attainment of nirvāṇa (lit. 'extinguishing') as a means of transcending the individual self and ending the cycle of death and rebirth (saṃsāra)
  - The Mahayana tradition emphasizes the Bodhisattva-ideal, in which one works for the liberation of all beings. The Buddhist canon is vast, with many different textual collections in different languages (such as Sanskrit, Pali, Tibetan, and Chinese).

# Buddhism

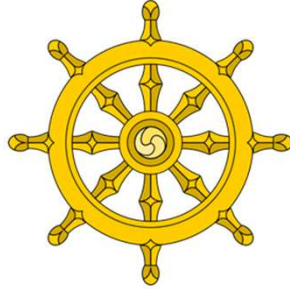


- The Theravāda branch has a widespread following in Sri Lanka as well as in Southeast Asia, namely Myanmar, Thailand, Laos, and Cambodia.
- The Mahāyāna branch—which includes the traditions of Zen, Pure Land, Nichiren, Tiantai, Tendai, and Shingon—is predominantly practised in Nepal, Bhutan, China, Malaysia, Vietnam, Taiwan, Korea, and Japan.
- Additionally, Vajrayāna (lit. 'Indestructible Vehicle'), a body of teachings attributed to Indian adepts, may be viewed as a separate branch or tradition within Mahāyāna.
- Tibetan Buddhism, which preserves the Vajrayāna teachings of eighth-century India, is practised in the Himalayan states as well as in Mongolia and Russian Kalmykia.
- Historically, until the early 2nd millennium, Buddhism was widely practiced in the Indian subcontinent; it also had a foothold to some extent elsewhere in Asia, namely Afghanistan, Turkmenistan, Uzbekistan, and Tajikistan.

# The Buddha



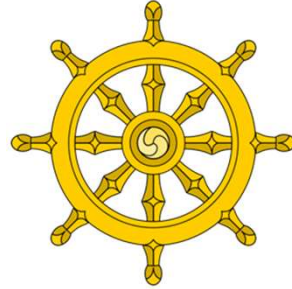
- Details of the Buddha's life are mentioned in many Early Buddhist Texts but are inconsistent. His social background and life details are difficult to prove, and the precise dates are uncertain, although the 5th century BCE seems to be the best estimate.
- Early texts have the Buddha's family name as "Gautama" (Pali: Gotama), while some texts give Siddhartha as his surname. He was born in Lumbini, present-day Nepal and grew up in Kapilavastu, a town in the Ganges Plain, near the modern Nepal–India border, and he spent his life in what is now modern Bihar and Uttar Pradesh.
- Some hagiographic legends state that his father was a king named Suddhodana, his mother was Queen Maya. Scholars such as Richard Gombrich consider this a dubious claim because a combination of evidence suggests he was born in the Shakya community, which was governed by a small oligarchy or republic-like council where there were no ranks but where seniority mattered instead.
- Some of the stories about the Buddha, his life, his teachings, and claims about the society he grew up in may have been invented and interpolated at a later time into the Buddhist texts.



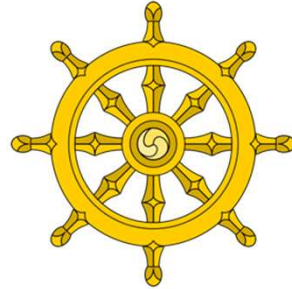
# The Buddha

- According to early texts such as the Pali Ariyapariyesanā-sutta ("The discourse on the noble quest", MN 26) and its Chinese parallel at MĀ 204, Gautama was moved by the suffering (dukkha) of life and death, and its endless repetition due to rebirth. He thus set out on a quest to find liberation from suffering (also known as "nirvana").
- Early texts and biographies state that Gautama first studied under two teachers of meditation, namely Āḷāra Kālāma (Sanskrit: Arada Kalama) and Uddaka Ramaputta (Sanskrit: Udraka Ramaputra), learning meditation and philosophy, particularly the meditative attainment of "the sphere of nothingness" from the former, and "the sphere of neither perception nor non-perception" from the latter.

# The Buddha



- Finding these teachings to be insufficient to attain his goal, he turned to the practice of severe asceticism, which included a strict fasting regime and various forms of breath control. This too fell short of attaining his goal, and then he turned to the meditative practice of dhyana. He famously sat in meditation under a *Ficus religiosa* tree — now called the Bodhi Tree — in the town of Bodh Gaya and attained "Awakening" (Bodhi).
- According to various early texts like the Mahāsaccaka-sutta, and the Samaññaphala Sutta, on awakening, the Buddha gained insight into the workings of karma and his former lives, as well as achieving the ending of the mental defilements (asavas), the ending of suffering, and the end of rebirth in saṃsāra. This event also brought certainty about the Middle Way as the right path of spiritual practice to end suffering. As a fully enlightened Buddha, he attracted followers and founded a Sangha (monastic order). He spent the rest of his life teaching the Dharma he had discovered, and then died, achieving "final nirvana", at the age of 80 in Kushinagar, India.

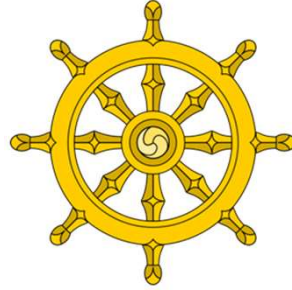


# Four Stages of Awakening

- The **four stages of awakening** in [Early Buddhism](#) and [Theravada](#) are four progressive stages culminating in full [awakening](#) ([Bodhi](#)) as an [Arahant](#).
- These four stages are [Sotāpanna](#) (stream-enterer), [Sakadāgāmi](#) (once-returner), [Anāgāmi](#) (non-returner), and [Arahant](#). The oldest Buddhist texts portray the Buddha as referring to people who are at one of these four stages as noble people (*ariya-puggala*) and the community of such persons as the noble sangha (*ariya-sangha*).<sup>[1][2][3]</sup>
- The teaching of the four stages of awakening is a central element of the early Buddhist schools, including the Theravada school of Buddhism, which still survives.

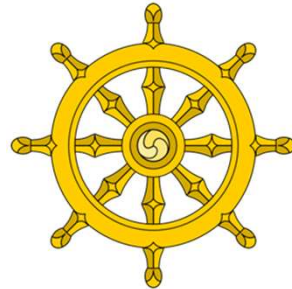


# Ten Fetters

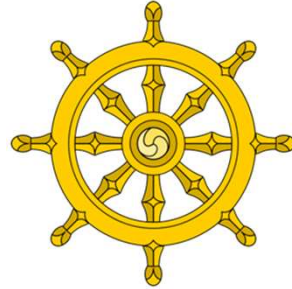


- In Buddhism, a mental fetter, chain or bond (Pāli: samyojana, Sanskrit: संयोजना, saṃyojana) shackles a sentient being to saṃsāra, the cycle of lives with dukkha. By cutting through all fetters, one attains nibbāna (Pali; Skt.: निर्वाण, nirvāṇa).
- belief in a self (Pali: sakkāya-diṭṭhi)
- doubt or uncertainty, especially about the Buddha's awakeness (vicikicchā)
- attachment to rites and rituals (sīlabbata-parāmāsa)
- sensual desire (kāmacchando)
- ill will (vyāpādo or byāpādo)
- lust for material existence, lust for material rebirth (rūparāgo)
- lust for immaterial existence, lust for rebirth in a formless realm (arūparāgo)
- conceit (māna)
- restlessness (uddhacca)
- ignorance (avijjā)

# Four Noble Truths



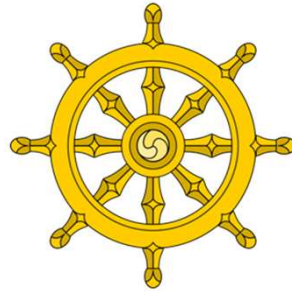
- The Four Truths express the basic orientation of Buddhism: we crave and cling to impermanent states and things, which is dukkha, "incapable of satisfying" and painful. This keeps us caught in saṃsāra, the endless cycle of repeated rebirth, dukkha and dying again. But there is a way to liberation from this endless cycle to the state of nirvana, namely following the Noble Eightfold Path.
- The truth of dukkha is the basic insight that life in this mundane world, with its clinging and craving to impermanent states and things is dukkha, and unsatisfactory. Dukkha can be translated as "incapable of satisfying", "the unsatisfactory nature and the general insecurity of all conditioned phenomena"; or "painful". Dukkha is most commonly translated as "suffering", but this is inaccurate, since it refers not to episodic suffering, but to the intrinsically unsatisfactory nature of temporary states and things, including pleasant but temporary experiences. We expect happiness from states and things which are impermanent, and therefore cannot attain real happiness.



# Three Marks of Existence

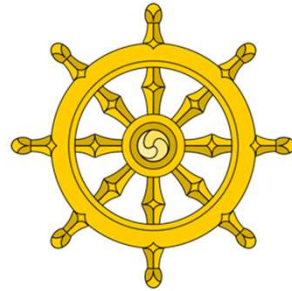
- In Buddhism, dukkha is one of the three marks of existence, along with impermanence and anattā (non-self).
- Buddhism, like other major Indian religions, asserts that everything is impermanent (anicca), but, unlike them, also asserts that there is no permanent self or soul in living beings (anattā).
- The ignorance or misperception (avijjā) that anything is permanent or that there is self in any being is considered a wrong understanding, and the primary source of clinging and dukkha.

# Samsara



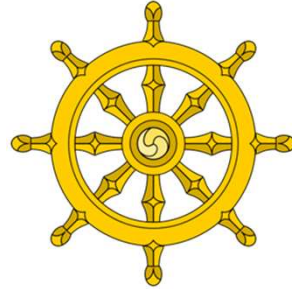
- Saṃsāra means "wandering" or "world", with the connotation of cyclic, circuitous change. It refers to the theory of rebirth and "cyclicity of all life, matter, existence", a fundamental assumption of Buddhism, as with all major Indian religions. Samsara in Buddhism is considered to be dukkha, unsatisfactory and painful, perpetuated by desire and avidya (ignorance), and the resulting karma. Liberation from this cycle of existence, nirvana, has been the foundation and the most important historical justification of Buddhism.
- Buddhist texts assert that rebirth can occur in six realms of existence, namely three good realms (heavenly, demi-god, human) and three evil realms (animal, hungry ghosts, hellish). Samsara ends if a person attains nirvana, the "blowing out" of the afflictions through insight into impermanence and "non-self".

# Rebirth



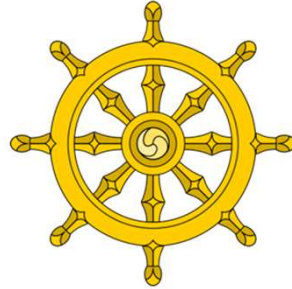
- Rebirth refers to a process whereby beings go through a succession of lifetimes as one of many possible forms of sentient life, each running from conception to death. In Buddhist thought, this rebirth does not involve a soul or any fixed substance. This is because the Buddhist doctrine of anattā (Sanskrit: anātman, no-self doctrine) rejects the concepts of a permanent self or an unchanging, eternal soul found in other religions.
- The Buddhist traditions have traditionally disagreed on what it is in a person that is reborn, as well as how quickly the rebirth occurs after death. Some Buddhist traditions assert that "no self" doctrine means that there is no enduring self, but there is avacya (inexpressible) personality (pudgala) which migrates from one life to another.
- The majority of Buddhist traditions, in contrast, assert that vijñāna (a person's consciousness) though evolving, exists as a continuum and is the mechanistic basis of what undergoes the rebirth process. The quality of one's rebirth depends on the merit or demerit gained by one's karma (i.e., actions), as well as that accrued on one's behalf by a family member. Buddhism also developed a complex cosmology to explain the various realms or planes of rebirth.

# Karma



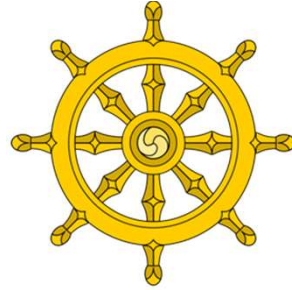
- In Buddhism, karma (from Sanskrit: "action, work") drives saṃsāra – the endless cycle of suffering and rebirth for each being. Good, skilful deeds (Pāli: kusala) and bad, unskilful deeds (Pāli: akusala) produce "seeds" in the unconscious receptacle (ālaya) that mature later either in this life or in a subsequent rebirth. The existence of karma is a core belief in Buddhism, as with all major Indian religions, and it implies neither fatalism nor that everything that happens to a person is caused by karma.
- A central aspect of Buddhist theory of karma is that intent (cetanā) matters and is essential to bring about a consequence or phala "fruit" or vipāka "result". However, good or bad karma accumulates even if there is no physical action, and just having ill or good thoughts creates karmic seeds; thus, actions of body, speech or mind all lead to karmic seeds. In the Buddhist traditions, life aspects affected by the law of karma in past and current births of a being include the form of rebirth, realm of rebirth, social class, character and major circumstances of a lifetime. It operates like the laws of physics, without external intervention, on every being in all six realms of existence including human beings and gods.
- A notable aspect of the karma theory in Buddhism is merit transfer. A person accumulates merit not only through intentions and ethical living, but also is able to gain merit from others by exchanging goods and services, such as through dāna (charity to monks or nuns). Further, a person can transfer one's own good karma to living family members and ancestors.

# Liberation and Nirvana



- The cessation of the kleshas and the attainment of nirvana (nibbāna), with which the cycle of rebirth ends, has been the primary and the soteriological goal of the Buddhist path for monastic life since the time of the Buddha. The term "path" is usually taken to mean the Noble Eightfold Path, but other versions of "the path" can also be found in the Nikayas. In some passages in the Pali Canon, a distinction is being made between right knowledge or insight (sammā-ñāṇa), and right liberation or release (sammā-vimutti), as the means to attain cessation and liberation.
- Nirvana literally means "blowing out, quenching, becoming extinguished". In early Buddhist texts, it is the state of restraint and self-control that leads to the "blowing out" and the ending of the cycles of sufferings associated with rebirths and redeaths. Many later Buddhist texts describe nirvana as identical with anatta with complete "emptiness, nothingness". In some texts, the state is described with greater detail, such as passing through the gate of emptiness (sunyata) – realising that there is no soul or self in any living being, then passing through the gate of signlessness (animitta) – realising that nirvana cannot be perceived, and finally passing through the gate of wishlessness (apranihita) – realising that nirvana is the state of not even wishing for nirvana.

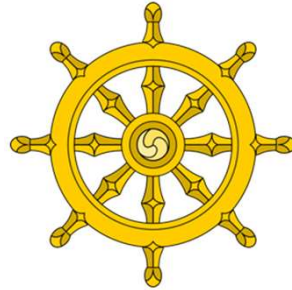
# Liberation and Nirvana



- The nirvana state has been described in Buddhist texts partly in a manner similar to other Indian religions, as the state of complete liberation, enlightenment, highest happiness, bliss, fearlessness, freedom, permanence, non-dependent origination, unfathomable, and indescribable. It has also been described in part differently, as a state of spiritual release marked by "emptiness" and realisation of non-self.
- While Buddhism considers the liberation from saṃsāra as the ultimate spiritual goal, in traditional practice, the primary focus of a vast majority of lay Buddhists has been to seek and accumulate merit through good deeds, donations to monks and various Buddhist rituals in order to gain better rebirths rather than nirvana

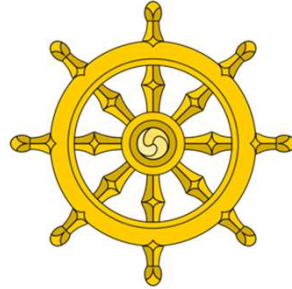


# Dependent Arising



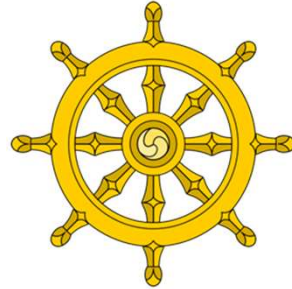
- Pratityasamutpada, also called "dependent arising, or dependent origination", is the Buddhist theory to explain the nature and relations of being, becoming, existence and ultimate reality. Buddhism asserts that there is nothing independent, except the state of nirvana. All physical and mental states depend on and arise from other pre-existing states, and in turn from them arise other dependent states while they cease.
- The 'dependent arisings' have a causal conditioning, and thus Pratityasamutpada is the Buddhist belief that causality is the basis of ontology, not a creator God nor the ontological Vedic concept called universal Self (Brahman) nor any other 'transcendent creative principle'. However, Buddhist thought does not understand causality in terms of Newtonian mechanics; rather it understands it as conditioned arising. In Buddhism, dependent arising refers to conditions created by a plurality of causes that necessarily co-originate a phenomenon within and across lifetimes, such as karma in one life creating conditions that lead to rebirth in one of the realms of existence for another lifetime

# Dependent Arising



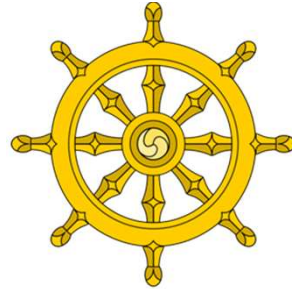
- Buddhism applies the theory of dependent arising to explain origination of endless cycles of dukkha and rebirth, through Twelve Nidānas or "twelve links".
- It states that because Avidyā (ignorance) exists, Saṃskāras (karmic formations) exist; because Saṃskāras exist therefore Vijñāna (consciousness) exists; and in a similar manner it links Nāmarūpa (the sentient body), Ṣaḍāyatana (our six senses), Sparśa (sensory stimulation), Vedanā (feeling), Taṇhā (craving), Upādāna (grasping), Bhava (becoming), Jāti (birth), and Jarāmaraṇa (old age, death, sorrow, and pain).
- By breaking the circuitous links of the Twelve Nidanas, Buddhism asserts that liberation from these endless cycles of rebirth and dukkha can be attained.

# Non Self and Emptiness

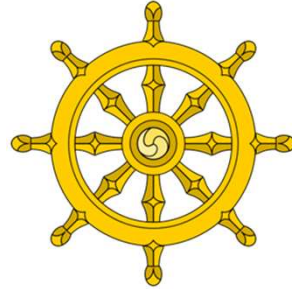


- A related doctrine in Buddhism is that of anattā (Pali) or anātman (Sanskrit). It is the view that there is no unchanging, permanent self, soul or essence in phenomena.
- The Buddha and Buddhist philosophers who follow him such as Vasubandhu and Buddhaghosa, generally argue for this view by analyzing the person through the schema of the five aggregates, and then attempting to show that none of these five components of personality can be permanent or absolute. This can be seen in Buddhist discourses such as the Anattalakkhana Sutta.
- "Emptiness" or "voidness" (Skt: Śūnyatā, Pali: Suññatā), is a related concept with many different interpretations throughout the various Buddhisms. In early Buddhism, it was commonly stated that all five aggregates are void (rittaka), hollow (tucchaka), coreless (asāraka), for example as in the Pheṇapiṇḍūpama Sutta (SN 22:95). Similarly, in Theravada Buddhism, it often means that the five aggregates are empty of a Self.

# Non Self and Emptiness

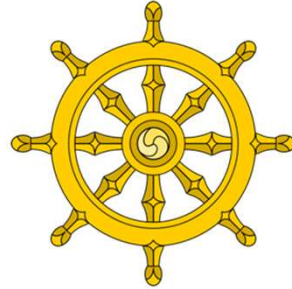


- Emptiness is a central concept in Mahāyāna Buddhism, especially in Nagarjuna's Madhyamaka school, and in the Prajñāpāramitā sutras.
- In Madhyamaka philosophy, emptiness is the view which holds that all phenomena (dharmas) are without any svabhava (literally "own-nature" or "self-nature"), and are thus without any underlying essence, and so are "empty" of being independent. This doctrine sought to refute the heterodox theories of svabhava circulating at the time



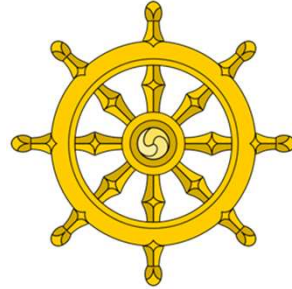
# The Three Jewels: Buddha

- While all varieties of Buddhism revere "Buddha" and "buddhahood", they have different views on what these are. Regardless of their interpretation, the concept of Buddha is central to all forms of Buddhism.
- In Theravada Buddhism, a Buddha is someone who has become awake through their own efforts and insight. They have put an end to their cycle of rebirths and have ended all unwholesome mental states which lead to bad action and thus are morally perfected. While subject to the limitations of the human body in certain ways (for example, in the early texts, the Buddha suffers from backaches), a Buddha is said to be "deep, immeasurable, hard-to-fathom as is the great ocean," and also has immense psychic powers (abhijñā).
- Theravada generally sees Gautama Buddha (the historical Buddha Sakyamuni) as the only Buddha of the current era.



# Three Jewels: Buddha

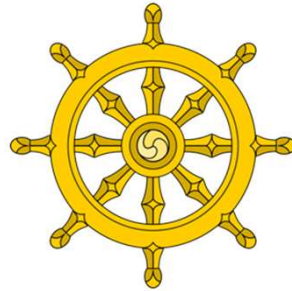
- Mahāyāna Buddhism meanwhile, has a vastly expanded cosmology, with various Buddhas and other holy beings (aryas) residing in different realms. Mahāyāna texts not only revere numerous Buddhas besides Shakyamuni, such as Amitabha and Vairocana, but also see them as transcendental or supramundane (lokuttara) beings.
- Mahāyāna Buddhism holds that these other Buddhas in other realms can be contacted and are able to benefit beings in this world. In Mahāyāna, a Buddha is a kind of "spiritual king", a "protector of all creatures" with a lifetime that is countless of eons long, rather than just a human teacher who has transcended the world after death.
- Shakyamuni's life and death on earth is then usually understood as a "mere appearance" or "a manifestation skilfully projected into earthly life by a long-enlightened transcendent being, who is still available to teach the faithful through visionary experiences.



## Three Jewels: Dharma

- The second of the three jewels is "Dharma" (Pali: Dhamma), which in Buddhism refers to the Buddha's teaching, which includes all of the main ideas outlined above. While this teaching reflects the true nature of reality, it is not a belief to be clung to, but a pragmatic teaching to be put into practice. It is likened to a raft which is "for crossing over" (to nirvana) not for holding on to.
- It also refers to the universal law and cosmic order which that teaching both reveals and relies upon.
- It is an everlasting principle which applies to all beings and worlds. In that sense it is also the ultimate truth and reality about the universe, it is thus "the way that things really are."

# Three Jewels: Sangha



- The third "jewel" which Buddhists take refuge in is the "Sangha", which refers to the monastic community of monks and nuns who follow Gautama Buddha's monastic discipline which was "designed to shape the Sangha as an ideal community, with the optimum conditions for spiritual growth." The Sangha consists of those who have chosen to follow the Buddha's ideal way of life, which is one of celibate monastic renunciation with minimal material possessions (such as an alms bowl and robes)
- The Sangha is seen as important because they preserve and pass down Buddha Dharma. As Gethin states "the Sangha lives the teaching, preserves the teaching as Scriptures and teaches the wider community. Without the Sangha there is no Buddhism."The Sangha also acts as a "field of merit" for laypersons, allowing them to make spiritual merit or goodness by donating to the Sangha and supporting them. In return, they keep their duty to preserve and spread the Dharma everywhere for the good of the world.
- There is also a separate definition of Sangha, referring to those who have attained any stage of awakening, whether or not they are monastics. This sangha is called the āryasaṅgha "noble Sangha".All forms of Buddhism generally reveres these āryas (Pali: ariya, "noble ones" or "holy ones") who are spiritually attained beings. Aryas have attained the fruits of the Buddhist path. Becoming an arya is a goal in most forms of Buddhism. The āryasaṅgha includes holy beings such as bodhisattvas, arhats and stream-enterers.

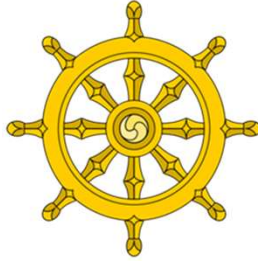




# Paths to Liberation

- The Bodhipakkhiyādhammā are seven lists of qualities or factors that promote spiritual awakening (bodhi). Each list is a short summary of the Buddhist path, and the seven lists substantially overlap. The best-known list in the West is the Noble Eightfold Path, but a wide variety of paths and models of progress have been used and described in the different Buddhist traditions. However, they generally share basic practices such as sila (ethics), samadhi (meditation, dhyana) and prajña (wisdom), which are known as the three trainings. An important additional practice is a kind and compassionate attitude toward every living being and the world. Devotion is also important in some Buddhist traditions, and in the Tibetan traditions visualisations of deities and mandalas are important. The value of textual study is regarded differently in the various Buddhist traditions. It is central to Theravada and highly important to Tibetan Buddhism, while the Zen tradition takes an ambiguous stance.
- An important guiding principle of Buddhist practice is the Middle Way (madhyamapratipad). It was a part of Buddha's first sermon, where he presented the Noble Eightfold Path that was a 'middle way' between the extremes of asceticism and hedonistic sense pleasures. In Buddhism, states Harvey, the doctrine of "dependent arising" (conditioned arising, pratītyasamutpāda) to explain rebirth is viewed as the 'middle way' between the doctrines that a being has a "permanent soul" involved in rebirth (eternalism) and "death is final and there is no rebirth" (annihilationism).

# Noble Eightfold Path



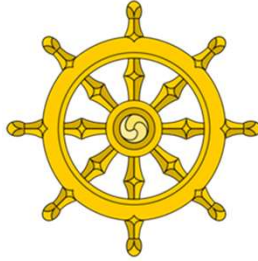
- The Eightfold Path consists of a set of eight interconnected factors or conditions, that when developed together, lead to the cessation of dukkha. These eight factors are:
  - Right View (or Right Understanding),
  - Right Intention (or Right Thought),
  - Right Speech,
  - Right Action,
  - Right Livelihood,
  - Right Effort,
  - Right Mindfulness, and
  - Right Concentration.
- This Eightfold Path is the fourth of the Four Noble Truths and asserts the path to the cessation of dukkha (suffering, pain, unsatisfactoriness). The path teaches that the way of the enlightened ones stopped their craving, clinging and karmic accumulations, and thus ended their endless cycles of rebirth and suffering.



# Five Precepts

- "I undertake the training-precept (sikkha-padam) to abstain from onslaught on breathing beings." This includes ordering or causing someone else to kill. The Pali suttas also say one should not "approve of others killing" and that one should be "scrupulous, compassionate, trembling for the welfare of all living beings."
- "I undertake the training-precept to abstain from taking what is not given." According to Harvey, this also covers fraud, cheating, forgery as well as "falsely denying that one is in debt to someone."
- "I undertake the training-precept to abstain from misconduct concerning sense-pleasures." This generally refers to adultery, as well as rape and incest. It also applies to sex with those who are legally under the protection of a guardian. It is also interpreted in different ways in the varying Buddhist cultures.
- "I undertake the training-precept to abstain from false speech." According to Harvey this includes "any form of lying, deception or exaggeration...even non-verbal deception by gesture or other indication...or misleading statements." [237] The precept is often also seen as including other forms of wrong speech such as "divisive speech, harsh, abusive, angry words, and even idle chatter."
- "I undertake the training-precept to abstain from alcoholic drink or drugs that are an opportunity for heedlessness." According to Harvey, intoxication is seen as a way to mask rather than face the sufferings of life. It is seen as damaging to one's mental clarity, mindfulness and ability to keep the other four precepts

# Restraint and Renunciation

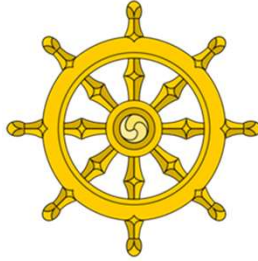


- Another important practice taught by the Buddha is the restraint of the senses (indriyasamvara). In the various graduated paths, this is usually presented as a practice which is taught prior to formal sitting meditation, and which supports meditation by weakening sense desires that are a hindrance to meditation.
- According to Anālayo, sense restraint is when one "guards the sense doors in order to prevent sense impressions from leading to desires and discontent."
- This is not an avoidance of sense impression, but a kind of mindful attention towards the sense impressions which does not dwell on their main features or signs (nimitta). This is said to prevent harmful influences from entering the mind.
- This practice is said to give rise to an inner peace and happiness which forms a basis for concentration and insight.



# Restraint and Renunciation

- A related Buddhist virtue and practice is renunciation, or the intent for desirelessness (nekkhamma). Generally, renunciation is the giving up of actions and desires that are seen as unwholesome on the path, such as lust for sensuality and worldly things. Renunciation can be cultivated in different ways. The practice of giving, for example, is one form of cultivating renunciation. Another one is the giving up of lay life and becoming a monastic (bhikṣu or bhikṣuṇī). Practicing celibacy (whether for life as a monk, or temporarily) is also a form of renunciation. Many Jataka stories such as the focus on how the Buddha practiced renunciation in past lives.
- One way of cultivating renunciation taught by the Buddha is the contemplation (anupassana) of the "dangers" (or "negative consequences") of sensual pleasure (kāmaṇaṃ ādīnava). As part of the graduated discourse, this contemplation is taught after the practice of giving and morality.
- Another related practice to renunciation and sense restraint taught by the Buddha is "restraint in eating" or moderation with food, which for monks generally means not eating after noon. Devout laypersons also follow this rule during special days of religious observance (uposatha). Observing the Uposatha also includes other practices dealing with renunciation, mainly the eight precepts.



# Mindfulness and Clear Comprehension

- The training of the faculty called "mindfulness" (Pali: sati, Sanskrit: smṛti, literally meaning "recollection, remembering") is central in Buddhism. According to Analayo, mindfulness is a full awareness of the present moment which enhances and strengthens memory. The Indian Buddhist philosopher Asanga defined mindfulness thus: "It is non-forgetting by the mind with regard to the object experienced. Its function is non-distraction." According to Rupert Gethin, sati is also "an awareness of things in relation to things, and hence an awareness of their relative value."
- There are different practices and exercises for training mindfulness in the early discourses, such as the four Satipaṭṭhānas (Sanskrit: smṛtyupasthāna, "establishments of mindfulness") and Ānāpānasati (Sanskrit: ānāpānasmṛti, "mindfulness of breathing").
- A closely related mental faculty, which is often mentioned side by side with mindfulness, is sampajañña ("clear comprehension"). This faculty is the ability to comprehend what one is doing and is happening in the mind, and whether it is being influenced by unwholesome states or wholesome ones.



# Meditation

- A wide range of meditation practices has developed in the Buddhist traditions, but "meditation" primarily refers to the attainment of samādhi and the practice of dhyāna (Pali: jhāna). Samādhi is a calm, undistracted, unified and concentrated state of awareness. It is defined by Asanga as "one-pointedness of mind on the object to be investigated. Its function consists of giving a basis to knowledge (jñāna)." Dhyāna is "state of perfect equanimity and awareness (upekkhā-sati-parisuddhi)," reached through focused mental training.
- The practice of dhyāna aids in maintaining a calm mind and avoiding disturbance of this calm mind by mindfulness of disturbing thoughts and feelings.



# Meditation

- In the Pali canon, the Buddha outlines two meditative qualities which are mutually supportive:
  - samatha (Pāli; Sanskrit: śamatha; "calm") and
  - vipassanā (Sanskrit: vipaśyanā, insight).
- The Buddha compares these mental qualities to a "swift pair of messengers" who together help deliver the message of nibbana (SN 35.245).
- The various Buddhist traditions generally see Buddhist meditation as being divided into those two main types. Samatha is also called "calming meditation", and focuses on stilling and concentrating the mind i.e. developing samadhi and the four dhyānas. According to Damien Keown, vipassanā meanwhile, focuses on "the generation of penetrating and critical insight (paññā)".



# Brahma-Vihara



- The four immeasurables or four abodes, also called Brahma-viharas, are virtues or directions for meditation in Buddhist traditions, which helps a person be reborn in the heavenly (Brahma) realm. These are traditionally believed to be a characteristic of the deity Brahma and the heavenly abode he resides in.
- The four Brahma-vihara are:
  - Loving-kindness (Pāli: mettā, Sanskrit: maitrī) is active good will towards all;
  - Compassion (Pāli and Sanskrit: karuṇā) results from metta; it is identifying the suffering of others as one's own;
  - Empathetic joy (Pāli and Sanskrit: muditā): is the feeling of joy because others are happy, even if one did not contribute to it; it is a form of sympathetic joy;
  - Equanimity (Pāli: upekkhā, Sanskrit: upekṣā): is even-mindedness and serenity, treating everyone impartially.



# Insight and Knowledge

- Prajñā (Sanskrit) or paññā (Pāli) is wisdom, or knowledge of the true nature of existence. Another term which is associated with prajñā and sometimes is equivalent to it is vipassanā (Pāli) or vipaśyanā (Sanskrit), which is often translated as "insight". In Buddhist texts, the faculty of insight is often said to be cultivated through the four establishments of mindfulness. In the early texts, Paññā is included as one of the "five faculties" (indriya) which are commonly listed as important spiritual elements to be cultivated (see for example: AN I 16). Paññā along with samadhi, is also listed as one of the "trainings in the higher states of mind" (adhicittasikkha).
- The Buddhist tradition regards ignorance (avidyā), a fundamental ignorance, misunderstanding or mis-perception of the nature of reality, as one of the basic causes of dukkha and samsara. Overcoming this ignorance is part of the path to awakening. This overcoming includes the contemplation of impermanence and the non-self nature of reality, and this develops dispassion for the objects of clinging, and liberates a being from dukkha and saṃsāra.[

# Devotion



- Most forms of Buddhism "consider saddhā (Skt śraddhā), 'trustful confidence' or 'faith', as a quality which must be balanced by wisdom, and as a preparation for, or accompaniment of, meditation."
- Because of this devotion (Skt. bhakti; Pali: bhatti) is an important part of the practice of most Buddhists.
- Devotional practices include ritual prayer, prostration, offerings, pilgrimage, and chanting. Buddhist devotion is usually focused on some object, image or location that is seen as holy or spiritually influential. Examples of objects of devotion include paintings or statues of Buddhas and bodhisattvas, stupas, and bodhi trees. Public group chanting for devotional and ceremonial is common to all Buddhist traditions and goes back to ancient India where chanting aided in the memorization of the orally transmitted teachings. Rosaries called malas are used in all Buddhist traditions to count repeated chanting of common formulas or mantras. Chanting is thus a type of devotional group meditation which leads to tranquility and communicates the Buddhist teachings.