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Religion



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Buddhism: Faith and Way of Life Buddhism is an oriental philosophy and religion. It is fundamentally founded on the four noble truths which came to Buddha at the period of enlightenment which offer such perspective systematically seeing life and actions (Molloy, 2012). The first truth is dukkha or suffering. This has a broader meaning in experiencing the manifold empirical truths of suffering which may come in separations, pain, dissatisfaction, sickness, loss, death or the many forms of burden confronted by any mortal being (Molloy, 2012) The second truth is that suffering generally came from desires for self-fulfilment and meeting expectations. Unending desire for ourselves entails suffering (Molloy, 2012). The third truth posits that if desires are reduced or controlled, the amount of suffering will also be reduced (Molloy, 2012). The fourth principle postulates that suffering can be eased by moderation or by taking the middle way (Molloy, 2012). This is possible when a person follows the Noble eightfold path, a lifestyle guidelines that is also often associated akin to the Ten Commandments of Christianity. Some contended that this is attained by transcending needs or renouncing those that are not considered as basic needs. This Eightfold path is right understanding, intent, speech, action, livelihood, effort, mindfulness, and concentration (Molloy, 2012). These must be part of the Wheel of Law or the cyclic nature of existence: suffering, impermanence, and uniqueness of self (Molloy, 2012). The first was extensively in the preceding paragraph. Impermanence refers to the continuing progression of self and its transcendence from mortality to immortality. Death, henceforth, is part of the process of changes (Molloy, 2012). As each person mature, we realize that relationship come and go and personalities change due to interests and attitudes. There is therefore impermanence of selves, the latter being

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essentially a collection of body, feelings, perceptions, consciousness and mental formations albeit its existence in interdependent and interconnected to other realities of life that is constantly evolving within the continuum of infinite possibilities (Molloy, 2012). Despite the variety of thoughts on how Buddhism is understood, there is Three Jewels and Five Precepts (Molloy, 2012). The jewels are Buddha, the powerful being; Dharma, the compassionate teaching of Buddha and its four noble truths; and, Sangha, the monastic community of followers of Buddhism. The latter refers to the interaction of believers as quintessential of religious practice (Molloy, 2012). Originally, shangha was considered as the ordained monks, nuns and teachers but this was expanded by Mahayana and western Buddhist to include those who embrace Dharma as a community (Molloy, 2012). The five precepts of Buddhism is the ethical guidelines of philosophers. This encompassed general respect to all living beings and concern for their welfare or safety; equitable enjoyment of the bounty and resources on earth with sense of generosity; contentment with simple and moderate living; valuing honesty, truthfulness, and maintaining positive intentions; and fifth, avoidance of unnecessary intoxication and maintaining healthy lifestyle to sustain enlightening reasonableness, clarity of thoughts and mindfulness (Van Voorst, 2011). Buddhism teaches the karmic law on human intentions” what we are today comes from our thoughts yesterday and our present thoughts build our life tomorrow. Our life is the creation of the mind (Van Voorst, 2012, pp. 68-69).” Karma is a dynamic intended action with consequences. Your present circumstances are governed by your thoughts and decisions (Van Voorst, 2011). Every action and thoughts create a new Karma. Intentions played key feature in this principle and it’s governed by <https://assignbuster.com/choose-a-suitable-topic-for-the-paper/>

cause and effect. Like reaping what is sown, karma shares that kind of impact to human lives (Van Voorst, 2011). Living compassionately with other beings brings good karma and attainment of Nirvana after death—the undifferentiated and non-self-referential bliss (Van Voorst, 2011). Buddhists also believed that every person must meditate to let go those who have departed from this life so as not to harbour energy of confusion to the spirit of the dead (Van Voorst, 2011). Letting go hastens the transition of the person to the next life and rebirth, as explicated in the Tibetan Book of the Dead or Transition (Van Voorst, 2011). This is somewhat different to the beliefs of the Hindu which perceived of death as intrinsic part of the life rules of Brahma the creator, Vishnu the maintainer, and Shiva the destroyer—which contend that life move from birth to death in a continuing spiral of existence but that which is continually dedicated to spiritual understanding (Van Voorst, 2011). It is therefore the intention of Buddhism, as a religion, for every human being to live within its true nature and to continually undergo the process of learning and unlearning—the paradox of life (Van Voorst, 2011). Every believer is henceforth encouraged to follow the path: samma-ditthi (perfect vision for transformation), samma-sankappa (perfect emotion and liberating emotional intelligence through love and compassion); samma-vaca (truthful communication), samma-kammanta (integrated action of fairness and justness); samma-ajiva (enjoyment of proper livelihood); samma-vayama (fullness of effort, energy or vitality for healing and wholeness); samma-sati (positive and thorough mindfulness); and, samma-samadhi (holistic Samadhi attained through meditation, concentration, and one-pointedness of the mind (Van Voorst, 2012, pp. 65-108). References Molloy, M. V. (2012). Experiencing the world's religions: Tradition, challenge, <https://assignbuster.com/choose-a-suitable-topic-for-the-paper/>

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