

1: THE BASIC TEACHING OF BUDDHA

The present edition, revised and enlarged by the author himself, presents the old genuine Buddha doctrine with the aim of developing a new type of man, free from prejudices and intent on working out his own future with his self as the light.

They wonder about birth and death. They wonder why they get sick and why grandfather died. They wonder why their wishes do not come true. Children also wonder about happiness and the beauty in nature. Because the Buddha knew what was in the hearts of children and human kind, he taught everyone how to live a happy and peaceful life. Buddhism is not learning about strange beliefs from faraway lands. It is about looking at and thinking about our own lives. It shows us how to understand ourselves and how to cope with our daily problems. It began around 2,500 years ago in India when Siddhartha Gautama discovered how to bring happiness into the world. He was born around BC, in the small kingdom of Kapilavastu. His father was King Suddhodana and his mother was Queen Maya. Soon after Prince Siddhartha was born, the wise men predicted that he would become a Buddha. When the king heard this, he was deeply disturbed, for he wanted his son to become a mighty ruler. He told Queen Maya, "I will make life in the palace so pleasant that our son will never want to leave. The king built them three palaces, one for each season, and lavished them with luxuries. They passed their days in enjoyment and never thought about life outside the palace. The Four Sights Soon Siddhartha became disillusioned with the palace life and wanted to see the outside world. He made four trips outside the palace and saw four things that changed his life. On the first three trips, he saw sickness, old age and death. He asked himself, "How can I enjoy a life of pleasure when there is so much suffering in the world?" Renunciation Leaving his kingdom and loved ones behind, Siddhartha became a wandering monk. He cut off his hair to show that he had renounced the worldly lifestyle and called himself Gautama. He wore ragged robes and wandered from place to place. In his search for truth, he studied with the wisest teachers of his day. None of them knew how to end suffering, so he continued the search on his own. For six years he practiced severe asceticism thinking this would lead him to enlightenment. He sat in meditation and ate only roots, leaves and fruit. At times he ate nothing. He could endure more hardships than anyone else, but this did not take him anywhere. He thought, "Neither my life of luxury in the palace nor my life as an ascetic in the forest is the way to freedom. Overdoing things can not lead to happiness. Enlightenment On a full-moon day in May, he sat under the Bodhi tree in deep meditation and said. First he sent his beautiful daughters to lure Gautama into pleasure. Next he sent bolts of lightning, wind and heavy rain. Last he sent his demonic armies with weapons and flaming rocks. One by one, Gautama met the armies and defeated them with his virtue. As the struggle ended, he realized the cause of suffering and how to remove it. He had gained the most supreme wisdom and understood things as they truly are. From then on, he was called Shakyamuni Buddha. The Buddha Teaches After his enlightenment, he went to the Deer Park near the holy city of Benares and shared his new understanding with five holy men. They understood immediately and became his disciples. This marked the beginning of the Buddhist community. For the next forty-five years, the Buddha and his disciples went from place to place in India spreading the Dharma, his teachings. Their compassion knew no bounds, they helped everyone along the way, beggars, kings and slave girls. At night, they would sleep where they were; when hungry they would ask for a little food. Whenever the Buddha went, he won the hearts of the people because he dealt with their true feelings. He advised them not to accept his words on blind faith, but to decide for themselves whether his teachings are right or wrong, then follow them. He encouraged everyone to have compassion for each other and develop their own virtue, "You should do your own work, for I can teach only the way. He always taught in such a way that everyone could understand. Each person thought the Buddha was speaking especially for him. The Buddha told his followers to help each other on the Way. Following is a story of the Buddha living as an example to his disciples. Once the Buddha and Ananda visited a monastery where a monk was suffering from a contagious disease. The poor man lay in a mess with no one looking after him. The Buddha himself washed the sick monk and placed him on a new bed. Afterwards, he admonished the other monks. If you do not look after each other, who will look after you? Whoever serves the sick and suffering, serves me. Although he has left the world, the spirit of his kindness and compassion

remains. The Buddha realized that that he was not the first to become a Buddha. To know who we are, we need to understand that we have two natures. One is called our ordinary nature, which is made up of unpleasant feelings such as fear, anger, and jealousy. The other is our true nature, the part of us that is pure, wise, and perfect. In Buddhism, it is called the Buddha nature. The only difference between us and the Buddha is that we have not awakened to our true nature. Flowers were blooming and trees were putting on bright new leaves, but among all this beauty, he saw much unhappiness. A farmer beat his ox in the field. A bird pecked at an earthworm, and then an eagle swooped down on the bird. Deeply troubled, he asked, "Why does the farmer beat his ox? Why must one creature eat another to live? He discovered three great truths. He explained these truths in a simple way so that everyone could understand them. Nothing is lost in the universe The first truth is that nothing is lost in the universe. Matter turns into energy, energy turns into matter. A dead leaf turns into soil. A seed sprouts and becomes a new plant. Old solar systems disintegrate and turn into cosmic rays. We are born of our parents, our children are born of us. We are the same as plants, as trees, as other people, as the rain that falls. We consist of that which is around us, we are the same as everything. If we destroy something around us, we destroy ourselves. If we cheat another, we cheat ourselves. Understanding this truth, the Buddha and his disciples never killed any animal. Everything Changes The second universal truth of the Buddha is that everything is continuously changing. Life is like a river flowing on and on, ever-changing. Sometimes it flows slowly and sometimes swiftly. It is smooth and gentle in some places, but later on snags and rocks crop up out of nowhere. As soon as we think we are safe, something unexpected happens. Once dinosaurs, mammoths, and saber-toothed tigers roamed this earth. They all died out, yet this was not the end of life. Other life forms like smaller mammals appeared, and eventually humans, too. Now we can even see the Earth from space and understand the changes that have taken place on this planet. Our ideas about life also change. People once believed that the world was flat, but now we know that it is round. Law of Cause and Effect The third universal truth explained by the Buddha is that there is continuous changes due to the law of cause and effect. This is the same law of cause and effect found in every modern science textbook. In this way, science and Buddhism are alike. The law of cause and effect is known as karma. Nothing ever happens to us unless we deserves it.

2: The Doctrine of the Buddha: The Religion of Reason von George Grimm (Paperback) â€“ Lulu DE

*The Doctrine of the Buddha: The Religion of Reason [George Grimm] on www.enganchecubano.com *FREE* shipping on qualifying offers. The author argues that Buddhism is that religion, but that it must be the teaching as originally promulgated by the Buddha himself and not the distorted variations invented by later monks and scholars.*

There is no almighty God in Buddhism. There is no one to hand out rewards or punishments on a supposedly Judgement Day. Buddhism is strictly not a religion in the context of being a faith and worship owing allegiance to a supernatural being. No saviour concept in Buddhism. A Buddha is not a saviour who saves others by his personal salvation. Although a Buddhist seeks refuge in the Buddha as his incomparable guide who indicates the path of purity, he makes no servile surrender. A Buddhist does not think that he can gain purity merely by seeking refuge in the Buddha or by mere faith in Him. It is not within the power of a Buddha to wash away the impurities of others 4. The relationship between a Buddha and his disciples and followers is that of a teacher and student. Buddhism does not call for an unquestionable blind faith by all Buddhist followers. It places heavy emphasis on self-reliance, self discipline and individual striving. Taking refuge in The Triple Gems i. Dharma the teachings in Buddhism exists regardless whether there is a Buddha. He is neither the creator of such teachings nor the prophet of an almighty God to transmit such teachings to others. One can become a Buddha a supreme enlightened being in due course if one practises diligently and attains purity of mind ie absolutely no delusions or afflictions. Karma and Karma Force are cornerstones in Buddhist doctrines. They are expounded very thoroughly in Buddhism. Karma refers to an important metaphysical concept concerned with action and its consequences. This law of karma explains the problem of sufferings, the mystery of the so-called fate and predestination of some religions, and above all the apparent inequality of mankind. Rebirth is another key doctrine in Buddhism and it goes hand in hand with karma. There is a subtle difference between rebirth and reincarnation as expounded in Hinduism. Buddhism rejects the theory of a transmigrating permanent soul, whether created by a god or emanating from a divine essence. Buddhism strictly forbids animal sacrifice for whatever reason. Vegetarianism is recommended but not compulsory. The importance of Non-attachment. Buddhism goes beyond doing good and being good. One must not be attached to good deeds or the idea of doing good; otherwise it is just another form of craving. In Buddhism, there is consideration for all sentient beings versus human beings, as in other religions. No holy war concept in Buddhism. Killing is breaking a key moral precept in Buddhism. One is strictly forbidden to kill another person in the name of religion, a religious leader or whatsoever religious pretext or worldly excuse. Suffering is another cornerstone in Buddhism. It is the first of the Four Noble Truths. Sufferings are very well analysed and explained in Buddhism. The idea of sin or original sin has no place in Buddhism. Also, sin should not be equated to suffering. The Buddha is omniscient but he is not omnipotent. He is capable of innumerable feats but there are three things he cannot do. Also, a Buddha does not claim to be a creator of lives or the Universe. Sakyamuni Buddha expounded Prajna concepts for some 20 years of his ministry. One is taught to balance compassion with prajna i. The tradition and practice of meditation in Buddhism are relatively important and strong. The doctrine of Sunyata or Emptiness is unique to Buddhism and its many aspects are well expounded in advanced Buddhist teachings. Briefly, this doctrine asserts the transcendental nature of Ultimate Reality. It declares the phenomenal world to be void of all limitations of particularization and that all concepts of dualism are abolished. This doctrine explains that all psychological and physical phenomena constituting individual existence are interdependent and mutually condition each other; this at the same time describes what entangles sentient beings in samsara. The concept of Hell s in Buddhism is very different from that of other religions. In Buddhism, it is just one of the six realms in Samsara [i. Also, there are virtually unlimited number of hells in the Buddhist cosmology as there are infinite number of Buddha worlds. The Buddhist cosmology or universe is distinctly different from that of other religions which usually recognise only this solar system Earth as the centre of the Universe and the only planet with living beings. This cyclical rebirth pattern will only end when a sentient being attains Nirvana, i.

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The author argues that Buddhism is that religion, but that it must be the teaching as originally promulgated by the Buddha himself and not the distorted variations invented by later monks and scholars. The author sets out to discover the original genuine teaching of the Buddha. Such teaching.

Buddhism is a religion to about million people around the world. It has its origins about 2, years ago when Siddhartha Gotama, known as the Buddha, was himself awakened enlightened at the age of Buddhism explains a purpose to life, it explains apparent injustice and inequality around the world, and it provides a code of practice or way of life that leads to true happiness. Buddhism is becoming popular in western countries for a number of reasons, The first good reason is Buddhism has answers to many of the problems in modern materialistic societies. It also includes for those who are interested a deep understanding of the human mind and natural therapies which prominent psychologists around the world are now discovering to be both very advanced and effective. At 29, he realised that wealth and luxury did not guarantee happiness, so he explored the different teachings religions and philosophies of the day, to find the key to human happiness. He was not, nor did he claim to be. He was a man who taught a path to enlightenment from his own experience. Buddhists sometimes pay respect to images of the Buddha, not in worship, nor to ask for favours. A statue of the Buddha with hands rested gently in its lap and a compassionate smile reminds us to strive to develop peace and love within ourselves. Bowing to the statue is an expression of gratitude for the teaching. One of the Buddhist teachings is that wealth does not guarantee happiness and also wealth is impermanent. The people of every country suffer whether rich or poor, but those who understand Buddhist teachings can find true happiness. There are many different types of Buddhism, because the emphasis changes from country to country due to customs and culture. Buddhism is also a belief system which is tolerant of all other beliefs or religions. Buddhism agrees with the moral teachings of other religions but Buddhism goes further by providing a long term purpose within our existence, through wisdom and true understanding. That is why Buddhists do not preach and try to convert, only explain if an explanation is sought. Science is knowledge which can be made into a system, which depends upon seeing and testing facts and stating general natural laws. The core of Buddhism fit into this definition, because the Four Noble truths see below can be tested and proven by anyone in fact the Buddha himself asked his followers to test the teaching rather than accept his word as true. Buddhism depends more on understanding than faith. The first truth is that life is suffering i. We also endure psychological suffering like loneliness frustration, fear, embarrassment, disappointment and anger. This is an irrefutable fact that cannot be denied. It is realistic rather than pessimistic because pessimism is expecting things to be bad. The second truth is that suffering is caused by craving and aversion. We will suffer if we expect other people to conform to our expectation, if we want others to like us, if we do not get something we want,etc. In other words, getting what you want does not guarantee happiness. Rather than constantly struggling to get what you want, try to modify your wanting. Wanting deprives us of contentment and happiness. A lifetime of wanting and craving and especially the craving to continue to exist, creates a powerful energy which causes the individual to be born. So craving leads to physical suffering because it causes us to be reborn. The third truth is that suffering can be overcome and happiness can be attained; that true happiness and contentment are possible. We then have more time and energy to help others. The fourth truth is that the Noble 8-fold Path is the path which leads to the end of suffering. In summary, the Noble 8-fold Path is being moral through what we say, do and our livelihood , focussing the mind on being fully aware of our thoughts and actions, and developing wisdom by understanding the Four Noble Truths and by developing compassion for others. The moral code within Buddhism is the precepts, of which the main five are: Karma is the law that every cause has an effect, i. This simple law explains a number of things: Karma underlines the importance of all individuals being responsible for their past and present actions. How can we test the karmic effect of our actions? The answer is summed up by looking at 1 the intention behind the action, 2 effects of the action on oneself, and 3 the effects on others. Buddhism teaches that wisdom should be developed with compassion. At one extreme, you could be a good hearted fool and at the other extreme, you could attain knowledge without

any emotion. Buddhism uses the middle path to develop both. The highest wisdom is seeing that in reality, all phenomena are incomplete, impermanent and do not constitute a fixed entity. True wisdom is not simply believing what we are told but instead experiencing and understanding truth and reality. Wisdom requires an open, objective, unbigoted mind. The Buddhist path requires courage, patience, flexibility and intelligence. Compassion includes qualities of sharing, readiness to give comfort, sympathy, concern, caring. In Buddhism, we can really understand others, when we can really understand ourselves, through wisdom. Buddhist teachings can be understood and tested by anyone. Buddhism teaches that the solutions to our problems are within ourselves not outside. The Buddha asked all his followers not to take his word as true, but rather to test the teachings for themselves. This makes Buddhism less of a fixed package of beliefs which is to be accepted in its entirety, and more of a teaching which each person learns and uses in their own way. Prepared by Brian White , with thanks to Ven S.

4: Dharapuram Taxi & Cab " Call Taxi Service(à•à¼à²à• àÿà¼à•à, àç àšà ¢àµà´)

It was in that there came out The Doctrine of the Buddha; The Religion of Reason. In circles, which became acquainted with him professionally, he was characterized as "Bavaria's most benevolent judge".

5: A Basic Buddhism Guide: 5 Minute Introduction

The present edition, revised and enlarged by the author himself, presents the old genuine Buddha doctrine with the aim of developing a new type of man, free from prejudices and intent on working out his own future with his self as the light. It represents not only the flower of Indian religious.

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"Original title: Die Lehre des Buddha, die Religion der Vernunft under Meditation/ translated by Bhikku Silacara." It presents the old genuine Buddha doctrine with aim of developing a new type fo man, free from prejudices and intent on working out his own future with his self as the light. It represents not only.

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9: Buddhism - Wikipedia

The Doctrine of the Buddha, originally published in , is the fruit of George Grimm's intensive studies and practical realization of the Buddha's teaching. Grimm belongs to a minority of scholars of original Buddhism, along with Ananda Coomaraswamy and C.A.F. Rhys Davids, who hold that the Buddha's doctrine of anatta has been grossly.

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