

## BUDDHISM: CLASS OUTLINE 2

### KARMA, NO-SELF, REBIRTH

#### 1. Three Marks of Existence (Tri-lakṣaṇa [in Pali: Tri-lakkhaṇa])

- 1) **anicca** (impermanence)
- 2) **anatta** (no-self)
- 3) **dukkha** (suffering/grasping)

- 2. Karma:**
- 1) **intention** / volition / state of the mind
  - 2) **conditioning**: neither fatalistic nor deterministic
    - Twelve Links of Dependent Origination
    - Five Skandhas
  - 3) **no-self** (**anātman** [Pāli: **anatta**])

#### 3. Samsāra

#### 4. Twelve Links of Dependent Origination (Paticca-samuppāda)

<b>PAST LIVES</b>	1. ignorance ( <b>avidyā</b> ) <span style="float: right;">[Cause of Future Lives]</span> 2. volitions ( <b>saṃskāra</b> [in Pali: <b>sankhara</b> ]) 3a. consciousness leading to another appearance/birth <span style="float: right;">(<b>vijñāna</b> [Pali: <b>viññāna</b>])</span>
<b>PRESENT LIFE</b>	3b. consciousness ( <b>vijñāna</b> ) <span style="float: right;">[Effect of Past Lives]</span> 4. mind and body (literally, name and form) ( <b>nāma-rūpa</b> ) 5. six sense organs 6. contact with sense objects 7. sensations ( <b>vedanā</b> )
	8. desire ( <b>trṣṇa</b> [Pali: <b>taṇhā</b> ]) <span style="float: right;">[Cause of Future Lives]</span> 9. grasping ( <b>upādāna</b> ) 10. becoming ( <b>bhāva</b> )
<b>NEXT LIFE</b>	11. Birth ( <b>jāti</b> ) <span style="float: right;">[Effects in Future Lives]</span> 12. Old age, senility and death

#### 5. Five Skandhas [Pali: Khandhas] (Aggregates of Being)

<b>1. Form (rūpa)</b>	The physical body. All the other four aggregates are mental phenomena.
<b>2. Sensations or Feelings (vedanā)</b>	This denote two things: (1) it is raw sensory input before it is processed by the mind (e.g., the light that enters your eyes, the sound in your ears, etc., before the mind has a chance to identify them). (2) it is a judgment that these things are pleasant, unpleasant or neutral
<b>3. Perceptions (saṃjñā [in Pali: sañña])</b>	The mind imposes an interpretation on sense data, so that one recognizes a visible form of brown and green light as a tree, a certain smell as a skunk, etc.

<p><b>4. Volition</b> (saṃskāra [in Pali: sankhara])</p>	<p>This means two things: (1) it is the mental constructions that interpret the things that one recognizes within a matrix of feelings, memories, connotations, associations, habits, etc. As such, it is an effect of one's past actions. (2) it denotes the tendency to act in a certain way as a result of such recognitions. As such, it is a cause of future karma and mental constructions. Later Buddhist analyses of the contents of this aggregate include sub-categories as effort, joy, sympathy, etc.</p>
<p><b>5. Consciousness</b> (vijñāna [Pali: viññāna])</p>	<p>Awareness or attention, as well as the repository of karmic seeds that carries forward from moment to moment and life to life.</p>

**6. No-Self (anātman, [Pali: anatta])**

- King Milinda and Nāgasena on the chariot

**7. Rebirth (Punabbhava)**

Buddhist Cosmology: 6 realms

Realms of the:

(1) Gods ( <i>devas</i> )	)
(2) Asuras ( <i>titans</i> )	) Desire Realms
<b>(3) Humans ← you are here</b>	<b>) (Kāmaloka)</b>
(4) animals	)
(5) hungry ghosts ( <i>pretas</i> )	)
(6) Hell-beings	)