

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)

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

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

1. Form (rūpa)	The physical body. All the other four aggregates are mental phenomena.
2. Sensations or Feelings (vedanā)	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
3. Perceptions (saṃjñā [in Pali: sañña])	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.

4. Volition (saṃskāra [in Pali: sankhara])	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.
5. Consciousness (vijñāna [Pali: viññāna])	Awareness or attention, as well as the repository of karmic seeds that carries forward from moment to moment and life to life.

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
	(3) Humans ← you are here) (Kāmaloka)
	(4) animals)
	(5) hungry ghosts (<i>pretas</i>))
	(6) Hell-beings)