



**A COMPARATIVE STUDY BETWEEN  
SCHOPENHAUER'S CONCEPT OF SUFFERING IN  
"THE WORLD AS WILL AND REPRESENTATION" AND  
THE BUDDHIST CONCEPT OF *DUKKHA* IN BUDDHISM**

**Phra Holger Lammert Hiridhammo**

A Thesis Submitted in Partial Fulfillment of  
The Requirements for the Degree of  
Master of Arts  
(Buddhist Studies)

Graduate School  
Mahachulalongkornrajavidyalaya University  
C.E. 2017



**COMPARATIVE STUDY BETWEEN  
SCHOPENHAUER'S CONCEPT OF SUFFERING IN  
"THE WORLD AS WILL AND REPRESENTATION" AND  
THE BUDDHIST CONCEPT OF *DUKKHA* IN BUDDHISM**

**Phra Holger Lammert Hiridhammo**

A Thesis Submitted in Partial Fulfillment of  
The Requirements for the Degree of  
Master of Arts  
(Buddhist Studies)

Graduate School  
Mahachulalongkornrajavidyalaya University  
C.E. 2017

(Copyright by Mahachulalongkornrajavidyalaya University)



Graduate School Mahachulalongkornrajavidyalaya University approved this Thesis "A Comparative Study between Schopenhauer's Concept of Suffering in "The World as Will and Representation" and the Buddhist Concept of Dukkha in Buddhism " in partial fulfillment of the requirement for the degree of Master of Arts in Buddhist Studies.

(Phramaha Somboon Vuddhikaro, Ph.D.)

Dean of Graduate School

Examining Committee:

(Phra Rajapariyuttimuni, Asst. Prof. Dr.)

Chairperson

(Dr. Verrachart Nimmoong)

Member

(Asst. Prof. Dr. Sanu Mahatthanadull)

Member

(Phramaha Dr. Somphong Khunakaro)

Member

Thesis Committee:

Asst. Prof. Dr. Sanu Mahatthanadull

Chairperson

Phramaha Dr. Somphong Khunakaro

Member

Researcher:

(Phra Holger Lammert Hiridhammo)

**Thesis Title** : A Comparative Study between Schopenhauer's Concept of Suffering in "The World as Will and Representation" and the Buddhist Concept of *Dukkha* in Buddhism

**Researcher** : Phra Holger Lammert Hiridhammo

**Degree** : Master of Arts (Buddhist Studies)

**Thesis Supervisory Committee**

: Asst. Prof. Dr. Sanu Mahatthanadull, B.A. (Advertising), M.A. (Buddhist Studies), Ph.D. (Buddhist Studies)

: Phramaha Somphong Khunakaro, Dr., Pāli IX, B.A. (Educational Administration), M.A. (Philosophy), Ph.D. (Philosophy)

**Date of Graduation:** March 15, 2018

## Abstract

This qualitative research consists of three objectives namely: (1) to study Schopenhauer's main work, "*The World as Will and Representation*" contained there the concept of suffering. (2) to study the *Four Noble Truths* as part of the Theravāda Buddhist Tradition, in particular the concept of suffering (*dukkha*), (3) to compare Schopenhauer's concept of suffering on the "*World as Will and Representation*" compare to the Buddhist concept of suffering (*dukkha*) in Buddhism. Essential for the understanding of the complexity of suffering is it necessary to study (*dukkha*), as the intrinsic of the *Fourth Noble Truths*, part of the *Dhammacakkappavattana Sutta*, given in the first sermon of the Buddha and many others Suttas. The *Four Noble Truths* contain the essence of the Buddha's teachings. The realization of suffering (*dukkha*) is not just how one feel but is instead a nature's inherent in the world as one experience it, and the meaning of the *Four Truths*, it means for *Nibbana* to be the cessation of suffering, it is including birth, sickness, death and loos.

For Schopenhauer life is suffering, which mean all life and everything that lives. Suffering is the direct and immediate object of life; our existence must entirely fail of its aim. Suffering and misfortune are the

general rule in life, not the exception. He believes that life is suffering, but the World is mere a Representation and the cause of all suffering is the will.

## **Acknowledgements**

This Thesis submitted to the International Buddhist Studies Collage (IBSC), Mahachulalongkornrajavidyalaya University, in partial fulfillment of the requirements for the Master's Degree in Buddhist Studies. I would like to express my profound appreciation to the most Venerable Phra Brahmabudit, Prof. Dr., and Rector of Mahachulalongkornrajavidyalaya University, to Venerable Phramaha Hansa Dhammhaso Assoc. Prof. Dr. Director of IBSC, to Venerable Phramaha Somboon Vuḍḍikaro, Dr., and Dean of the Graduate School as well all Ajahn, Lecturers and Teachers who taught and supported me during the course of my study.

My sincere thanks to Asst. Prof. Dr. Sanu Mahatthanadull Chairman, Phramaha Dr. Somphong Khunakaro, Dr. Supervisory Committee of the thesis, for their assistance and kindness. They patiently guided me and carefully read my drafts, offer me insights, comments and gave their advice on the content and the writing to correct mistakes in my thesis.

My sincere thanks to all staffs of IBSC office, which helped and advised me in all matters related to my studies and my thesis as well.

Phra Holger Lammert Hiridhammo

## Table of Contents

	Page No.
Abstract	i
Acknowledgements	iv
Table of Contents	v
List of Tables	viii
List of Figures	ix
Abbreviations	x
<b>Chapter I Introduction</b>	
1.1 Background and Significance of the Problems	1
1.2 Objectives of the Research	4
1.3 Statements of Problems Desired to Know	4
1.4 The Scope of the Research	4
1.5 Definition of the Terms used in the Research	6
1.6 Review a Concluded Related Literature and Research Works	7
1.7 Research Methodology	11
1.8 Advantages Expected to Obtain from the Research	12
<b>Chapter II Schopenhauer's Concept of Suffering</b>	
2.1 The World as Reality and the Concept of Suffering band Happiness	13
2.1.1 The World as Reality	13
a) Schopenhauer's Contemplation of Life	16
b) The Reality of the World and Life	18
2.1.2 The Concept of Suffering and Happiness	22
a) The Concept of Suffering	22
b) Schopenhauer's Possibility of Happiness	23
c) Happiness as a Range of Emotions	25
d) Satisfaction as a Kind of Happiness	27
e) Schopenhauer's Understanding of Happiness	28
2.2.1 The Reason of Suffering of Living Beings	30

2.2.2 The Reason Factors of Suffering	32
2.3 The Meaning of Liberation Related to Schopenhauer's Philosophy	35
2.4 The Studies of the Conviction of Approach Emancipation...	36
2.4.1 The Way of Leading to Liberation	39
2.4.2 The Way of Leading to Liberation	40

### **Chapter III The Buddhist View on Reality and the Concept of Suffering (*Dukkha*)**

3.1 The Buddhist Concept of Suffering ( <i>dukkha</i> ), Referring to the Fundamental Un-Satisfactoriness of Life	42
3.1.1 The Buddhist View of Reality	45
3.1.2 The Buddhist Concept of Suffering	49
3.2 The Buddhist Cause of Suffering	50
3.2.1 The Main Cause: The Three Kind of Craving	51
3.2.2 <i>Dukkha</i> as Lack of Spiritual Insight, Wisdom, Spiritual Delusion or Ignorance, as Factors of Un-Satisfactoriness of Worldly Existence	52
3.3 The Cessation of Suffering ( <i>dukkha</i> ) in Buddhism	63
3.4 The Path Leading to the Cessation of Suffering and the Ethics in Buddhism	65

### **Chapter IV Comparison between Schopenhauer's Concept of Suffering in "*The World as Will and Representation*" and the Buddhist Concept of *Dukkha* in Buddhism**

4.1 View of the World and Life	83
4.2 The Meaning of Suffering	87
4.2.1 Similarity on Suffering	91
4.2.2 Different on Suffering	92
4.3 Cessation of Suffering	87
4.3.1 Similarity on Cessation	94
4.3.2 Different on Cessation	97
4.4 The Ending of all Sufferings	100
4.4.1 Similarity on the Ending of Suffering	102
4.4.2 Different on the End of Suffering	105
4.5 The Escape from all Sufferings	100



	3
4.5.1 Similarity with the Salvation	102
4.5.2 Different with the Salvation	105
<b>Chapter V Conclusion and Suggestion</b>	
5.1 Conclusion	113
5.2 Suggestion	118
5.2.1 General Suggestion	118
5.2.2 Buddhism in the Future	118
5.2.3 Further Research	119
Bibliography	126
Biography	133

## List of Tables

Table 1: Schopenhauer his Work related to the Will, Philosophy, Suffering, and his Recognition	Page 17
Table 2: The Five Aggregates in the Buddhist Context	Page 57
Table 3: <i>Paticcasamuppāda</i> Dependent Origination, the principle that all <i>dharmas</i> arise in dependence	Page 62
Table 4: The Four Kind of clinging to existence ( <i>Upadāna</i> ) and the Description	Page 90

## **List of Figures**

Figure 1: The Birth Place of Arthur Schopenhauer in Gdansk

Figure 2: Image of A. Schopenhauer portrait 1855 von J. Luntenschütz

Figure 3: Arthur Schopenhauer portrait by L.S Ruhl

Figure 4: Arthur Schopenhauer original Book Cover from *The World as Will and Representation* in German Original Title

Figure 5: Schopenhauer-House in Frankfurt am Main Germany

Figure 6: Residential Trading House of the Family Schopenhauer in Hamburg Germany

## Abbreviations

### Primary Sources

A	Aṅguttara Nikāya
D	Dīgha Nikāya
Dhp	Dhammapada
M	Majjhima Nikāya
S	Samyutta Nikāya

### Examples:

A. I. 18.

A : Aṅguttara Nikāya

I : Volume number

18 : page number

Dhp.157

Dhp : Dhammapada

157 : stanza

### Other Abbreviations

WWR The World as Will and Representation

WWV Die Welt als Wille und Vorstellung

OBM On the Basis of Morality

ed. Edited by

etc. et cetera/ and others

ibid ibiden/ in the same book

Ger.	Germany / Deutschland
Mr.	Mister
No.	Number
op.cit.	opera citato/ as referred
p.(pp.)	page(s)
PTS	Pali Text Society
Skt.	Sanskrit
tr.	Translator
vol(s)	Volumes(s)

## Chapter I

### Introduction

#### 1.1 Background and Significance of the Problems

Arthur Schopenhauer<sup>1</sup> was born in 22<sup>nd</sup> February 1788 in Danzig, Germany, as the son of the wholesale buyer and court councilor Heinrich Floris Schopenhauer and Johanna Henriette, nee Trosiener. The 1800's in Germany was a period of pessimism, the people thought they were more flourished in tragedy and that they were outdated and antiquated. The family moved to Hamburg, his father, a confessed Republican opened a commercial business. His father wanted him, to get a cosmopolitan education therefore; they did journeys around Europe. At a young age, he lost his father, who died through a tragic suicide, terrible for him, and he never ceased to remember him in his memory. Firstly, he studied first medicine, in 1811, he moved to Berlin and began the study of philosophy. In 1823, he published his doctoral thesis on the title "On the Quadrupled Root of the Sentence of Sufficient Reason". His mother Johana worked as a writer at a literary salon, disputes with her and her lifestyle, let him move from there. After his doctorate, he and Johann W. v. Goethe developed a contact based on his work "Über das Sehen und Farben", "On the Sights and Colors".

In 1818, he ended the first part of his main work, "The *World as Will and Representation*", with no great resonance. Therein he explained, the world is a representation, moreover, that it is the will of man. He recognizes the metaphysical being of substance as essence of every substance in nature. He made the will, as the basis of all reality, and the world, to the idea of man. The will as beyond space and time, and as outside causality, space and time give the objects multiplicity. Educated and intelligent man can present and understand eternal ideas. According to Schopenhauer, eternal striving is inherent in the will and it never ends, nor does it lead to the attaining of

---

<sup>1</sup>Even before Schopenhauer's work got known in Germany, he received fame and recognition in England. Helen Zimmern, **Arthur Schopenhauer, his Life and his Philosophy**, (London: Longmans Green and Co, 1876) p.8.

happiness in life.<sup>2</sup> It can only be done by destroying the will.<sup>3</sup> Schopenhauer asked himself, "Is the attaining of freedom possible in the way of the *Four Noble Truths*?"<sup>4</sup> He concerned with the question, "Are you wrong in contemplation of suffering and is it possible in explanation to cure transcendental phenomenon?"<sup>5</sup> Schopenhauer's philosophy can describe as pessimistic will philosophy, for him was compassion the foundation of morality. Schopenhauer describes the way to free oneself as to escape from unhealthy urge of the will is compassion.<sup>6</sup> Professor of philosophy, Georg Hegel pursued his work "On the Four Different Types of Causes". Cholera broke out in Berlin, and he moved to Frankfurt am Main, where he remained until the end of his life. His essay "On the Will of Nature" published in 1836. In 1839, he published by the Royal Norwegian Society of Sciences his three titles "The Two Basic Problems of Ethics", "On the Freedom of the Human Will" and his work "On the Foundation of Morality". The second part of "The World as Will and Representation" was completed in 1844. Arthur Schopenhauer died in Frankfurt am Main on September 21, 1860. Schopenhauer's life is distinguished by the circumstances of his time but by his various experiences of his father's suicide, his mother conflict of her living conditions and financial dependence, etc. Schopenhauer considered as pessimist among philosophers.<sup>7</sup> In his views on compassion, which is to understand as moral, represents an opinion which is incompatible with the Buddhist approach of moral representation.<sup>8,9</sup>

As the principles of Buddhism became known in Europe in the 19<sup>th</sup> century, Schopenhauer was enthusiastic about the affinity with his

---

<sup>2</sup>F.J. Payne, **The World as Will and Representation, Vol.I.**, (New York: Dover Publication Inc., 1958) p. 197.

<sup>3</sup>E.F.J. Payne, **The World as Will and Representation, Vol.II.** (New York: Dover Publication Inc. 1958) p. 576.

<sup>4</sup> Bhikkhu Ñaṇājivako, **Schopenhauer and Buddhism**, (Kandy: BPS Transcription Project, 2008) pp. 8-10.

<sup>5</sup>R.B. Haldane, M.A. and J. Kemp, M.A. "**The World as Will and Idea**", **Vol. I.** (London: Seventh ed., Kegan Paul, Trech, Trübner & Co, 1909) pp. 25-138.

<sup>6</sup>Stanford Encyclopedia of Philosophy, **Moral Awareness as a Mode of Transcendence**, (Stanford: Stanford Encyclopedia of Philosophy, 2009, revision 2017) pp. 10-11.

<sup>7</sup>Helen Zimmern, **Arthur Schopenhauer, his Life and his Philosophy**, (London: Longmans Green and Co, 1876) p. 11.

<sup>8</sup>E.F.J. Payne, **The World as Will and Representation, Vol. II.**, (New York: Dover Publication Inc. 1958) pp. 162, 201-203.

<sup>9</sup>Edward Jonathan, **Freedom of the Will**, (Yale: Grand Rapids, MI: Christ Classics Ethereal Library, 2000) pp. 1-3.

philosophy. In his work he presented his philosophy as an expression of wisdom as the Buddha had attained. Convinced of himself, however, he avoided making a direct comparison with the Buddhist teachings, and made no direct comparison. Only in a few places does he point to similarities and equalities to Buddhism. He placed his philosophical contemplation of the nature of things as an atmosphere rather than content.<sup>10</sup> What the necessity of this research work explains.

## 1.2 Objectives of the Research

1.2.1 To study the Concept of suffering in Schopenhauer's main work, "The *World as Will and Representation*".

1.2.2 To study the Concept of suffering (*dukkha*) in Buddhism.

1.2.3 To compare Schopenhauer's Concept of suffering in "The World as Will and Representation" with the Buddhist concept of *Dukkha* in Buddhism.

## 1.3 Statements of Problems Desired to Know

1.3.1 How does Arthur Schopenhauer understand the life as suffering?

1.3.2 What is suffering (*dukkha*) as central concept of understand and impact in Theravāda Buddhism?

1.3.3 What are the difference and similarity between Schopenhauer's understands of suffer, with possibility of liberation and the Buddhist explanation and guidance given in the *Four Noble Truths*?

## 1.4 The Scope of the Research

1.4.1 Scope of Source of Scriptures:

---

<sup>10</sup>Dieter Birnbacher, **Schopenhauer in der Philosophie der Gegenwart**, (Würzburg: Königshausen u. Neumann, 1996) pp.101-114. Yasuo Kamata, *Die Schopenhauerische Wende der Philosophy, Einführung in die Philosophie als sanfte Wissenschaft*, describes a development or reorientation in relation to Buddhism and its fixation on past knowledge. Also to understand the will as a means to overcome transience as an expression of attachment and to reflect on renunciation.



For scope of this study, the researcher goes to collect Buddhist scripture and historical datas, which, as they base of the issues of the thesis. Primary sources consist of the three *Piṭakas* namely: *Vinaya Piṭaka*, *Sutta Piṭaka*, and *Abhidhamma Piṭaka*. In addition, there are relative sources materials which have a great value from historical evidences in books, biographical books, pictures, Journals etc. Therein, uses of related information are from reports, and other publications. Moreover, the book “*The World as Will and Representation*” which consists in two volumes and” *The Basis of Morality*” the prize essay of Arthur Schopenhauer by the Danish Royal Society of Sciences.

#### 1.4.2 Scope of Content:

According our content, the researcher study as three main parts:

In first part, it studies Schopenhauer’s attitudes, views, and explanations about suffering the way as well leading out of suffering. The researcher tries to understand and explain Schopenhauer’s philosophical view and explanation of suffering, his ideas and concepts to liberation.

The second part studies the Origin of the *Dhammacakkappavattana Sutta*; translated as: ”The Discourse Setting in Motion the Wheel of the Dharma”. In this sermon, the Buddha gave the first presentation of the *Four Noble Truths*, which are the foundational teaching, or primary conceptual framework of Buddhism.

The last part, compare the different approaches to understand the issues, and go into explanations proposed by philosophy and modern science. The focus is mainly on the comparison between Buddhism and Schopenhauer’s philosophy.

## 1.5 Definition of the Terms used in the Research

This comparative study consists of research terminology definitions used in the context of the study and for the benefit those definitions are:

**1.5.1 Tipiṭaka:** the sacred canon of Theravada Buddhism, written in the Pali language. The meaning literally is “the three baskets or collections”.

**1.5.2 Theravāda Buddhism:** The primary school of Buddhism based on the teaching of the Buddha. Theravāda means “Way of the Elders” Theravāda Buddhism only adhere to the original Suttas.

**1.5.3 Concept of Suffering:** Reverse to the doctrine of the *Four Noble Truths* appeared in the *Dhammacakkappavattana Sutta* of the *Sutta Piṭaka* and *Samyutta Nikāya*.

**1.5.4 The World as Will and Representation:** The work of Arthur Schopenhauer describes the world as object of experience and science, depends on the principle of sufficient cause. Explain the world as will, how it can manifest itself in the world.

**1.5.5 Comparative:** means a compare on the study difference and similarities between the two different concepts of suffering.

1. Schopenhauer's Concept of Suffering in "*The World as Will and Representation*"

2. The Buddhist Concept of *Dukkha* in Buddhism

## **1.6 Review a Concluded Related Literature and Research Works**

1.6.1 Helen Zimmern, **Arthur Schopenhauer, His Life and His Philosophy**, London: Longmans, Green and Co., 1876.<sup>11</sup>

This book "Schopenhauer, His Life and His Philosophy" consists in eleven Chapters and gives an outline of the main stations of his life. It also describes the life of Schopenhauer of his living conditions in childhood to his death. The biography shows his life based on immediate companions such as Ernst Otto Lindner and Julius Frauenstädt as his personal students. H. Zimmer attempted to portray an intellectual figure. This biography expresses the circumstances under them he grew up. Schopenhauer describes himself as a patriot, which is very characteristic of his extraordinary and unique character. The circumstances of his family situation have decisive his negative attitude. With the progress of his personal philosophical development the pessimistic attitude was ultimately legendary for him.

1.6.2 Arthur Schopenhauer, **The World as Will and Representation, Vol. I** (English translation Version of E.F.J. Payne) New York: Dover Publication Inc., 1969.<sup>12</sup>

This book "The World as Will and Representation" consists of four books, which are: The World as Representation, the World as Will, and the central concept of the will, which leads him to regard human beings as striving irrationally and suffering. That has no purpose, a condition

---

<sup>11</sup>Helen Zimmern, **Arthur Schopenhauer, His Life and His Philosophy**, (London: published in the year 1876 sixteen years after the death of Arthur Schopenhauer) p. 108.

<sup>12</sup>WWR Vol. I, E.F.J. Payne, **The World as Will and Representation, Vol. I** (New York: Dover Publication Inc., 1969) p.134.

redeemed by the elevation of ascetic consciousness and finally overcome by the will its self-denial and a mystical version of the self's one with the world. The first book based on thing in itself. Schopenhauer explains that not anything out of time and space can be differentiated. Therefore, must the thing in itself be one thing, and everything which exists include the beings are part of the fundamental unit. The second book expresses the powers of the will, and knowledge exists only for the conduct of the will for all beings. All unfulfilled wishes and desires are suffering and painful, happiness is only momentary. Painful, and pleasure feelings one sensation experienced at the instant one such pain is removed. The third book explains the state while in the same moment and inseparably, the perceived individual thing is raised to the Idea of its species.

1.6.3 Venerable Ajahn Sumedho, **The Four Noble Truths** (Buddha Dharma Education Association Inc.) 1992. <sup>13</sup>

That book contains discourses of the *Four Noble Truths* in the *Dhammacakkappavattana Sutta*. Ajahn Sumedho explains suffering from various perspectives such as the factors of moral and compassion and the investigation of suffering from each of the *Four Noble Truths*. Compiled of Dhamma-talks of Bhikkhu Ajahn Sumedho and the original Pali text of the Sutta.

1.6.4 Bhikkhu Ñāṇajīvako, **Schopenhauer and Buddhism** Kandy: Buddhist Publication Society, 2008. <sup>14</sup>

This book is a contemplation of Schopenhauer's interpretation in Buddhist terms the view of the circle of births and under which condition is the possibility of the reaching Nibbana, with historical views and also testifies of Schopenhauer's philosophy. Also, a contemplation of his statements to the will and how it may have become to misinterpretations. Bhikkhu Ñāṇajīvako is of course the biographical highlights of Arthur Schopenhauer, the reproach Schopenhauer is an eternal pessimist, he countered with this typical objection is as unjust and misleading as it is shallow and vulgar. Yet it has become a standardized formula defensively applied by some modern Buddhist authors, who are not directly acquainted with: This typical objection is as unjust and misleading as it is shallow and vulgar. It is established statement as standard while still used from

---

<sup>13</sup> Venerable Ajahn Sumedho **The Four Noble Truths** (Buddha Dharma Education Association Inc., 1992) p. 17.

<sup>14</sup> Bhikkhu Ñāṇajīvako, **Schopenhauer and Buddhism**, (Kandy: Buddhist Publication Society, 2008) p.17.

Buddhist scholars, as they are not familiar with Schopenhauer's philosophy.

1.6.5 Arthur Schopenhauer, **On the Suffering of the World**, (translation version from R.J.Hollingdale) London: Penguin Books, 1970.<sup>15</sup>

In this book Schopenhauer, claim that, unless suffering is the direct and immediate object of life, our existence must entirely fail of its aim. In this essays Schopenhauer explain the suffering in different conditions such as world, existence, suicide or women. Schopenhauer presents multiple Ideas and images meant to bring the reality of human suffering to the force, on time, desire suicide, store for us life, aging, and death, even for the aging Schopenhauer expound, it is bad today, and it will be worse tomorrow; and so on till the worst of all. In general Schopenhauer's idea is life, both individually and as a whole, is meaningless, especially because of the fact of suffering. It would be better if there was nothing. Given this situation, the best we can do is extending to our fellow sufferers.

1.6.6 Mattias Koßer, **Schopenhauer und die Philosophien Asiens** (German Version) (Harrassowitz Verlag Wiesbaden, 2008).<sup>16</sup>

Is critical scholar collaboration, with Schopenhauer connoisseurs, philologists, and connoisseurs of Asian cultures, with an assessment of the accordance of Schopenhauer's explanations of the philosophies of Asia. Represent the result of meetings of the center of intercultural studies and the interdisciplinary working group of east and Southeast Asia of the University of Mainz. Different connoisseurs and scientists give a treatise their results. Here the treatise on the role of bodily sensations for Schopenhauer's concept of will and in the discourses of the Buddha according to the textual tradition of Theravāda Buddhism.

1.6.7 Arthur Schopenhauer, **The World as Will and Representation, Vol. II** (English translation Version of E.F.J. Payne New York: Dover Publication Inc., 1969).<sup>17</sup>

---

<sup>15</sup>Arthur Schopenhauer, **On the Suffering of the World**, (London: Penguin Books, 1970) p. 3.

<sup>16</sup>Matthias Koßler, **Schopenhauer und die philosophien Asiens**, (Wiesbaden: Harrassowity Verlag, 2008) pp. 8-11.

<sup>17</sup>Arthur Schopenhauer, **The World as Will and Representation, Vol. II**, (New York: Dover Publication Inc., 1996) The main Work divided into four parts, each is the subject of individual book of the first volume, epistemology, metaphysic, aesthetic and ethics. The main subject is Schopenhauer' assumption that the world is a will on one hand, and only given as our idea on the other.

This book contains additions to the four Books of the first Volume. The first half deals with the doctrine of the intuitive idea, the idealistic founding view and the understanding of the mind, and the senses. The second half describes the abstract ideas up to the metaphysical need of man in twelve chapters. Additions, to the second book, in chapter eighteen of recognisability of the thing to chapter XXVIII of the characteristic of the will to life. The third book deals with art and philosophy, while chapter four considers life, love, the suffering of life to the death.

## 1.7 Research Methodology

This thesis is a documental research. The methodology of research could be separated into the following stages:

1.7.1 The first step, data collected from primary and secondary data of all the sources, such as: research, books, journals, websites and reports. Pictures and photos of Schopenhauer are from biography books and from the Schopenhauer Gesellschaft Frankfurt, Germany. Using Languages: Pali, English and German.

1.7.2 The second stage, analysed, synthesized, and systematized in a carefully-noted structure.

1.7.3 The third stage, construction the overall outline of work and writing of the manuscript.

1.7.4 The last stage is conclusion and suggestions for further research.

## 1.8 Advantages Expected to Obtain from the Research

After termination studies, the following advantages and results may be obtained:

1.8.1 Knowing Schopenhauer's main work, "*The World as Will and Representation*" contained the concept of suffering.

1.8.2 Knowing the *Four Noble Truth* as part of the Theravādin *Dhammacakkappavattana Sutta*, in particular the concept of suffering (*dukkha*).

1.8.3 Understanding the differences and similarities between Schopenhauer's concept of suffering in "*The World as Will and Representation*", and the Buddhist concept of Suffering (*dukkha*) in the *Dhammacakkappavattana Sutta*.

## Chapter II

### Schopenhauer's Concept of Suffering

#### 2.1 The World as Reality and the Concept of Suffering and Happiness

In this section Arthur Schopenhauer's philosophical Explanation of his concept of suffering is examined, as well as the meaning of happiness, and the contemplation of life.

##### 2.1.1 The World as Reality

It can't be called absurd that Schopenhauer's ideas in some score irrationally appear or seems to be, as especially some thought is found in the theory of life as a blind manifestation of an arbitrary and alternative principal to reason; those thoughts are significant for his pessimistic view of the suffering of human beings in their life. In Schopenhauer's understanding, it is the pure will of life, which takes possession for suffering, and a characteristic of nature is the continuous occurrence of desires that when fulfilled awaken, all too quickly boredom and this causes new suffering, and generates greed in the same breath. In "On the Suffering of the World" Arthur Schopenhauer points out that the existence of the human beings is not suffering. The direct and the immediate reason is that the purpose of existence must be the weakest adaptation being in the world.<sup>18</sup> In Schopenhauer's philosophies are many different forms of suffering, the voluntary form of suffering is the main point in his philosophy. The Will following his statement is from human being's intuitive experience of original materiality of the world. The meaning of the Will in his interpretations is widely diversified, but is always based on suffering and negative sensations, which are unsatisfied, wanted and desired. These dearth experiences become positive by presenting the more original condition as satisfaction. In what looks like positive or happily, that happiness is something that exists with definitive characteristics or qualities. Rather, happiness is negative, defined by the absence of suffering, pain and despair. The suffering one gets experience and realizes

---

<sup>18</sup>Arthur Schopenhauer, **Studies in Pessimism of Arthur Schopenhauer**, (Adelaide: T. Bailey Saunders, University of Adelaide, 2004) p. 1.

the difference among the necessities of beings and the unsatisfied world, express the simple concept is one main point of Schopenhauer's philosophy. To undermine this truth from all the veiled thoughts is the tone essence of Schopenhauer's philosophy of suffering. It insists on this intuitively perceptible difference and exposes in abstraction an ability to suppress this difference. The Will is, besides, the view of the world, a central concept of reasoning criticism. It is specific to the philosophy of Schopenhauer that reason is nothing but a feeling regulating entity and is controlled by the will as a feeling. Schopenhauer's pessimistic attitude is the result of his education and parenting, but a must sees some of his educated and learned character. He tells in his essays about the suffering that even misfortune has its purpose and use, since it is supposed to have a balancing or offsetting effect. If someone were thought to be free from suffering or misfortune, it would have the effect of exuberant arrogance and, figuratively speaking in his essays that he was so swollen that he could burst.<sup>19</sup> Some notable things in this essay are there that require a degree of pain or annoyance, and a certain amount of care as well. Therefore, what does that mean? Pain as well as care things are permanently present, as contrary as they are. The fact that they are permanently present can be deduced from the words "all times". Further, he compares the pain, as the feeling of pain and care as a burden, but at the same time illustrates the need that applies equally to all.<sup>20</sup> Suffering comes in many varieties, he pointed out, and that happiness is impossible because of misery. The realization and knowing of suffering looks long lasting or lifelong but moments of happiness are gone so quickly like the blink of an eye. He justifies a painful feeling as being a sensation that forces itself to be felt and known and only in its wake can any joy be found and that this joy is often only a lack of pain. According to Schopenhauer, regarding the conduct and feelings of humans, conduct and feelings of humans, conduct is damaging and selfish. It is the emotions controlling self-governing which

---

<sup>19</sup>Arthur Schopenhauer, **Studies in Pessimism of Arthur Schopenhauer**, (Adelaide: tr. T. Bailey Saunders, University of Adelaide, 2004) p. 4. "But misfortune has its uses; or, as our bodily frame would burst asunder if the pressure of the atmosphere was removed, so, if the lives of men were relieved of all need, hardship and adversity; if everything they took in hand were successful they would be so swollen with arrogance that, though they might not burst, they would be so present the spectacle of unbridled folly nay, they would go mad".

<sup>20</sup>ibid, p. 4."I may say, further, that a certain amount of care or pain or trouble is necessary for every man all the times. A ship without ballast is unstable and will not go straight".

cause our misery thereby setting jealousy as a clear sign of suffering. Summarizing the existence itself is destined to lead to misery, with destruction present everywhere and anytime.

#### a) Schopenhauer's Contemplation of Life

The consideration of the life of Schopenhauer must be described as problematic since for him life itself has no meaning and cannot be regarded as an end, since it is a means to another purpose. He sees this other purpose in his philosophical contemplation of life. One sentence, "life is an awkward thing: I have made up my mind to bring it about, to think about it."<sup>21</sup> describes his view. Schopenhauer not only took advantage of Immanuel Kant's knowledge and philosophical insights, but also accepted them and expanded them. Also, in relation to the differences between the phenomenal world and the noumenal world and how actions broadened by reaching all phenomena in the nature make their ground for a thing. This procedure is mainly due to the fact that it cannot be assumed that man is specifically and radically different from the other beings and things in nature, but that he is only gradually different.<sup>22</sup> What makes people special is that life does not understand itself but becomes a problem of which even the most raw and limited, in single brighter moments becomes lively. When asked why the world and life in general exist, he answers that the explanation, in addition to the physical explanation, also requires a metaphysical explanation. The path to finding the answer to the question must be about the consciousness of happening and clearly separating between the physics and the metaphysics.<sup>23</sup> The meaning of life cannot be found either in itself or in the beyond, the only explanation is the meaning of the existence is the interpretation of the phenomena of the Life, by which they constitute a coherent whole, in its philosophical contemplation is the key to such an interpretation of the will.

Main Points

Recognition  
Theory

---

<sup>21</sup>Arthur Hübscher, **Arthur Schopenhauer Gespräche**, (Stuttgart: Friedrich Frommann Verlag, 1971) p. 22.

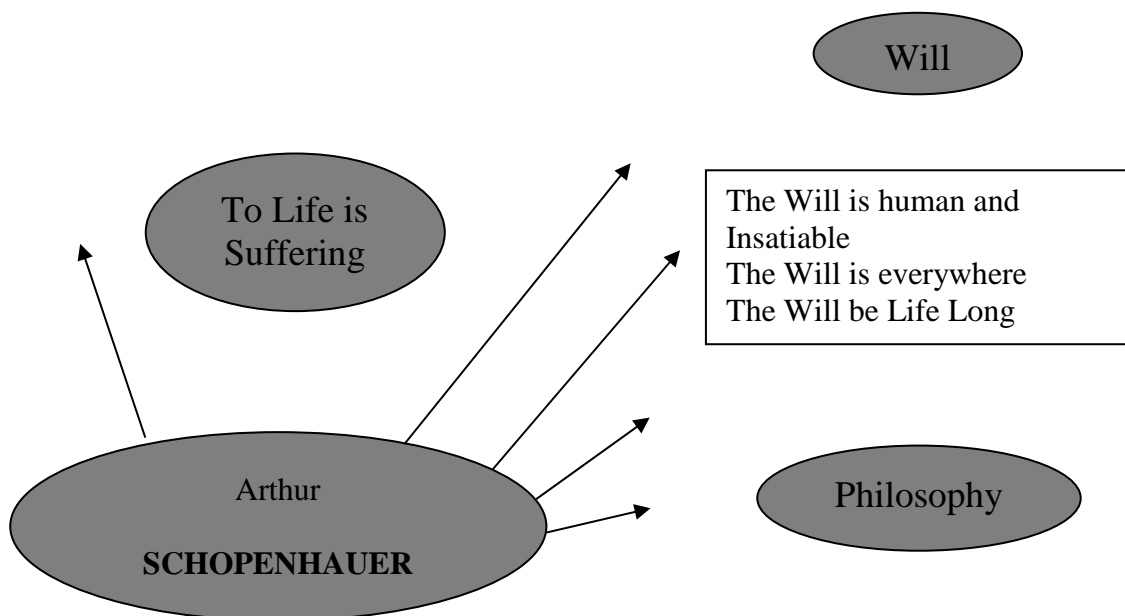
<sup>22</sup>WWR Vol. II, p 174.

<sup>23</sup>ibid, p. 173.



1. With Suffering – foundation of Ethics
2. With Suffer basis of Ethics
3. Resignation Nibbana No Will, No Performance
4. Inescapable contemplation of Art, Non-rational is called Will

1. The World as Will and Representation
2. Pity as the Foundation of Ethics
3. Compassionate People take suffering other People as their own Suffering



An External World Independent of Perception does not exist  
But the World is not only Will but also appears as a  
Representation

**The World as Representation**

The World of Thought is at the Bottom of the Will, he  
understands as Ground and aims and blindness

**The World as Will**

The only Reason to act selflessly is Compassion. Thought Pity,  
Egoism are hurdled

**Ethic**

The Above Diagram is showing how Arthur Schopenhauer's Main Work related to the Will, Philosophy, Suffering and his Recognition Theory.

**b) The Reality of the World and Life**

Schopenhauer explains the meaning of the world, reality and life in his work "*The World as Will and Representations*" as that is two ways of looking at reality:

On one hand, the world is will, the ultimate thing-in-itself it is how he thinks that the thing-in-itself is "will" and the importance that there is a thing-in-itself, independent of mind.

On the other hand, the world is a representation, which is how the world appears to us in certain forms imposed by our brains.<sup>24</sup>

Schopenhauer followed idealism and consequently, he conceived reality as monistic, so in his idea, the world was a phenomenal representation. These realities, to Schopenhauer, in which we exist are called will and must be extended to everything in the nature of the world. Thus, the entire reality is will. The primordial will is a blind unreasoning impulse to self-preservation. This reality is the will to live and is also the cause impelling the will to display itself in a multiplicity of natural beings, with the purpose of becoming conscious. Hence, this impulse makes its appearance in natural bodies, by constructing the brain. The will attains consciousness in man and as consciousness is attained, knowledge appears as the representation of the world. In his concept, the will is universal out of any determinations of space and time and if it objectifies itself, it determines itself in a series of phenomenon which exist in space and time and are connected with each other by mechanical causality. Focusing on the will, which in his reality, is only blind will to live, and the world, which is the objectivities of blind will. Schopenhauer now realizes and does not deny that life is suffering and that it makes no sense to remain rooted in an eternal state of life affirmation. There are two consequences mainly: The world is miserable because of blindness to that life and the Will is all and everywhere. Suffering and misery of the world can be eradicated if human

---

<sup>24</sup>Sir Alistair MacFarlane, **A Magazine of Ideas Philosophy Now**, United Kingdom: 2016.

suppress the will to live and that the reality of the world is blind and respectively, irrational will in this is always satisfied though living and suffering. However, the world is irrational the existence of morals cannot be denied, and that morality is necessary in a life of asceticism because of the nullification effect. What we know as the real world is what Schopenhauer says, a mere representation but he did not say that empirical reality is an illusion or that there are no such things as physical objects. That what we know as physical objects, not the ultimate but in our thinking independent reality, as Schopenhauer explained. In the view of the world he let us consider that: everything is in the mind because everything is a representation and by definition, representations of something, that there simply can be nothing experience able or thinkable except that which is conditioned by the mind anyway. He is not saying that our senses deceive us and lead to a mismatch among objects as they really are, and sense data, because if so it would presuppose the independency of the mind-objects roughly corresponding with our perceptions. Indeed, it would presuppose a relation of correspondence and sensory causation, which is not justified. Simply said, what you see is what you get. Realistic presuppositions of an independent world can be reached only by succeed in a fantasy point of view. An objectivity simply imagines to another subject let the problem disappear. The existence of a world free of mind-independence as possible and the view is revealed as senseless if everything is understood as representation. Schopenhauer notes that the world and the human existence has the most significant metaphysical and above moral significance in ethics.<sup>25</sup> It is therefore in his view the conception of the world as a force-playing game, which does not have a moral-metaphysical meaning. For Schopenhauer, it seems to be self-evident, that reflecting reason, in the interest of its astonishment at the enigmatic nature of the world we are living in, emanates from the existence of a metaphysical moronic meaning of the given world and the existence in it and strives to illuminate it. In the second volume of "The *World as Will and Representation*" Chapter XLVI on the Vanity and Suffering of Life, Schopenhauer here describes:

“Awakened to life out of the night of unconsciousness, the will find itself as an individual in an endless and boundless world, between innumerable individuals, all striving, suffering, and erring; and as if though a troubled dream, it hurries back to the old unconsciousness. Yet until then, its desires are united, its claims inexhaustible, and every satisfied desire gives birth to a new one. No possible satisfaction in the world could suffice

---

<sup>25</sup>WWR Vol. I. pp. 350-352.

to still its craving, set a final goal its demands, and fill the bottomless pit of its heart”.<sup>26</sup>

In the discussion with Schopenhauer’s explanations, the question arises whether some of his representations of life and suffering are a justification; for Schopenhauer, Chapter XLVI, the existence of life as a suffering is a life and a life-affliction. Schopenhauer leads human suffering back to the development of the will that is visible through the body. According to Schopenhauer, the people are happy are not happy but only seemingly, others so he makes a long life has not the rule. This observation follows in broad outlines of the Buddhist karma doctrine, so one might presume in the following; however, he declares life as a deception. This fact is what he cries out of human greed and demand and happiness is only in the future. The time acts as average (objective) of the things as transience (*anicca*)<sup>27</sup> of the same fact that all happiness is torn like sand. The finiteness and the resulting karma is, he explains briefly that life is a constant saving and the resulting sum gives the days and the receipt received for it is death.

And rightly so, because everything that is created is worth the ground. That is why it would be better not to be.

The German original Text as follow:

*Und das mit recht: denn alles was entsteht, ist wert das es zu grunde geht. Darum besser wär’s, das nichts entstünde.*<sup>28</sup>

For reason of the existence of the world, Schopenhauer points out, for which there is no cause to be found, and that the world would not be for the world’s own sake, which would be an advantage. The result is that the existence of the world in the blind will results to life.

### 2.1.2 The Concept of Suffering and Happiness

Schopenhauer and happiness at the first moment are two things which are not compatible as Schopenhauer knowing all over as one of the most pessimistic Philosopher of the modern era with many negative

---

<sup>26</sup>WWR Vol. II. p. 573.

<sup>27</sup>Impermanent and the Impermanence of things is rising, passing and changing of things, or the disappearance of things that have become or arisen. Venerable Nyānatiloka, **Buddhist Dictionary**, (Kandy: Buddhist Publication Society, 1988) p. 36.

<sup>28</sup>Andreas Dörpinghaus, **Mundus pessimus: Untersuchungen zum philosophischen Pessimismus Arthur Schopenhauer**, (Würzburg: Königshausen u. Neumann, 1997) p. 30. Schopenhauer use this words from Goethe’s Faust and completed the sentence with the words ”ist werth das es zu Grunde geht”.

philosophical ideas. He explains the fact that we generally find pleasure to be not nearly so pleasant as we expected, and pain as much more painful.<sup>29</sup>

#### **a) The Concept of Suffering**

The general rule of the life is that it is suffering, and misfortune and evil is a reality of the world which is permanent present. Schopenhauer presents insight and theory about suffering as follows in his work *On the Suffering of the World* “Unless suffering is the direct and immediate object of life our existence must entirely fail of its aim. It is absurd to look upon the enormous amount of pain that abounds everywhere in the world and originates in needs and necessities inseparable from life itself. As serving no purpose at all and the result of mere chance. Each separate misfortune, as it comes, seems, no doubt, to be something exceptional; but misfortune in general is the rule.<sup>30</sup> In his first book he comes to the realization that “Life is deeply steeped in suffering, and cannot escape from it; our entrance into it takes place add mind tears”.<sup>31</sup> A basic theme of Schopenhauer is learning through suffering, in his opinion, the experience of suffering has its origin in Philosophy it is an experience par excellence.<sup>32</sup>

#### **b) Schopenhauer’s Possibility of Happiness**

Schopenhauer believes life is basically not only negative, it comes to this conclusion through its philosophical reflection of life, the world, and life in the world. He distinguishes between what is generally described as happiness (which in his opinion is an illusion) and pure happiness, that is, the true happiness felt (which is rare and only a few moments). For him, happiness is always connected with the metaphysics of the will. The focus is on the human being as an individual in its spatial and temporal existence. Schopenhauer describes the will as the essence of man as the thing in itself. Schopenhauer believes life is basically not only negative, it comes to this conclusion through its philosophic reflection of life, the world, and life in the world. He distinguishes between what is generally described as happiness (which in his opinion is an illusion) and pure happiness, that is, the true happiness felt (which is rare and only a few moments). For him, happiness is always connected with the metaphysics of the will. The focus

---

<sup>29</sup>**Studies in Pessimism** (Adelaide: University of Adelaide, 2116) p.1. And *The Essays of Arthur Schopenhauer*; *Studies in Pessimism* tr. by T. Bailey Saunders (2004) p. 2.

<sup>30</sup> Michael N. Forster, *German Philosophy in the Nineteenth Century*, (Oxford: Oxford University Press, 2015) p. 486.

<sup>31</sup>W.W.R. Vol. I. p. 635.

<sup>32</sup>Rudolf Malter, *Der eine Gedanke: Hinführung zur Philosophie Arthur Schopenhauer*, (Darmstadt: Wissenschaftliche Buchgesellschaft, 1981) p. 30.

is on the human being as an individual in its spatial and temporal existence. Schopenhauer describes the will as the essence of man as the thing in itself.<sup>33</sup> The lies in the nature of man through his will to achieve goals and to fulfil wishes, with the fulfilment already, arising new wishes.<sup>34</sup> In this connection, Schopenhauer sees the desire as a kind of pain, as one what is summed up in the nature of this is the desire is in its nature pain; this is grounded in the connection of the will by the non-existence of the goal with limits. "Life is determined by the egoism in the overcoming of the defeat and the For him suffering causes the process of boredom, which is synonymous with the fact that the human being cannot do anything with himself after overcoming suffering".<sup>35</sup> Achieving an actual happiness is a willing subject, as long as the human subject of the will no lasting happiness can arise out of this, this will be part of the consciousness. The conclusion he draws from it is No, no one is happy but strives for his whole life for a supposed happiness, which is seldom achieved, and then only to be disappointed.

### c) Happiness as a Range of Emotions

For Schopenhauer's life, it is easier to find arguments and explanations related more to suffering than to happiness, but in his philosophic view, happiness and suffering are related to one another even though he sometimes does not point it out in a direct way, Schopenhauer is called a pessimistic philosopher. There are many reasons, for it that is maybe why it is measured to the ills to be avoided, not the pleasures to be tasted; therefore, he advises not to live in happiness, but with lesser unhappiness. In Schopenhauer's understanding, there is not really happiness in life. In his view, there is only an existence with very low expectations. Schopenhauer understood the life in this world which is the worst of all possibilities. Schopenhauer's objective is more live with lesser or the slightest of suffering, a life bearable than to escape from suffering and attain the status of happiness. Schopenhauer explains: "The life of every individual, viewed as a whole and in general, and only when its most significant features are emphasized, is really a tragedy; but gone through in detail, it has the character of a comedy".<sup>36</sup> Following Schopenhauer, it

---

<sup>33</sup> Timo Hoyer, **Vom Glück und Glücklichen Leben Sozial-und Geisteswissenschaftliche Zugänge**, (Göttingen: Vandenhoeck & Ruprecht GmbH & Co KG, 2007) pp. 61-77.

<sup>34</sup>WWR Vol. I. p. 320.

<sup>35</sup>ibid, 164.

<sup>36</sup>WWR Vol. I p. 322.

is the nature of human beings that the feelings of happiness during present life have provision to let us be only frustrated or to be accepted as just an illusion. And because that is so, the life expectancy is correspondingly short; all the others with a long life who are supposedly happy people, therefore a minority. Even their happiness is only the result of the not genuine. Likewise, it is with our wishes that Schopenhauer is usually not desirable and as a result also does not lead to happiness. From this, he ends that fortune "lies in the future, or else in the past, and the present may be compared to a small, dark cloud drove by the wind over the sunny plain;" this statement is defused in the second part: "in front of and behind the cloud everything is bright, only it itself always casts a shadow."<sup>37</sup> In Schopenhauer's explanation of moral aspects about virtue and of the attainment of happiness and its effects on karma, the latter also reverts to Plato's explanations from the ancient world, which reaches the end by death.<sup>38</sup> Schopenhauer hypothesizes that there are differences among the people happiness by their personality, what anyone asserts, and finally what each represents. Health is one of one condition which is necessary for the attainment of happiness, and Schopenhauer separates between the human beings from man that there are two kinds of man: the "normal" and the "intellectual". For the normal man is enough to live life earning the benefit of work and stay in a state of dissatisfaction. Opposite is the intellectual who is satisfied with him has and that is just necessary to staying in lonely activities are those of sensitivity: to think and contemplate that the center of gravity falls within himself.<sup>39</sup> Opposite the "Normal Man" the intellectual use free time to think and he knows how to control his desire. The real thinking of other persons of themselves is not let happiness increase. Schopenhauer's understanding of happiness is based on the doctrine of the Stoics<sup>40</sup> which measured by joy experienced but also joy less experienced.<sup>41</sup> The intellectual who is also wise should spend, in Schopenhauer's view, his life alone, because he is proud of his own worth and preciousness.<sup>42</sup> Following Schopenhauer is in Stoicism not a real

---

<sup>37</sup>ibid, p. 573.

<sup>38</sup>WWR Vol. II, pp. 150-151.

<sup>39</sup>W. H. Bruford, **The German Tradition of Self-Cultivation**, (New York: Cambridge University Press, 2009) p.116.

<sup>40</sup>Ancient Greek School of philosophy practical advice for the attainment of happiness by internal excellent mental state, identified with virtues, and external by financial independence.

<sup>41</sup>WWR Vol. II, pp. 156-157.

<sup>42</sup>WWR Vol. I, p. 86.

attainment of a happy state, only a condition of calm can have achieved. The conditions of calm quoted by Schopenhauer in Stoicism<sup>43</sup> are based on the view of fate, and are achieved in four steps:

Knowing of the impermanence of life

Realizing of the impermanence of happiness

Understanding of the differences of happiness and unhappiness  
(here will be the use of suffering are more clearly)

Understanding of the emptiness of pleasure<sup>44</sup>

#### **d) Satisfaction as a Kind of Happiness**

For Schopenhauer, the declared goal is not the achievement of a state of happiness, but the satisfaction of diminishing suffering. Schopenhauer subdivides life into three sections which describe what one is, what one owns and ultimately the state of society. What you are describes the personality, the character and the health. What one possesses describes the personal possession, stood in the society describes to what extent someone is integrated into the society. The basic idea that wealth and property do not make happy as a strategic means of reducing suffering may have been an adequate medium in Schopenhauer's time, but is at least socially questionable. For him, the conceptual life of human beings is fixed as negative or unhappy; it is impossible to bear the sight of one who is supposed to be happy. Whoever feels happy for the moment would at concern like to make all around him happy.<sup>45</sup> Schopenhauer's view is that happiness is always in the past or in the future that maybe at first sound the same as in Buddhism, but closer examination is only partially correct, since in Buddhism there is only the moment as a unit of time. Furthermore, holding on to a moment of happiness is an attachment.<sup>46</sup>

---

<sup>43</sup>The Oxford Dictionary definite as repression of feeling and fortitude as characteristic of a social attitude towards life. The antiquity referred to a philosophical school. Originated in Athena (Greek) moved to Rome in the period of the Empire. Stoicism is a type of eudemonic virtue ethics, asserting that the practice of virtue is both necessary and sufficient to achieve happiness. John Sellars, **Stoicism**, (New York: Routledge, 2006) pp. 1-3.

<sup>44</sup>ibid. p.158.

<sup>45</sup>WWR Vol. II, p 578.

<sup>46</sup>WWR Vol. II, p. 573. "Accordingly, happiness lies always in the future, or else in the past, and the present may be compared to a small dark cloud driven by the wind over the sunny plain; in front of and behind the cloud everything is bright, only it itself always casts a shadow.



### **e) Schopenhauer's Understanding of Happiness**

Schopenhauer does not only convey a negative image of life, but also a reflection of life, the world and the life in it. Schopenhauer differentiates what is generally described as happiness, through his ambivalent contemplation of life, which leads to a double determination of the feeling of happiness. What is widely referred to as happiness is, in his opinion, an illusion, which on closer inspection is not really happiness. Pure happiness is a perception that is rare and only occurs in a few moments. Schopenhauer questions happiness as the highest objectification of the will, which can be defied clearly in space and time. In Schopenhauer's analysis, the result is a true, true happiness that does not exist, at least not normally. Man is only a willing subject, and if someone is subject of the will, it is impossible for him to achieve lasting happiness. No one is happy but strives for happiness for life. Schopenhauer does not want to exclude Schopenhauer from the fact that it is possible to achieve happiness and that there is an objective experience of happiness, but it remains an illusion, because it is only one from the human self-arising happiness, even if it occasionally seems so. The experience of pure happiness is only possible with a fundamental change of one's own will or self to renounce the greed and neediness. To summarize living in his everyday life is strongly marked by suffering and only changes between suffering and boredom.

## **2.2 Schopenhauer's Perspective on the Reason of Suffering in his Philosophical View and Statement**

The experience of suffering is a philosophical primal experience. It is that which drives man to philosophy, and thus the attempt to understand the existence of suffering in the world and thus to cope with the suffering. If it were not for the suffering or if we did not become aware of the suffering, we would have no reason to philosophize. The will to know and understand is linked to the experience of suffering. This is because suffering appears or concerns us immediately as something that should not be and therefore requires an explanation. It is unacceptable as fact. It seems unfair or incorrect, something which have not deserved, as if the world into which were thrown without intervention owe as a friendly welcome and deny this is incomprehensibly. So, it must be explained on or a justification. Philosophy can do that without doing it as crucial to deny or downplay the existence of suffering.

### **2.2.1 The Reason of Suffering of Living Beings**

It is not absurd to say that Schopenhauer's ideas seem irrational or appear to be irrational in any score, especially as a thought is found in the theory of life as a blind manifestation of an arbitrary and alternative principle of reason; these thoughts are significant for his pessimistic view of the suffering of people in their lives. In Schopenhauer's understanding, the pure will of life, the factor which stands for suffering, as a characteristic of nature is the continual occurrence of desires, which when fulfilled, quickly awakens boredom, thereby causing new suffering and greed produced in the same breath. About the suffering of the world, Arthur Schopenhauer points out that the existence of man is not suffering as direct and immediate reason, but the purpose of existence must be the weakest adaptation in the world. In Schopenhauer's philosophy, many different forms of suffering play a role, but the voluntary form of suffering is regarded as the main point in his philosophy. The will follows its statement according to the original materiality of the world and thus from the human intuitive experience. The importance of the will in his interpretations is largely diversified but always based on suffering and negative feelings, i.e. those who want and want to be dissatisfied. These shortcomings become positive by representing the more original state as contentment. In what can be experienced as positive experience such as pleasure and contentment is intuitive, but less revealing than the original and material constitution of man and world. Suffering arises in experience and realizes the difference between the necessity of a being and the dissatisfaction of the world. This simple concept is expressly one of the main points of the Schopenhauer philosophy. To undermine this simple truth from all veiled thoughts is the essence of Schopenhauer's philosophy of suffering. It consists of this intuitively perceptible difference and makes abstract the ability to suppress this difference. In addition to the World view, the will is a central concept of argumentation. It is specific to the philosophy Schopenhauer that reason is nothing but a feeling-regulating unity and is controlled by the will as a feeling. This thesis should be understood neither to criticize nor to affirm, but only to strengthen only the fidelity of his experience. Schopenhauer declares that suffering and small misfortune do not exist but are also necessary. He gives an example as: "If the life of men had fallen from all need, hardship and need, if all that they have in hand was successful, they would be so swollen with arrogance that, though they would not burst, they would represent the act of unbridled folly". Indeed, they would become angry. "The suffering is very different, Schopenhauer pointed out that happiness because of the misery is impossible. The realization and knowledge of suffering last if they last, or they last a

lifetime, but moments of happiness last as quickly as a moment. He justifies this as a painful feeling. A feeling that compels itself to feel and recognize and only joy can follow, but this joy is often only a lack of pain. According to Schopenhauer, behavior and thus also the feelings of man, are characterized by harmful and selfish behavior. Leaned through emotions, it is the governing and controlling, which causes our misery to sign envy as a clear sign of suffering. In summary, existence itself is destined to lead to misery, with its destruction everywhere and all times. In his opinion, life obviously is not worth living because of the omnipresent dangers and pain associated with it.

### **2.2.2 The Reason Factors of Suffering**

The reason for the permanent sufferings is borne by an automatism of the world and is responsible for the presence of the will, therefore every event is conditioned by the will and the life of man is the perfect expression of the will.<sup>47</sup> According to Schopenhauer, in analysis of suffering; one comes to the conclusion, according to Schopenhauer: that it can be divided into three different types, in which all agree on possible and perceptible sufferings. The fact that suffering is not only about pure feeling as suffering is felt, but also states of consciousness and mental factors, as well as external and internal phenomena. The three types of suffering are:

The suffering of pain which includes all physical and mental pain

The suffering of change also understood as the suffering of transition, which also includes the perceived happiness.<sup>48</sup>

The all-embracing suffering, also called the pervasive compositional suffering, which affects the suffering of the all-determining cause of rebirth. This type of suffering is the basic prerequisite of the two above. It is present as well as being the cause of future suffering. In principle, Schopenhauer asserts that suffering is decisive for life as such but is not over come as a kind of positive manifestation of the essential. In the main work form Arthur Schopenhauer, he concludes, that "Unless suffering is a direct and immediate object of life. It is absurd to look at the enormous amount of pain that abounds everywhere in the world and originates in needs and necessities. Each separate misfortune, as it comes, does not matter, no doubt, to be something exceptional; but misfortune, in

---

<sup>47</sup>Aleksander Bobko, **Schopenhauers Philosophy des Leidens**, (Würzburg: Königshausen & Neumann, 2001) p. 62.

<sup>48</sup>Matthias Kossler, **Schopenhauer und die Philosophien Asiens Beiträge zur Indologie 42**, (Wiesbaden: Matthias Kossler, 2008) p. 84.

general, is the rule.<sup>49</sup> In this statement, Schopenhauer's explanation of the problem is that it is not the case. That's the way it is going to be, but it's not the end of it. By happiness, he means the absence of pain, which, in comparison to animals, is the basis of the human passion and emotions in relation to the wishes. This is the result of their ability to reflect on the past. As a further indicator for the emergence of suffering, he sees the danger of boredom, which finds its origin in the desire as saying:

And justly so: for all things, from the Void  
Called forth, deserve to be destroyed:  
"Twere better, then, were naught created".<sup>50</sup>

The permanent fear of old age and finally death, orders Schopenhauer, is not to be an inconsiderable factor in the development of suffering, as saying:

Then old age and experience, hand in hand,  
Lead him to death, and make him understand,  
After a search so painful and so long,  
That all his life he has been in the wrong.<sup>51</sup>

The conception of phenomena and our attitude toward them thus cause suffering, which in turn is to be found in our will to live. An ending of suffering, therefore, presupposes a comprehension of consciousness, which at the same time means the sole knowledge does not aim at the suffering but the application of it. According to Schopenhauer, the happiness that the human being feels is determined and distributed or, it is recognized as a pure illusion. The people who describe their lives as happy, he analyzes in two ways:

1. They are not actually so not objective or,
2. They are really what are considered a very minor exception.

Happiness is possible for him as consequence of time, as in all forms of time, but often as such difficult to recognize, or it is almost impossible for man to grasp it as such, and time is regarded, as a determining object will also appear to us as transitorizes of the same. Time

---

<sup>49</sup> Arthur Schopenhauer, **The Essays Arthur Schopenhauer, Studies in Pessimism** (London: T. Bailey Saunders, 2004) pp. 39-45.

<sup>50</sup>WWR Vol. II, (Schopenhauer is using there an original quote which is still its use in the performance of classical Faust from Johan Wolfgang von Goethe in a translation from Bayard Taylor. E-book published by The University of Adelaide, with the last update 2014) p. 574.

<sup>51</sup>ibid p. 575.

is at the same time the factor of the survival and ultimately over death and at the same time decides the end of will being sealed. Life is suffering and since all our desires remain unfulfilled or deceive us so much that increase evermore, until ultimately life itself is eliminated. In comparison to pain and painlessness, Schopenhauer analyzes that the existent already lends itself to the past and is only present in the reflection and therefore acts contrary.<sup>52</sup>

### 2.3 The Meaning of Liberation Related to Schopenhauer's Philosophy

The meaning of liberation changes in its significance according to the different contexts and societies as well as epochs. The Oxford dictionary defines it as: to be freed. In some explanations, the connection is found in sexual relation. The Etymology Dictionary explains it as "the act of setting free from restraint or confinement," early 15<sup>th</sup> century, from Middle French Libération and directly from Latin liberation also as "a setting or becoming free". The liberation theology translates from the Spanish *teología de la liberación*, coined by Peruvian priest Gustavo Gutiérrez. In the 19<sup>th</sup> century British history, liberationism refers to the movement to disestablish the Church, from the Liberation Society, devoted to the freeing of religion from state patronage and control. Vocabulary dictionary express twelve different meanings. Because of this wide range of meanings, it is necessary to know prior facts and causes and to use it cautiously to avoid misinterpretations.

Schopenhauer is convinced that the immediate also for life is not the suffering it is rather the ill-aligned reason lies in the world. It would be daring to assert that endless suffering, of which the world is full, is without foundation and is based only on a coincidence. What may appear extraordinary to us as a single misfortune is in fact not unusual, but it is the rule. In everyday life we hardly perceive what we feel as pleasant or uncomfortable until Schopenhauer comes to a contraction with our will, that is, the negativity of well-being and happiness as opposed to the positivity of pain.<sup>53</sup> Schopenhauer explains that the reason why we are suffering and not be able to overcome it is the weakness of the knowledge more than the knowing of the will. It is also possible that in some way

---

<sup>52</sup>ibid, p. 574.

<sup>53</sup>R.J. Hollingdale, **On the Suffering of the World**, (London: Penguin Books Ltd., 1970) pp. 3-5.

somebody can overcome it by the way of knowledge of the kernel of the things not the real insights or even intellectual realization but based on the experience of mercy. In other words, will itself cannot be abolished by anything except knowledge.<sup>54</sup> Thus, the cardinal cause of suffering is the will to live. That there is an escape from suffering is the relation between ultimate wisdom and discernment and which indicates changing's in the knowledge. The differentiation of intellectual application in an existential state, as it were, is the result of the compassion towards all beings. This application is only being found in Schopenhauer's concept and is not applied to Buddhism.

## 2.4 The Studies of the Conviction of Approach Emancipation

Schopenhauer's works, as well as his other essays, are mostly follow-ups and aim at a common goal, his main goal is the world as a will and an idea, which is the result of purposeful observation and an interpretation of the world as it is. In general, philosophy aims at finding a unity of principals and the general notion that they are based on nature and law. The principals of his philosophy are the fundamental unity, to consist of something analogous to that will, which self-consciousness reveals to us. Will is, in its opinion, the fundamental reality of the world, a thing, and its conviction as self-consciousness. The continual conflict of the will with the impulse of self-realization first causes the organism to emerge, which in itself produces the intelligence. The will is his idea to follow desire which no longer means it is the necessity of what ultimately pain is to be regarded as positive. According to Schopenhauer's idea, man is not driven by a capricious will, even under the influence of pronounced self-representation and self-control. His behavior is marked by what is right, which act as deductive reasoning, which is described as the natural ontology of individuality? Firmly believing that only I am real, and all others are unreal. Behavior that is wrong or malicious is it's caused in ignorance. Schopenhauer is deeply rooted in his own egoism and is so entangled with the idea of egoistic ontology there is obviously no alternative for him. In his argumentation, only the explanation is made of the fact that life is the will to live, and thus, as a selfish idea of selfish ontology.<sup>55</sup> How it is possible to free oneself from the embrace of the

---

<sup>54</sup>WWR Vol. I, p. 398.

<sup>41</sup><http://www-ksl.stanford.edu/kst/what-is-an-ontology.htm>

Stanford Encyclopedia of Philosophy: Ontological Commitment: Ontology, as

egoism of the ontology; is available only from a direct and intuitive insight<sup>56</sup>. This becomes clear that even the man's acts are guided only by evil which is something like fears and consciences feelings. Therefore, the authority of morality is violated, which may lead to condemnation or punishment. Doubts and fears are effect the conscience influenced by the experience of the cognition as;

a. Principium individuations,<sup>57</sup> the illusion about the difference between the victim and the perpetrator, since an allusion is victims and perpetrators.<sup>58</sup>

b. The act which has consolidated itself in the self, which is the will as a strengthening self-rapaciousness. However, a proportion of the person's inferiority is not to pronounce that it could cause a change in behavior.

In other words, for all eternity with the insatiable will to live. In the Chapter XLVI on the Vanity and Suffering of Life, Schopenhauer describes the different aspects and effects of suffering and how the suffering is perceived. In this, A. Schopenhauer explains the preservation of his own being with the end as the dying through constant effort and simultaneous care and struggle with necessity, although happiness is certainly determined, or is recognized as an illusion. With this statement, he reinterpreted the Buddhist doctrine of cause and effect. Man is, in his

---

etymology suggests, is the study of being, of what there is. The ontologism rever to: what are the entities or kinds of entity exist. The Artificial-Intelligence literature contains many definitions of ontology; many of these contradict one another. For the purposes of this guide ontology is a formal explicit description of concepts in a domain of discourse. The ontology together with a set of individual instances of classes constitutes a knowledge base. In reality, there is a fine line where the ontology ends and the knowledge base begins.

<sup>56</sup>WWR Vol. I. pp. 367-368.

<sup>57</sup>The ability to see the principium individuations is a central point in Schopenhauer's analysis of moral goodness and the denial of will. He argued that moral goodness and the denial of will arise from seeing through or penetrating the Principium individuations. Moral good people glance behind the veil of māyā (delusion) to realize that thou art. This cognition is expressed by good people compassion for the suffering of others, which leads them to treat others as themselves. The behavior of morally evil people, those inclined to egoism and malice, as treating others as others or non-egos. This individual act, as if the principium individuations expresses the true order of things. Davide E. Cartwright, **Historical Dictionary of Schopenhauer's Philosophy**, (published by Rowman & Littlefield, Maryland, 2016) p. 201.

<sup>58</sup>**Implicitly with rationality, necessity, systematically and determinism.**  
[www.stanford.edu/entries/schopenhauer/](http://www.stanford.edu/entries/schopenhauer/)

opinion, the essence with the highest ability to feel pain and suffering. This ability is linked with the degree of education. Further, he describes the two possibilities of describing the condition he describes as better, the condition of the imperfect, pleasantly always unpleasant, pleasure is his own disturbance, and every form of relief brings new suffering and complaints.

Wisdom, caution and cunning but even this is not sufficient and cannot protect against damage; of the Thought is the experience of equanimity, which in his opinion leads to all things being rejected and made man submissive and small.

Ultimately, men are miserable and at the same time the origin of all evil.

#### **2.4.1 The Way of Leading to Liberation**

In his philosophy, Schopenhauer tries to connect phenomenon and noumenon. His concept of the world as a willing idea acts as an objectifying over empiric principle. The will is only cognition according to its philosophy and the world of an idea. If one regards the will as a thing in itself, deviating from the world, the will is groundless in its appearance although the occurrence is free of all multiplicity but follows the rules of time and space. The connection of the contemplations is possible in the aesthetic contemplation, which is an escape from inseparable split between the world on the one hand and the will on the other. This conflict is the basis of all suffering. Contemplative contemplation allows gaining the conceptual knowledge of the pattern. For Schopenhauer, happiness is the absence of sorrow, and rightly only the absence of injustice. Positive and negative are not pure evaluations, but only to be understood as a mere sequence. Wrong and misfortune are not positive as a basic disposition, but only because they are the first to exist. Schopenhauer pursues the thought, which in one of a will-less insight, which by the consciousness of other things is so high that the recognition of one's own self no longer exists. Only in this condition is it possible to perceive the world purely objectively. An aesthetic view allows one to overcome the will and to grasp the concepts and ideas. The aesthetic contemplation of the cognition of the pure idea and thus of the overcoming of the will is provided with purposefulness, goal-directedness to a transcendent ideal that brings meaning and purpose to the world.

#### **2.4.2 The Method of Leading to Liberation**

Schopenhauer's explanation can be found in some points, which give the legitimate reason to doubt his exact knowledge of the relationship between craving and *Nibbāna* and that there are no statements of any kind of meditation practice as well of the existence and different interpretation of Buddhism. He



is aware of perfection and of wisdom but there is no declaration of the evidences, but he explains it as “to those in whom the will has turned and denied itself, this very real world of ours with all its suns and galaxies, is nothing. This is also the *Prajna Paramita* of the Buddhist, the beyond all knowledge, in other words, the point where subject and object no longer exists.<sup>59</sup> Schopenhauer points out, that life is full of suffering and the types of suffering people encounter are solely triggered by will. The eventual cause of suffering is struggle and upsets that are brought about by the competition between the will of an individual. His thesis follows when the willing is increasing and stronger. Suffering is accordingly more intense, though that reason at that point is how to weaken the ability of a person is willing to the extent that human beings discover liberation from suffering. The way to achieve liberation from suffering isn't not the easiest way; it needs to develop the ability to deny what they will desire. That way of denying the desires of persons will, is which for what Schopenhauer was finally known as abstinence, self-denial or called the practice of aestheticism. Also, for Arthur Schopenhauer is the liberation of the individual in the negation of will to live, because this is a willing to embrace and hold the world. For Schopenhauer means nirvana not the absolute nothing (*nihil* downside), actually more a relative nothing (*nihil privativum*), leaving the circuit of rebirths (*samsara*) of the own person. The circle of rebirth can only interrupted, follow in the path to knowledge, in which the greed “*Durst nach Leben*”, “thirst for life absolute purity” is eliminated.<sup>60</sup> For Schopenhauer, is the will as “thing in itself”, the un-free subject, because it is not hidden from the causality related phenomena in space and time depends on what the individual determine, as it is an objectification of this embodies in itself blind, timeless and irrational will and subject to the principle of individuation. For Schopenhauer and in Buddhism is the greed, the key to the start of the denial of the will with the ascetic and meditative life. The attainment of nirvana is not only a result of the death border but also to lifetime is possible.

---

<sup>59</sup>WWR Vol. I. p. 411.

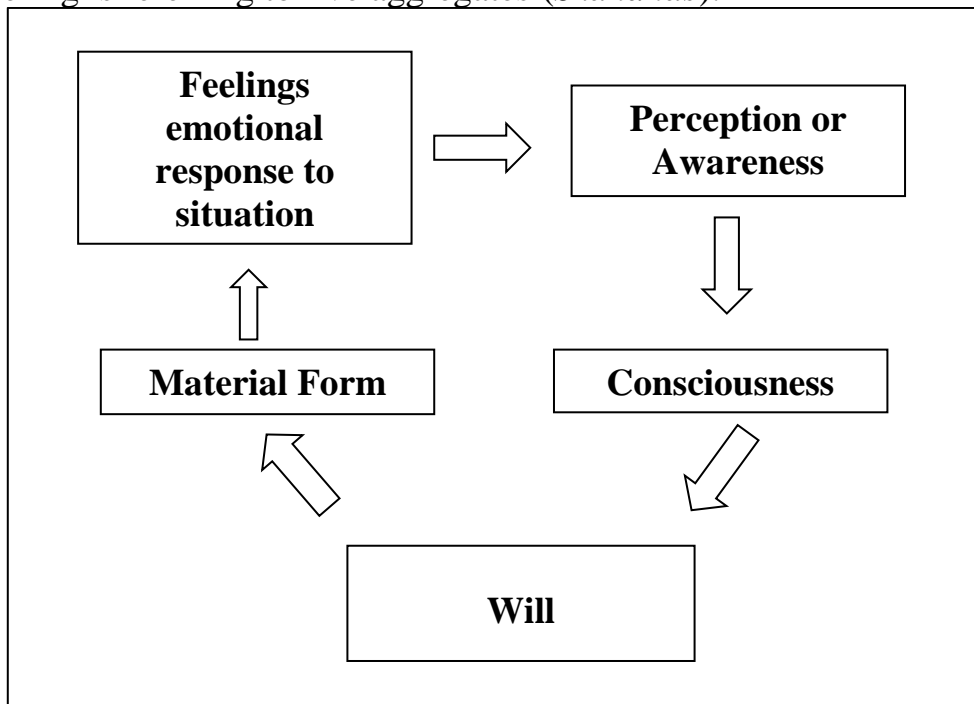
<sup>60</sup>Article Zeit Online: **Das Sein ist nicht das Gute**, (<http://www.zeit.de/2010/35/Portraet-Schopenhauer>)

## Chapter III

### The Buddhist View on Reality and the Concept of Suffering (*Dukkha*)

#### 3.1 The Buddhist Concept of Suffering (*dukkha*), Referring to the Fundamental Un-Satisfactoriness of Life

The General explanation of suffering is given in the *Four Noble Truths* of suffering given in the first sermon of the Buddha and written down in the *Dhammacakkappavattana Sutta* as birth, old-age, death, grief, lamentation, diseases, and resentment, disassociate with the non-beloved, dissociated from beloved and not to get what one wants, in general all suffering is referring to five aggregates (*Skandhas*).



The Above Diagram shows the relation among the arising of feelings till the mental form.

Amongst all this suffering, it must be differentiated the suffering of birth, old-age and death out of our control they are natural and follow the natural process of life, the suffering of the remaining factors is occasional. They arise and disappear. Suffering in the Theravāda tradition classified the suffering into six classes as intrinsic suffering (*dukkha-dukkha*), suffering in change (*viparinama-dukkha*), and suffering in formations (*sankhara-dukkha*); and concealed suffering, exposed suffering, indirect suffering, and direct suffering.<sup>61</sup>

The bodily suffering and mental pleasant feelings are called intrinsic suffering because of their individual essence (*sabhāva*), the opposite are the sufferings of change. Remaining is the suffering of formations, which are neutral, and equanimity called (*upekkha*). They are called such because of their conditions of arising and disappearing. The Pāli word *dukkha* is quite extensive in its meaning and explanation of it also varies depending in which context it is to be used. It can be translated as: disturbance, irritation, dejection until vacillation, aversion and uncertainly.<sup>62</sup> To be clearer of the *dukkha* just have a look at the daily Theravāda Buddhist chanting passage expressing a Sense of Urgency as follows.

Having heard the Dhamma, we know this

Birth is stressful, aging is stressful, and death is stressful,

Sorrow, lamentation, pain, distress, and despair are stressful,

Association with things disliked is stressful, separation from things liked is stressful, not getting what one wants is stressful.

In short, the five clinging-aggregates are stressful.

What must be seen and understood in this phrase are that happiness and suffering are factors with never arise alone. In the greedy and desire of human-beings, who always grasp for happiness forgetting that before and after feelings of happiness arising is suffering.

The Phrase “Birth is suffering” must analyze in the complex events of the month in the mother’s womb until birth. Therefore, it looks

---

<sup>61</sup>Ñāṇamoli Bhikkhu, *Dukkha* according to the Theravāda, *Dukkha* as one Part of the collection as subject to three characteristics: anica, dukkha and anatta. (Kandy: Buddhist Publication Society, 2006,) pp. 1-2.

<sup>62</sup>Francis Story, **Dukkha: Dukkha, Essay** (Kandy: Buddhist Publication Society, 2006) p .4.

like the beginning of suffering,<sup>63</sup> the Path of Purification goes one step further in that suffering already arisen during the time we are in the mother's womb.<sup>64</sup> The controversy in this fact is when the beginning of human life is. In the Buddhist understanding, life is the karmic result of pervious existence.

Aging (*jarā*) is suffering: the basis for the bodily and mental suffering that arises when the characteristic the aggregates become ripe and it nears death. The *Visuddhimagga* classified it into two characteristics of whatever is formed, and in the case of continuity.<sup>65</sup>

Sorrow (*soka*) is suffering: the effect of burning in the mind and in one affected by loss of relatives. It can be also called grief.<sup>66</sup>

Lamentation (*parideva*) is suffering: it is the parts of one affected by the loss of relatives and have the characteristic of crying. It is suffering, the cause and formation as the basic for all sufferings.<sup>67</sup>

Pain (*dukkha*) is suffering: pain takes respect to the feeling of the body. It reveres to inner or intrinsic suffering. In the way as it is bodily it let the suffering of the mind arise.

Despair (*visāda*) is suffering: depending on the extreme humor suffering goner arise those suffering is mental suffering affected by the way of losing beloved persons such as relatives etc. and it is suffering because of the formations aggregate.<sup>68</sup>

*The Four Noble Truths* are the Truths of suffering in Pāli called *dukkha sacca* based and based on the experience of Lord Buddha and the origin of that suffering which is called *samudaya sacca*. The truths of cessation are *nirhodha sacca* and finally the path leading *magga-sacca*. To get a deep understanding of suffering and the following truths, it is indispensable to get the one's own experience. The experience can analyze as the five aggregates and the attachment to it.

### 3.1.1 Buddhist and View of Reality

The ultimate reality of the phenomena in the universe being the "I," the self, is, according to Buddhism, neither plural, nor one, but none. In religion and philosophy, as well as in metaphysics, the words "real" and

---

<sup>63</sup>Ñāṇamoli Bhikkhu, **Visuddhimagga, the Path of Purification**, (Taipei: The Corporate Body of the Buddha Educational Foundation, 1956) p. 567.

<sup>64</sup>ibid p. 512.

<sup>65</sup>ibid p. 514.

<sup>66</sup>ibid p. 515.

<sup>67</sup>ibid, p. 515.

<sup>68</sup>ibid, p. 516.

“reality” express more than one aspect of things: the actual as opposed to the fictitious; the essential as opposed to the accidental; the absolute or unconditioned as opposed to the relative or conditioned; the objectively valid as opposed to the ideal or the imagined; that which ultimately and irreducibly is opposed to that which by means of various names signifies the mind’s stock of knowledge. In the present, the questions might be different because of the change of the conditions and environment. The questions will be may be:

the universe will continues getting bigger  
 the universe will at a certain point contract again  
 there are some other kinds of live in some other galaxy such alien

etc.

life is only on this earth  
 mind is a product of the brain  
 mind is something not clear definite apart of brain  
 existence of a higher existence or creator  
 there is no higher existence than the human being  
 there anything about us that survives after death  
 nothing about us survives after death.

The sublime gives the famous parable of the poison arrow- someone who makes his monastic career dependent on the explanation of these questions like a wounded man. The Buddha explains that the *Four Noble Truths* are incisive, not speculative views. The Sutta shows exactly why speculative views are not relevant to spiritual life. All questions from *Mālunkyāputta* are not necessary for the Buddha to answer, because they are not important and helpful the life in the Buddhist way also for the attainment of *Arahant*. They do not support any matter related to meditation, such calming down, concentration, attainment of wisdom, cessation, etc. Another example is to be in the *Sabbāsava Sutta*<sup>69</sup> “Am I”? “Am I not”? What am “I”? How am “I”? Where has this being come from? Where is it bound? In Pāli: *ahaṃ nu khosmi? No nu khosmi? Kiṃ nu khosmi? Kathaṃ nu khosmi? Ayaṃ nu kho satto kuto āgato? So kuhiṃ gāmī bhavissatī’ti?*<sup>70</sup> Following the Theravāda Buddhist tradition, there is no interest and no necessity to follow and analyze the nature and the reality. The important thing is the escaping from the *Saṃsāra* by liberation from

---

<sup>69</sup>MN i432, Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 1995) pp. 91-96 *Sabbāsava Sutta*, All the Taints.

<sup>70</sup><http://www.buddha-vacana.org/sutta/majjhima/mn002.html>

all sufferings. *Bhikkhu* 's, having seen a form with the eye, if there is lust, hatred, or delusion internally; a *Bhikkhu* understands:” There is lust, hatred, or delusion internally”; or, if there is no lust, hatred, or delusion internally, he understands:” There is no lust, hatred, or delusion internally”. Since this is so, are these things to be understood by faith, or by personal preference, or by oral tradition, or by reasoned reflection, or by acceptance of a view after pondering it?”<sup>71</sup> In Pāli: *Katamo ca, bhikkhave, pariyāyo, yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya ... pe ... bhikkhave, pariyāyo yaṃ pariyāyaṃ āgamma bhikkhu aññatreva saddhāya, aññatra ruciyā, aññatra anussavā, aññatra ākāraparivitakkā, aññatra diṭṭhinijjhānakkhantiyā aññaṃ byākaroti: “khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā”ti pajānāmī’ti ... pe ...*

In the medical view, there is the difference between pain and suffering explained as:

“The physical causes of your pain and the natural healing approaches you can take to alleviate your pain”.<sup>72</sup>

The emotional cause of suffering and spiritual healing approaches to alleviate suffering.<sup>73</sup> Jon Kabat-Zinn<sup>74</sup> explained in “At Home in Our Bodies” as follows; you change your relationship to the pain by opening to it and paying attention to it. You “put out the welcome mat.” Not because you’re masochistic, but because the pain is there. So, you need to understand the nature of the experience and the possibilities for, as the doctors might put it, “learning to live with it” or, as the Buddhists might put it, “liberation from the suffering.” If you distinguish between pain and suffering, change is possible.” In the analysis, what is pain and what is suffering are some factors to consider. How each human being is different in its sensory and how one refers to it thus as large or small. When one considers the joke in itself, it is a physical sensation on the body, as at the time of Prince Siddhartha in the discovery of the four omens. Therefore, pain is a reaction to a negative stimulus, which gives the answer with the sensation of the feeling of pain. Most difficult is not the pain as such but the action resp. Reaction to it. In medical observation pain is described as:”

---

<sup>71</sup><https://suttacentral.net/en/sn35.153>

<sup>72</sup>Rick Heller, **Buddhism’s Pain Relief**, (Canada: Buddhadharma, Lion’s Roar’s quarterly journal for committed practitioners, 2010) pp. 1-2.

<sup>73</sup><http://catherinecarrigan.com/the-difference-between-pain-and-suffering/>

<sup>74</sup>Jon Kabat-Zinn (born Kabat on June 5, 1944) is Professor of Medicine Emeritus and creator of the Stress Reduction Clinic and the Center for Mindfulness in Medicine, Health Care, and Society at the University of Massachusetts Medical School.

physical pain has different biological and psychological components that effectively represent stimulus and reaction". The biology of pain is the signal that will pass through the central nervous system that something is not in order Psychology of pain is the interpretation that we give to this painful signal." Suffering is defined as:" function of the imbalances in the physical, mental, emotional and in the spiritual function," so the medical view, which stands in contrast to the Buddhist view. This may possibly be related to it since it is in the medical view only to suffer, pain and no suffering and no pain goes. That is, the lack of neutrality (*upeka*) joy (*mudita*) and happiness (*sukkha*), which is an essential part of the contemplation in Buddhism. Suffering is described in the ambitious contemplation in the west as partly chronic and accompanying with feelings like anxiety, anger, negative thinking in general and depression. So, thinking will also have a negative influence on acting, mood, and action, since such thinking can and can be sustained and enhanced by itself, so suffering is often portrayed as insidious.

### **3.1.2 The Buddhist Concept of Suffering**

The teaching of the Buddha is generally based on the human being existence consisting of life, suffering, death and finally the way out of suffering. Buddhism follows two kind of laws which are the natural law which works universally in all physical and mental phenomena. The law follows the rule of cause and effect which is in other words when this exists, that exists, when this arises, that arises, when this is not, that is not, when these ceases, that ceases. All existence comes is the result of causes and whatever is happen is the cause or the necessary condition for the arising of the following event. The law of nature is that the life consists of many psychophysical factors. Cause and effect act as arising existing and continuing by the concatenation of these factors mutually conditioning one another.<sup>75</sup> Those cause and effect emphasis on impermanence (*anicca*) and insubstantiality (*anatta*), which mean the law of change express that everything is impermanent. One more factor is part of the Buddhists concept of suffering, which is used in Buddhism as a broader concept to include pain, grief, misery or un-satisfactoriness. The elements of suffering, as grief, pain, misery, are inherent in the experience of living and cannot be avoided. Happiness in the Buddhist concept is the absence of suffering which mean in other words one conditionally affects the other, both change from one to the other and they are not in balance. Painful

---

<sup>75</sup>Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhamma**, (Onalaska: BPS Pariyatti Editions, 1999) p. 20.

experience usually outweighs happiness. The Buddha's insight, in its concentrated form, is found in the *Four Noble Truths (ariyasacca)*. They are the truth of suffering (*dukkha*), the causes of suffering (*samudhaya*) the method to end suffering (*nirodha*), and the *Noble Eightfold Path* that leads to the cessation of suffering (*magga*).

### 3.2 The Buddhist Cause of Suffering

Suffering is a big word in Buddhist thought. It is a key term and should be thoroughly understood. The Pāli word is *dukkha*, and it does not just mean the agony of the body. It means that deep subtle sense of unsatisfactoriness which is a part of every mind moment and which results directly from the mind. The essence of life is suffering, said the Buddha. At first glance this seems exceedingly pessimistic. It even seems untrue. After all, there are plenty of times when the feeling of happiness arises.

#### 3.2.1 The Main Cause: The Three Kind of Craving

The second Noble Truth based on the origin of suffering (*dukkha*) is craving (*Taṇhā*). There are three kinds of craving.

Sensual craving (*kama taṇhā*) which mean the craving or sensual pleasure. Sensual Craving is based on six senses as sight, hearing, feeling, taste, smell, and mind. Craving for existence (*bhava taṇhā*) which is the craving for continued survival, it is the going on existing, to become great. In the way the belief in a permanent self, craving for existence issues in the desire in for personal immortality. Craving for annihilation (*vibhava taṇhā*) in other words the craving for non-existence, which is the wish for self innihilation which arise when the pain of life becomes surmountable one wishes to escape by annihilating oneself.<sup>76</sup>

In the Buddhist understanding is self-awareness or mindfulness become aware of craving and the resulting suffering, so thought experience they will know the second *Noble Truth*. The *Third Noble Truth* is a corollary o the second, the craving is the cause of the suffering and the cessation of craving which mean the cessation of suffering, which is the meaning of the *Third Noble Truth*. The *Third Truth* is mean that the ending of all cravings as the Buddha said: “*yo tassa yeva Taṇhāya asesa virāga nirodho*”. What must be point out here is that the third truth which affirms craving is neither inseparable appendage it can be abandoned which can be known by expression that *dukkha nirodha* is the cessation of suffering. One

---

<sup>76</sup>Anālayo, **From Craving to Liberation – Excursions into the Thought-world of the Pāli Discourses**, (New York: The Buddhist Association, 2009) p. 11.



who has total abandonment craving is an *arahant* with the result that he no more creates any karma.<sup>77</sup>

### 3.2.2 *Dukkha* as Lack of Spiritual Insight, Wisdom, Spiritual Delusion or Ignorance, as Factors of Un-Satisfactoriness of Worldly Existence

Often, the basic facts of the first *Noble Truths* are translated as “the life is suffering”. In the original text of the *Dhammachakkappavattana Sutta* the Buddha said:

*jātipi dukkhā*  
*jarāpi dukkhā*  
*byādhipi dukkho*  
*marañam dukkhaṃ*  
*appiyehi sampayogo dukkho*  
*piyehi vippayogo dukkho*  
*yampicchaṃ na labhati tampi dukkhaṃ*  
*saṃkhittena pañcupādānakkhandhā dukkhā*

translated as:

Birth is suffering  
 Old age is suffering  
 Sickness is suffering  
 Death is suffering  
 Association with the disliked is suffering  
 Separation from the beloved is suffering  
 not obtaining one’s wish is suffering<sup>78</sup>

In brief, the five clinging aggregates are suffering, but what does the Pāli word *dukkha* really mean?<sup>79</sup> In general, we have a tendency over

---

<sup>77</sup>V.F. Gunaratna, **The Significance of the Four Noble Truths**, (Kandy: Buddhist Publication Society, 2008) p. 12.

<sup>78</sup>Susan Babbitt, **The Art of Dying** (Onalaska: Vipassana Research Publications, 2014) p. 49.

<sup>79</sup>Venerable Nyānatiloka, **Buddhist Dictionary**, (Kandy: Buddhist Publication Society, 1988) p. 110. Pain, painful feeling, which may be bodily and mental. Suffering, ill. As the first of the four Noble Truths and the second of the three characteristics of existence, the term *dukkha* is not limited to painful experience, but

focus on the final one, which is terribly difficult to translate into English or any other languages. It can be explained but cannot be rendered in a pithy way which does justice to the meaning. Keeping it apart from which is most difficult to translate, the rest of it is very straightforward, and is about actual physical and emotional sufferings in life that everybody can relate it to translation. Therefore, the word *dukkha* in the Buddha's teachings can be more easily understood on a conceptual level and is also an initiation of an investigation. Here also must be differentiated as on the bodily level and on an emotional level. The first *Noble Truth* does not make statements such as "Association with the beloved is suffering". We may reason that being separated from the loved is inevitable, such as pleasure is only among coupled lovers. Nevertheless, the *First Noble Truth* does not deny the reality of a sorted kind of pleasure. If we look at the words *jātipi, jarāpi, byādhipi, maraṇam, appiyehi sampayogo, piyehi vippayogo, yampicchaṃ na labhati tampi and saṃkhittena pañcupādānakkhandhā dukkha*, it becomes only negative and pessimistic. Looking deeply to the phenomenon if the feelings of disliking, painfulness or sickness etc. it is called suffering. This statement should be not generalized to every life is suffering, because there is also the opposite, the happy feelings. Therefore, suffering and happiness exists in all phenomena, as they are opposites of each another so if it is said, they must be understood as both. The second question arises in this context what is suffering? If one considers that suffering is means that things are not going according to our hopes, wishes or desires, they are suffering as they are greedy and foolish. To understand that, the facts must be analyzed in their totality that life is also in all conditioned phenomenon impermanent or change (*sabbe saṅkhārā aniccā*), suffering or un-satisfactoriness (*sabbe saṅkhārā dukkhā*) and without Self or

Insubstantiality (*sabbe dhammā anattā*)<sup>80</sup> known as *aniccalakkhana vatthu*, *dukkhalakkhana vatthu* and *anattalakkhana vatthu*. They also must be

---

refers to the unsatisfactory nature and the general insecurity nature of all conditioned phenomena which, on the account of their impermanence, are all liable to suffering, and this includes also pleasurable experience.

<sup>80</sup>Dhp. 277, 278, 279 K. Sri Dhammananda, **The Dhammapada**, (Kuala Lumpur: Sasana Abhiwurdhi ardana Society, 1988) pp. 502-504. All conditioned things are impermanent, when one sees this in wisdom, then one becomes dispassionate towards the painful. This is the Path to purity. Dhp. 278 in state of impermanent: sorrowful. Dhp. 279 All states are without self. When one sees this wisdom, then he becomes dispassionate towards the painful. This is the Path to Purity.

differentiated in that suffering, which is an experience of the animate, while impermanence and non-self, an inanimate existence. The existence here must be understood only in the comprehending of all three marks of life in Theravāda Buddhism, that knowledge of the three factors is results of the experience of *Vipassana* (insight meditation) as wisdom. The knowing and understanding of these three factors are necessary, because the incomprehension itself is also grounded in suffering. Suffering, or in Pāli *dukkha* must also be differentiate into three types of suffering:

***Dukkha-Dukkha:*** (ordinary suffering) The obvious type of suffering comprising bodily pain and mental pain. It is the acute suffering that we experience in physical pain or unpleasant psychic experiences. Not getting what we want, hurts, and being connected to others or activities we do not like. Without this kind of suffering, life is simply not available.

***Vipariṇāma-Dukkha:*** (suffering due change) The type of suffering associated with changes in conditions due to unforeseen circumstances or due to the instinct nature of material entities and mental entities, also known as *nāma* and *rūpa*.<sup>81</sup> It can be called law of diminishing utility, that is, the fact that everything conditional is subject to change. From the experience that one selves and our world are changing, the fear that things could go wrong, the idea that we will lose the sources of today's happiness again and also the irritating realization that one selves are rather unpredictable players on the markets of wish fulfillment The Buddha expounds on them as *Vipariṇāma-Dukkha* and *Saṅkhāra-Dukkha*, the sufferings exist in the perspective of Abhidhamma in five groups: (see Diagram following Page)

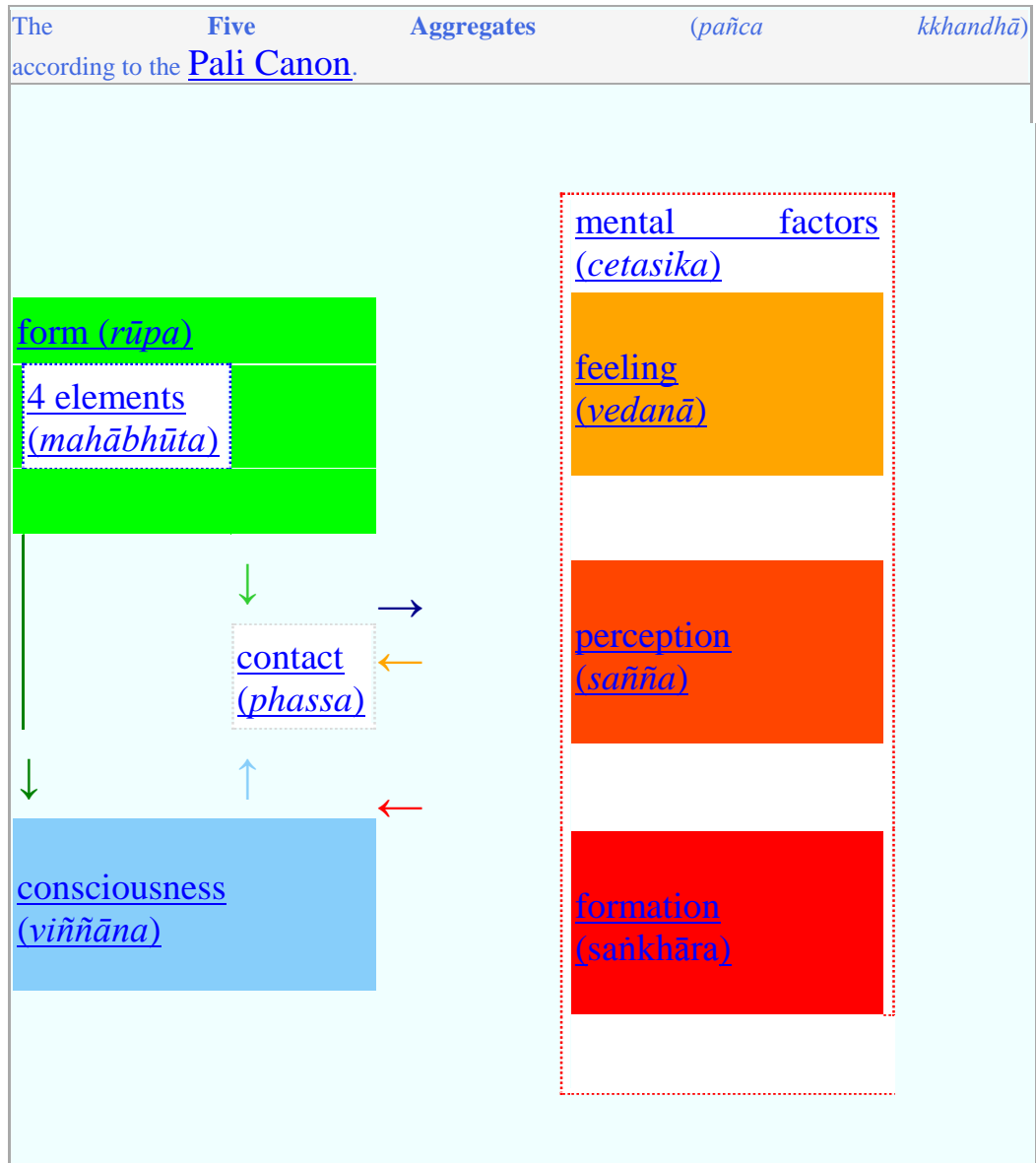
***Saṅkhāra-Dukkha:*** type of suffering associated with constant effort to relieve discomfort, pain, sickness, thirst, hunger, and to gratify sense of desire. Physical and mental irritations are part of life and if one stop of resisting them. Of course, that does not mean that one should become indifferent, only that one accepts pain that we cannot change as equitably and patiently as possible. One who study the first two species. *Sankhara-dukkha* is, a deeper dimension of the first two species. It is the suffering that grows out of the mistaken conviction that one has or is a firm "self", a kernel-like ego that, as a constant "subject", experiences the joys and sorrows of life.<sup>82</sup>

---

<sup>81</sup> Dr. Mehm Tin Mon, **Samatha**, (International Theravada Buddhist Missionary University, 2004) p. 13.

<sup>82</sup> Dr. Mehm Tin Mon, **Samatha , Basic Level**, (Yangon: U Ye Htay, International Theravāda Buddhist Missionary University, 2004) p. 13.

The Following Diagram shows the five Aggregates in the context of the Buddhist Pali Canon.



<p><b>UNIVERSIAL (7)</b>  Contact  Feeling  Perception  Volition  One-pointedness  Life faculty  Attention</p> <p><b>Occasional (6)</b>  Initial application  Sustained application  Decision  Energy  Zest  Desire</p> <p><b>UNWHOLESOME UNIVERSAL (4)</b>  Delusion  Shamelessness  Fearlessness of wrong  Restlessness</p> <p><b>UNWHOLSOME OCCASIONAL (10)</b>  Greed  Wrong view  Conceit  Hatred  Envy  Worry  Sloth  Avarice  Torpor  Doubt</p>	<p><b>BEAUTIFUL UNIVERSAL FACTORS (25)</b>  Faith  Mindfulness  Shame  Doubt  Fear of wrong  Non-Greed  Non-Hatred  Neutrality of mind  Tranquility mental body  Tranquility of consciousness  Lightness Mental Body  Lightness consciousness  Malleability Mental Body  Malleability Consciousness  Wieldiness Mental Body  Wieldiness Consciousness  Proficiency Mental Body  Proficiency Consciousness  Rectitude Mental Body  Rectitude Consciousness</p> <p><b>ABSTINENCE (3)</b>  Right speech  Right action  Right livelihood</p> <p><b>ILLIMITABLE (2)</b>  Compassion  Appreciative joy</p> <p><b>NON-DELUSION (1)</b>  Wisdom</p>
--	---

The above Diagram is showing the Mental Factors following the Abhidhamma (Buddhist psychology) defined as aspects of the mind that apprehend the quality of an object, and that have the ability to colour the mind.

The Corporeal group, is the *rūpakkhanda* which is not derived in detail: the four *Mahabhuta* earth-element (*pathavī-dhātu*), water-element (*āpo-dhātu*), fire-element (*tejo-dhātu*), wind-element (*vā-dhātu*). Derived *upādāna* twenty four phenomenon: femininity (*itthindriya*), virility (*purisindira*), physical base of mind (*hadaya-vatthu*), bodily expression (*kāya-viññatti*), verbal expression (*vacī-viññatti*), physical life (*rūpa-jīvita*), space element (*ākāsa-dhātu*), physical agility (*rūpassa lahutā*) physical elasticity (*rūpassa mudutā*), physical adaptability (*rūpassa kammaññatā*) physical growth (*rūpassa upaccaya*), physical continuity (*rūpassa santati*), decay (*jarā*), impermanence (*aniccatā*), nutriment (*āhāra*).

#### **Feeling Group (*vedanākkhanda*)**

Feeling Group is happy feeling (*sukka-vedanā*), painful feeling (*dukkha-vedanā*), mentally agreeable feeling (*somanassa-cetasikā*) mental painful feeling (*domanassa cetasikā*), indifferent feeling (*upekkhā*).

#### **Perception group (*saññā-khandha*)**

All perceptions are divided into the six classifications of form, sound, odor, taste, bodily- and mental impression.

#### **Group of mental formations (*saṅkhārakkhandha*)**

The 52 mental factors in the Abhidhamma and philosophy can be used here only 50, because they can be used here because of the universal mental factors. There are seven mental factors which are called universals because they are common to every state of consciousness. Two are feeling and perception.<sup>83</sup>

The Consciousness group (*viññāna-kkhandha*) is different between Abhidhamma and Sutta that the Sutta followed by the six sense-doors as; eye, ear, nose, tongue, body, and mind. The Abhidhamma perspective follows the Karmic way.<sup>84</sup> The existence in all the five groups is suffering and represents the material entities which constitute body and mind of all beings that suffer of all existence.

The factors of the way leading to liberation must be analyzed by their complex collection. In Buddhist doctrine and texts give answers based on the collection of the *Abhidhamma*, the higher teaching, and the two other *Piṭaka* as the *Sutta* and *Dhamma* doctrine. The answer for the way leading to liberation cannot be answered only by the contemplation of the

---

<sup>83</sup> Bhikkhu Bodhi, **Comprehensive Manual of Abhidhamma**, (Kandy: Buddhist Publication Society, 1993) pp. 78-80.

<sup>84</sup> Bhikkhu Bodhi, **Comprehensive Manual of Abhidhamma**, (Onalaska: BPS Pariyatti Edition, 2012) pp. 3-6.

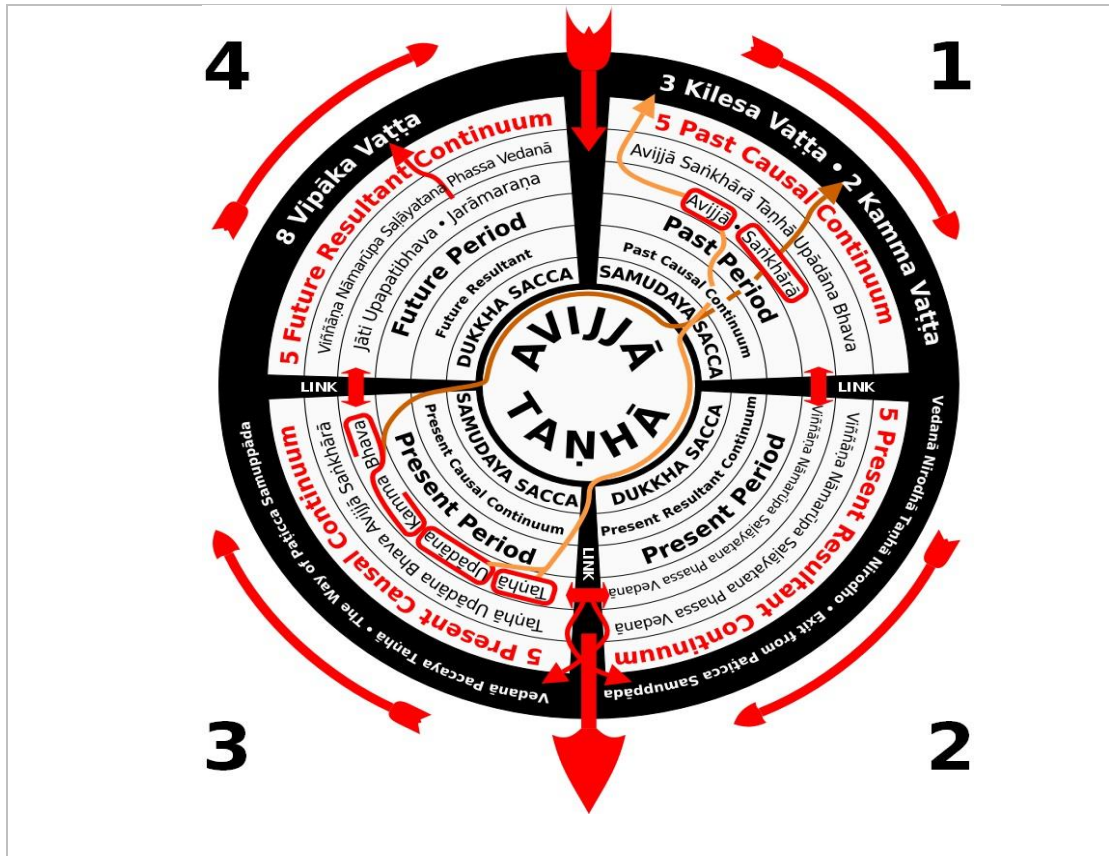
*Four Noble Truths*. It is undisputed fact that all sufferings origins are placed in ignorance (*avijjā*)<sup>85</sup> which is clearly explained and executed in the Dependent Arising (*Patticca Samuppada*) given by Buddha where he said:” One who sees Dependent arising sees the Dhamma and one who sees the Dhamma sees dependent arising”. The Dhamma is the truth discovered by him. In his statement, the Buddha makes an implicit equation between the profound truth he has realized and dependent arising. Continuing in the *Dhammacakkappavattana Sutta* is found the *Noble Eightfold Path* which contains the classical formulation of the way to liberation. *The Eightfold Path*, the way to the cessation of suffering, gives formal definitions of the individual path factors but does not show concretely how their practice is to be integrated into the life of a disciple. Looking through the path in Buddhist teaching, to the practice of Buddhism in daily routine is an entirely personal effort. *The Dhammacakkappavattana Sutta* emphasizes the importance of morality and effort to attain perfection is not a purely solitary enterprise but occurs in dependence on close personal ties among body, mind, and practice.

The assumption that the primary goal is to alleviate suffering in Buddhism is an erroneous, misinterpretation or translation mistake made under circumstances of a false understanding of *dukkha* (the dissatisfaction of the conditional or composite nature of the things which is temporary and always in their Uncertainty and unpredictability). This is achieved by the strict observance of the *Eightfold Path* with which there is no suffering, desire, or self-feeling (nor sense of self). The subject is liberated from the cycle of the rebirths by the effect of karma. The Buddha has the rebirth as the karmic self again and again in *samsāra* as analogous to a flame is used to light another flame, the “flickering life” of the first flame is not the same as the” flickering life” of the second flame. Through a transcendental meditation as a Buddhist practice is fundamental and allows the overcoming of all dissatisfaction, which has its origin in lack of insight, wisdom to ignorance or also spiritual delusion. The knowledge of ignorance is achieved only through constant practice. Experiences of the own karmic self and the occurring phenomena, as well as them transitorizes pave the way to *nibbāna*. The knowledge of ignorance is achieved only through constant practice. Experiences of the own karmic

---

<sup>85</sup> Venerable Nyanatiloka, **Buddhist Dictionary**, (Kandy: Buddhist Publication Society, 1988) p. 59. Ignorance, nescience, unknowing, synonymous with delusion (*moha*, *mūla*), is the primary root of all evil and suffering in the world.

self and the occurring phenomena as well as they transitorizes pave the way to *nibbāna*.<sup>86</sup>



The above Diagram show the *Paticcasamuppāda* Dependent Origination, the principle that all dharmas (things) arise in dependence upon other dharmas: if this exists, that exists; if this ceases to exist, that also ceases to exist.

### 3.3 The Cessation of Suffering (*dukkha*) in Buddhism

Indeed, according to Buddhism, existence is suffering, Nirvana is the end of suffering; a state where there are no desires, and individual consciousness comes to an end.

The Third *Noble Truth*: The Cessation of Suffering (*dukkha*) called (*Nirodha*) in Pali *Dukkhanirodha-ariyasacca*. The Buddha taught

<sup>86</sup>T.W. Rhys Davids, *Pali English Dictionary*, (Oxford: The Pali Text Society, 2004) pp. 362-365. Nibbana is the highest bliss, the supra-mundane state of eternal happiness.



that the way to extinguish desire, which causes suffering, is to liberate oneself from attachment. After death, an enlightened person is liberated from the cycle of rebirth, but Buddhism gives no definite answers as to what happens next. The Buddha discouraged his followers from asking too many questions about nirvana (*Nibbana*). He wanted them self to concentrate on the task at hand, which was freeing them from the cycle of suffering. Asking questions is like quibbling with the doctor who is trying to save your life. The Third Truth expresses the uprooting of attachment, the breaking of the round, the destruction of craving, dispassion, and cessation. One who has faith and confidence in the quality of dispassion has confidence in what is supreme; and for those with confidence in the supreme, supreme is the result. The cessation of suffering is more subtle level of mindfulness. One who reach that level has already the knowledge and experience in the practice and has already attained deep concentration. He knows the present and sees continuous arising and ceasing. The way to extinguish the *taṇhā* which is the cause of all sufferings is to liberate from all attachments. *Nirhodha* describe the cessation of suffering and *tathata* is the true reality. The cessation of suffering must understand correctly which is not meant the process of ending of all sufferings. The cessation of suffering is the state of the complete realization, the completely terminated emotional affliction and the total knowing of the path. The knowing of cessation is equally with the fully realization the nature of emptiness and the liberation. The emptiness also definite as substantial reality (non self).<sup>87</sup> The *Visuddhimagga* (The Path of Purification)<sup>88</sup> explains that "if there is no constraint of suffering reckoned as a prison, of the round of rebirths, and being the opposite of that prison, it is called *dukkha nirhodha the cessation of suffering*"<sup>89</sup> and it is so called because it is a condition for the cessation of suffering consisting in no-arising". The *Visuddhimagga* explains that craving produces becoming which is classified as sense – desire; this path is also fading away. Fading away and cessation is cessation

---

<sup>87</sup> Ajahn Sumedho, **The Four Noble Truths**, (Kandy: Buddha Dharma Education Assication Inc.1992) p. 2.

<sup>88</sup>The systematically summarizes and interprets the teaching of the Buddha contained in the oldest and most authentic record of the Buddha's words. Bhikkhu Ñāṇamoli, **The Path of Purification**, (Taipei: The Corporate Body of the Buddha Educational Foundation, 1956) p. ix.

<sup>89</sup> Bhadantācariya Buddhaghosa, **The Path of Purification (Visuddhimagga)**, (Taipei: The Corporate Body of the Buddha Educational Foundation, 1956) translated by Bhikkhu Ñāṇamoli, p. 563.

through fading away that is reminder less because of eradication of inherent tendencies.

The goal, the basic idea of humanity, is to be free from suffering and to have peace and happiness. The fourth *Noble Truth* of the *Path* leading to the Cessation. The aspects of the Fourth *Noble Truth* are the “*Eightfold Path*”, the *atthangika magga* the way out of suffering in other words the *āriya magga* the Noble Path. The *Eightfold Path* is about taking responsibility for one’s understanding, actions, speech, thoughts—in other words, the totality of one’s life. Those who, like me, come from religious traditions which rely upon God/gods for salvation may find this self-dependence to be a bit daunting (or at least different). But taking full responsibility for one’s own life (and destiny), not looking for a celestial saviour to deliver peace unto us but seeking to cultivate it through our own faculties, seems more and more appropriate the longer I walk this path of the Buddha.

### 3.4 The Path Leading to the Cessation of Suffering and the Ethics in Buddhism

The *Fourth Noble Truth* the Truth on the Path leading to the cessation of suffering *dukkhanirodhagāminī paṭipadā ariyasaccam* is the definition of the liberation as the *Noble Eightfold Path*, *ariyo atṭhaṅgiko maggo*. The eight factors of the *Noble Eightfold Path* can classify as:

- Sammā-ditṭhi*, right view
- Sammāsankappo*, right thought
- Sammāvācā*, right speech
- Sammākammanto*, right action
- Sammāājīvo*, right livelihood
- Sammāvāyāmo*, right effort
- Sammāsati*, right mindfulness
- Sammā-samādhi*, right concentration

The factors of the *Noble Eightfold Path* can be further divided as follows:

1. Wisdom (*paññā*)
  - sammā-ditṭhi*, right view
  - sammā-sankappo*, right thought
2. Ethical Conduct (*sīla*)
  - sammā-vācā*, right speech
  - sammā-kammanto*, right action
  - sammā-ājīvo*, right livelihood

### 3. Meditation (*samādhi*)

*sammā-sati*, right mindfulness

*sammā-samādhi*, right concentration<sup>90</sup>

The Forth Path also can be called the middle path, because it avoids two extremes of giving oneself up to indulgence in sensual pleasure and second giving oneself up the self-mortification. The leading to the attainment of enlightenment and to reach *Nibbāna* is based on the avoiding of the two extremes. The attainment of being a Noble person is grounded on the basic requirement of developed morality, concentration, and insight knowledge. In this way is the attainment of the path wisdom as *magga-ñāna* and the understanding of the *Four Noble Truth* thoroughly with direct knowledge. The path is the process which move beyond the conditioned responses that obscure the true nature.

The meaning of *Sīla* will be explained in more detail later, but it must be mentioned here as it is one of the most telling elements of Buddhist ethics. In the *Sutta Vinaya*,<sup>91</sup> there are different explanations for *dhammacariya*<sup>92</sup> (standard-conforming life) such as *Cūḷaassapurasutta*.<sup>93</sup> The self-commitment thus undertaken the *Sīla* applies not only to lay people, but it is binding for monks, novices, and nuns. For the *Sangha* the community of the monks not only complies with the rules but also the knowledge of studying the rules including the nature of the offense and the following consequences,<sup>94</sup> this results from the discourse of the Buddha the *Mahāparinibbāna Sutta*,<sup>95</sup> in which one who does not follow or violate the rules not follow the *Vinaya Piṭaka*. The rules of the monks are implicit in all parts and a detailed explanation of the application for a life in the

---

<sup>90</sup>Dr. Mehm Tin Mon, Samatha, (Yangon: International Theravāda Buddhist Missionary University, 2004) p. 19.

<sup>91</sup>The oldest and smallest of the three sections of the Buddhist canonical Tipiṭaka (“Triple Basket”) and the one that regulates monastic life and the daily affairs of monks, novice and nuns according to rules attributed to the Buddha.

<sup>92</sup>Venerable P.A. Payutto , **Constitution for Living: Buddhist Principles for a Fruitful and Harmonious Life**, (Kandy: Buddhist Publication Society, 2007) p. 19. Principles for virtuous living.

<sup>93</sup>M i 281, Bhikkhu Nāṇamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 2015) p. 372- 375. *Cūḷaassapurasutta*, The Shorter Discourse at Assapura.

<sup>94</sup> <http://en.dhammadana.org/sangha/vinaya/227/92pa8.htm>. Pācittiya Offence No.73.

<sup>95</sup>DN ii72, Maurice Walshe, **The Longer Discourses of the Buddha**, (Boston: Wisdom Publications, 1995) pp. 231-277. The Mahāparinibbāna, The Great Passing, The Buddha’s last Day.

community with ethical and moral principles, thus an essential part of Buddhist ethics.

The Buddha creates the *Vinaya Piṭaka* for the harmony of the community of the Buddhist followers (*Sangha*).<sup>96</sup> This rules and regulations laid down also to be free from criticism of Non - Buddhist followers (*appasannānaṃ vā pasādāya pasannānaṃ vā bhīyyobhāvāya*)<sup>97</sup> this *Piṭaka* is laid down to improve not only Buddhist Monks, Novice, and Nuns also for the layperson for their moral conducts and mental cultivation (*bhāvanā*).<sup>98</sup> The Buddhist ethics is not to understand as arbitrary collection invented, by the Buddha for a utilitarian purpose. It can be summarized that the beginning of Buddhism by Prince Siddhartha Gautama who has recognized that the improvement of living together needs some regulations which are necessary for everybody to understand and followed.

The beginning of the Buddhist ethics begins with the rotation of the Dhamma wheel and the doctrine of the early Buddhist tradition. *The Four Noble Truths* and thus the ethics stand in the center of Buddhist thinking and acting. It was the aim of the Buddha to find solutions to solve ethical problems in the society, the reminder of his life was devoted to propagating the definitive solution. That had discovered and encouraged another implement it, from that result is the invitation, which he spreads to participate in the highest and best form of human life, to live life to lead to a noble life. The aim of Buddha was not simply the attainment of an intellectual vision of reality or the mastery of doctrine in main, the living of a full and rounded human life.

The recognition to escape from the cycle of rebirths is based on the concept that every human being is able to overcome his own problems; a basic requirement, for this is the beliefs (example *Singalova Sutta*), this declared goal to accomplish, this requires the abolition to become contractual dogmas as they are traditional in other religions as well as the Abolition of sacraments.

---

<sup>96</sup> Venerable Nyānatiloka, **Buddhist Dictionary, Manual of Buddhist Terms and Doctrines**, (Kandy: Buddhist Publication Society, 1988) p. 301. Community of Buddhist Monks.

<sup>97</sup> **Collected Wheel Publications** Vol. XXVIII, (Kandy: Publication Society, 2014) p. 327.

<sup>98</sup> Ven. Nyānatiloka Mahāthera, **Mental development by two kinds of meditation Buddhist Dictionary, Manual of Buddhist Terms and Doctrines**, (Kandy: Buddhist Publication Society, 1988), p. 67.

Eschewing hypothetical speculation in ethics, the Buddha formulated his definitive normative response to ethical questions within the framework of the path (*magga*)<sup>99</sup> and specifically in the *Noble Eightfold Noble Path* which is the result of the *Four Noble Truths* in his first sermon as (*khanddha*)<sup>100</sup> dealing with matters of moral conduct (*sīla*).<sup>101</sup>

The aim of the moral conduct is the liberation from suffering which through egocentric attachment causes egocentric dislike and often by ignorance, which results from a cognitive and an existential misunderstanding. In general, the ethics as found in Buddhism cannot so easily be characterized; it is too complex and unique to deal with in its way of pervasiveness of suffering. Buddhist ethics in its entirety consists not only in the distinction among ominous and skillful actions but rather on their causes and deficiencies i.e., greed, hate, and delusion. Here Abhidhamma comes over to the point of carrying over, Buddhist ethics in its entirety consists not only in the distinction between ominous and skillful actions, but rather on their causes and deficiencies. Greed, hate, and delusion, here, come the transcending doctrine of Abhidhamma, which, according to the *Vinaya- Sutta Piṭaka*, includes all living beings. The observance and self-commitment of lay Buddhists undertaken the moral conduct also has the goal of making good intentions into engagement and a commitment of the believing practitioner from moral ideals a heightened feeling of shame and embarrassment for the transgression of moral standards and in the same way cultivation of body and speech as well as the positive development of the mind. Buddhist practice aims of the observance of *Sila* are for their self-cultivation, personal virtue as well as societal goal of social oppression of institutional violence. Other objectives as central non-violence against all living beings, selflessness, abstinence, interdependence and non-duality.<sup>102</sup> *The Four Noble Truths* is guiding principle of moral thought and action, as explained in the *Four Noble Truths* and the *Eightfold Path*. The motivation for following the *Four Noble Truths* are not to be good in general but to ease the realization that it is possible to escape from the cycle of rebirths to breaking of it.

---

<sup>99</sup> Venerable Nyanatiloka, **Buddhist Dictionary**, (Kandy: Buddhist Publication Society, 1988,) p. 175.

<sup>100</sup> *ibid*, p. 159, The five groups of existence of clinging to the aggregates.

<sup>101</sup> Element of Buddhist ethic of virtue which both facilitates and is associated with the ultimate goal of the path.

<sup>102</sup> Atthasālinī Buddhaghosa's **The Expositor commentary on the Dhammasaṅgāṇi**, (Maung Tin, ed. By Mrs. Rhys Davids, Pali Text Society Oxford University 1921), p. 323.

According to the Buddhist doctrine, is just doing the verbal as well as physically caused be praiseworthy or condemnable which, on the other hand, are spiritually committed on the level of wisdom and under the aspects of meditation. An explanation of the trade which is not in the accord of Buddhist moral conceptions in the classical sense is to be found in the *Sīgālovāda Sutta* which is described as the householder's code of discipline, by the Buddha to the lay person *Sigāla*.<sup>103</sup> This Sutta provides valuable practicable advice to help people in their daily lives, with the help of their parents, spouses, children, pupils, teachers, employers, employees, friends, and spiritual mentors.

During that time, we are far away from using the words ethic or moral. The word ethic classified "the rules of conduct recognized in respect to a particular class of human actions or a particular group, culture etc." as well moral principles as of an individual.<sup>104</sup> Generally, the word ethic "is an ecclesiastical Latin from Greek ethnikos (heathen) from ethnos (nation) in the 19<sup>th</sup> century".<sup>105</sup> To talk about rules in the Buddhist context is too closely linked to laws and regulations that will be more applicable for Buddhist Monks, Novice, and Nuns but not for all Buddhist followers as laypersons. This would not do justice to the real sense. Artificialities of social conventions are continuously confused with ethical principles that are valid and unchanging as the Buddhist teachings and principles in general. The Buddhist ethics is concerned with our relationship to ourselves and to the people around. The necessary for ethics are arisen from the fact that peoples are by their nature not perfect, from that point all human beings must be trained in the wholesome conduct. The Buddhist ethics is not related to changing in social customs, only social customs is related to changing of a society through numerous influences through media, social culture and intercultural change etc. Ethical values are intrinsically a part of nature and follow the rules of cause and effect out of this fact; it can be quite rooted as natural law and is so to say timeless. Generally, is the Buddhist ethics based on the five principles, (*sīla*) also understand as the conduct embraces a commitment to harmony and self-restraint by the motivation of being non-violence, but to If we reduce ethics in Buddhism only to these virtuous rules one does not fully meet its scope

---

<sup>103</sup>G.P. Malalasekera, **Dictionary of Pāli Proper Names**, (Oxford: The Pali Text Society, 1997) p. 1133. Sigāla (Sīgāla), a young householder of Rājagaha who has worshiped several quarters, and got ask from the Buddha of the reason.

<sup>104</sup>[www.dictionary.com](http://www.dictionary.com)

<sup>105</sup>[www.ethymonline.com/index.php?term=ethic](http://www.ethymonline.com/index.php?term=ethic)

and the deeper meaning, sense and does not reflect the extensive recognition. The ethic in Buddhism is emphasis on mind, that's why the Buddha gave not only the factors, effects, conditions etc. for a life in moronic harmony and harmony in the community that is why different conditions are for *Sangha* member and for laypersons. The practice of ethical life is related to two kinds of training, the training of self-transformation and the training of self-transcendence by the goal of emancipation from suffering which on the end, completely ends in the attainment of *Arahant* who pierced has the eternal circulation of the rebirths. Buddhist ethic simplified is to divide into two key features negative and positive, both in whom live the entire present life and future existence in what we think, we act and what we say based following the principles of cause and effect.

*Sīla* can translate as moral conduct, which is based on the principals of the behavior of human beings living together in a peaceful community to avoid demerits. The moral conduct in Buddhist ethics does not only refer to human beings, all living beings are involved. The observance of these rules is based on pure self-responsibility, of course, also the following non-compliance in Buddhism is described which thus influences the karma which also has the present existence and on future existences (Basic Buddhism). The concept of regulation generally aims to show the direction which leads to the path of salvation, although many of these rules are expressed in a negative form. But that does not mean that Buddhist morality consists of the evasion of evil without the attainment of the good. *Sīla* or moral conduct must also translate as virtuous (virtues) behavior and as a moral commandment. An offense against these behavioral rules involves a deliberate effort based on a physical as well as a verbal activity.

*Samādhi*: Denotes a state of consciousness that goes beyond waking, dreaming, and deep sleep, and in which discursive thinking is to cease the mental state of being firm fixed of the mind on a single object.<sup>106</sup>

There are two kinds of *Samadhi*. One is after one leaves this world; the state of mind of the person is forever in ecstasy and in heavenly bliss. The other type is a milder state of ecstasy that one can experience every day through meditation, or any other type of ritual. In the stage of deeper ecstasy, one may feel as if the body does not exist, even though one is aware that he or she exists. Instead, one may see light and feel peace, bliss

---

<sup>106</sup> Venerabel Nyānatiloka, **Buddhist Dictionary**, (Kandy: Buddhist Publication Society, 1988,) p. 289.

and ecstasy. *Sīla* is the basis of *Samādhi* the cultivation of the peace in the mind and must understand as a quality of ethical and moral purity that prevents one from falling away from the *Eightfold Path* also, the training precepts that restrain one from performing unskillful actions. The behavior according to moral principles is the first of the three stages as they are:

*Samadhi* (Mental Discipline) also *samāpatti*, refers to a state of meditative consciousness. It is a meditative absorption or trance, attained by the practice of *dhyāna*. In *samādhi* the mind becomes still. It is a state of being totally aware of the present moment; a one-pointedness of mind. *Samadhi*, or concentration of the mind, is the part of *the Noble Eightfold Path*, "Right Concentration". And, it is the second of the three parts of the Buddha's teaching: *Sīla* or Conduct, *Samadhi* or *Samatha* (Concentration). It was taught by the Buddha using forty different methods of meditation.

It is part of one most important Sutta the development of mindfulness in the *Satipaṭṭhāna Sutta*.<sup>107</sup> The Four Foundations of Mindfulness is awareness of: the activities of the body. Sensations of feelings, the activities of the mind, ideas, thoughts, conceptions and things. Right Mindfulness (*Samma Sati*) as the Buddha taught to observe the subjects. "I", "mine", "he", "she" (*Samma Vacanta*) Right Livelihood (*Samma Ajiva*) The Buddhist ethical and moral conduct of the individual and society. Morality also forms the indispensable foundation for all higher spiritual attainments.

*Paññā* (Wisdom) the grasping of the subject is at least two points: learning by reading, discussing and listening. A deeper and more profound level is penetrating the very nature of things. This is what we are doing and what it to do. According to this, moral behaviour is useful and salutary. The declared goal is the liberation from *taṇhā* to the thirst by the extinguishing all the binding emotions. A further aspect of achieving this goal is Loving Kindness in Pali: *mettā*. Meditation For the practice of Buddhist ethic is meditation fundamentally and is divided into two different themes which are the transforming the mind and second to explore the mind and another phenomenon.

---

<sup>107</sup>MN i55, Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 1995) pp. 145-155. The Discourse on Mindfulness Meditation.



According to this one is generally distinguished in two methods of meditation, which are called *Samatha-bhāvanā*<sup>108</sup> concentrative meditation, also referred to as fixed attentiveness, and *Vipassanā-bhāvanā*.<sup>109</sup> Meditation however *Samatha* are for to develop the concentration calming down, and attain all *Jhānas*<sup>110</sup> or *Vipassanā* training of the mindfulness in the way of knowing the mind, train the mind and freeing the mind with the aim of attain the nanas being perfect in the acknowledgment of arises of phenomena by the six senses doors or finally the escaping from the *Samsāra*; is meditation essential in the Buddhist ethical view. Buddhist ethics based on the *Four Noble Truths* with the technique part of the meditation as the one way of life designed without sorrow, lamentation etc. as necessary wisdom and understanding to train and establish. Besides the traditional meditation techniques of the *Vipassanā*, *Samantha* and *Asubha bhāvanā*, several other forms of meditation have evolved, resulting in different Buddhist directions such as Mahajana, Theravāda, etc. as well as the individual sects within each group. Some contemplative practices have been created to emphasize a practitioner's specific strengths and qualities such as *Vipassanā* meditation for the training of the mind to be calm and focused, and others like an analytical meditation, a focused inquiry into the nature of the self and the mind. Regarding to ethics in Buddhism, the Loving Kindness Meditation should be given special precedence. The original name of this practice is *mettā bhāvanā*, which comes from the pali word, which mean unconditional, inclusive love, a love with wisdom friendliness, or kindness, while *bhāvanā* means development or cultivation, hence "loving-kindness" for short. The Buddhist texts sublime in the *Brahma-vihāra* four

---

<sup>108</sup> *Samatha* mean tranquility is the Buddhist practice (*bhāvanā*) of the calming of the mind (*citta*) and its "formations" (*sankhāra*). This is done by practicing single-pointed meditation most commonly through mindfulness of breathing.

<sup>109</sup> *Vipassana* can be translated as "Insight", a clear awareness of exactly what is happening as it happens. *Vipassanā* can also be explained as insight into the true nature of reality, namely as the three marks of existence: impermanence, suffering or un-satisfactoriness, and the realization of non-self.

<sup>110</sup> The Pali word "*jhāna*" can be explained as: "It burns up opposing states, thus it is *jhāna*" (Vin.A. i, 116), the purport being that *jhāna* "burns up" or destroys the mental defilements preventing the development of serenity and insight. Bhikkhu Buddhaghosa says, *jhāna* has the characteristic mark of contemplation (*upanijjhana*). Contemplation, is twofold: contemplation of the object and the contemplation of the characteristics of phenomena. The former is exercised by the eight attainments of sere

states of mind translate also as the four divine abodes, four immeasurable, which are:

- Loving-kindness (*mettā*)
- Compassion (*karuṇā*)
- Sympathetic Joy (*muditā*)
- Equanimity (*upekkhā*)

Which describe the conduct towards all living beings (*sattesu sammā paṭipatti*) based on the *Mettā Sutta*.<sup>111</sup> The natural infinite perfection (*appamaññā*) of them as limitless through the beings free of any prejudices. The practice of loving kindness meditation based on five steps:

The feeling of *mettā* for you, one should begin with becoming aware of oneself, and focusing on feelings of peace, calm, and tranquility. Then must these grow into feelings of strength and confidence, and then develop into love within the heart.

1. Thinking of good friends, and bring them to mind as vividly as possible, and think of their good qualities. Feel the connection with the friends, encourage these to grow by repeating “may they be well; may they be happy”.

2. Think of someone who is not particularly like or dislike. Your feelings are “neutral or equanimity” in Pali: *upekkhā*.<sup>112,113</sup> This may be someone does not know well but see around. The reflection on their humanity and include them into the feelings of *mettā*.

3. After thinking of someone such a disliked person an “enemy or evil person”, traditionally someone in which some difficulties happen. Trying not to get caught up in any feelings of hatred, think of them positively and send *mettā* to them.

4. All thinking of all four people together your-self, the friend, the neutral persons, and the enemy. Then extend the feelings further to everyone around, such neighborhood, town, etc. throughout the world.

---

<sup>111</sup> AN iv88, Bhikkhu Bodhi, **The Numerical Discourse of the Buddha** (Boston: Wisdom Publication, 2012) pp. 1062-1064. *Mettā Sutta*, Do Not Be Afraid of Merit.

<sup>112</sup> unshakable balance of mind, rooted in insight

<sup>113</sup> Venerable Nyānatiloka, **Buddhist Dictionary**, (Kandy: Buddhist Publication Society, 1988) p. 345. *Upekkhā* equanimity ethical quality belonging to the *sankhāra* and should not be confounded with indifferent feeling, it is one of four sublime abodes.

Have a sense of waves of loving-kindness spreading from the heart to everybody and all beings.<sup>114</sup>

The practice of loving kindness must be without any desire to possess another feeling of loving others is not depend on getting anything back. The feeling of love to the parents, brothers and sister's other relatives therefore is obligated, it is not mean that one being free to practice loving kindness trough them.

Buddhist ethics. In the *Sutta Vinaya*,<sup>115</sup> there are different explanations for *dhamma-cariya* (standard-conforming life) such as *Cūḷaassapurasutta*.<sup>116</sup> The self-commitment thus undertaken the *Sīla* applies not only to lay people it is binding for monks, novices, and nuns. For the *Sangha* the community of the monks not only complies with the rules but also the knowledge of studying the rules including the nature of the offense and the following consequences (*Pācittiya No.73*),<sup>117</sup> this results from the discourse of the Buddha the *Mahāparinibbāna Sutta*,<sup>118</sup> in which one who does not follow or violate the rules not follow the *Vinaya Piṭaka*. The rules of the monks are implicit in all parts and a detailed explanation of the application for a life in the community with ethical and moral principles, thus an essential part of Buddhist ethics.

Criticism and censure of Non-Buddhist followers (*appasannānaṃ vā pasādāya pasannānaṃ vā bhīyyobhāvāya*<sup>119,120</sup> this *Piṭaka* are laid down to improve not only Buddhist Monks, Novice, and Nuns also for the layperson for their moral conducts and mental cultivation (*bhāvanā*).<sup>121</sup>

---

<sup>114</sup> Venerable Nyanaponika Thera, **The Four Sublime States**, (Penang: Inward Path, 1990) pp. 8-14.

<sup>115</sup> The oldest and smallest of the three sections of the Buddhist canonical Tipiṭaka ("Triple Basket") and the one that regulates monastic life and the daily affairs of monks, novice and nuns according to rules attributed to the Buddha

<sup>116</sup> M i 281, Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 2015) p. 372- 375. *Cūḷaassapurasutta*, IV The Shorter Discourse at Assapura.

<sup>117</sup> <http://en.dhammadana.org/sangha/vinaya/227/92pa8.htm>

<sup>118</sup> Dn ii72, Maurice Walshe, **The Long Discourses of the Buddha** (Boston: Wisdom Publications, 1995) pp. 231-277. The *Mahāparinibbāna*, The Great Passing, The Buddha's last Days.

<sup>119</sup> Vin. I. 58 II.2; III.21,45, [www.metta.lk/english/easthetic.htm](http://www.metta.lk/english/easthetic.htm)

<sup>120</sup> **Collected Wheel Publications** Vol. XXVIII, (Kandy: Publication Society, 2014) p.327.

<sup>121</sup> Venerable Nyānatiloka Mahāthera, **Mental development by two kinds of meditation Buddhist Dictionary, Manual of Buddhist Terms and Doctrines**, (Kandy: Buddhist Publication Society, 1988) p. 67.

The Buddhist ethic is not to understand as arbitrary collection invented by the Buddha for a utilitarian purpose. It can be summarized that the beginning of Buddhism by Prince Siddhartha Gautama who has recognized that the improvement of living together needs some regulations which are necessary for everybody to understand and followed.

The beginning of the ethic in Buddhism begins with the rotation of the Dhamma wheel and the doctrine of the early Buddhist tradition. *The Four Noble Truths* and thus the ethics stand in the center of Buddhist thinking and acting. It was the aim of the Buddha to find solutions to solve ethical problems in the society, the remainder of his life was devoted to propagating the definitive solution he had discovered and encouraged another implement it, from that result is the invitation, which he spreads to participate in the highest and best form of human life, to live life to lead to a noble life. The aim of Buddha was not simply the attainment of an intellectual vision of reality or the mastery of doctrine in main, the living of a full and rounded human life.

## Chapter IV

### Comparison between Schopenhauer's Concept of Suffering in "The World as Will and Representation" and the Buddhist Concept of *Dukkha* in Buddhism

#### 4.1 View of the World and Life

Schopenhauer's knowledge of Buddhism is more as imperfect knowledge as confirming his own somewhat pessimistic philosophy. However, in some points his understanding is equally with Buddhism. In some notes in his two main works can be find his nearness to Buddhism than to any other believe. His two books suggest that his knowledge of the original Pali Texts is not so high. He did not have an access to any kind of materials on Buddhism. In general, it can be said that his experiences and his knowledge of Buddhist texts and traditions are based on Müller's Pali from the year 1860. Buddhism is considered a non-theistic tradition and is sometimes considered a spiritual philosophy because of the absence of any child of God. In some places in Schopenhauer's works, Schopenhauer himself finds correlations with Buddhism, such as: "It almost seems that, as the oldest languages are the most perfect, so too are the oldest religions". If I wished to take the results of my philosophy as the standard of truth, I should have to concede to Buddhism pre-eminence over the others. In any case, it must be a pleasure to me to see my doctrine in such close agreement with a religion that the majority of men on earth hold as their own, for this numbers far more followers than any other.<sup>122</sup> And also as: "It is a thoroughly established fact that Buddhism in particular, the religion with the greatest number of representatives on earth, contains absolutely no theism, indeed rejects it out of hand".<sup>123</sup> Also "in Christianity they come to him, and likewise in Brahmanism and Buddhism, though in the latter the gods are really exotic".<sup>124</sup> "The true spirit and kernel of Christianity, as of Brahmanism and Buddhism also, is the knowledge of the vanity of all earthly happiness, complete contempt for it, and the

---

<sup>122</sup>WWR Vol. II p. 169.

<sup>123</sup>WWR Vol. I, pp. 486-487.

<sup>124</sup>WWR Vol. II, p. 434.

turning away to an existence of quite a different, indeed an opposite, kind. This, I say, is the spirit and purpose of Christianity, the true” humor of the matter”; but it is not, as they imagine, monotheism. Therefore, atheistic Buddhism is much more closely akin to Christianity than are optimistic Judaism and its variety, Islam”.<sup>125</sup>

#### **4.1.1 Schopenhauer’s view of the World and Life**

4.1.2 Schopenhauer explain Consistent with Buddhism, every time a human being is born, the cycle of life begins on the new with the words “to repeat once more tits same old tune that has already been played” describes the cycle of rebirth. A precise statement that the rebirth is the result of the previous existent is missing however.<sup>126</sup>

Schopenhauer’s philosophy coexists with the knowledge of the first of the four noble truths in Buddhism as proclaimed by the Buddha in the first sermon after the experience of enlightenment. With the added that the world exists as a representation.

Schopenhauer’s philosophy is primarily known for his negative and pessimistic mentality and contemplation of things. Schopenhauer is often understood as purely pessimistic and negative, which cannot be said so generally. The meaning of this term encompasses a great deal more, and the meaning changes in whatever context the word application finds. If you take a closer look at the Buddhist texts, the meaning can also be unsatisfactory to unrest. The first of the *Four Noble Truths* describes the suffering and transience of suffering, contrary to Buddhism.

Buddhism is a doctrine that works without God or deities. He is therefore atheistic (referring to no god) or godless. “Gods” or “deities” appearing in Buddhist mythology are not existent, but merely symbols (metaphors) of certain states of consciousness. For the Buddhist tradition, it is important that superhuman beings honor deities to the Buddha and thus show Buddha’s excellence and uniqueness.<sup>127</sup>

There are similarities between Buddhism and Christianity and other world religions, especially in ethics. Many Religions are based on a moderate way of life, meditation and self-reflection, probing charity, and sometimes even love of the enemy, this connects many religions. More different, however, is the faith devoted to the one God, Almighty Creator and an Instruction like the Church with hierarchical structures. Unified

---

<sup>125</sup>ibid p. 444.

<sup>126</sup>WWR Vol. I. p. 322.

<sup>127</sup>M. Oeming und K. Schmid, *Der eine Gott und die Götter*, (Zürich: Theologischer Verlag, 2003) p. 9.

one can say that religions are based on “what you do not want, what you do, do not add to any other”.<sup>128</sup>

In the first of the *Four Noble Truths* the Buddha explain that he came to cognition that the life is full of suffering. Schopenhauer further explains that the suffering inflicted on the other beings is atoned for. As the evil behavior the consequence of rebirth in a lower caste, woman or animal, but also rebirth in as Brahman sage or saint.<sup>129</sup> Contrary to the Buddhism in which karma results are described not only in the next but also in the present existence. In comparison between Christianity, Brahmanism, and Buddhism, Schopenhauer describes the gods in Buddhism as “really exotic”<sup>130</sup> For Schopenhauer, Christianity and Buddhism are more akin to Judaism or Islam.<sup>131</sup>

## 4.2 The Meaning of Suffering

Schopenhauer describes the suffering very impressively in the second volume at the beginning of Chapter XLVI. Here Schopenhauer describes the awakening from the night of unconsciousness, which describes the path to the recognition of one’s own self among all others who are seeking to wander through suffering. With the result of falling back into the old night of unconsciousness. All boundless desires with an inexhaustible claim remain unfulfilled, as every fulfilled desire awakens in the same moment new desire, new desire. No amount of satisfaction of these desires could stop or quench the steady attainment. The yearning seems boundless and inexhaustible. It would be appropriate to pause and question what satisfying even a single wish really means. Most of these desires are not for the preservation of their own existent so existentially;

---

<sup>128</sup>Anton A. Bucher, **Gemeinsamkeiten der Weltreligionen**, (Salzburg: Landesinstitut für Volkskunde, 2015) pp. 2-3.

<sup>129</sup>WWR Vol. I. p. 356.

<sup>130</sup>WWR Vol. II. p. 434.

<sup>131</sup>ibid p. 444.

they conflict with the actual need and death.<sup>132</sup> An acceptance, satiation or lived modesty does not seem to be recognized or desired. This has continued to this day probably little changed. In fact, that should be borne here, and should not be underestimated, are the so called "societal constraints". The fact of the envy and the "must hold" must not be underestimated. Which significantly contributes to the continuation and development of ever new wishes and requirements? A reduction or restriction to what is necessary in Buddhism is generally acknowledged and respected and valued as worth striving for. However, in most cases, only the "other" concerns or should. Too deep, obviously, is the will to unconsciousness described by Schopenhauer. Which of course inevitably raises the question of where this will come from? Schopenhauer also describes vanity as rooted in man. Only through the factor time is it possible to realize the title. In the recognition of transience, what is triggered by the question, why cannot the feeling of joy be recorded, why can the feeling not continue or permanently present, the answer seems to be that everything follows the law of nature.<sup>133</sup> The way in which this vanity of all objects of the will makes itself known and comprehensible to the intellect which is rooted in the individual, is primarily time. An insight that must have been extraordinary even in times Schopenhauer. The feeling of painlessness has no real description because it is understood as the "normal" or permanent state, only with the onset of pain come the thought of the "painless" time. This results in an acceptance of the condition free from dandruff and an unacceptability of pain. Based on Schopenhauer's statement, one can therefore assume a persistent, self-satisfied, arrogant

---

<sup>132</sup>ibid p. 573. "Awakened to life out of the night of unconsciousness, the will finds itself as individual end and boundless world, innumerable individuals, all striving, suffering, erring; and, as if through a troubled dream, it hurries back to past unconsciousness. Then its desires unlimited, its claims inexhaustible, and every satisfied desire gives new birth. No possible satisfaction in the world could suffice to its craving, a final goal to its demands, and fill the bottomless pit of its heart. Therefore, now consider what rule comes to man in satisfactions of any kind; it is often nothing more than bare maintenance of existence, extorted daily of unremitting effort, constant care in conflict with misery and want, and death in prospect.

<sup>133</sup>ibid p. 574. "The way in which this *vanity* of objects of the will makes itself known and comprehensible to the intellect that is rooted in the individual, is primarily *time*. It is the form by that vanity of things appears as their transitoriness, since by virtue of this our pleasures and enjoyments come to thought our hands, and afterwards in astonishment where they have remained. Hence that vanity itself is the only objective element of time, in other words, that which corresponds to it in the inner nature of things, and so that of which it is the expression".



vanity of man, who sees his well-being as a matter of course and understands the condition of the discomfort up to the pain as an unreasonable already almost bold assumption.<sup>134</sup>

For the Suffering in the world is in the Buddhism understanding different causes. The Suffering is not generally part of the world but result of various circumstances and causes. Reasons for this are desire, greed, selfish desire, hate and delusion. As main cause for the emergence of the suffering according to Buddhist conception is the greed in the Buddhist scriptures formulated as *Taṇhā*, which not only implied the greed of material things, also lust, desire to become, or not to become, material, and immaterial objects of desire. Furthermore, vanity career, wealth, success, which in the end results in ever-new rebirths, especially if these wishes accompanied by enjoyment and passion. In Buddhism understood as attachment. Those attachments explained in Buddhism as *upādāna*. The attachment *upādāna* can separated into four groups<sup>135</sup> as: The Following Diagram shows the four kinds of *upādāna* and their description.

	<b>Pali</b>	<b>Name</b>	<b>Description</b>
1.	Kāmupādāna	Sensual behaviour	Adhering to sensory phenomena as lust etc.
2.	Ditthupādāna	Clinging view and opinion	Stick to firm opinion with the emerge a false worldview
3.	Silabbatupādāna	Clinging to rites and rules	Cling to solid habits
4.	Attavādūpādāna	Clinging to believing in a solid personality	Practice of rituals faith in the spiritual development cling to five factors of existence believe in the essence of I and me.

---

<sup>134</sup>ibid pp. 574-575. “Thus old age and death, to which every life necessarily hurries, are a sentence of condemnation on the will to live which comes from the hands of nature herself. It states that this will is a striving that is bound to frustrate itself. “What you have willed,” it says, “ends thus: will something better.” Therefore the instruction afforded to everyone by his life consists on the whole in the fact that the objects of his desires constantly delude, totter, and fall; that in consequence they bring more misery than joy, until at last even the whole foundation.

<sup>135</sup>Ajahn Tong Sirimangalo, **Der Direkte Weg**, (Dreieich, Götzenhain: translated and edited by Dr. Claus Sandler, 2004) pp. 34-35.

The *Four Noble Truths*, the analyses of the Problem of suffering as root cause, prescribes as a method to escape from suffering. Suffering (*duhkha*) is a central concept of Buddhist existential experience. Suffering is the constant underlying all existence; it comes about because we are blind ourselves to a world in which nothing is sustainable and can be preserved. The overcoming of suffering can therefore only achieve in the overcoming of worldly existence. Suffering is more than pain, sadness, distress, fearfulness, isolation, certainty of death, etc. Suffering is a part of our self-created nature; it is an expression of the karmic bondage and all that, binds man to the conditions of this world, which delivers him to his desires, desires and passions (passion is what creates suffering. Suffering is the fundamental characteristic of every existence, for in everything that arises and takes place, the end is always co-established. Impermanence, transience, lack of essence is thus the characteristics that attached to all existence and characterized by the term” suffering”.

#### **4.1.3 Schopenhauer’s Interpretation on Suffering**

a) Under satisfaction in Buddhism is to understand that all suffering is based on desires and cravings, but even when we can satisfy these desires, the satisfaction is only temporary. Pleasure does not last long. Satisfaction in being able to live for oneself and one’s family, to serve humanity, and personally to advance to spiritual development. The way to find satisfaction is the practice of the *Eightfold Noble Path* and in special the Right Livelihood as the Buddha taught that one should not engage in professions that cause harm. Evil action against the right livelihood gives the satisfaction of making a living for oneself and one’s family, serving humankind, and personally advancing toward spiritual advancement at the same time. The Buddha taught that through diligent practice, we can put an end to craving. Ending the wheel-chase after satisfaction is enlightenment. The enlightened being exists in a state called nirvana.

b) The Buddha teach as all sufferings springs from desire and the fear to both is possible to avoid and incline.

c) Schopenhauer’s view of the World is that the entire phenomenal universe following the natural law is the will. Which is also what all things is beneath its surface appearances.

d) Schopenhauer describes that improvements, conversions, and the salvation of the suffering of the world and the cycle of rebirth (*samsara*) are based on the knowledge of *the Four Noble Truths*.<sup>136</sup>

---

<sup>136</sup>WWR Vol. II. p 623.

### 4.2.2 Different of Suffering

a) According to Schopenhauer, the world and life appear to be inadequate or desirable, and everyone has no effort or effort to expect any satisfaction “the first in the world that we cannot give and are not worth our investment in them. The tragic spirit is in this. It leads to resignation”.<sup>137</sup>

b) For Schopenhauer is not only the teaching of the Buddha as sufferings arise from desire and the fear and the possibility to both as avoidance and inclination. For him is all suffering based on the will.

c) The third of the *Four Noble Truths* is also the truth of change, since here the truths of the first two must be reconciled in the interplay with the nature of suffering. Every suffering possesses its own dynamic of desire, which plays a significant role in life, characterized by greed, hate and deception that influences society and has manifested itself there. The *third truth* the cessation of suffering (*Sukha Nirodharya Sacca*) is described as: If there is complete, without sediment, eradication of craving impulses due to treading on the noble path, if something is done in the way of totally destroying craving, if there is shattering of craving so that it is not resurface or manifest, if there is no - attachment or bonding with craving.

### 4.3 Cessation of Suffering

The highest thing that a person can achieve is to reduce his suffering. Man is a thinking being who is shaped and reflects on his suffering experience. According to Schopenhauer, thinking can be understood as an emotionally shaped faculty which tries to ignore the painful difference between human volitivity and its unsatisfaction. Among other things, people suffer from foresight and the certainty that certain things can happen. Schopenhauer illustrates the potentiating effect of reflection on suffering at the various levels of objectivities of the will. In order to get through life as well as possible, he recommends ascetic indifference to the world. Complete resignation, giving up all aspirations and a pessimistic outlook on life should help to avoid disappointment in life. Schopenhauer sees the following building blocks of life “What one is (personality and health), what one owns and how one is integrated into the society” as fate-determining. The cessation of suffering in Buddhism is the

---

<sup>137</sup>ibid pp. 433-434.

total abandonment, renunciation, purification and exhaustion of the craving of the re-existence, and which is by passionate desire, and which is totally delight in this and that. It is the complete freedom from, cessation of, pacification of and termination of desire. The total aim in Buddhism is the attainment of nirvana, or cessation from suffering which are the cessation of both suffering and the cause of suffering. The third of the „*Four Noble Truth*” can be called the true completion because it is based on the truth that all suffering can come to the end. Which also means the escape and freedom from the circles of rebirths. The third of *The Noble Truths* is the consequence of the first and second. The liberation from suffering lies in the freeing oneself from attachment to worldly things and concerns. The message of salvation states that there is an end of the suffering. The reason behind the third *Noble Truth* is that suffering, and the cause of suffering depend on the state of one’s mind, on one’s own views on and over the world. In change of the mind the suffering and others are constantly suffering in the training of the mind up to wisdom becomes an outward recognizable. With the attainment of perfect wisdom, man is freed from confusion and suffering.

#### 4.3.1 Similarity on Cessation

a) For Schopenhauer, it is clear that suffering lives is quite clear in the statement that: “All striving comes from lack, from a dissatisfaction with one’s condition, and as long as it is not satisfied; there is no end goal of striving”<sup>138</sup> in the Buddhist sense, there is some agreement here seeing as life is suffering in Buddhism and even the greed does not end on its own.

b) The *third Noble Truth* is the truth which gives hope and the third of the four noble truths is also the truth of change, since here the truths of the first two must be reconciled in the interplay with the nature of suffering. Every suffering possesses its own dynamic of desire, which plays a significant role in life, characterized by greed, hate and deception that influences society and has manifested itself there. The *Third Truth*, the Cessation Of Suffering (*Sukha Nirodharya Sacca*) is described as: If there is complete, without sediment, eradication of craving impulses due to treading on the noble path, if something is done in the way of destroying craving, if there is shattering of craving so that it is not resurface or manifest, if there is no - attachment or bonding with craving.

---

<sup>138</sup>WWR Vol. I. p. 309.

c) For Schopenhauer concludes by contemplating human nature, which is what we want, and the constant desire is the ingredient of man. The base wants everyone is need and lack of pain.<sup>139</sup>

d) Schopenhauer describes the various forms of happiness and misfortune very generally. The pursuit and escape which as a basis the physical pleasure or the pain. Conditional prerequisites for this are physical pleasure or the pain. Conditional prerequisites for this are physical integrity, nutrition, sexual satisfaction etc.<sup>140</sup>

e) What Schopenhauer explains here can only be an emotional intelligence, which means a detached attitude to one's own feelings. In which feelings are already being recognized, and dealing with negative emotions, thus training emotional wisdom. Emotional intelligence allows, according to Wolfgang Poier, two conclusions:

1. It is an exercise from the meditation of the doctrine of mindfulness and the recognition of perceptions through the six sensory doors as used in the Vipassanā meditation

2. Discussions with the emotions play an increasing role and are understood as a necessity of the same. Same as in Buddhism based on a conscious perception of emotions. This method of practice can be found in its application in *Vajrayana* Buddhism.<sup>141</sup>

f) According to the karma teaching of Buddhism (*kammacatukkam*)<sup>142</sup> the world is in us, and under what circumstances we have the result of under karmas, which also states that the idea is the act conditioned by acts that have preceded it and in turn causes further action.<sup>143</sup> The details of the period required for life span is given in the *Abhidhamma*.<sup>144</sup>

g) Reflecting optimism, Schopenhauer describes this as unjustified self-praise and as a false and harmful doctrine, as it portrays life as something worth striving for. He equates happiness as the goal of life with optimism and assumes that people derive a claim to happiness and the feeling of their friends. He does not achieve this without suffering, work,

<sup>139</sup>WWR Vol. I. pp. 311-312.

<sup>140</sup>Arthur Schopenhauer, **Parerga and Paralipena, Vol. II** (Oxford: Clarendon Press, tr. E.F.J. Payne, 2000) p. 293.

<sup>141</sup>Wolfgang Poier, **Emotionale Intelligenz und Buddhismus**, (Munich: Buddhismus heute, 2000) No. 30.

<sup>142</sup>Bhikkhu Bodhi, **Comprehensive Manual of Abhidhamma**, (Onalaska: BPS Pariyatti Editions, 2012) p. 200.

<sup>143</sup>ibid pp. 201-212.

<sup>144</sup>ibid p. 198.

deprivation, misery and suffering and ultimately death are the goals for him that make it the object of life. In this way he explains Buddhism.<sup>145</sup>

#### 4.3.2 Different on Cessation

a) Looking at the end of the sentence, the deviation from Buddhism becomes clear: "and therefore no bounds or end to suffering," which means that there is no end to the suffering in the present existence.

b) The life is full of suffering but there is a little hope even the despite factor of him that the world is an illusion. The hope is narrow because the most human beings are not able to know and understand the circumstances of the first and second truths. Even in the realization most don't have the wisdom, strength or energy to do what is necessary to come over the illusion and therefore the suffering.

c) Of course, life is suffering naturally, and nobody wants to suffer, but in Buddhism, there are far more reasons for suffering. The cause of suffering is called *samudaya* or *taṇhā*. It is the desire to have and control things, such as craving of sensual pleasures. For example, if you desire fame and fortune, you will surely suffer disappointment and perhaps even cause suffering for others. Transient and loss is inevitable. Thus, will necessarily follow. The end of suffering is also called *nirodha*. The achieving of nirvana (*nibbana*) as the final liberation of suffering. The mind experiences complete freedom, liberation and non-attachment. It lets go of any desire or craving. It is attaining dispassion.

d) In Buddhism, the word *sukha* applies to happiness. The word *sukha* describes a feeling in various kinds of happiness depending in which context it finds application. In spite of everything, we distinguish four different types of happiness that are:

*Ānāya sukha*: The happiness of being free from debt. Every honest householder knows what misery it is to be burdened by debt. When the debt is repaid, one becomes happy.

*Atthi sukha*: The happiness of possessing wealth and property, even if one is not enjoying it or using it. "My credit balance is increasing; the turnover of my business is increasing; the price of my property is increasing; the price of my stocks is increasing". This *sukha* is the joy of possession.

*Bhoga sukha*: When the joy of possession becomes the joy of enjoying possessions. When this happens, one's happiness increases. Because one's wealth, one enjoys various comforts: one sees pleasing sights; one hears melodious music; one smells sweet fragrances; one tastes

---

<sup>145</sup>WWR Vol. II. p. 584.

delicious foods; and one enjoys pleasant physical contact. All these comforts give happiness.

*Anavajjasukha*: To abstain from deeds which go against the Truth. For a householder, there is a happiness that is greater than the preceding three. It is to abstain from those deeds that go against the Path. A householder examines oneself and ensures that he abstains from unwholesome conduct: he abstains from killing; from stealing; from sexual misconduct; from lying and deceiving others; from harsh speech, backbiting, and slanderous speech that hurts others. He abstains from the use of intoxicants. He ensures that his livelihood does not involve dealing with weapons, poisons, animals for slaughter, meat and intoxicants such as alcohol. His mind delights in this. He remains free from fear of laws of the government or censure from society in the present life, as well as fear of descending to the nether worlds in the after-life. He also remains free from the agony of remorse. Remaining joyful, calm and fearless, such a pure-minded person experiences a type of happiness that is undoubtedly superior to other worldly pleasures.<sup>146</sup> The feelings of happiness include physical feelings as well as mental feelings. Physical feelings are accompanied by sensory perceptions, and physical phenomena. Mental feelings of mental perception of each phenomenon. Physical sensations meaning physical pleasure is recognized as such, this is followed by a mental feeling.<sup>147</sup> The different types of suffering are to be described as: *Dukkha-dukkha*, *Saṅkhāra-dukkha*, *Vipariṇāma-dukkha* (see also 3.2.2).

e) In his first work, Schopenhauer describes that there is no measure and goal in pursuit, therefore, a permanent greed. He points out that he is in a better state of mind, and therefore he is more and more in the midst of his life. In his opinion, pain is a question of intelligence.<sup>148</sup>

f) For Schopenhauer, the world (in comparison with the idea of Leibniz) in which we live represents the worst of all possible, “honestly the proof that it is the worst of all possible worlds”<sup>149</sup> which can be interpreted in different ways. He goes even further and says that if she was only one degree worse, she could not exist at all. He bases his negative and

---

<sup>146</sup>AN ii69, Bhikkhu Bodhi, **The Numerical Discourses of the Buddha**, (Boston: Wisdom Publications, 2012) pp. 452-453. Āṇāya Sutta The Discourse on Doubtlessness.

<sup>147</sup>Alexander Berzin, **The Sources of Happiness According to Buddhism**, (Bern: Collegium Generale University Bern, 2010) pp. 41-47.

<sup>148</sup>WWR Vol. I. p. 310.

<sup>149</sup>ibid p. 583.

pessimistic opinion on the fact that: our life is characterized by constant striving. We strive from the present state to another; we always wish for the future, to another place, to a different situation, to a new goal. Thus, man desires incessantly from the present into the future, until his life has an end.

g) Buddhism is neither optimistic nor pessimistic. It does not encourage man to look at the world through his changing feelings of optimism and pessimism. Rather, Buddhism encourages us to be realistic: we must learn to see things as they truly are. Walpola Rahula point out: “First of all, Buddhism is neither pessimistic nor optimistic. If anything at all, it is realistic, for it takes a realistic view of life and the world. It looks at things objectively (*yathābhūtam*). It does not falsely lull you into living in a fool’s paradise, nor does it frighten and agonize you with all kinds of imaginary fears and sins. It tells you exactly and objectively what you are and what the world around you is, and shows you the way to perfect freedom, peace, tranquility and happiness.”<sup>150</sup>

#### 4.4 The Ending of all Sufferings

According to Schopenhauer, suffering can achieve through the negation of the will, which achieved through the exercise of asceticism. By this Schopenhauer means the renunciation of enjoyments, and the temptations which are empty illusion. Abstinence poverty, fasting, and self-mortification are considered a guarantee of contemplation, in which man becomes an eternal subject of knowledge.<sup>151</sup> Although not directly named as austerity, the denial of the will to life and salvation is described as a resignation, so the task of resignation.<sup>152</sup> Particular attention should be paid to the term destiny, which is quite contrary to Buddhism. The feeling of happiness is in his opinion is negative, and only for a short while, since he does not succeed, man often falls into boredom.<sup>153</sup> The cause of accidental non-essential suffering is the fixation of the will, as indivisible from each other, from different individuals whose goitical interest is only

---

<sup>150</sup>Walpola Rahula, **What the Buddha Taught**, (New York: Grove Press, 1974) p. 17.

<sup>151</sup>WWR Vol. I, p. 381.

<sup>152</sup>ibid pp. 392-393.

<sup>153</sup>WWR Vol. I, p. 312. The boredom as mentioned to Schopenhauer is like aimless wandering in a state of dissatisfaction can cause an even stronger feeling of suffering. This can go as far as the feeling of distress.



the satisfaction of their instincts. Contrary to the possibility of escaping of suffering through compassion in its metaphysical sense, as insight into the will, as the essence of all things. Compassion, as the foundation of moral action, can prevent suffering in other words, in the state of compassion; the will is deprived of meaning and the will to live. Pity opens the door for people to realize that all life is suffering, which is the basic prerequisite for overcoming suffering. Compassion can be described as a cognition of life, which Schopenhauer calls the principium individuationis is the extinction of the will, in other words, to recognize the substantial selfhood of things in the world of appearance or representation. The difference between the compassionate and the environment is the phenomenal and not the true essence that is recognized as having one in the feeling of compassion.<sup>154</sup> Compassion is a component of metaphysics and its function, as Schopenhauer describes it: "This so holds good in so far as we conceive the metaphysical significance of life as ethical;" for in this sense too, we find a knower only with a view to his conduct. Such a faculty of knowledge, existing exclusively for practical ends, by their nature always wants to understand the relationship between things and one another, not their inner nature. For Schopenhauer, too, every human being is responsible for his own moral behavior. Freedom further offers the possibility of negating the will to live. The truth of the end of suffering is based on the statement that those who want to reduce suffering must fight the cause. A being would not have totally escaped from suffering unless the five *khandas* extinguished although the being has freed himself. From craving. If the five aggregates dissociate with craving remaining, which relatively forms a small part, suffering would not be poignant. What the person oppressed with suffering needs is the relief from the *khandas* based on suffering.<sup>155</sup>

#### 4.4.1 Similarity on the Ending of Suffering

a) As important as in Buddhism, Schopenhauer also describes that it must be the highest goal to be striven for, the "innermost nature of all virtues and holiness, and the salvation from the World".<sup>156</sup>

---

<sup>154</sup>WWR Vol. I, pp. 367-368.

<sup>155</sup>Rerukāne Chandawimala, **Four Noble Truths**, (Sri Chandwimala Dhamma Treaties Preservation Board, 1947) p.127.

<sup>156</sup>WWR Vol. I. p. 152.

b) Already in his first book, Schopenhauer describes that the resignation is the highest goal and the inner nature of virtue and holiness of salvation from the world.<sup>157</sup>

c) What Schopenhauer calls “only” is more differentiated in Theravāda Buddhism. Here a distinction is made between conventional truth (*sammuti-sacca*) and ultimate truth (*paramattha-sacca*). Both types are not the same as relative and absolute truths. Rather than focusing on the essence of the truth, i.e., whether it is by any means inherent in nature, or otherwise convention. In reality, the term “reality reality” refers to entities. Thus, the entities of fists and faces are conventional, but the sights, sounds, and feelings associated with the experience are ultimate reality. The *Four Noble Truths* and *Dependent Origination* are ultimate truths as they are. The point which must be looked at, is that in order to understand the ultimate truth of emptiness, one must first realize the conventional truths as stepping stones.

d) The Buddhist understanding of the onset of suffering is quite different from what Schopenhauer describes it. The principle is that human life is subject to suffering so far there is still agreement with Schopenhauer. *Vipariṇāma-dukkha* is never discovered by most people because you are too busy with the first two. It is the fact that the mind is almost always veiled and therefore we have no control over our lives. This suffering of conditionality means that the cycle of conditioned existence in one form or another always suffers only suffering, and that in comparison to our true nature, the Buddha-nature, even the most pleasurable states we know are suffering. The joy of enlightenment goes far beyond all conditional states of happiness. Properly understood, these depictions of suffering are about lasting happiness. Buddha points out that we cannot trust even the most comfortable states that we experience now. Because they will dissolve again, ultimately only on permanent values is reliable. But that does not mean that one must avoid conditioned pleasures; it is more about a change of attitude towards the transitory states of relative happiness. Instead of moving from the extreme of attachment to the other extreme of renunciation, one chooses the middle path and enjoys, without inwardly adhering to the conditional happiness. Suffering (*dukkha*) is produced not by things themselves or by their insubstantial nature. Rather, our mind has been conditioned by ignorance into thinking that eternal happiness can be obtained through things that are ephemeral and transient.

---

<sup>157</sup>ibid p. 152.

e) Schopenhauer classifies people as saintly persons.<sup>158</sup>

f) A self-denial is also described in Buddhism as Prince Siddhartha realized that enjoyment and ascetic self-denial are not very helpful, which was ultimately the key to the realization that only the middle path leads to an end to self-denial.<sup>159</sup>

#### 4.4.2 Different on the End of Suffering

a) The way of salvation from suffering and of the illusion are described by Schopenhauer as the way of the aesthetic encountering one with the beautiful the practice of asceticism. Which is in direct contrast to the teachings of the Buddha. For the very same reason the knowledge that it is the middle way is the can free from the suffering. For Schopenhauer lies the hope of salvation in two ways a) the aesthetic contemplation and b) the practice of asceticism.

b) Schopenhauer already points out in the first book how people evade knowledge from the subjection of suffering, and thus “free from all the will of the will, exist purely for themselves, simply as a clear mirror of the world;” and that is, the child of knowledge’s which reacts on the will,” which can bring to the point of” the self-elimination.<sup>160</sup>

c) According to Schopenhauer, every relationship is in only one relative existence, which, in time, cannot be one, only in time it is possible to belong to the same by opposing determinations. For him, science regards things in their relationship, the connection between time and space, the change and its cause, as well as motives in relation to the events.<sup>161</sup>

d) In Schopenhauer’s opinion, the character of being human lies in an agreed upon guilt. The settlement of this, guilt for him consists in two different forms as these are: urgent needs, desires that are so distressing, and the endless misery conditioned by the existence. A final extinction of the debt takes place only with the death, at lifetime only the interests are paid. The debts of the human existence already arise at the moment of generation.<sup>162</sup>

e) He subdivides these once into the denial of the will, who strives with all power to go this way by self-imposed renunciation of any kind through a repentant and hard life. Furthermore, he tells us that these

<sup>158</sup>ibid p. 391.

<sup>159</sup>U Win Naing, **The Teachings of the Buddha**, (Yangon: Ministry of Religious Affairs, 2010) p. 35.

<sup>160</sup>ibid p.152.

<sup>161</sup>ibid p. 177.

<sup>162</sup>WWR Vol. II. p. 580.

people have already reached a denial of the will. Indeed, we may assume that most men can only reach this way, and that it is the suffering, not known, which most frequently produces complete resignation, often only at the approach of death.<sup>163</sup> Buddhism describes individuals as a Noble Person in the fourfold path. Noble Persons are called *āriya* who is at least the first level of sanctity. In the fivefold path system, the *āriya* is at least the path of vision.<sup>164</sup> The *Visuddhimagga* describes seven kinds of noble persons<sup>165</sup> it as follows.

Stream-enterer (Sotāpanna) is free from:

1. Identity view
2. Attachment to rites and rituals
3. Doubt about the teachings

Once-returner (*Sakadāgāmi*) has greatly attenuated:

4. Sensual desire
5. Ill will

Non-returner (*Anāgāmi*) is free from:

4. Sensual desire
5. Ill will

Arahant is free from all the five lower fetters and the five higher fetters, which are:

6. Craving for existence in the material world
7. Craving for existence in the ideal world (heaven)
8. Conceit
9. Restlessness
10. Ignorance

Only for a few does the insight reach a denial of the willingness to reach. The knowledge that sees thought the pincipium individuationis produces a perfect kindness and universal love of mankind, and finally enabling them to recognize their own all the sufferings of the world.<sup>166</sup> Schopenhauer further describes that the will to be broken by suffering must be broken before one's own self-denial emerges. "We then see the man suddenly retire into himself, after he is brought to the verge of despair through all the stages of increasing affliction with the most violent

---

<sup>163</sup>WWR Vol. I. p. 392

<sup>164</sup>Robert E. Buswell Jr., **The Princeton Dictionary of Buddhism**, (Oxford: Princeton University, 2014) p. 64.

<sup>165</sup>Bhikkhu Ñāṇamoli, *Visuddhimagga, The Path of Purification*, (Kandy: Buddhist Publication Society, 2010) pp. 688-707.

<sup>166</sup>WWR Vol. I. p. 392.

resistance. We see him know himself and the world, change his whole nature, rise above himself and above all suffering, as if purified and sanctified by it, in inviolable peace, bliss, and sublimity, willingly renounce everything he formerly desired with the greatest vehemence, and gladly welcome death. It is the gleam of silver that suddenly appears from the purifying flame of suffering, the gleam of the denial of the will-to-live, of salvation. Occasionally we see even those who were very wicked purified to this degree by the deepest grief and sorrow; they have become different and are completely converted. Therefore, their previous misdeeds no longer trouble their consciences, yet they gladly pay for such misdeeds with death, and willingly see the end of the phenomenon of that will that is now foreign to and abhorred by them".<sup>167</sup> The Buddhist Way is clearly described here in the *Eightfold Noble Path*. He defines himself as a key to solving the dilemma of suffering and he defines himself as a key to solving the dilemma of suffering and defines a clear goal, which is the end of suffering. Problems can be reduced to the problem of suffering. The *Eightfold Noble Path* defined in the *Four Noble Truths* describes the path to a complete end of suffering, in all its forms and to bring suffering to an irreversible standstill.

f) Moral virtues promote self-denial and thus the denial of the will to live.<sup>168</sup>

#### 4.5 The Escape from all Suffering

Schopenhauer's philosophy and the teaching of Buddhism deal with how suffering can be ended, with very different approaches. That suffering lives is to find agreement in both. However, the reasons of suffering are quite different therefore different views on how the condition can be cured. For Schopenhauer suffering is real, because the will to constantly demand and the desire for satisfaction of it leads to suffering. Suffering in Buddhism, however, unconsciously escapes, albeit in a kind of will. or an unknowing wanton. For Schopenhauer, the will as the thing is to be understood as the cause of the suffering, the will has to be denied, so that man gets into nothingness. Nothing is to be understood as positive, that is, by a negation of the real. In Buddhist teaching, nothingness is originally something already existing. Not recognizing the human being finds its origin in the delusion, from which this wants and thus also the

---

<sup>167</sup>Ibid p. 393.

<sup>168</sup>WWR Vol. II. p. 606.

suffering arises, in other words, it is a search for the origin. In Buddhism, this search is in the point of recognizing one's own ego, in other words, the knowledge of the lack of substance, the transience and the illusion of the representation of the will, which leads to an awareness of the non-existence of the ego or you. However, this insight requires a rethinking and a change as difficult as this may be, which is evident through the enlightenment of the Buddha.<sup>169</sup>

#### **4.5.1 Similarity with the Salvation**

a) Schopenhauer and Mindfulness there is no explanations and position to be found in his works.

b) Past, present, future is important in the Buddhist view, the past is the purification of karma, and it is helpful to understand the nature of past destructive actions that we have committed and their future karmic results. The present moment is important common sense object, it extends over the locations of all six sense doors for humans coloured shape, smell, taste, etc. It is karma, rooted in ignorance and craving, that conditions rebirth. Past karma conditions the present birth; and present karma, in combination with past karma, conditions the future. The present is the offspring of the past, and becomes, in turn, the parent of the future.

c) Karma means action whereby Buddhism distinguishes three kinds of actions: those of the body, the speech and the mind. All forms of human action create imprints, which in turn are the basis of future action and experience. The term karma is closely linked to the concept of rebirth. Our actions can produce good or bad karma or be karmically neutral. Decisive for this is the motivation with which an action is carried out. Good karma leads to a "reward" either in the current life or to a rebirth in pleasant human relations, or in the divine sphere. On the other hand, bad karma leads to a rebirth under negative circumstances, for example as an animal or a demon. Good deeds fill the mind with good impressions and therefore you should do as many good deeds as possible. If the ego sees the world as dualistic, the effect of any action remains limited.<sup>170</sup>

d) One who not follow the Noble Path is an ordinary person. In Buddhism are explained eight kinds of spiritually noble persons. This classification indicates the numbers of rebirths and the progression through these grades of sanctity and number of the spiritual fetters being

---

<sup>169</sup>Wenchao Li, Schopenhauer in der Philosophie der Gegenwart, (Würzburg: Published by Dieter Birnbacher, Könnighausen & Neumann, 1996) p. 123.

<sup>170</sup>Bhikkhu Ñāṇamoli, *Visuddhimagga, The Path of Purification*, (Kandy: Buddhist Publication Society, 2010) pp. 623-630.

destroyed.<sup>171</sup> Negative traits must be eradicated from the mind, positive one must be developed<sup>172</sup> following the factors of enlightenment.<sup>173</sup>

#### 4.5.2 Different with the Salvation

a) In all explanations from Schopenhauer it can be found many similarities as well as deviations and many aspects of Buddhism are taken up by him. The liberation of everything suffering in the *Eightfold Noble Path* explained can also be found in Schopenhauer. Remarkable is the mindfulness (*sammā-sati*) with no word of Schopenhauer is mentioned. Right Mindfulness is the seventh aggregate of the *Noble Eightfold Path*, which are divided into four groups as dwelling in contemplation of the corporality group, dwelling in contemplation of the feeling group, dwelling in contemplation of the consciousness group, and dwelling in contemplation of mind objects ardent, in clear comprehension of mindful mind, after putting away worldly greed and grief.<sup>174</sup>

b) The present is the only real form of the phenomenon of the will. Therefore, no endless past of future in which he will not exist can frighten him, for he regards these as an empty mirage and the web of Maya.

c) “No man has lived in the past, and none will ever live in the future, the present alone is the form of all life, but it is also life’s sure possession which can never be torn from it. The present always exists together with its content; both stand firm without wavering, like the rainbow over the waterfall. For life is sure and certain to the will and the present is sure and certain to life”.<sup>175</sup>

d) Schopenhauer was far away from any kind of attainment of enlightenment or reaching a state of *Noble Person*. In the Study of his Biography was no notification that he was doing any kind of meditation. Nigel Warburton describes that Schopenhauer once pushed a woman down the stairs, and she was got injured later one the court force him to pay compensation to her till the rest of her life. At the time she passes away he

<sup>171</sup>Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhamma**, (Kandy: Buddhist Publication Society, 1999) p. 358.

<sup>172</sup>Peter Harvey, **An Introduction to Buddhist Ethics**, (Cambridge: Cambridge University Press, 2000) pp. 39-40.

<sup>173</sup>Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhamma**, (Kandy: Buddhist Publication Society, 1999) p. 281.

<sup>174</sup>Dr. Mehm Tin Mon, **Samatha**, (Yangon: International Theravāda Buddhist Missionary University, 2004) p. 23.

<sup>175</sup>WWR Vol. I. p. 278.

did the verse as the old woman dies the burden goes on her death certificate.<sup>176</sup>

---

<sup>176</sup>Nigel Warburton, **A Little History of Philosophy**, (Yale: Yale University Press, 2011)



## Chapter V

### Conclusion and Suggestion

#### 5.1 Conclusion

From the previous comparative study, it can summarize that there are many similarities in Schopenhauer's philosophy and the teaching of the Buddha. From this, it can have concluded that Buddhism influenced Schopenhauer, but the exact consideration of many fundamental teachings of Buddhism was not considered at all or drew no parallel to its own philosophy. Schopenhauer takes account of the Buddhist Religion and he shares many fundamental doctrines with. Schopenhauer's analysis of the Four Noble Truths and whose understanding in the believe of Buddhism was adopted of dispelling prejudices of meaning pessimism. His statements give rise to considerable doubt about his Buddhist knowledge in some places such as: "Christianity, they come to him, and likewise in Brahmanism and Buddhism, though in the latter the gods are really exotic,"<sup>177</sup> or some pages later "the true spirit and kernel of Christianity, as of Brahmanism and Buddhism also, is the knowledge of the vanity of all earthly happiness, complete contempt for it, and the turning away to an existence of quite a different, indeed an opposite. Therefore, atheistic

Buddhism is much more closely akin to Christianity than are pessimistic Judaism and its variety, Islam, etc."<sup>178</sup> Many other examples can give here. One other place, he said that if he takes results of his philosophy as the default of truth, he must concede to Buddhism.<sup>179</sup>

Discrepancies in his work with Buddhism are probably owed to the least knowledge and his influence through Indian philosophy. His knowledge and understanding of Buddhism, which only just started to understand at the beginning of a European Buddhism, is difficult to judge from today's perspective. The suffering of the life is one of the main essences of the Buddhist cognition, Buddhist teachings, and doctrine.

---

<sup>177</sup>WWR Vol. II, p. 434.

<sup>178</sup>WWR Vol. II, p. 444.

<sup>179</sup>Ibid p. 169.

The end of all suffering in the Buddhist perspective called *Nirhodha*,<sup>180</sup> which considers suffering as a fundamental characteristic of the world itself and all beings living on it. The human desire called *Tanhā* made responsible for the emergence of this suffering. Furthermore, there is a path, which allows everyone to escape from all sufferings; this path called *The Eightfold Noble Path*.

For Schopenhauer it is the cause of suffering, which presents itself as the will for one's own life. For him, although he points out in some passages that there is no question of suffering, there are different ways to step out of suffering, which are aesthetic contemplation, cultivation of sympathy and ultimately the end of life. Schopenhauer's works contain many agreements with similarities to the Buddhist teachings, but many of his arguments reveal significant differences and deviations from Buddhism. In the Buddhist, understanding is suffering one kind of intensive anguish in one hand, also the small suffering, which experienced every moment both are results of action. However, suffering is based on which comes to a subjective perception of reality based on immediate relationship to preferences and dislikes until refusal. On the Buddhist doctrine, suffering emerges as consequence of an action, an action that has not taken place, unfulfilled wishes as well as fulfilled wishes. Those can give intensive experience of suffering of the life.

Schopenhauer interpret suffering as the consequence of fulfilling wishes, from which a new desire arises immediately, this can be limitless, but the fulfilment of the wish very fast comes to the end, which causes suffering as well. He adds physical pleasure and pain as such as another aspect of the suffering's disability. Schopenhauer's concept of will, which is unique in the philosophy until to the present. Schopenhauer try to explain in his two books of "The *World as Will and Representation*", that the will is being more than a consciousness and an active answer of human's individual, it is the explanation of the power which is considered as energy in the beings individually. For him, the will is the thing in itself, which

---

<sup>180</sup> Nirodha is explained by, Bikkhu Ñāṇamoli, **Path of Purification Visuddhimagga, (Colombo: Samayawardana Printers, 2010)** p. 507. Nidodha is denoted as absence, and prison. The void of all destinies as rebirth and so there is no constraint (*rodha*) of suffering here reckoned as the prison of the round of rebirths; or when that cessation has been arrived at, there is no more constraint of suffering reckoned as the prison of the round of rebirths, in the third of the Four Noble Truths. The opposite of that prison, called *dukkha-nirodha*, or alternatively, it is the cessation of suffering because it is a condition for the cessation of suffering consisting in non-arising.

goes far beyond time and space. The will presents itself to others, which causes against the next disharmony to evil and finally suffering.

From this, it can be deduced that there are some similarities to desire (*Taṇhā*) used in Buddhism, which in the Buddhist understanding as the chief root of suffering, which gives rise to ever-fresh rebirth and, bound up with pleasure and lust, now there, is always fresh delight in the sensual craving (*kāma-taṇhā*), the craving for existence (*bhava-taṇhā*), the craving for non-existence (*vibhava-taṇhā*).

For Schopenhauer is the will respectively desire described as exist in everybody and to be controllable and analysable up to be eradicated or quenched, it is a power, which is also inexorable.

The aim in Buddhism is to overcome the cause of suffering and all cause of suffering. Suffering does exist in the world by them-self, or the cause of the suffering must be found in everybody self.

From Schopenhauer, there is no exactly explanation of the reason of the cause of suffering, because all sufferings based on the will to life. Sometimes in his philosophical explanations it is not be clear. The most difficult term to distinction is between “will” and the “will to live”.

That everybody can escape from the suffering which is possible and should be the aim of everybody who follows Buddhism in the Theravāda tradition. For that reason, the Buddha gives a clear instruction which is given in the *Four Noble Truths* and later in the *Eightfold Noble Path* which gives the exactly guideline. As well, the Buddha himself shows the possibility along his own life. The structured path expresses not only the moral factors (virtues), concentration, knowledge, wisdom, and mindfulness, it reverts to the cessation of suffering.

To come to a final declaration of what is the way to liberate from all sufferings in the comparison between Buddhism and Schopenhauer is quite difficult. His explanations no clear and systematically structured as it is in Buddhism. To summarize the possibility to liberate from suffering, it can divide into three ways, which are:

Leading to a life of aesthetic contemplation, which eradicates one’s individuality. To reach the aesthetic contemplation fine art will be suitable; Buddhism according to Schopenhauer encourages righteous enjoyment, not be securitized to lead to liberation from suffering.

The second way, Schopenhauer leads to the cultivation of four sublime abodes which are called *brahmavihāra*<sup>181</sup> which is a practice

---

<sup>181</sup>Bikkhu Ñāṇamoli, *Path of Purification Visuddhimagga*, (Colombo: Samayawardana Printers, 2010) pp. 309-311.

coming from Buddhism. This practice is not the way to liberate from suffering in the Buddhist believe.

Finally, the way to liberate from suffering is the practice of asceticism,<sup>182</sup> which is for him the most effective way. For Schopenhauer is it the way of self-mortification. For him, the possibility of gradual withdrawal is from all stressful and grief producing burdens. It includes also the probability to change the desire to the desire against itself.

Even the Buddha explains the practice of asceticism as a critically method of practice.<sup>183</sup> The practice of asceticism also called *dhutaṅga*, which is also not allowed and is an offence for the fully ordained Monks in the *Theravāda* tradition.<sup>184</sup>

## 5.2 Suggestion

### 5.2.1 General Suggestion

In modern thinking, development plays a crucial role richer, faster, higher, etc. are the keywords that shape the notion of development. Buddhism emphasizes the opposite, the middle pathetic the extremes, which creates a balance comparable to the balancing of nature. Knowledge requires a complete knowledge of nature to represent wisdom requires knowledge and ignorance. Buddhist development adapts to the rhythm of life and follows the rhythm unconditionally. That man can be in harmony with nature, ways of which must be found to integrate man into nature, considering the laws of nature. The consciousness of the earth and the universe must be being developed, with the understanding that man is a vanishing part of the universe. One of the key messages in Buddhism states that inner strength must be developed and trained only in a stage of moral

---

<sup>182</sup>Asceticism, (from Greek *askeō*: “to exercise,” or “to train”), the practice of the denial of physical or psychological desires in order to attain a spiritual ideal or goal. Hardly any religion has been without at least traces or some features of asceticism. The value of asceticism in strengthening an individual’s will and his deeper spiritual powers has been a part of many religions and philosophies throughout history. The 19th-century German philosopher Arthur Schopenhauer, for example, advocated a type of asceticism that annihilates the will to live; his fellow countryman and earlier contemporary.

<sup>183</sup>BAnalayo, **The Mass Suicide of Monks in Discourse and Vinaya Literature**, (Oxford: Oxfordcenter for Buddhist Studies Vol.7, 2014) p. 20. Journal of Oxford of the center for Buddhist Study.

<sup>184</sup>Ṭhānissaro Bhikkhu, **The Buddhist Monastic Code 1**, (USA: Metta Forest Monastery, 2013), pp. 97-98.

integrity is a development of the next love and kindness possible. A belief in the moral benefit and importance of work and its inherent ability to strengthen character is not to understand as to lift one-self over others the ethical view is the feeling to work in harmony with others. The Buddhist perception of life is not the development of megalomania or quantomania but it is the development of acceptance and modesty. Greed and egoism can achieve and realized by following the middle path.

### **5.2.2 Buddhism in the Future**

However, Buddhism does not experience globalization as a religion, but as an individual spiritual experience, as a community building ritual, and as a cross-religious view of what life in the future might look like. Why is Buddhism globalized, the image of the Buddha is encountered throughout the world as a symbol of peace and balance. Followers of Buddhism are found everywhere in the world today. Already here the question of the meaning of Buddhism in its deeper meaning are arise. Different aspects are recognized by other societies and cultures and adapted in different ways, which may lead to a falsification of the Buddha's deep meaning and experience. A decisive contribution to the spread of Buddhism in German-speaking countries is due to Schopenhauer. Even at this time, the true teachings of the Buddha have been misinterpreted, taken out of context and mixed with other things, worldviews and religions. Merging with the Western attitude to life and society is not always compatible with the religious and traditional, cultural roots and aspirations of the Buddha.

### **5.2.3 Further Research**

I present in this comparative study some of the most important points. However, due to the time limitation, the lack of research material available here and also the broad topic I could all aspects fully considered of" A Comparative Study between Schopenhauer's Concept of Suffering in" *The World as Will and Representation*" and the Buddhist Concept of Dukkha in the *Dhammacakkappavattana Sutta*." I would like to suggest some research topics for who is interest in these issues of Arthur Schopenhauer and the suffering are going to do research for their knowledge or satisfy understanding, such as:

A Study of the World is just as Will and Representation

A Study of is the World as Will just my Representation

A Study of, was Arthur Schopenhauer ever Buddhist or did he agree with his statements about the Buddha's teaching in only a few points?

Buddhism in Europe is still at the beginning of what great possibilities of development stabilization and establishment offers. Schopenhauer has taken a first step with his works. A critical examination

may be helpful in finding a Buddhism that is clear and follows pure Buddhist teachings.

# Bibliography

## 1. Primary Sources:

F.J. Payne, **The World as Will and Representation, Vol. I.**, (New York: Dover Publication Inc., 1958)

E.F.J. Payne, **The World as Will and Representation, Vol. II.** (New York: Dover Publication Inc. 1958)

Helen Zimmern, **Arthur Schopenhauer, his Life and his Philosophy**, (London: Longmans Green and Co, 1876)

Bhikkhu Ñāṇājīvako, **Schopenhauer and Buddhism**, (Kandy: BPS Transcription Project, 2008)

R.B. Haldane, M.A. and J. Kemp, M.A. **“The World as Will and Idea”, Vol. I.** (London: Seventh ed., Kegan Paul, Trech, Trübner & Co, 1909)

Dieter Birnbacher, **Schopenhauer in der Philosophie der Gegenwart**, (Würzburg: Königshausen u. Neumann, 1996)

Bhikkhu Ñāṇājīvako, **Schopenhauer and Buddhism**, Kandy: Buddhist Publication Society, 2008.

Mattias Koßer, **Schopenhauer und die Philosophien Asiens** (German Version) (Harrassowitz Verlag Wiesbaden, 2008).

Arthur Schopenhauer, **Studies in Pessimism of Arthur Schopenhauer**, (Adelaide: T. Bailey Saunders, University of Adelaide, 2004)

Rerukāne Chandawimala, **Four Noble Truths**, (Polgasowita: Sri Chandawimala Dhama Treatises Preservation Board, 2003)

Venerable Ajahn Sumedho, **The Four Noble Truths** (Buddha Dharma

Education Association Inc. 1992)

Venerable Khenchn Thrangu Rinpoche, **The Life of the Buddha and the**

**Four Noble Truths**, (Colorado: Namo Buddha Publications Boulder, 2001)

## 2. Secondary Sources

Arthur Schopenhauer, **On the Suffering of the World**, (London: Penguin Books, 1970)

Ajahn Tong Sirimangalo, **Der Direkte Weg**, (Dreieich Götzenhain: translated and edited by Dr. Claus Sandler, 2004)

Arthur Hübscher, **Arthur Schopenhauer Gespräche**, (Stuttgart: Friedrich Frommann Verlag, 1971)

- W. H. Bruford, **The German Tradition of Self-Cultivation**, (New York: Cambridge University Press, 2009)
- Ñāṇamoli Bhikkhu, **Dukkha according to the Theravāda**, (Kandy: Buddhist Publication Society, 2006)
- Francis Story, **Dukkha: Dukkha, Essay** (Kandy: Buddhist Publication Society, 2006)
- Ñāṇamoli Bhikkhu, **Visuddhimagga, the Path of Purification**, (Kandy: Buddhist Publication Society, 2010)
- Aleksander Bobko, **Schopenhauers Philosophy des Leidens**, (Würzburg: Königshausen & Neumann, 2001)
- Matthias Kossler, **Schopenhauer und die Philosophien Asiens Beiträge zur Indologie 42**, (Wiesbaden: Matthias Kossler, 2008)
- R.J. Hollingdale, **On the Suffering of the World**, (London: Penguin Books Ltd., 1970)
- Atthasālinī Buddhaghosa's **The Expositor commentary on the Dhammasaṅgāṇi** (Maung Tin, ed. By Mrs. Rhys Davids, Pali Text Society Oxford University 1921)
- Venerable Nyanaponika Thera, **The Four Sublime States**, (Penang: Inward Path, 1990)
- Herbert Becker, Article, **Arthur Schopenhauer: Lebensphilosophy für Einsae und Querdenker**, 2009)
- B. Analayo, **The Mass Suicide of Monks in Discourse and Vinaya Literature**, (Oxford: Oxford center for Buddhist Studies Vol.7, 2014)
- Ṭhānissaro Bhikkhu, **The Buddhist Monastic Code 1**, (USA: Metta Forest Monastery, 2013)
- Anna Ahrens, **Der Pionier**, (Köln: Böhlau Verlag, 2017)
- Arthur Schopenhauer, **The Book of Life**, (Chapter 6 Curriculum) [www.thebookoflife.org/the-great-philosopher-arthur-schopenhauer/](http://www.thebookoflife.org/the-great-philosopher-arthur-schopenhauer/)
- Naw Kham La Dhammasami, **The Schopenhauer Cure and the Four Noble Truths: A comparative Study of Schopenhauer & Buddha Perspectives on Human Liberation**, (Bangkok: Mahachulalongkornrajavidyala University, 2011)
- Wit Wisadavet, **Theravada Buddhist Ethics**, (Bangkok: Center for Ethics of Science, Chulalongkorn University, 2002) tr. Eric F.J. Payne, Cambridge University Press, 1999)
- Barbara Hannan, **The Riddle of the World**, (New York: Oxford University Press, 2009)
- Damion Scott, **Functional Analysis and Schopenhauer's Theory of the Will**, (London: Birkbeck College)



Arthur Schopenhauer, **The Two Fundamental Problems of Ethics**, (New York: Oxford University Press, tr. David E. Cartwright and Edward E. Erdmann, 2010)

Arthur Schopenhauer, **On the Suffering of the World**, (London: tr. R. J. Hollingdale, Penguin Books, 1970)

Dieter Birnbacher, **Schopenhauer in der Philosophie der Gegenwart**, (Würzburg: Königshausen u. Neumann, 1996)

Arthur Schopenhauer, **The Basis of Morality**, (London: tr. Arthur Brodrick Bullock, MA. Swan Sonnenschein & Co., 1903)

Stephan Atzert, **Concept of Liberation: Schopenhauer between Freud, the Buddha and Idealist Aesthetics**, (Queensland: Consciousness, Literature and Arts, 2005)

Tom Beauchamp, **Philosophical Ethics, An Introduction to Moral Philosophy**, (Georgetown: McGraw-Hill Inc. 1982)

Hammalawa Saddhatissa, **Buddhist Ethic, The Path to Nirvāna**, (London: Wisdom Publications, 1987)

Peter Lang, **The Metaphysical Vision**, (New York: Peter Lang, Publishing, 2008)

Kevali Bhikkhu, **Vinaya die unbekannte Seite der Lehre des Buddha**, ( Buddhistische Gesellschaft München e. V., 2008)

David E. Cartwright, **Historical Dictionary of Schopenhauer`s Philosophy**, (Oxford: The Scarecrow Press Inc. 2005)

Nigel Warburton, **A Little History of Philosophy**, (Yale: Yale University Press, 2011)

Venerable Nyānatiloka, **Buddhist Dictionary, Manual of Buddhist Terms and Doctrines**, (Kandy: Buddhist Publication Society, 1988)

#### (1) Book

Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, **The Middle Length Discourses of the Buddha**, (Kandy: Buddhist Publication Society, 2015)

Bhikkhu Bodhi, **The Connected Discourses of the Buddha**, (Somerville: Buddhist Publication Society, 2016)

Bhikkhu Bodhi, **The Numerical Discourse of the Buddha (Boston: Wisdom Publication, 2012)**

Bhikkhu Bodhi, **A Comprehensive Manual of Abhidhamma**, (Washington: BPS Pariyatti Editions, 1993.

Maurice Walshe, **The Long Discourses of the Buddha**, (Boston: Wisdom Publications, 1995)

Pragati Sahin, **Environmental Ethics in Buddhism**, (New York: Routledge, 2008)

William Edelglass Jay L. Garfield, **Buddhist Philosophy**, (New York: Oxford University Press, 2009)

Urs App Kyoto, **Schopenhauer's Initial Encounter with Indian Thought**, (Research Gate 2017)

Stephen J. Laumakis, **An Introduction to Buddhist Philosophy**, (Cambridge University Press, University of St. Thomas, Minnesota, 2008)

Atwel John E., **Schopenhauer On the Character of the World: The Metaphysics of Will**, (University of California Press, 1995)

Henry Hazlitt, **Foundation of Morality**, (New York: The Foundation for Economic Education, 1994)

#### (2) Theses and Articles

Sir Alistair MacFarlane, **A Magazine of Ideas Philosophy Now**, United Kingdom: 2016.

Article Zeit Online: **Das Sein ist nicht das Gute**, (<http://www.zeit.de/2010/35/Portraet-Schopenhauer>)

Tobias Hölterhof, **Anthropologie des Leidens**, (Düsseldorf:

Phd., Dissertation, Heinrich Heine Universität Düsseldorf, 2012)

Stephan Atzert, **Concepts of Liberation: Schopenhauer between Freud, the Buddha and Idealist Aesthetics**, (University of Queensland, 2006)

#### (3) Dictionary

Venerable Nyānatiloka, **Buddhist Dictionary**, (Kandy: Buddhist Publication Society, 1988)

Stanford Encyclopedia of Philosophy, **Moral Awareness as a Mode of Transcendence**, (Stanford: Stanford Encyclopedia of Philosophy, 2009, revision 2017)

John Murrar, **Dictionary of Pāli Proper Names**, by Malalasekera G. P. (London: John Murray, Indian Text Series.

T.W. Rhys Davids, **Pali-English Dictionary**, (Oxford: The Pali Text Society, 2004)

G.P. Malalasekera, **Pāli Proper Names, Vol. III**, (Oxford: The Pali Text Society, 1997)

William M. Johnston, **Encyclopedia of Monasticism**, (London: Fritzy Dearborn Publisher, 2000)

#### (4) Internet

Implicitly with rationality, necessity, systematically and determinism. [www.stanford.edu/entries/schopenhauer/](http://www.stanford.edu/entries/schopenhauer/)

Merriam Webster dictionary, [www.Merriamdictionary.com](http://www.Merriamdictionary.com)

<http://en.dhammadana.org/sangha/vinaya/227/92pa8.htm>

Online Etymology Dictionary [www.etymologydictionary.com](http://www.etymologydictionary.com)

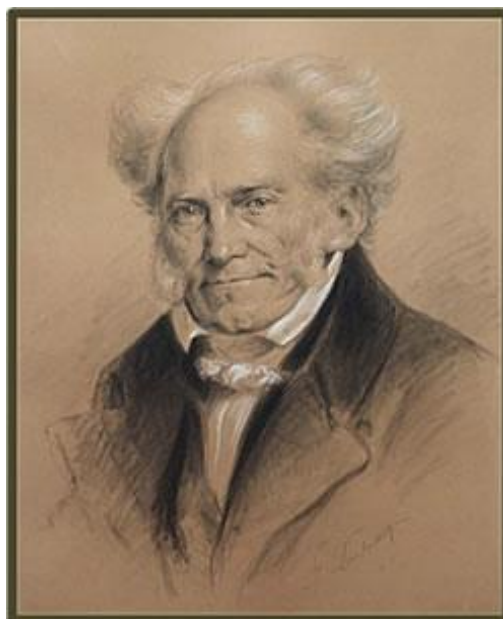
<http://www.definitions.net/definition/bhavana>

<http://www.buddha-vacana.org/sutta/majjhima/mn002.html>

## Appendix



Birthplace of Arthur Schopenhauer Gdańsk, ul. Św. Ducha Danzig, (former Heiligegeistgasse building destroyed). At that time part of Germany at the present time belong to Poland. Arthur Schopenhauer's birthplace, he spends his life from 1788 till to 1793 there before he moved to Hamburg Germany.



Jules Luntenschütz, actually Isaac Luntenschütz (1822 - 1893 in Frankfurt / Main) was a Franco-German painter. He is mainly known for his portrait of Arthur Schopenhauer, with whom he was friends in the year 1855. The portrait located at at the Frankfurt Städel Museum. It could, however, also be a lithograph (reproduction). Three lithographs were produced in total without the consent of Schopenhauer. Mr. Carl Ferdinand Wiesike has acquired one of them and was in contact with Schopenhauer for the lithographs.<sup>1</sup>

---

<sup>1</sup> Anna Ahrens, *Der Pionier*, (Köln: Böhlau Verlag, 2017) pp. 157-158.



Arthur Schopenhauer at the time of writing his main work. Engraving after the painting by Ludwig Sigismund Ruhl Time of origin 1815-1818. Located at Schopenhauer Archive of the City and University Library Frankfurt am Main.



Book Cover the original The World as Will and Presentation, Leipzig 1819. Original Title Die Welt als Wille und Vorstellung, located at the Bavarian State Library Munich Germany.



The Schopenhauerhaus (Schopenhauerhouse) with the address Schöne Aussicht 16 was a classicistic residential building in the Fischerfeld district of Frankfurt am Main. The eponymous philosopher Arthur Schopenhauer, who lived there from 1859 until his death in 1860. Frankfurt, Schopenhauer Archive.



Residential and trading house of the Schopenhauer family until 1805: Neuer Wandrahm 92, Hamburg (demolished, today Speicherstadt). On April 20, the father, who suffered from depression, died fatally: he fell from the roof storage of his house to the adjacent Fleet, which lay behind the building.

## Biography

**Name-Surname** : Lammert Holger, Phra Hiridhammo  
**Date of Birth** : April 05, 1968  
**Date of Higher Ordination** : November 25, 2007  
**Nationality** : German  
**Present Address** : Wat Siripong Thamnimit 16/19 Khwaeng  
Tha Raeng, Bang Khen, Bangkok, 10220  
**Educational Background** : 2011 Diploma in Buddha Dhamma in  
English, International Theravada Buddhist  
Missionary University (ITBMU), Yangon,  
Myanmar  
: 2014 Bachelor Degree of Art in Buddha  
Dhamma in English media, International  
Theravada Buddhist Missionary University  
(ITBMU), Yangon, Myanmar  
**Occupation** : Buddhist Monk  
**Published Works** : N/A  
**Experiences** : N/A  
**Contact** : 0871124446 (Mobile)  
: phraholli@gmail.com