

Buddhist critique of Pre-Buddhist World Views P1

*"Anto jaṭā bahi jaṭā, jaṭāya jaṭitā pajā;
Taṃ taṃ gotama pucchāmi, ko imaṃ vijaṭaye jaṭa”nti."*

"The inner tangle and the outer tangle -
This generation is entangled in a tangle.
And so I ask of Gotama this question:
Who succeeds in disentangling this tangle?"

*"Sīle paṭiṭṭhāya naro sapañño, cittaṃ paññañca bhāvayaṃ;
Ātāpī nipako bhikkhu, so imaṃ vijaṭaye jaṭaṃ."*

"When a wise man, established well in Virtue,
Develops Consciousness and Understanding,
Then as a bhikkhu ardent and sagacious
He succeeds in disentangling this tangle."

* **Visuddhimagga's** opening stanza- Description of the plight of thinking men in that age.

* A wholesome world view was considered by the Buddha as an important starting point to progress in the path of spiritual development. That's why right view (samma ditthi) is placed as the 1st factor of the Noble Eightfold path.

* However, according to the Buddha, even right view should not be held dogmatically.

A) Irreligious vs. Unsatisfactory

* Irreligious views will be those unwholesome or wrong views (miccha ditthi) that were harmful to the development of the qualities conducive to liberation.

* There were other views which in some sense recognize the necessity for a concept of survival, moral values, freedom and responsibility, and the non-inevitability of salvation. The Buddha did not consider them to be irreligious, but found to be unsatisfactory because of their limitations to achieve salvation.

* **Sandaka Sutta** MN76: there are four pseudo-religions or false religions in the world and four religions which are unsatisfactory but not necessarily false.

* **The pseudo-religions are:**

- 1) Materialism which asserts the reality of the material world alone and denies survival;
- 2) A religious philosophy which recommends an amoral ethic;
- 3) One which denies free will and moral causation and asserts that beings are either miraculously saved or doomed;
- 4) Deterministic evolutionism, which asserts the inevitability of eventual salvation for all.

* **The four unsatisfactory religions are:**

- 1) one in which omniscience is claimed for its founder in all his conscious and unconscious periods of existence.

~ Practised self-restraint, extreme ahimsa

- 2) A religion based on revelation or tradition.

~ some are well transmitted and some badly transmitted, some are true and some are otherwise.

~ The Brahmanical teachings admitted the efficacy of moral action, the moral responsibility of the person and the capacity of a human being to reach some higher state of spiritual development.

~ **Tevijja Sutta** DN 13: encourages the cultivation of moral and spiritual values and the attainment of moral perfection with the hope of fellowship with God/ Brahma, who is represented as a perfect moral being.

~ Whatever the basis of the theistic myth they believed in, so long as these Brahmins could be persuaded to cultivate these virtues grounded in their faith in God, it was a step in the right direction. Thus on pragmatic grounds the belief in a personal God is not discouraged in so far as it is not a hindrance but an incentive for moral and spiritual development.

~ They were criticized mainly for their blind dependence on authority.

@ **Tevijja Sutta**, DN 13

~ **read up**

- 3) A religion founded on logical and metaphysical speculation.

~ some are well reasoned and some are wrongly reasoned, some are true and some are otherwise.

- 4) One which is based on skeptical or agnostic foundations.