ABSTRACT

The Buddha, with his transcendent insight into the true nature of phenomena, attained Himself the Supreme and Perfect Enlightenment and realized the Truth of Dependent Origination. He declared that the existence of the man and the world is only a chain of causes and conditions, which continually arises and ceases. From His realization and declaration, one may surely believe that the insight attained by the Buddha beneath the Bodhi-Tree at Gaya is a purely spiritual attainment, and that it has nothing to do with any kind of normal conceptual construction of human thought. He described as the truth that all phenomena arise in dependence on conditions. In the original Pāli Canon, all Dhamma-s are the paticca-samuppada (evolved by reason of the law of causation). This is the great Buddhist doctrine of Paticca-samuppada.

Chapter I: Introduction

In this chapter, the writer generally introduces Buddhism, the sources, research methodologies, especially “the concept of man and universe in the Buddhist literature.”

Chapter II: The Matters Relating with the Existence of Man and Universe

The matters relating to the formation of the man and universe, according to the idea of Buddhism, contain the Four Great Elements (Cātummahābhūtika), Five Aggregates (Pañcakkhandha), Six Great Elements (salamahābhūtika), Twelve Spheres (Dvādsa-āyatana), and Eighteen Realms (Atthādasadhātu). In the process of cultivation and analysis of these matters, the Buddha aimed at the building of an exact view of the nature of man and phenomenal world surrounding all human species. Hence, the analysis of great element (Mahābhūta), aggregate (khandha), sphere
(Āyatana), and, realm (Dhātu) leads to the analysis of existence of man and universe.

Chapter Three: The Existence of man and Universe in the Pañca-Nikāya

In this chapter introduce the Pañca-Nikāya of the Sutta Pitaka to the readers in order to focus and highlight its typical teachings and important position in the Pāli literature in particular and in Buddhist literature in general. Here, the existence of man and universe elaborated through the concept of Dependent Origination. On this basis, the view on the world and the outlook on the life have been established in Buddhism. Because, “When this is, that is. This arising, that arises. When this is not, that is not. This ceasing, that ceases”.

Man and universe are interrelated and interdependent; man and universe exist in relation to each other; man and universe exist dependent on determinants; man and universe have no enduring existence, not even for a moment; man and universe have no intrinsic entity; man and universe are without First Cause, or Genesis. “There is no reason to suppose that the world had a beginning at all. The idea that things must have a beginning is really due to the poverty of our imagination. Therefore, perhaps, I need not waste any more time upon the argument about the first cause.”

Chapter four: The Comparison of The Concept of man and Universe in The Pañca-Nikāya and Modern science.

It is now increasingly becoming clear to those who reach the most important position of modern science that what science has been

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1 Bertrand Russe, why I am not a Christian (London, 1958)
discovering a new had been known to the Buddha over 2,500 years ago. Thus, the teachings of the Buddha, founded on the basis of the true reality of nature, have been recognized to be valid at all times and under all conditions. It is clear that Buddhism is getting accepted, the world over, as the way of life of intelligent people in the third millennium. In this chapters, The concept of man and universe compared between No-self, emptiness, interdependence in the Pañca-Nikāya and Modern scientific theory such as Quantum.

Chapter five: The Signification of Buddhist Education to the Question of Existence.

With theories of Dependent Origination and No-Self, the sky of tolerant principles for man would be opened. This is the first step towards selflessness and also a first promotional help for man to build a life of ethics. Therefore, the theories of Dependent Origination and No-Self are considered as the marrow or the spirit of Buddhist teachings as well as of Buddhist education.

Chapter six: Conclusion

The concept of man and universe in the Pañca -Nikāya is camouflaged in formula of impermanence (anicca), unsatisfactoriness (dukkha) and no-self (anatta). All conditioned things and events in the world come into being only as a result of interaction of causes and conditions.