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[Subject]

[Date]

**Term Paper**

**Introduction**

In today’s modern era, we find and study many religions all over the world and all of them teach the concept of God in different ways. One of the most iconic and followed religions in the present-day world in the religion of Buddhism. However, many of the followers of Buddhism accept it as a philosophy of life while others follow it as a religion. Sometimes it is accepted as both a religion and a way of life. Only the followers and the true teachers of Buddhism can for sure have a say on this (Siderits). This debate is getting common now a days in the western world and it can only be explained on the different aspects of Buddhism that it teaches us and enlightens us with. Buddhism is considered both a religion and a philosophy, that is, a way of life.

**Discussion**

Buddhism itself is not a religion but it has three further branches that make up the world of Gautama Buddha, the founder of Buddhism. These three branches are Theravada Buddhism, Mahayana Buddhism, and lastly Vajrayana Buddhism (Shi 28). Some of these preach the existence of gods and teaches the concept of worshipping them while some are against this concept. Some styles of Buddhism have written scriptures while some argue that there is nothing physical present to follow in the world of Buddhism. All these forms of Buddhism do have one similarity, to achieve enlightenment and follow the teaching of Gautama Buddha. Theravada teaches how a person can attain the stage of Nirvana. Nirvana means the stage of complete freedom. A stage where a person has no worldly desires and is free of all the worries. This stage of perfect peace is attained by ending the cycle of rebirth. It is said that only the true followers of Theravada can achieve this by following 4 stages. The teachings of Theravada view Buddha as a great philosopher. This means that there is not concept of gods or worshipping deities and this terms Buddhism as a way of life and not a religion.

In Asia, the teaching and preaching of Mahayana Buddhism can be found. Like Theravada Buddhism, the objective in the Mahayana educating is likewise accomplishing elevation and enlightenment. To achieve edification in this type of Buddhism, one must help end the enduring of others. Numerous individuals perceive this as "karma," which is the conviction that on the off chance that you help somebody in their affliction or inconveniences, you will be remunerated with alleviation from your very own sufferings. Mahayana instructs that we are altogether connected in a similar universe and a similar lifetime. A few Buddhas and bodhisattvas are portrayed as divinities, though others are existing edified beings who have deliberately selected to delay section to nirvana to aid other individuals achieve their edification.

The first Buddha is the finest of these divinities yet is not adored. Relatively he stirs each one of the individuals who exercise doing as he once did. Meanwhile, Buddhists do not believe that a God created the whole universe single handedly and rules all over the nature, there seems to be no kind of dread in incensing this complex being. In fact, the focus is to be the most treasured being from society in general, whereas looking for illumination (King 166). The individuals who follow and choose the wrong way should attempt to achieve these errands in the next life together with whatsoever other correction karma has succeeded onto them. These qualities plainly validate the holy idea of Mahayana Buddhism.

The last major style followed by Buddhists is Vajrayana Buddhism. It is most common in Tibet and surrounding regions of the world and is the most recognized one of all styles of Buddhism. Like Theravada, edification is just accomplished through strict devotion and practice, normally occurring in a cloister or a monastery. Similarly, likewise with Mahayana Buddhism, Tibetan Buddhist have confidence and belief in similar divinities (James). The distinction between the two being that to Tibetan Buddhists these gods help Buddhists along their way to illumination and enlightenment.

Every god encourages a specific exercise to enable them, the Buddhists, to quench material wants or help in the recuperating of infections. These faiths and principles make up Vajrayana Buddhism's one of a kind and delightful customs and services, just as the composition and images that are frequented in its sanctuaries. In this training there is likewise a profound leader named to the training. It is trusted that these picked leaders are rebirths of previous Buddhas who have returned to demonstrate their kin the best approach to illumination. The great ‘Dalai-Lama’ is the one who is considered the God-King to the followers of Vajrayana Buddhism. With such solid impacts by god-like elements, Tibetan Buddhism can plainly be named both a religion and a way of life. There is no in between in this style of Buddhism.

**Conclusion**

As a religion, it enables its supporters, followers and practitioners to accomplish an option that is more noteworthy than themselves through imperative life exercises and organized practices. If we term is philosophy or a way of life, it gives these equivalent exercises to non-supporters or non-followers to improve their regular day to day existences and make their lives better and try simple ways of attaining illumination. The Buddha gave a wide assortment of directions, and if a portion of the assistance makes our lives better, to take care of our issues and wind up kinder, at that point we can rehearse them. There is no compelling reason to call ourselves Buddhists. The reason for the Buddha's lessons is to profit us, and if putting some of them into training causes us to live more gently with ourselves as well as other people, that is what's vital. Living with purity for others and for ourselves is something we can all count on and accept. The teaching of buddha and Buddhism can be considered both a religion and philosophical way of life.

**Work Cited**

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