[Name of the Writer]

[Name of Instructor]

[Subject]

[Date]

**Question 1**

There is much in Buddhism that represents a reformation of Hinduism. For instance, the caste system is invalid because Buddha rejected its relativity towards salvation as his salvation denied the existence and actuality of the self. There is no superiority and inferiority among beings in Buddhism. In Hinduism, the salvation is considered by understanding that everything is one, everything is connected with Brahman, and the soul of an individual is similar to the universal soul. Buddhism teaches there is no self and there is no need to connect oneself with the Brahman. However, the teachings of Buddhism reflect many similarities in the vocabulary of Hindus. It can be explained by taking Dharma as an example which explains why are the things and why things should be. Whereas for Buddhists, Dharma can be referred to as the teachings of Buddha. Moreover, according to Hindus, karma is referred to as ritual action (puja and darshan), but in Buddhism, karma is always an ethical action.

In Buddhism, karma, an action that is good or bad, lies in the intention. According to Buddhism, Buddha does not emphasize Brahmanical rituals and made karma an ethical act, focusing on the intentions of being. Furthermore, the caste of Brahmin is not a privileged class in Buddhism who have direct access to gods through rituals according to Hinduism. In Buddhism, there is no such specificity, anyone who is the follower of the teachings of Buddha achieves salvation.

There is a discriminatory system in Hinduism which raises and lowers the standards of the being because of their caste system. Those who are inferior acnnot enjoy the life like the rests because according to Hinduism god has put curse on them and they are meant to stay low in the society. Buddhism is opposite of this concept and entirely rejects it.

**Question no 2**

 “Emptiness” has essential dwelling in the Heart Sutra: “Form is emptiness; emptiness is form,” a phrase which is repeated for the four aggregates, which build the idea of one’s perception, consciousness, formations, and feeling. The Sutra continues to say that “emptiness is the nature of all things,” hence, it expands the psychological awareness that a person is basically empty of self, and to the inclusive metaphysical awareness that all the phenomena and occurrences are “empty” of self-nature.

 Emptiness takes the inner self of the person to the level where there exist no thoughts at all. In other words, if the mind has no thoughts at all and it embraces the emptiness truly, thus it will pass what is upsetting it because there will be no thought at all. Buddhist practices like nirvana, meditation, and anatman, all three of them entirely dwell on the concept of emptiness. Anatman involves the concept that there is no self; it is the doctrine that there is no permanent fundamental substance which can be called the soul in humans. It involves impermanence, interdependence on things and individuals, and lack of essence, and this practice clearly reflects that it is an embodiment of emptiness. Similarly, in meditation one focuses on the enlightenment of the mind and breaks free from the suffering by clearing up and going far beyond what is causing the inner damages. This practice serves to control and relax the mind and help in vanishing all the thoughts that cause suffering and hence attaining “emptiness.”Moreover, when the mind of an individual breaks free of the thoughts, all type of thoughts, it reaches to the stage of nirvana and attains enlightenment and perfect wisdom. In this state there is no suffering, no sense of self or desire; the mind of an individual does not dwell them and embrace emptiness.