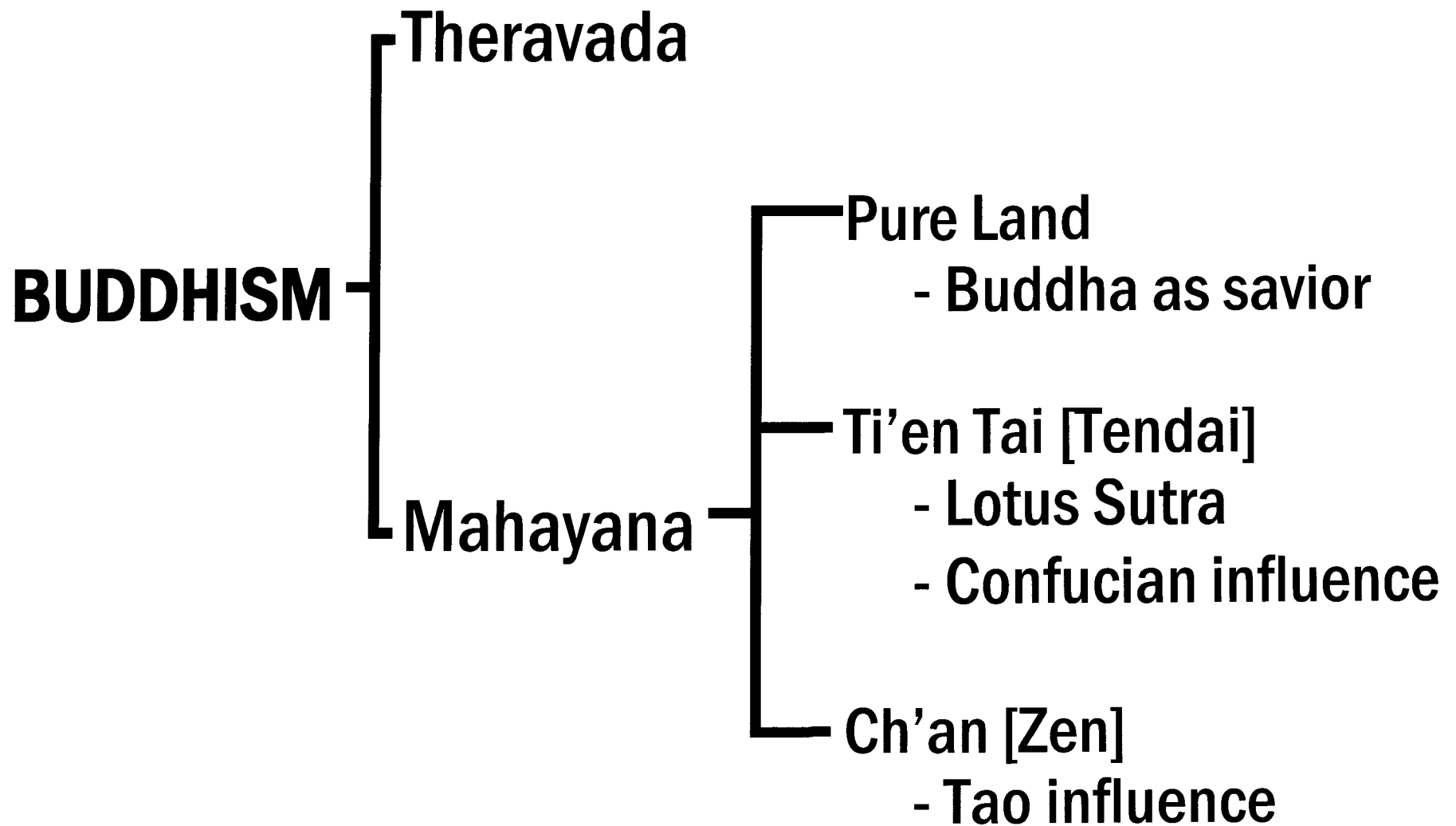


BUDDHISM



Zen Buddhism:

- non-materialism – the realities of the senses are not the deepest realities
- trans-rational – words and reason can never capture deep realities
- non-verbal – cannot be reduced to words
- paradox – reality is full of paradoxes
- communicated from ‘buddha-mind’ to ‘buddha-mind’
 - *zazen*: seated meditation
 - *koan*: mental riddles
 - *sanzen*: consultation with master

BIOGRAPHY OF THE BUDDHA

**563 B.C. born Siddhartha Gautama
in Kapilavastu, S. Nepal**

**534 B.C. age 29: experienced the
Four Passing Sights**

**527 B.C. age 35: the Bo-Tree
experience**

**483 B.C. age 80: died of food
poisoning**

KEY CONCEPTS OF BUDDHISM

- *karma* - moral law
- *samsara* - rebirth
- *dukkha* - all is suffering
- *maya* - all is unreality
- *anatta* - 'without soul'
- *asha* - desire, cause of rebirth
- *nirvana* - emancipation
- *chaitanya* - enlightenment
- *sunyata* - emptiness

THREE REFUGES

- 1. “I take my refuge in the Buddha.”**
- 2. “I take my refuge in the *dharma* [teaching].”**
- 3. “I take my refuge in the *sangha* [religious community].”**

THE BUDDHA'S MESSAGE

- ***Protest Movement***
 - against authority of Brahmins
 - against dead ritualism
 - against abstract rational speculation
 - against dead traditionalism
 - against exclusivism
 - against legalism and lack of grace
 - against incomprehensibility
- stressed cool head and warm heart
- anti-caste
- simple life style

FINAL WORDS: *“All compound things decay. Work out your own salvation with diligence.”*

- had everything

KEY CONCEPTS OF BUDDHISM

- *maya* - all is unreality
- *karma* - moral law
- *samsara* - cycle of rebirths
- *dukka* - all is suffering
- *asha* - desire, cause of rebirths
- *anatta* - impermanence, “without soul”
- *chaitanya* - enlightenment
- *sunyata* - emptiness
[Theravada Buddhism]
- *nirvana* - emancipation
[Mahayana Buddhism]

THE BUDDHA & PATHS TO 'SALVATION':

1. Path of Pleasure:

- had everything
- great future
- discontent

2. Path of Asceticism:

- renunciation at 29
- 6 years of extreme asceticism
- failure of asceticism

3. Middle Way:

- meditation under a peepal tree
- temptation
- enlightenment
- bliss
- return to earth

LAW OF DEPENDENT ORIGINATION:

[cause for suffering]

- ignorance -> experiences
- experiences -> consciousness
- consciousness -> mind & body
- mind & body -> six senses
- six senses -> contact
- contact -> feelings
- feelings -> desire
- desire -> attachment
- attachment -> becoming
- becoming -> birth
- birth -> old age, disease, death
- old age, disease, death -> suffering

One Buddhist writer:

*The body is the Bodhi-Tree,
The mind is like the mirror bright,
Take heed to keep it always clean,
And let no dust collect upon it.*

Zen Buddhist writer:

*Bodhi (True Wisdom) is not a tree,
The mind is not a mirror shining,
As there is nothing from the first,
Why talk of wiping off the dust?*

THERAVADA BUDDHISM

The human stands alone

Hard head

Outside world is evil

There is no god

There is no grace

**Work out your own
salvation**

**Key virtue: *budhi* - wisdom
enlightenment**

MAHAYANA BUDDHISM

Humans need each other

Soft heart

Outside world is good

There are greater beings

There is grace

**You need a savior
[Amitaba]**

**Key virtue: *karuna*,
compassion**

Arhat

Bodhisattva

**[Avalokateswara –
goddess of mercy]**

Release for monks,nuns

Release for the laypeople

**Buddha as saint, supreme
teacher, inspirer**

Buddha as savior

Buddha's teachings

Buddha's life

The Way of the Elders

The Way of the People

Minimizes metaphysics

Elaborates metaphysics

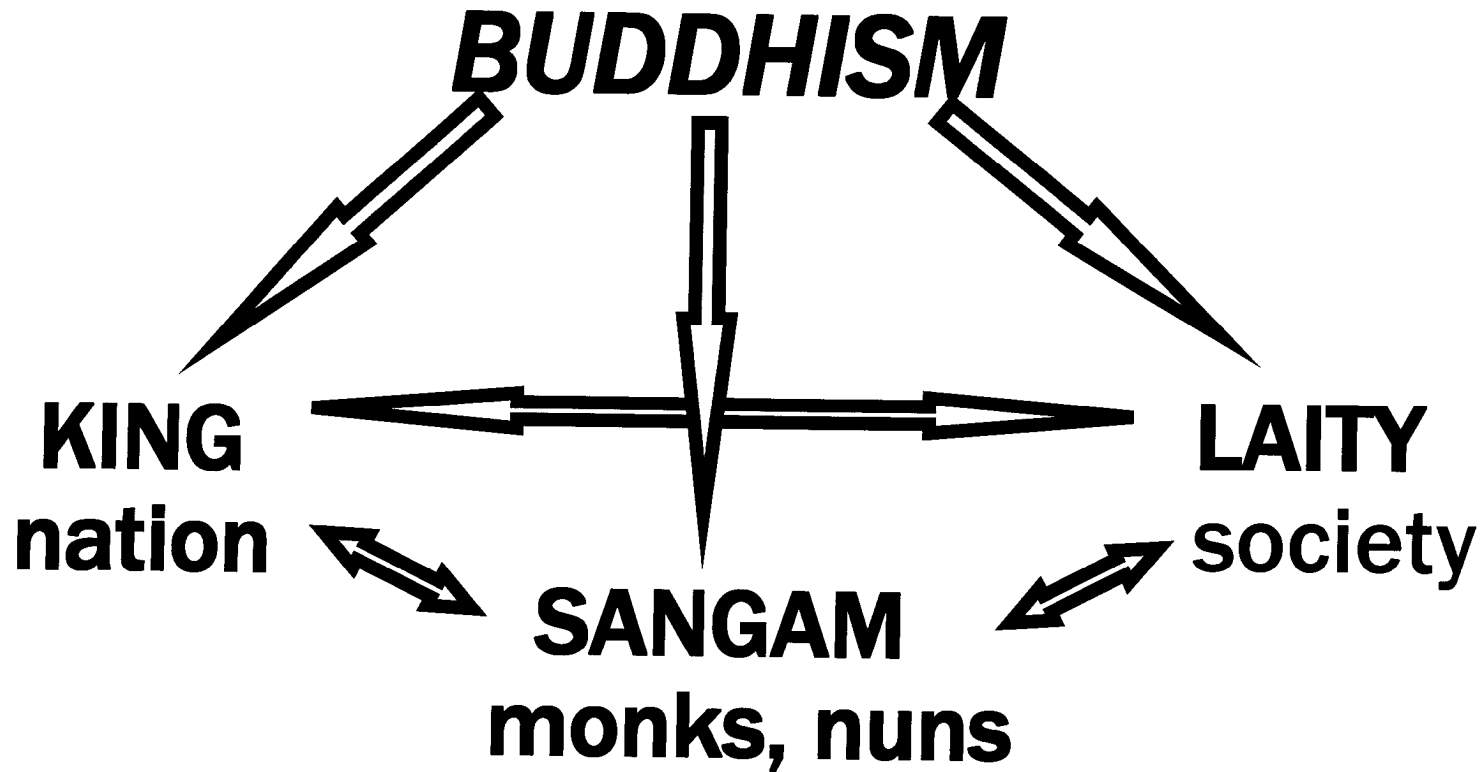
Minimizes rituals

Emphasizes rituals

Practices meditation

Practices prayers

THERAVADA BUDDHISM AS A SOCIAL ORDER



6. Decline of Buddhism in India

6.1 Buddhism became a highly ritualized religion with big institutions

6.2 Buddhism never converted the masses who remained dependent on Brahmins for family rituals

6.3 Brahmanism had a counter-reformation that reformed its excesses, and incorporated many Buddhist ideas

6.4 Rise of the Gupta Empire – a Hindu kingdom – that suppressed Buddhism

BUDDHISM IN INDIA

1. Formative Period: 500 - 250 B.C.

1.1 Organized the *sangam* or monastic order:

- monks “wandered alone” and ate one meal a day
- owned a bowl, razor, water strainer, needle and staff
- novices - males 8 and older
- full members after 20 and training—
donned ochre robes, shaved head
- women joined as nuns
- elders ruled the monasteries by
consensus
- daily study, religious exercises, work,
care for sick and poor
- their presence brought merit
- they taught and were a model
to the laity

1.2 Organized the lay order:

- laity gave gifts of food, clothing, medicine and shelter to monks
- laity gained merit by serving monks and nuns

1.3 Built Stupas and Organized Rituals:

- mounds with relics of the Buddha
- alters, rosaries, gongs, bells, incense, prayer wheels, ***mantras, mudras, asanas***

2. Ashoka to the Guptas: 250bc - 400 ad

2.1 Support of Ashoka [Maurya empire]

- converted after a bloody reign
- sent missionaries to Sri Lanka and Myanmar
- called the first great council

2.2 Support of Shakas and Kushanas

- built great monasteries as centers of learning, business, farming

2.3 Great councils

- First [477 bc]: codified Buddha's sermons and monastic rules
- Second [377 bc]: scism between Theravada and Mahayana Buddhism
- Third [245 bc]: Mayasanghikas expelled as heterodox, Theravadins established as orthodox
- Fourth [100 ad]:

2.4 Spread

- **established *viharas* or monastery/ temples to train monks**
- **built *stupas* or tumuli over relics where laity came to gain merit**
- **codified the Buddhist scriptures**
- **rapid spread among Kshatriyas, became the religion of the courts which supported the monastic order**
- **sent missionaries to Sri Lankam, Myanmar, Siam, and S. E. Asia.**
- **emergence of Mahayana Buddhism- the 'broad path to salvation'**
- **Mahayana missionaries went to China and Japan.**

3. Theravada Buddhism:

[also known as Stghaviravadins and Hinayana or Narrow Path Buddhism]

3.1 Pali Canon: *Tripitaka* - written down in Sri Lanka in 89-77 B.C.

3.2 Doctrines:

- **No immortal soul (*anatta*)**. In transmigration nothing passes from one life to the next. A person is a transient (*anicca*) compound of body, feelings, perceptions, states of mind and awareness. These vary from minute to minute. The old man is not the same as the baby 70 years earlier. Each moment vanishes and a new one emerges.
- **The answer to sorrow and dissatisfaction is the Middle Path.** It lies between self-indulgence and asceticism

- **Buddha:** Buddha is not a god. He is an enlightened person—one who can show us the way to enlightenment
- **Arhat:** the goal of enlightenment is to find release from the cycle of lives. For the monk it is to be an *arhat* or “holy one”—one who has conquered all lust, hatred, disillusionment, suffering and rebirth by following the eight-fold path.

4. Mahayana Buddhism:

[also known as Mahasanghikas or
“Members of the Great Community”]

4.1 Sacred Canon: Mahavibhasha

4.2 Doctrines:

- **Buddha.** Buddha came to be seen as a cosmic force, a transcendent principle and power—the pure *dharma*. In time Buddha’s images were worshiped.
- **Bodhisattvas.** An enlightened person becomes a *bodhisattva* who remain on earth to bring merit to others and to help them reach enlightenment. There are countless *bodhisattvas*, some living now. The concept of the Suffering Savior emerged by the 4th cent. a.d., probably through Christian influence.

- **Pure Land [sukhavati-vyuha].** A Pure Land paradise was reached by the monk Dharmakara, who became known as the **Amitaba Buddha** – the “Buddha of Endless Light.” People can attain it by meditating on Amitabha and praising his name over and over with full faith in his power.
- **Lotus Sutra.** Shows Buddha as a cosmic being unbound by time and space, and who seeks to save humankind.
- **Perfect Wisdom [Prajna-paramita Sutra].** Buddha’s highest teachings: a person has no core, and is an everchanging aggregation of energies and processes. The *bodhisattva* should seek to dissolve the self and world by becoming one with each moment of life-flow as it occurs, and thereby experience the essential unity of life, the bliss of oneness.