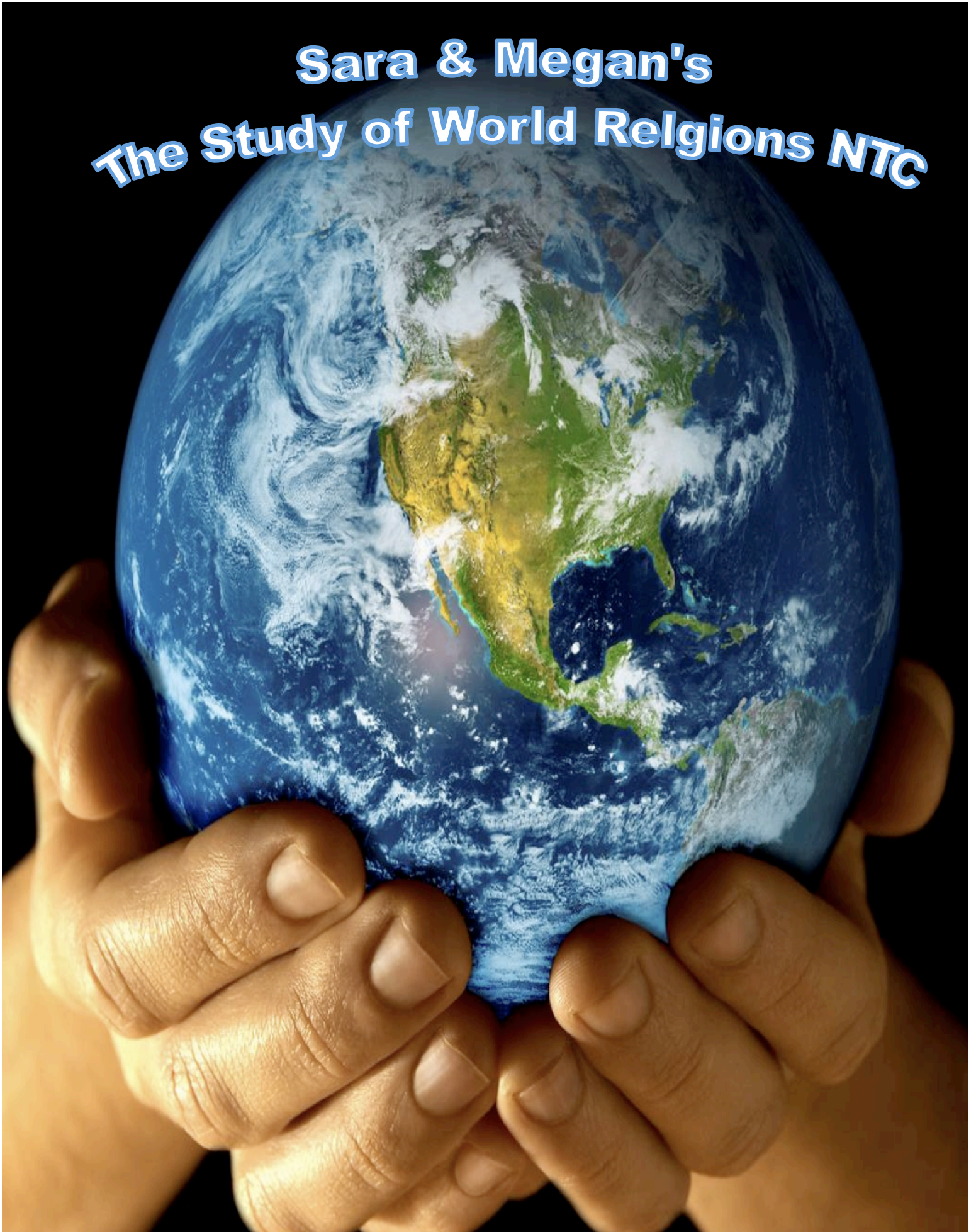


Sara & Megan's
The Study of World Religions NTC



Buddhism:

- Siddhartha Gautama- The young prince, who will become the Buddha. Some of the details of his life that are important:
 - He got married at 16 years old
 - He lived a life of luxury
 - At 29 years old, he renounced the world. This is the story of him sitting beside the tree for six days and speaking the famous words with the earth as his witness. He is enlightened at this moment.
 - At 35 years old, he begins his career of preaching about enlightenment.
 - He lived to about 80 years old
- Yasodhara- The Buddha's wife. She was a princess from a neighbouring kingdom. They were to be married and live happily ever after. The Buddha was supposed to become the king of the universe. However, because he didn't, we have the religion of Buddhism today.
- Rahula- The Buddha's son. Yasodhara is his mother. When Rahula was 8 years old, the Buddha returned to visit his home town and his son asked the Buddha what his inheritance would be. Originally, the Buddha was suppose to be a king and would have given his son wealth and fortune. However, since the Buddha decided to no longer be king, the son's inheritance became a begging bowl. Thus, the Buddha gave his son the begging bowl and the son entered the order. The point of the story is the son's inheritance is spiritual truth and not material goods.
- Chakravartin-A word that means the universal king. The Buddha had two destinies:
 1. To become a universal king like Alexander the Great and form an empire greater than any other empire.
 2. To become a spiritual saviour and be the one who brings enlightenment to the human race. The destiny that Buddha rejected was that of becoming a universal king and he decided to become a spiritual saviour instead.
- Buddha- The enlightened one or awakened one. The idea is that the rest of us are caught in a dream like world of distractions and we are always trying to fulfill personal gains. The Buddha is the awakened one because he renounces the material world.
- Sakyamuni- Silent sage of the sakya clan. In Buddhism, it is believed that the truth is silence because you cannot say what the ultimate reality is about, so you must sit in silence and reflect. Siddhartha Gautama was part of the kingdom/clan of sakya.
- Cunda- A person remembered in the Buddhist tradition because he is the person that fed the Buddha his last meal, the blacksmith. The food he served the Buddha on his last meal was bad. However, since the Buddha was always concerned about not hurting people's feelings (compassion is important in Buddhism), he sent word to Cunda that even though the meal was bad it was probably the best thing that ever happened to him because he achieved nirvana shortly after eating (i.e. the meal progressed him towards his death).

Note: When the Buddha achieves enlightenment at 29 years old, he is still in the human body. He preaches and shares what he has been enlightened about. Basically, what it means to be enlightened is that he knows that once he dies he will not be reborn anymore. Therefore, he has left the realm of samsara.

- Jataka Tales- The birth stories of the Buddha or the stories of the past lives of the Buddha. In the stories of his past lives, the Buddha is prepared for his final lifetime in which he achieves nirvana. When the Buddha sees his past life, he sees all these preparatory steps being made in order for him to achieve nirvana. In his last life, he will finally achieve nirvana. Therefore, some scholars believe that achieving nirvana is not possible in one lifetime.
- The Four Sights- This is when the Buddha is still a prince and he is being shielded from all the horrible sins in the world. He leaves his palace and goes out into the real world on three separate occasions. Each of these occasions shocks him for different reasons.
 - On his first trip out of his palace, the prince sees an old man. Thus, he sees that decrepitude exists, or in other words, that decay comes with age.
 - On his second trip out of his palace, the prince sees a sick person. Thus, he sees that suffering exists.
 - On his third trip, the prince sees a funeral procession. Thus, he discovers that all lives come to an end.
 - On his fourth trip, the prince sees a monk that is smiling and appears to not have a care in the world. The Buddha saw a difference in the monk and then decided to renounce the world and all the material things. The monk seemed to have it right because the sufferings of the world didn't get to him.
- Middle Way- The middle way between two extremes. The first extreme is indulgence in all the worldly things you can get your hands on. The other extreme is asceticism, which are monastic practices that have you giving up some bodily good. For example, giving up sexuality for life, starvation, etc. Recall when the Buddha sat down at the tree at the age of 29, he was nearly skin and bones. It is believed that the Buddha could put his hands on his stomach and touch his spine. This gives you an idea of the extreme that ascetics will go to achieve their enlightenment
- Bo Tree/Bodhi Tree- The enlightenment tree that Buddha sat beside for 6 days at the age of 29 attempting to find nirvana.
- Mara- The lord of death or the personification of evil. The Buddha is tempted by the personification of evil because Mara sensed that Buddha was about to discover ultimate truth. Mara wanted to prevent the Buddha from discovering the ultimate truth, because if the Buddha did discover ultimate truth, then he would be able to lead people to the salvation. All the things that distract people or pull people apart are classified under "evil". The Buddha ultimately overcomes Mara and achieves the ultimate reality.

Note: If you are in samara, you will be reincarnated again and go through all the sufferings of life in a different form. The idea is to escape the wheel of life and death. You bring about suffering by going after all the worldly pleasures. When you achieve nirvana, you break the cycle.

- Nirvana-"To extinguish or to blow" is the literal translation. When you achieve nirvana, you break the cycle of rebirth. In nirvana, your limited, finite, physical self is being extinguished- the self that you are very preoccupied with. For example, think of a candle. Your finite self is the little flame and you blow it out. In Buddhism, you do not have a soul because you must transcend yourself, go beyond yourself. Thus, you must overcome your soul and all its particular wants and needs. When you achieve nirvana, it is the entry into a boundless existence, which is experienced as joy, pure bliss and happiness.
- Paranirvana- This is the passage to get into nirvana after death. Nirvana is the destination, whereas paranirvana is the bridge to get to the destination.
- Sangha- The monastic order. The Buddha sets up an order of monks and nuns. Sangha basically means a community devoted to the teachings of the Buddha.
- Arhat- The enlightened one.

- Bodhisattva- Someone that is destined to achieve enlightenment. A Buddha to be. A devotee to the order that set all his attention and effort to achieving what the Buddha achieved.
- Ananda- the Buddha's right hand man. The Buddha's favourite disciple. When the Buddha says something or needs something, Ananda does it for him.
- Pajapati- The Buddha's "foster mother." Recall that Buddha's biological mother died seven days after his birth. Pajapati is the second wife of Buddha's father and she raised Buddha.
- Ariya saccani- The four noble truths.
 1. Dukkha- The first noble truth is that life is suffering.
 2. samudaya- The second truth is that suffering has a cause. There is a logical progression to suffering.
 3. Nirodha- The third noble truth is that the sensation of suffering can be relieved by removing the cause of suffering.
 4. Magga-The fourth noble truth is that there is a path that one can follow to get rid of the suffering. The path that is prescribed is the Buddha's path.
- Five Skandas- The five different parts of the human being. There is a detailed description on page 102.
 1. The body.
 2. The bodily sensations- seeing, tasting, touching, hearing, smelling.
 3. Thoughts.
 4. Feelings or emotions, such as love, hate, etc.
 5. Consciousness- you are aware of the five different parts of the human being.
- Tanha/Trishna- The cause of suffering is the desire for pride, personal fulfillment or personal gains. Desire is what leads you astray. For example, you desire to have more wealth. Both tanha and trishna mean the same thing.
- The Eightfold Path- Progresses in the same way as the four noble truths. The path that must be followed to extinguish suffering in your present life.
 1. Right view of life- view life as suffering.
 2. Right intent- you are willing to live according to the right view of life.
 3. Right speech- no gossip or lying.
 4. Right conduct- the universal rule is "do no harm unto other people".
 5. The right livelihood- there are certain pursuits or jobs that will take you away from the right path – no pimping, being a beer maker, selling intoxicants, etc.
 6. Right effort- you have to persevere in your actions and you resolve to see things through to the end.
 7. Right mindfulness- to be conscious of one self. Be composed in your awareness of yourself and in your attempt to achieve a stable mental state.
 8. Right meditation- contemplating the truth of life and the ultimate end of life- seeking the nirvana- contemplating what you are attempting to achieve.
- Five Precepts- 1. Do not kill 2. Do not steal 3. Do not lie 4. Do not be unchaste-no adultery 5. No intoxicants – no alcohol
- The Three Marks of Existence –
 1. Anicca- Life is impermanent
 2. Dukkha- Life is suffering
 3. Anatta- The human being has no soul. When you think you have a soul, you think you have a personal self and this is the problem because there is no personal existence.
- The Three Vows- 1. I take refuge in the Buddha 2. I take refuge in the dharma- Buddha's teachings 3. I take refuge in the sangha – the monastic order
- Upaya- Spiritual exercises. For example, sitting and contemplating. Different ways of focusing your attention to aid you in the contemplation of nirvana.

- Yanas- It's a raft to get across a river. The river is the space between nirvana and this life. Thus, the raft is the Buddha's teachings and it will lead you to the ultimate reality.
- Mahayana- On page 126 of the textbook, there is a table comparing this with Theravada:

<u>Theravada</u>	<u>Mahayana</u>
Human beings are emancipated by self-effort, without supernatural aid.	Human aspirations are supported by divine powers and the grace they bestow.
Key virtue: wisdom.	Key virtue: compassion.
Attainment requires constant commitment, and is primarily for monks and nuns.	Religious practice is relevant to life in the world, and therefore to laypeople.
Ideal: The <i>Arhat</i> who remains in <i>nirvana</i> after death.	Ideal: the <i>bodhisattva</i> .
Buddha a saint, supreme teacher, and inspirer.	Buddha a saviour.
Minimizes metaphysics.	Elaborates metaphysics.
Minimizes ritual.	Emphasizes ritual.
Practice centers on meditation.	Includes petitionary prayer.

- Karuna- compassion.