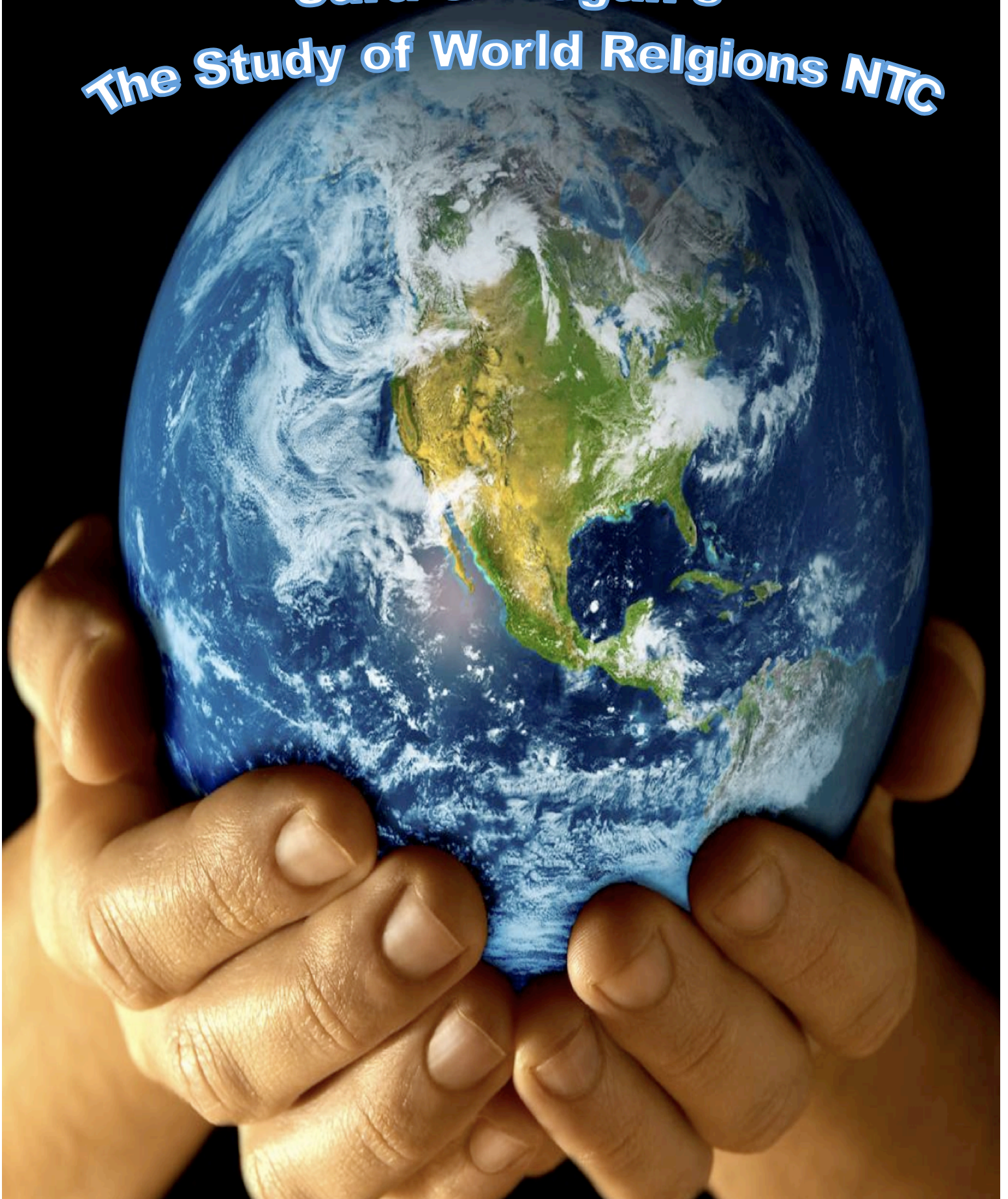


Sara & Megan's
The Study of World Religions NTC



The Study of World Religions
RELG 207
Conference 3

Buddhism Terms:

Vajrayana – another raft, associated with Tibetan Buddhism. It is distinctive because it holds that one can achieve nirvana in a single lifetime. Recall, the Buddha went through multiple lives to achieve nirvana, but the vajrayana says you can achieve it in one lifetime.

The Pali Canon – the earliest texts in Buddhism, most of the terms the teacher puts on the board in class are in Pali.

Karuna – compassion, one of the four noble virtues.

Four Noble Virtues – detailed description on p.123 in the textbook.

1. Loving kindness 2. Compassion 3. Equanimity 4. Joy in the happiness and wellbeing of others

Pure Land – type of Mahayana Buddhism. Where Indian versions of Buddhism would emphasize non-theistic aspects, this Chinese version emphasizes that there is a God of some sort and a heaven that somehow calls people on the path to seek it.

Ti'en tai/Tendai – another form of Mahayana Buddhism, influenced by Confucian ideals of learning and social harmony. Ideals of education and harmony of social community are prevalent in Confucianism.

Ch'an/Zen - Form of Buddhism influenced by Daoism. Zen claims to be the authentic teachings of the Buddha himself.

Flower Sermon – the remarkable sermon delivered by the Buddha where he did not speak, he just held a flower up. No one understood what he was saying, but one person smiled a “knowing smile” and the Buddha designated him as his successor once he died.

Roshis – Zen masters, monastics who have perfected the arts and disciplines of Zen, embodied its teachings, and have done very well.

Zazen – seated meditation to contemplate more truly.

Koan – A statement worthy of reflection. Example: what is the sound of one hand clapping? The point is to get away from the ways of thinking about this world.

Sanzen/Dokusan – A consultation concerning meditation. As a student, if you are entering the order you will have a spiritual master who will guide you and you consult in this meeting.

Kensho/Satori – the enlightenment one receives from zazen, koan and sanzen; the summation of the previous 3 terms.

Tantra – Tantra texts are a form of teaching associated with Chinese forms of Buddhism. The texts emphasize the interrelatedness of things, and describe the world that we live in as a woven tapestry.

Dalai Lama – A celestial incarnation of compassion and mercy. Don't think of it as the contemporary idea of a person, think of it more as an office. A lot of what he does is speak out on the part of persons that are oppressed in China and Tibet. In doing these things, he is living out his office. He is doing what he is supposed to represent.

Mantras – words that are repeated to aid in your mediation, and induce a trance-like state.

Mudras – ritual hand gestures used in sacred dancing.

Mandalas – a circle or the one geometrical shape that represents what the universe is, with no beginning and no end. It represents a universe that is self-contained, and each point on the line is equidistant to each other.

Prajnaparamita Sutras – one of the principal texts in Mahayana Buddhism. It means literally the perfection of wisdom.

Dhyana – The Sanskrit word for meditation, it's equivalent to Zen in Japanese and Ch'an in Chinese.

Therigata – literally means Songs of the Sisters, songs composed by early Theravada nuns.

Stupa – monuments or relics that pertain to some respect to the Buddha or to other Buddhist dignitaries.

Asoka – A famous Indian king who gave up his kingdom in order to adopt Buddhism. He is remembered for a program of education whereby his kingdom was converted to Buddhism and through his efforts Buddhism became the most widely adhered tradition in the world.

Trikaya – the 3 bodies of the Buddha:

1. Dharma kaya – the cosmic Buddha who is identical with the universe itself, the essence of all that is, the truth about reality.
2. Sambhogakaya – enjoyment body, the form of the Buddha who appears as a Buddhist to be (Bodhisattva).
3. Nirmanakaya – the actual body of the Buddha as he appeared on this earth: Siddhartha Gautama.

There is a progression: The Dharma kaya embraces all, the Sambhogakaya is an intermediate form – appears to someone who devoted himself, then the Nirmanakaya is the particular person of the Buddha – this is a porthole relationship.

Paticca Samupada – The co-origination. Instead of thinking in terms of causal explanations, the co-origination says things arise together, like suffering and evil arise together instead of evil causing suffering. Instead of thinking of it as “where does my suffering come from?” all this is saying is that there is evil and there is suffering, and they may or may not be casually related.

Pudgala Sunyata – The doctrine of no soul, the emptiness of the person. There is no whole or basic unifying factor, so if you go search for one, you’ve deceived yourself and you will end up suffering. This doctrine says there is nothing permanent behind the 5 skandas.

Dharma Sunyata – The emptiness of the dharma, the way everything is, the constituent of being. The ultimate reality is empty; all things we perceive are without any inherent existence. When you realize this, at that point you achieve the ultimate realization: nirvana.

3 types of suffering:

1. Dukkha-dukkhata – manifest suffering, suffering you can see.
2. Viparinama dukkhata – suffering brought about by change, both the fact that things can change and the recognition that things can change.
3. Sankhara dukkhata – suffering brought about by the 5 skandas by the person, the fact that there is no permanence or unity, the skandas are in constant flux or change. Suffering is written on your very being, embraces all that you have and are.