

**WORLD RELIGIONS: SESSION THREE**  
**BUDDHISM: “HOW TO PUT AN END TO SUFFERING”**

**1. Buddhism: Introduction**

- A. Siddhartha Gautama-- “The Buddha”  
Lived about 500 B.C. in \_\_\_\_\_
- B. Relationship to Hinduism: Siddhartha was a Kshatriya in the Hindu religious system. Buddhism is considered to be a \_\_\_\_\_ movement from Hinduism.
- C. Siddhartha’s Story  
The Four Sights: \_\_\_\_\_  
The First Great Renunciation: \_\_\_\_\_  
The Second Great Renunciation: \_\_\_\_\_  
The \_\_\_\_\_ Way  
Enlightenment: \_\_\_\_\_  
“The Buddha” \_\_\_\_\_
- D. Early Buddhism: The Tradition of the \_\_\_\_\_ (***Theravada***); (monastic)  
The \_\_\_\_\_ Vehicle (***Hinayana***).
- E. ***Mahayana*** Buddhism: The \_\_\_\_\_ Vehicle, c. 100 (Zen, Shin, etc.)
- F. ***Vajrayana***: The \_\_\_\_\_ (Tibetan)
- G. Buddhist Scriptures: There are \_\_\_\_\_.

Popular Scriptures: *Pali Canon, Lotus Sutra, Heart Sutra*  
*The Pure Land Sutras, Tibetan Book of the Dead*

**2. How does Buddhism answer the big five universal questions?**

**A. What is the human problem? What’s the solution to the problem?**

1. The “Four Noble Truths”
  1. \_\_\_\_\_ is suffering (***dukha***)  
Physical pain & death; Mental & Emotional pain; Dissatisfaction in life
  2. Suffering has a \_\_\_\_\_: ***tanha*** (“thirst”)  
“Desires”, “Becoming”, “Non-Becoming (Avoiding)”  
Root of *tanha*: *Greed, Hatred, Delusion*
  3. Suffering has an end: \_\_\_\_\_ (***nirvana***)
  4. There is a path that leads to the end of suffering: \_\_\_\_\_
2. “Three Marks of Existence”  
\_\_\_\_\_: nothing has inherent existence

\_\_\_\_\_ : unsatisfactory nature of existence

\_\_\_\_\_ : no enduring “self”; no “soul”

### **The Five Aggregates**

When these five parts are “assembled” we speak of a “human being”:

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

3. Karma, ignorance, and craving bring about \_\_\_\_\_

4. The solution to the human problem: \_\_\_\_\_

### **B. What is ultimately real?**

1. Prattiya Samutpada: \_\_\_\_\_

2. Sunyatta: \_\_\_\_\_

3. No \_\_\_\_\_

### **C. How should I live? What should I value? What is moral behavior?**

1. “The Eight-fold Path”

(1)Right View, (2)Right Thought \_\_\_\_\_

(3)Right Speech, (4)Right Conduct, (5)Right Livelihood \_\_\_\_\_

*Three Cardinal Virtues:*

(6)Right Effort, (7)Right Mindfulness, (8)Right Meditation \_\_\_\_\_

2. “The Three Jewels”

I take refuge in \_\_\_\_\_

I take refuge in \_\_\_\_\_

I take refuge in \_\_\_\_\_

3. \_\_\_\_\_ : the way of the ***Bodhisattva*** (*enlightened being*)

4. Ultimately there is no \_\_\_\_\_ and no \_\_\_\_\_  
for ethics

### **D. What is my purpose? What is the meaning of my life?**

1. The “blessedness” of a human birth: \_\_\_\_\_

2. The goal of human life \_\_\_\_\_

3. “Selfless” \_\_\_\_\_

**E. What is my destiny?**

1. Rebirth (reincarnation): but remember, it's not really \_\_\_\_\_
2. Potential \_\_\_\_\_
3. Nirvana: \_\_\_\_\_

**3. How does Buddhism see other religions?**

- a. Tolerance, compassion, patience and skillful means

- b. Exclusivity and truth

**4. The bottom line: Christianity and Buddhism**

**ADDITIONAL RESOURCES**

Ravi Zacharias, *The Lotus and the Cross: Jesus Talks with Buddha*

Keith Yandell and Harold Netland, *Buddhism: A Christian Exploration and Appraisal*

Paul Williams, *The Unexpected Way*

## BUDDHISM GLOSSARY OF TERMS

<b>AFFLICTIVE - EMOTIONS</b>	Negative mental states. The main afflictive emotions are ignorance, attachment, anger, pride and jealousy.
<b>ANATMAN</b>	Literally, "non-self". Buddhism rejects the Hindu doctrine of an abiding, eternal self.
<b>ANNICA</b>	Impermanence of all things
<b>ARHAT:</b>	"Worthy"; a Theravada Buddhist who has attained the highest level of enlightenment
<b>BHIKKU</b>	A Buddhist monk who wanders about depending upon others for his basic necessities
<b>BODHI</b>	Enlightened
<b>BODHISATTVA</b>	Someone who has attained full enlightenment but refuses to enter final nirvana until all sentient beings have entered. Literally: enlightened being.
<b>BUDDHA</b>	Literally "awakened". Can refer to the historical Buddha Siddhartha; Buddhas in transcendent realms; or the true nature of every sentient being---depending on the school of Buddhism.
<b>CLEAR LIGHT</b>	The subtlest level of the mind experienced in deep meditation and at the time of death (Tibetan)
<b>DEITY YOGA</b>	A tantric practice in which the meditator learns to identify with the form and mind of a meditational deity (Tibetan)
<b>DHARMA</b>	The teachings of the Buddha and/or Buddhism
<b>DUKHA</b>	Suffering or unsatisfactoriness
<b>ENLIGHTENMENT</b>	A state of mind of total awakening attained through spiritual transformation. It is characterized by freedom from all dissonant emotions and all limits to perfect knowledge.
<b>HINAYANA</b>	The "lesser" vehicle--a term coined by Mahayanist to characterize the difficult path of traditional, monk-oriented Buddhism.
<b>KOAN</b>	Riddle used for meditation in Zen Buddhism
<b>MAHAYANA</b>	The "greater" vehicle--a term coined by Mahayanist to emphasize the more universal applicability of their lay-oriented Buddhism.
<b>MANTRA</b>	Words or syllables imagined or spoken out loud during meditation. In some sects of Buddhism (like Pure Land) they are powerful in and of themselves. In other schools they are seen as powerless, but a tool of meditation.
<b>MUDRAS</b>	Physical gestures made with the hands during meditation
<b>MANDALAS</b>	Circular designs, often beautiful and elaborate, representing the self, cosmos, peace, etc. They are used in meditation and for rituals.
<b>NIRVANA</b>	The extinction of desires and the ego. The state of existence in which all suffering has ceased, all delusions have been overcome, <i>samsara</i> has ceased.
<b>OMNISCIENCE</b>	Perfect wisdom that perceives all phenomena directly, simultaneously, and nondualistically.
<b>PRATITIYA - SAMMUTPADA</b>	Variously translated "interdependent arising" or "conditioned arising" or "dependent origination". This foundation doctrine of Buddhism teaches that all existence is dependent on a multitude of conditions and therefore lacks inherent reality.
<b>PURE LAND</b>	A realm of existence free from all suffering, created by Amita Buddha's influence
<b>SAMSARA</b>	The cycle of birth, death, rebirth--characterized by suffering
<b>SANGHA</b>	The Buddhist monastic order literally translated as "group" or "community"; Mahayanist use the term to indicate all who follow the dharma.
<b>SHUNYATA</b>	Void or <b>emptiness</b> ; the view that nothing has inherent existence, so everything is ultimately "empty" or void; the true nature of reality
<b>TANTRA</b>	Advanced meditational practices of Vajrayana (Tibetan) Buddhism, and the accompanying texts. These claim to be able to lead a practitioner to full Buddhahood in a single lifetime.
<b>TATHATA</b>	"Suchness"-- reality as it really <i>is</i> , beyond our deluded minds.
<b>TATHAGATA</b>	"Thus Come One" or "One who has gone Thus"--one who has directly experienced <i>tathata</i> .
<b>THERAVADA</b>	Tradition of the Elders; remaining school of early Buddhism
<b>THREE JEWELS</b>	The Buddha, The Dharma, The Sangha
<b>YOGACARA</b>	The "mind-only" school of Buddhism. Teaches that objects have no reality independent of our minds. Founded by Vashubandhu in the 4th century CE.
<b>ZAZEN</b>	Sitting Meditation