

BUDDHISM



1. Introduction to Buddhism

A. Siddhartha Gautama

Date disputed; c.500

Died between 543 BC and 368 BC

North India, now Nepal

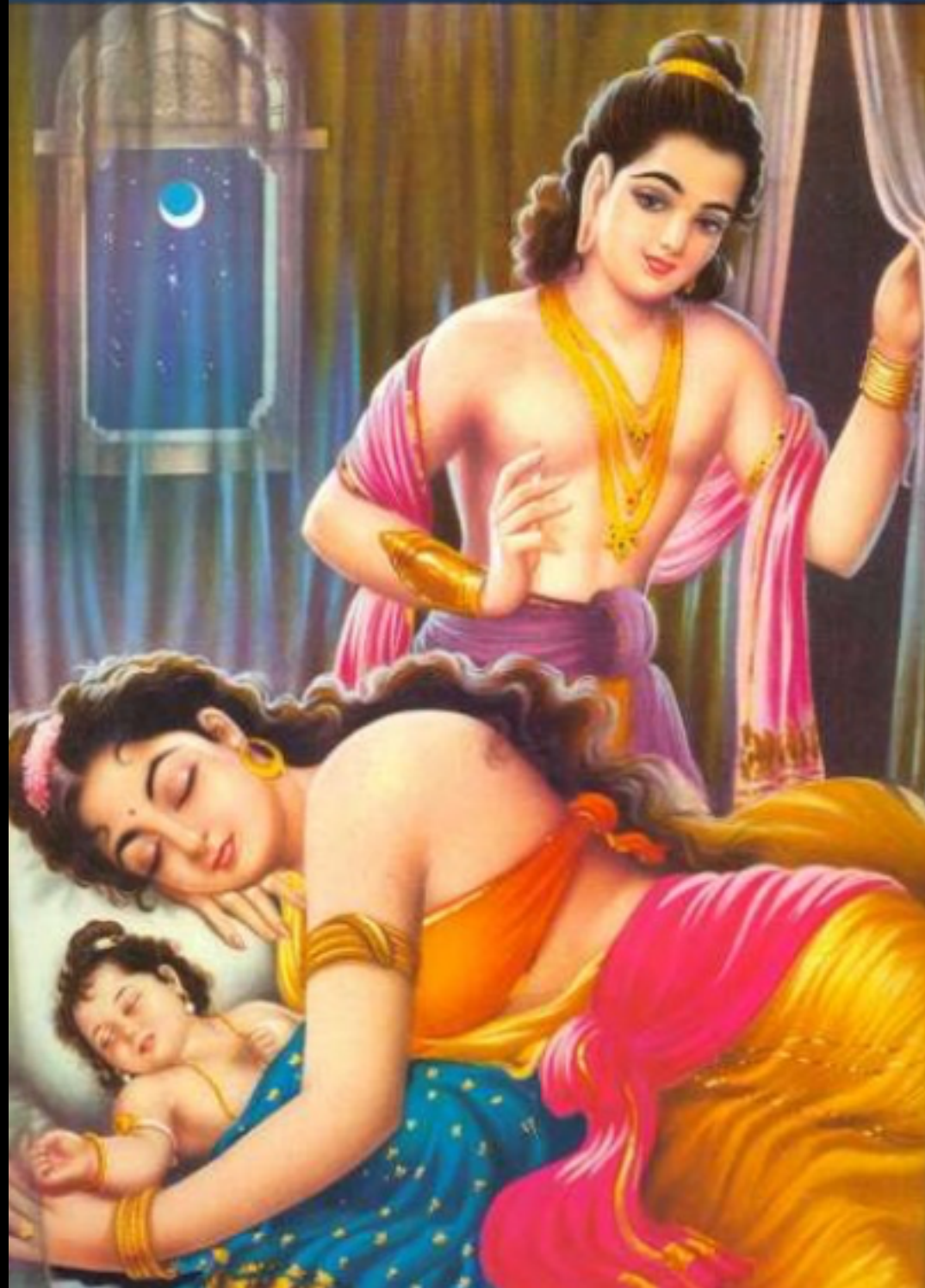
B. According to tradition, Siddhartha was a Hindu Kshatriya prince who lived a sheltered life in a fabulous palace. Buddhism is considered a dissent movement from Hinduism.

1. Introduction to Buddhism: Siddhartha's Story



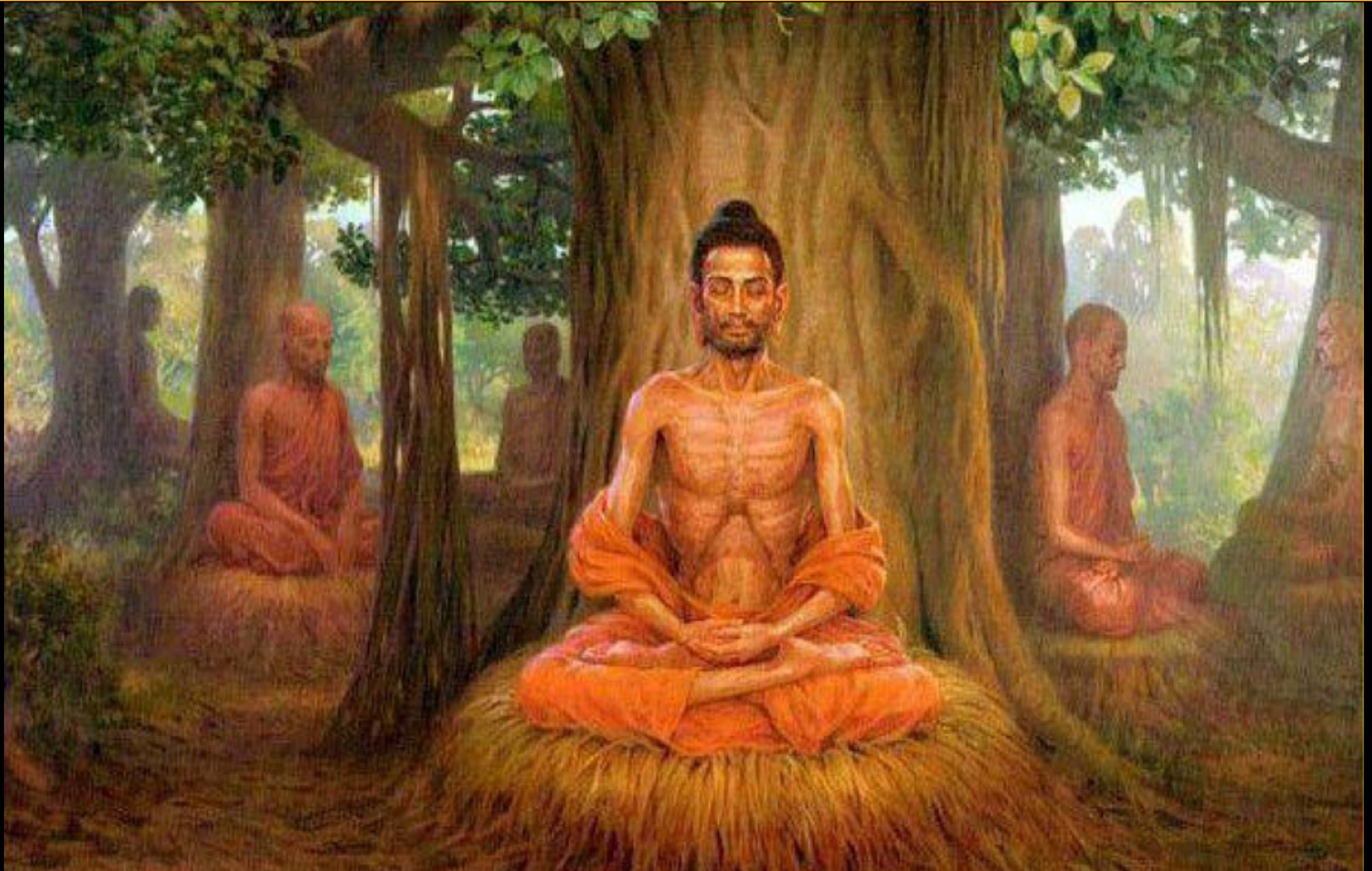
The Four Sights

1. Introduction to Buddhism: Siddhartha's Story



First Great Renunciation:
Life of Pleasure and Wealth

1. Introduction to Buddhism: Siddhartha's Story



Second Great Renunciation:
Life of Asceticism and Self-torture

1. Introduction to Buddhism: Siddhartha's Story



“The Middle Way”

1. Introduction to Buddhism: Siddhartha's Story

Siddhartha's Enlightenment

1. Experienced a deep meditative state.
2. Passed through higher and higher stages
3. Became omniscient—seeing and understanding the entire cosmos and all of existence
4. Became the Buddha--“Awakened One”



1. Introduction to Buddhism

DEVELOPMENT OF BUDDHISM

Early Buddhism c. 500 BC

Theravada



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graph TD; A[Theravada] --> B[Mahayana c. 100 AD]; B --> C[Vajrayana c. 1000 AD];
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Mahayana c. 100 AD

Vajrayana c. 1000 AD

1. Introduction to Buddhism



Early Buddhism Theravada-- “Tradition of the Elders”

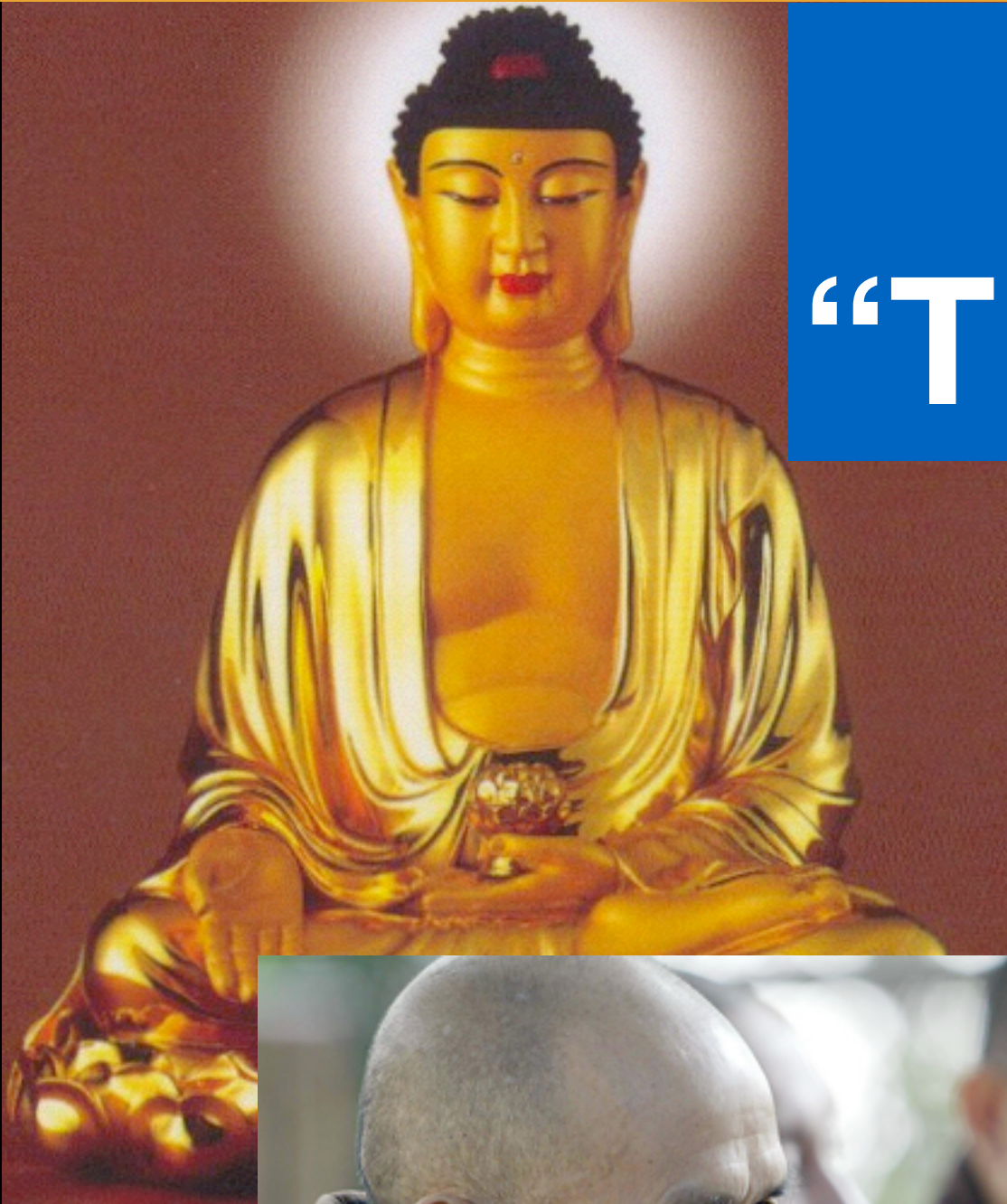
Sri Lanka, Myanmar,
Thailand, Malaysia

Hinayana:
“The Little Vehicle”

1. Introduction to Buddhism

Mahayana-- “The Great Vehicle”

China, Korea, Japan,
Vietnam, Nepal



1. Introduction to Buddhism



Vajrayana
“The Thunderbolt Vehicle”

Tibet

1. Introduction to Buddhism

G. Buddhist Scriptures: There are thousands!



2. How does Buddhism Answer the Big Five Universal Questions?

What is the ultimate reality?
What is the human condition?
What is my destiny?
What is the meaning & purpose of my life?
What is the problem?

What should I value & how should I live?

2. The five universal questions

“Turning the Wheel of Dharma”

Core Buddhist teachings found in his first two sermons.



2. The five universal questions

A. The Human Problem

1. The Four Noble Truths

- All of life is (eventually)suffering.
(duhkha)

“Birth is suffering; decay is suffering; death is suffering; sorrow, lamentation, pain, grief and despair are suffering; not to get what one desires is suffering.”

Samyutta Nikaya

2. The five universal questions

A. The Human Problem

1. The Four Noble Truths

- All of life is (eventually)suffering.
(duhkha)

*Physical pain
& death



2. The five universal questions

A. The Human Problem

1. The Four Noble Truths

- All of life is (eventually)suffering.
(duhkha)

*Mental and
emotional pain



2. The five universal questions

A. The Human Problem

1. The Four Noble Truths

- All of life is (eventually)suffering.
(duhkha)

*Dissatisfaction
with life



2. The five universal questions

A. The Human Problem

1. The Four Noble Truths

- Suffering has a cause:

Tanha=thirst

“Desire, Craving, and
Clinging”

2. The five universal questions

A. The Human Problem

1. The Four Noble Truths

- Suffering has a cause: TANHA

*Desires



2. The five universal questions

A. The Human Problem

1. The Four Noble Truths

- Suffering has a cause: TANHA

* “Becoming”



2. The five universal questions

A. The Human Problem

1. The Four Noble Truths

- Suffering has a cause: TANHA

* “Non-Becoming”



2. The five universal questions

A. The Human Problem

The Four Noble Truths

- Suffering has a cause: TANHA

ROOT OF TANHA:

GREED, HATRED, IGNORANCE

“The Three Poisons”

2. The five universal questions

A. The Human Problem

1. The Four Noble Truths

- Suffering has an end:
cessation of tanha
(nirvana)



2. The five universal questions

A. The Human Condition

1. The Four Noble Truths

- There is a path that leads to the end of suffering:
the Eight-fold Path.



2. The five universal questions

A. The Human Condition

2. The Three Marks of Existence



2. The five universal questions

A. The Human Condition

2. The Three Marks of Existence



**Suffering: Unsatisfactory nature
of existence; angst**

2. The five universal questions

A. The Human Condition

2. The Three Marks of Existence



2. The five universal questions

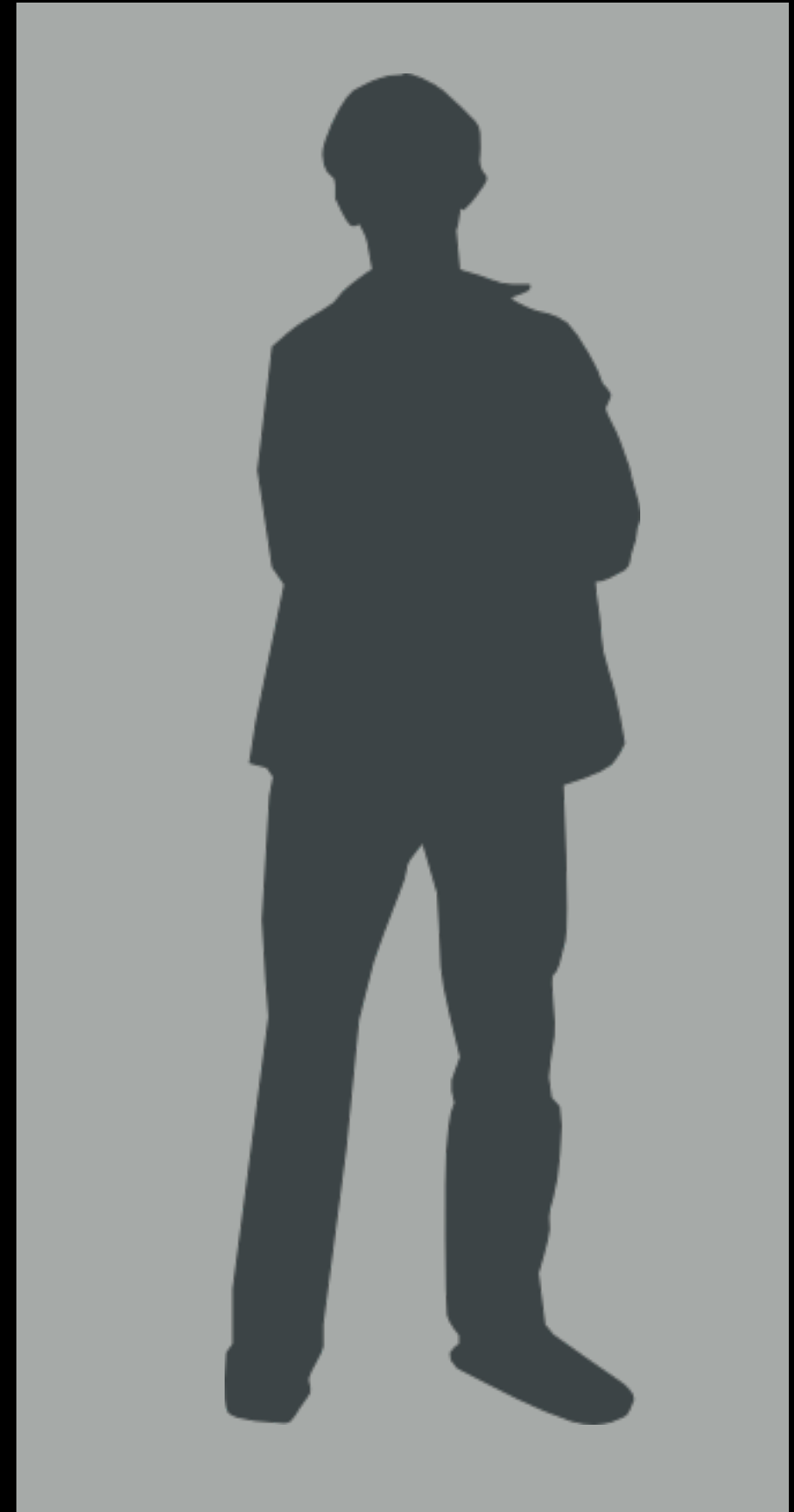
“Just as the word ‘chariot’ is used when we come across a combination of parts like spokes, wheels, frames. . .



2. The five universal questions

... so we speak conventionally of a human being when the five aggregates are present.”

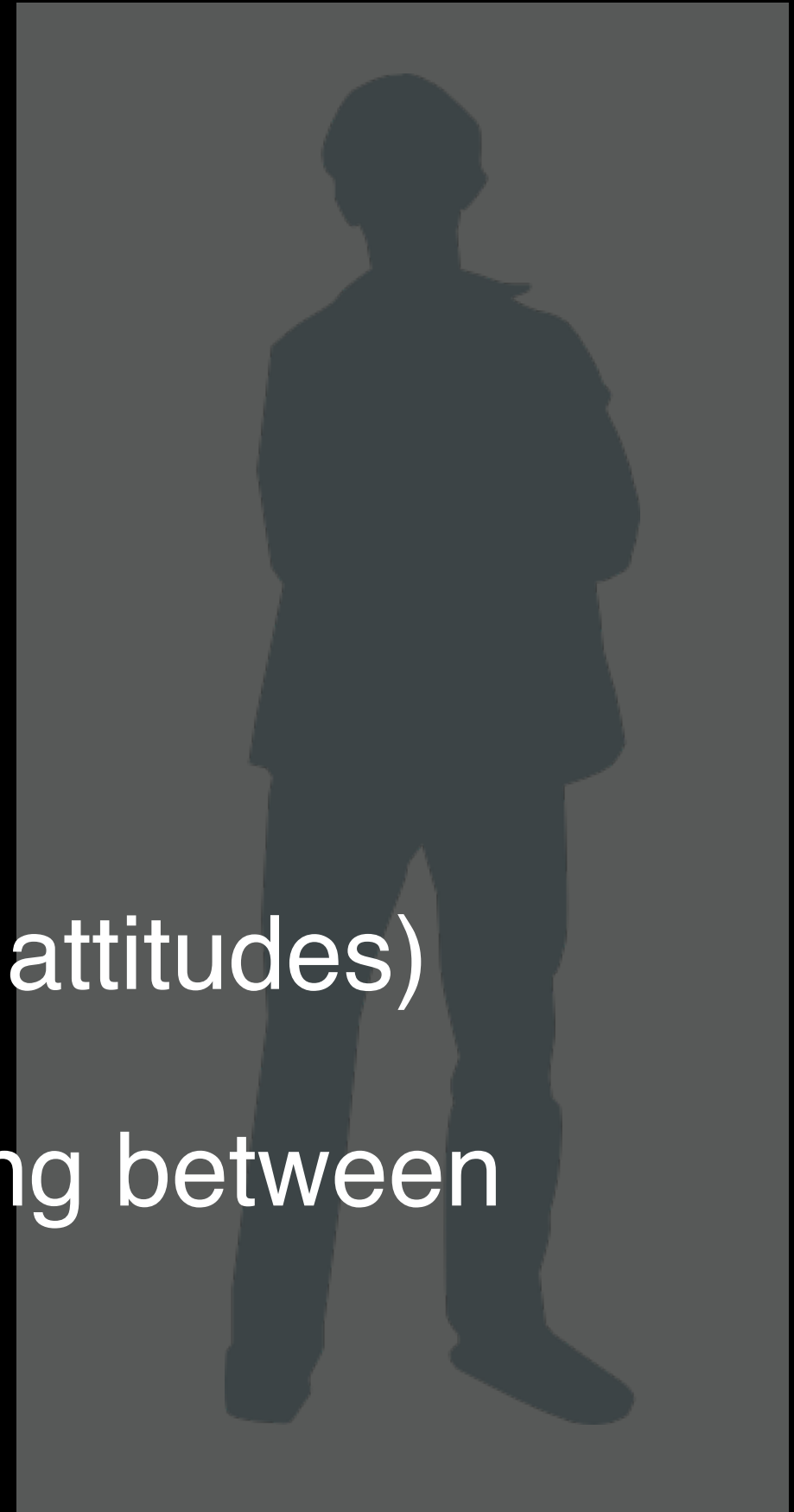
Samyutta Nikaya



2. The five universal questions

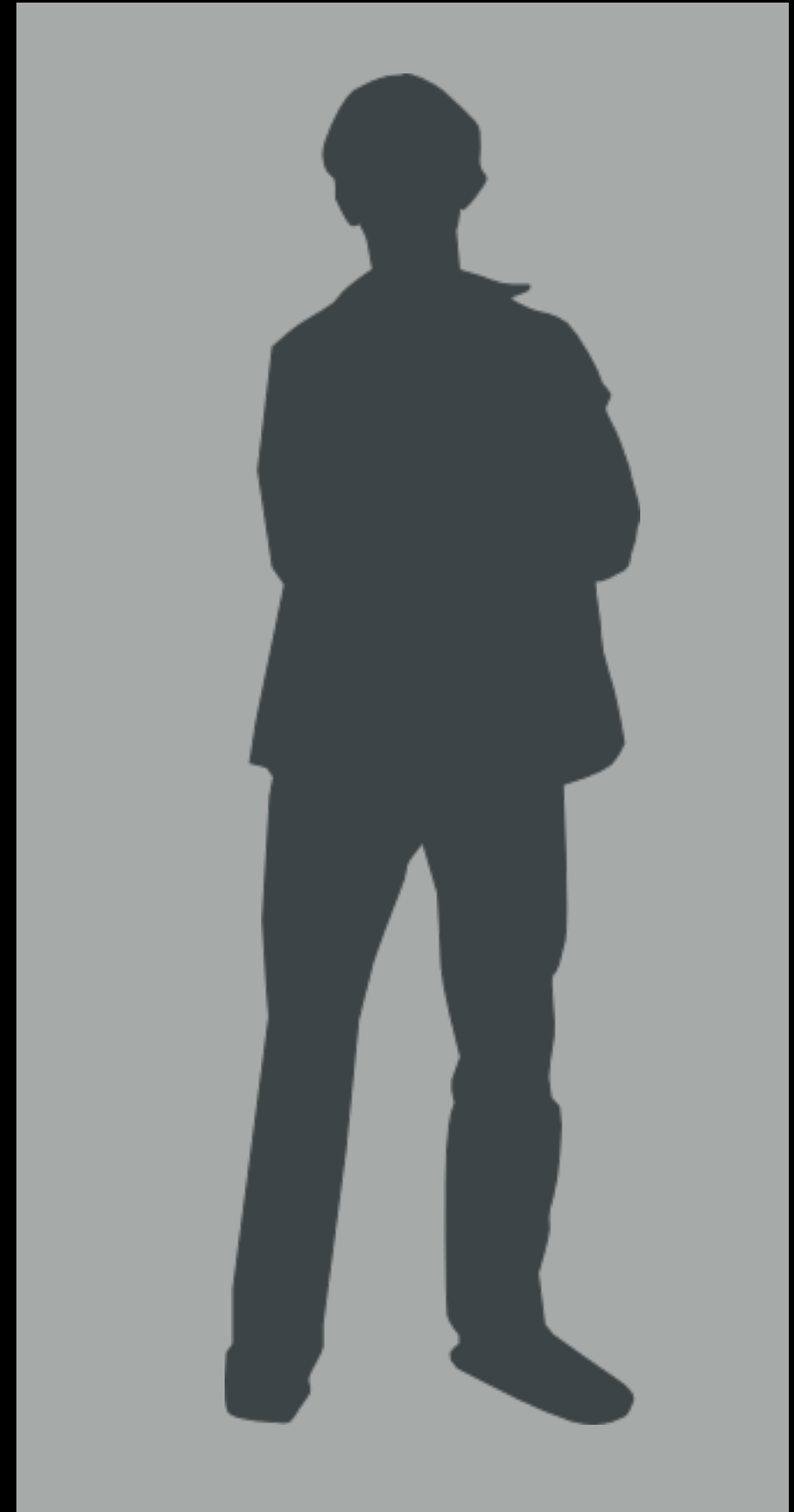
The Five Aggregates

- ★ Body (material form)
- ★ Bodily sensations, feelings
- ★ Perceptions (thought)
- ★ Mental Life (predispositions, attitudes)
- ★ Consciousness (discriminating between myself and another person)



2. The five universal questions

- The 5 aggregates are a grouping of “states of existence” that temporarily make a “**person**”.
- “You”, as a person, are the sum of your parts.
- When the parts cease, “you” cease.



2. The five universal questions

A. The Human Condition

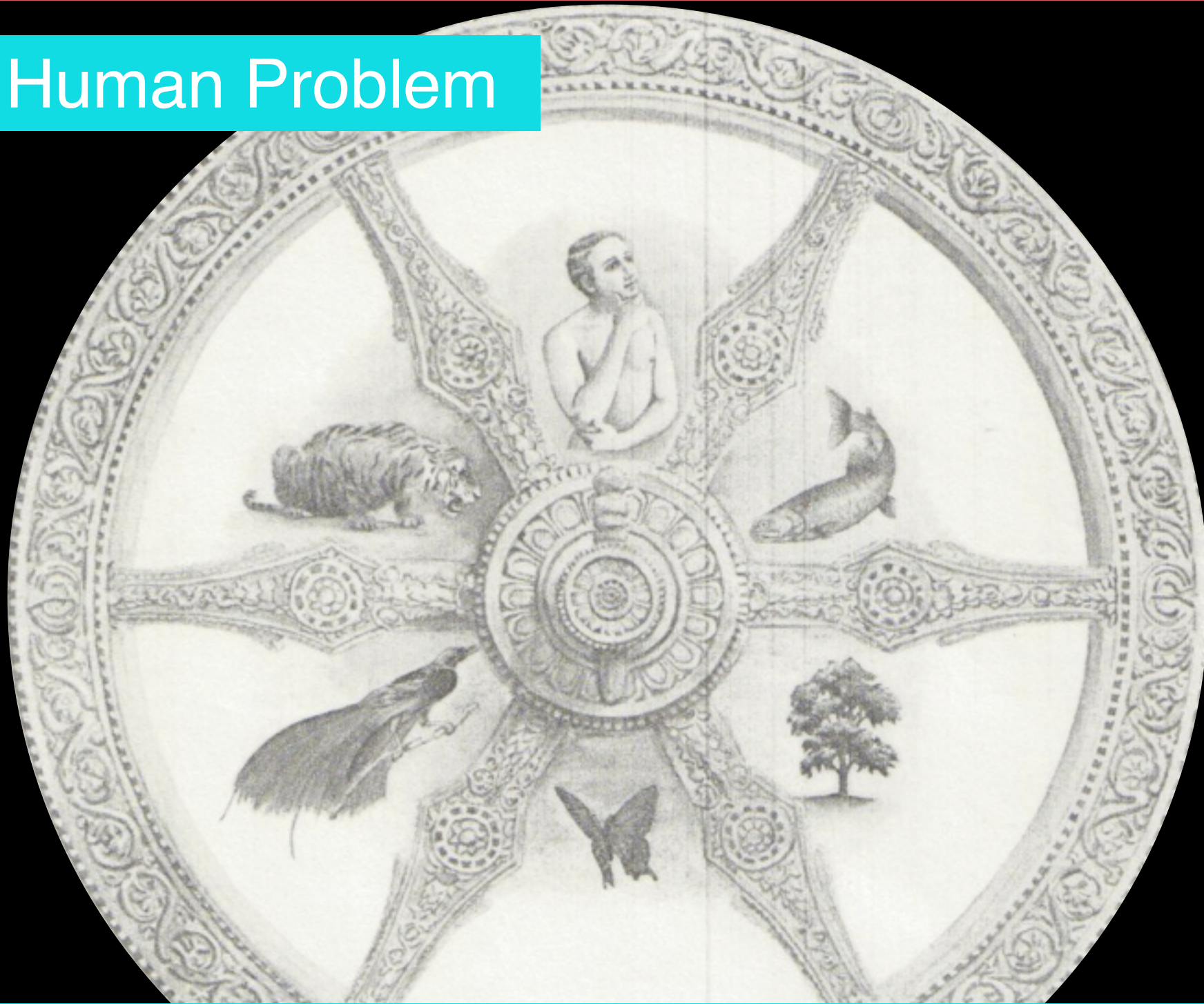
2. The Three Marks of Existence

When you cling to the idea that you have a self, that “you” are somehow permanent, then you feed the fire of ignorance, which feeds tanha, which keeps you on the wheel of samsara.



2. The five universal questions

A. The Human Problem



3. Karma, ignorance and craving bring about rebirth on the wheel of samsara.

2. The five universal questions

COMMON QUESTION:

If there is no “self” (atman) migrating from life to life, how can the Buddhist speak of “reincarnation” or “rebirth”?

2. The five universal questions





2. The five universal questions

A. The Human Problem

4. The solution to the human problem: Follow the eight-fold path in order to extinguish *tanha* and be released from rebirth.

2. The five universal questions

B. What is Ultimate Reality?

2. The five universal questions

B. What is Ultimate Reality?

1. Pratitya Samutpada:
Interdependent Arising



2. The five universal questions

B. What is Ultimate Reality?

1. Pratitya Samutpada:
EVERYTHING IS CAUSALLY CONNECTED



2. The five universal questions

B. What is Ultimate Reality?



2. The five universal questions

B. What is Ultimate Reality?

1. Pratitya Sammutpada

“When this is, that is
this arising, that arises
when this is not, that is not
this ceases, that ceases.”

Samyutta Nikaya

2. The five universal questions

B. What is Ultimate Reality?

2. Sunyatta: Emptiness

“Ultimate reality is beyond all contraries and opposites, form and nonform, being and nonbeing, objectivity and subjectivity. It is emptiness.”

2. The five universal questions

B. What is Ultimate Reality?

3. No Creator God.

2. The five universal questions

B. What is Ultimate Reality?

“Buddhists do not believe in the existence of God. There need be no debating about this. In practicing Buddhism one never finds talk of God, there is no role for God, and it is not difficult to find in Buddhist texts attacks on the existence of an omniscient, omnipotent, all-good Creator of the universe.”

Paul Williams, *The Unexpected Way*

2. The five universal questions

REAL BUDDHIST PRACTICE:
“Functional” Theism



2. The five universal questions

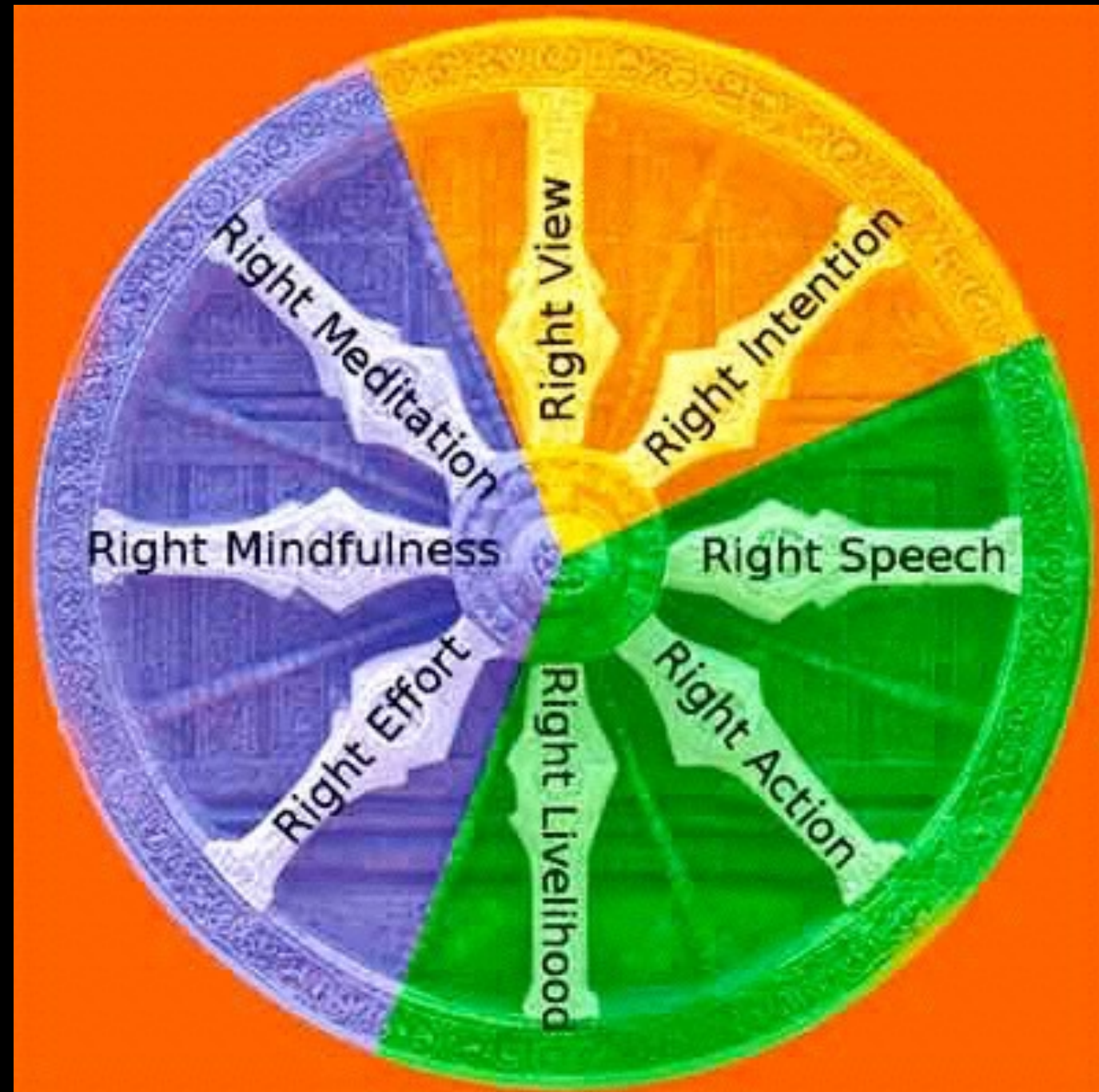
C. How should I live? What should I value?
What is moral behavior?

2. The five universal questions

B. Values & Morals

1. The Eight-fold Path

1. Right View
2. Right Thought
3. Right Speech
4. Right Conduct
5. Right Livelihood
6. Right Effort
7. Right Mindfulness
8. Right Meditation



2. The five universal questions

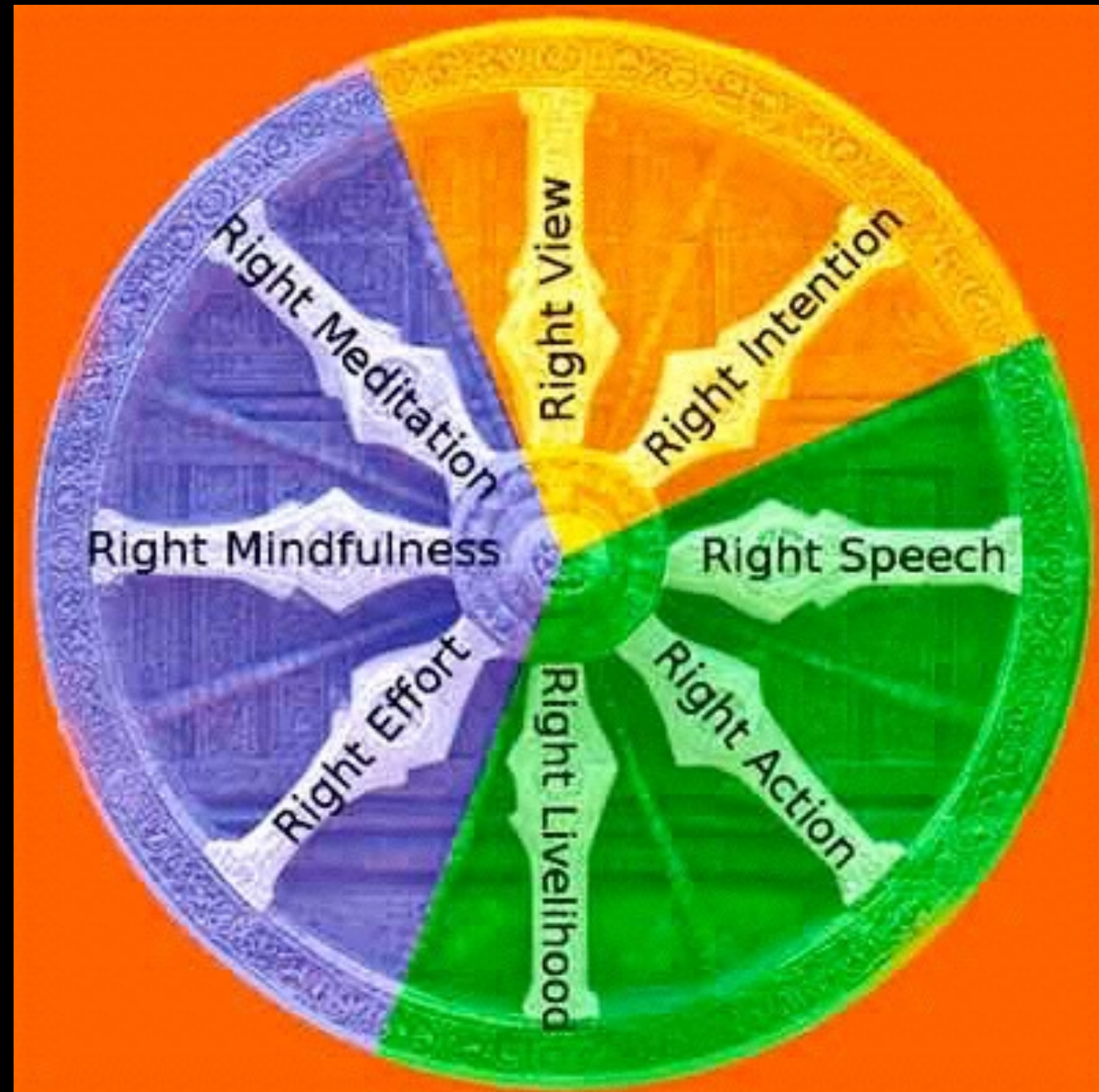
B. Values & Morals

1. The Eight-fold Path

Right View

Right Thought

WISDOM



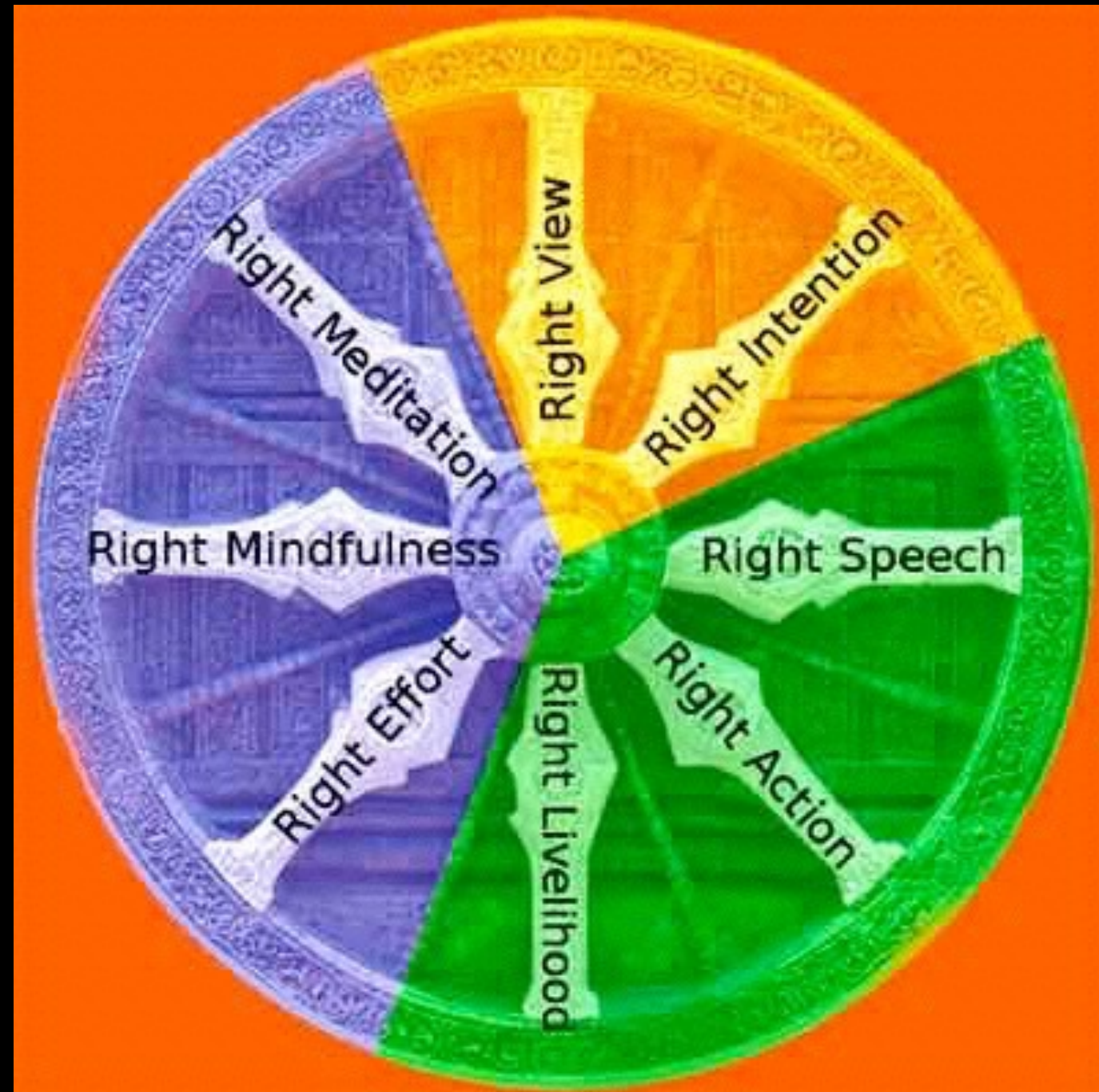
2. The five universal questions

B. Values & Morals

1. The Eight-fold Path

Right Speech,
Right Conduct,
Right Livelihood:

MORALITY



2. The five universal questions

B. Values & Morals

MORALITY

Three cardinal virtues:

- ◆ Compassion
- ◆ Loving-Kindness
- ◆ Giving/charity

2. The five universal questions

B. Values & Morals

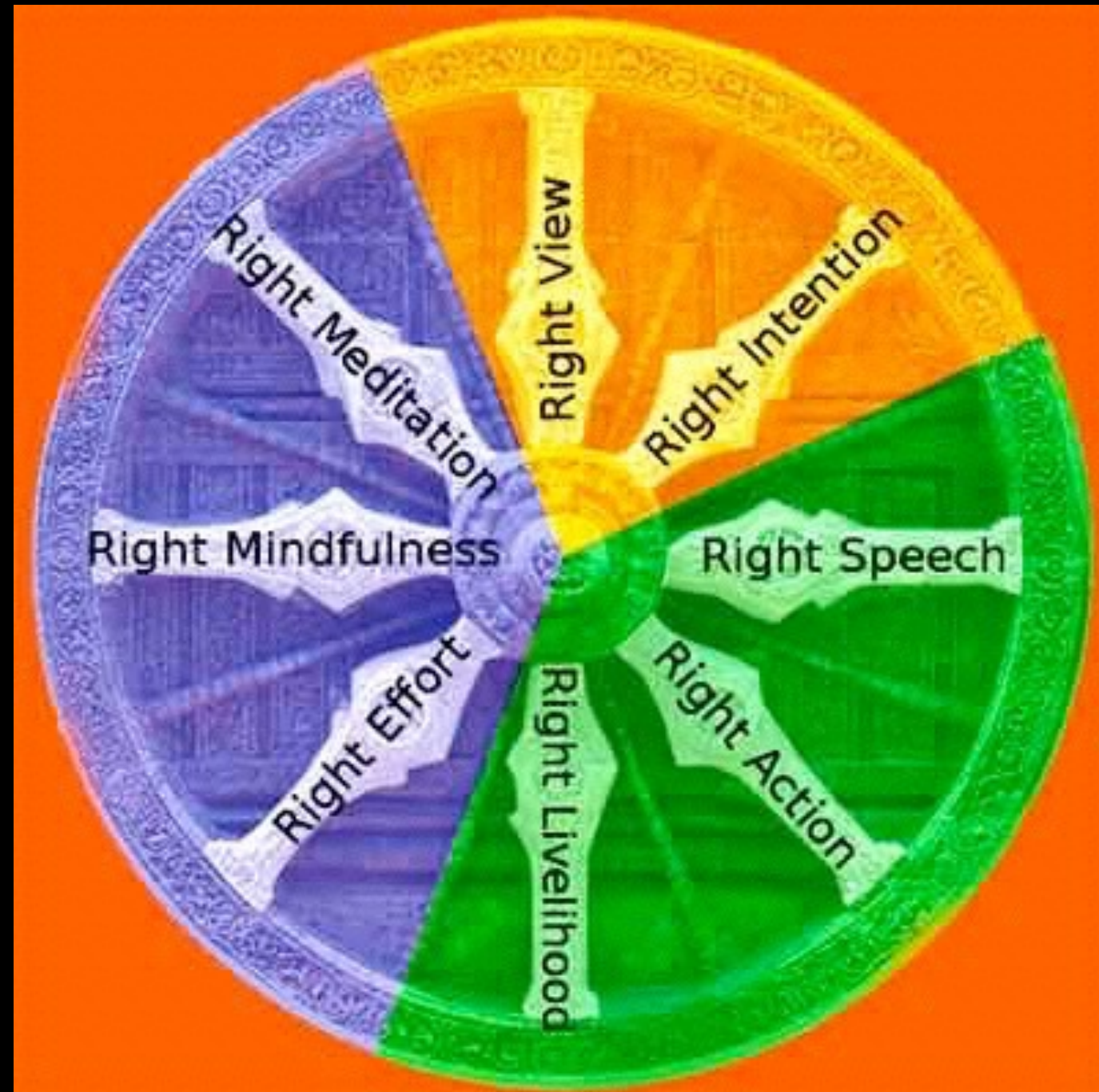
1. The Eight-fold Path

Right Effort

Right Mindfulness

Right Meditation

**MEDITATIVE
PRACTICES**



2. The five universal questions

B. Values & Morals

2. The Three Jewels

1. "I take refuge in the Buddha
2. "I take refuge in the Dharma
3. "I take refuge in the Sangha



2. The five universal questions

B. Values & Morals

3. Compassion: The way of the Bodhisattva



2. The five universal questions

B. Values & Morals

4. ULTIMATELY there is no moral absolute and no foundation for ethics.



2. The five universal questions

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

2. The five universal questions

D. Purpose and Meaning

1. The “blessedness” of a human birth: Opportunity to advance toward enlightenment
2. The goal of human life: happiness
3. “Selfless” compassion

2. The five universal questions

E. What is my Destiny?

1. Reincarnation (rebirth): but it's not really “you” who is reborn.
2. Potential Enlightenment.
3. Nirvana: Not “heaven” or a place;
extinction; neither existence nor
nonexistence

2. The five universal questions

Nirvana

“It is the complete fading away and extinction of this craving, its forsaking and abandonment, liberation and detachment from it. The extinction of greed, the extinction of hate, the extinction of delusion: this, indeed, is called Nirvana.”

2. The five universal questions

Nirvana

“One who has considered all the contrasts of this earth, and is no more disturbed by anything whatever in the world, the Peaceful One, freed from rage, from sorrow, and from longing, has passed beyond birth and decay.”

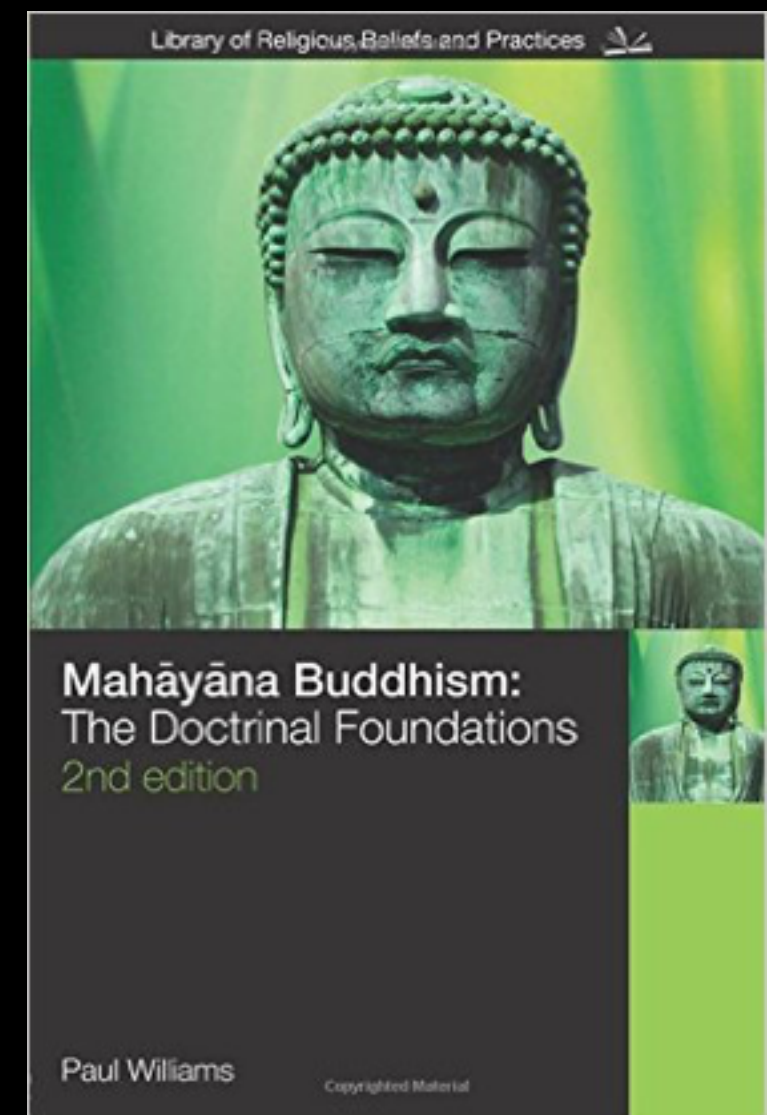
2. The five universal questions

Nirvana

“This I call neither arising, nor passing away, neither standing still, nor being born, nor dying. There is neither foothold, nor development, nor any basis. This is the end of suffering.”



Dr. Paul Williams



Ph.D in Buddhist studies from Oxford

Professor of Indian and Tibetan Philosophy at the University of Bristol, England

Practicing Buddhist for over 20 years.

4. Christianity and Buddhism

“If Buddhism is correct then this life will be the end for me and for all my loved ones. If Buddhism is right then, finally, for almost all of us, our little lives count for virtually nothing. They have scarce meaning and, in the crucible of time, little value beyond themselves. . .”

4. Christianity and Buddhism

“If Christianity is right, on the other hand, our lives--as the lives of the individual persons we are -- are infinitely valuable, and we all have the possibility, as the persons we are, of unimaginable perfection.”

Paul Williams, The Unexpected Way

4. Christianity and Buddhism

“I began to think that if Buddhism were correct then unless I attained enlightenment or something like it in this life, I, Williams, the person I am--would have no hope.”

4. Christianity and Buddhism

“For the rebirth of Williams that follows from my not attaining enlightenment would not be the same person as Williams. Clearly I was not going to attain enlightenment in this life.”

4. Christianity and Buddhism

“So I (and I suspect all my friends and family) must have in themselves finally no hope. . . . Thus Buddhism for me appeared to be hope-less.”

Paul Williams, The Unexpected Way

4. Christianity and Buddhism

“May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.”

Romans 15:13