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## Buddhism

- **Founder:** Siddhartha Gautama (c. 566 BC and 486 BC/466 BC and 386 BC)
  - The Four Noble \_\_\_\_\_
    - *Now this, O monks, is the noble truth of \_\_\_\_\_*: birth is painful, old age is painful, sickness is painful, death is painful, sorrow, lamentation, dejection, and despair are painful. Contact with unpleasant things is painful, not getting what one wishes is painful. In short the five khandas of grasping are painful.
    - *Now this, O monks, is the noble truth of the \_\_\_\_\_ of pain*: that craving which leads to rebirth, combined with pleasure and lust, finding pleasure here and there, namely, the craving for passion, the craving for existence, the craving for non-existence.
    - *Now this, O monks, is the noble truth of the \_\_\_\_\_ of pain*: the cessation without a remainder of that craving, abandonment, forsaking, release, non-attachment.
    - *Now this, O monks, is the noble truth of the \_\_\_\_\_ that leads to the cessation of pain*: this is the noble Eightfold Path, namely, right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.
  - *Summation of the Four Noble Truths*:
    - All of existence is characterized by \_\_\_\_\_ (pain, suffering, unsatisfactoriness); that is, *dukkha* is found in every aspect of existence.
    - There are discernible causes of suffering and the root cause of suffering is *tanha* (literally "thirst", but often translated "craving" or "desire").
    - The disease of *dukkha* is \_\_\_\_\_; when *tanha* ceases then *dukkha* ceases as well.
    - The cessation of *dukkha* is achieved through following the Noble Eightfold \_\_\_\_\_
      - 1. right \_\_\_\_\_.
      - 2. right intention.
      - 3. right speech.
      - 4. right \_\_\_\_\_.
      - 5. right livelihood.
      - 6. right \_\_\_\_\_.
      - 7. right mindfulness.
      - 8. right concentration.
  - The Buddha contended that all things constituting the world as we know it, including persons, are marked by *dukkha* (suffering), *anatta* (no self), and *anicca* (impermanence). There is nothing \_\_\_\_\_ in the world; only nirvana is unchanging. All sentient beings are caught in \_\_\_\_\_, the ongoing cycle of birth, death and rebirth.
    - \_\_\_\_\_ is usually described in negative terms -- as "cessation", "absence of craving", "detachment", or "the unconditioned". Positively, nirvana is release from the cycle of rebirths.

## Buddhist Traditions

- The Major Buddhist traditions include:
  - Theravada (Sri Lanka, Thailand, Burma)
  - \_\_\_\_\_ (Vietnam, China, Korea, Japan)
  - Vajrayana/Tibetan (Tibet, Mongolia)

- “Global Buddhism” (Buddhism in Europe and North America)
- Buddhist Modernism
- **Contrast Between the Two Major Schools: *Mahayana* and *Theravada***
  - **Canonical \_\_\_\_\_ are different.** Theravada Buddhism only accepts the ancient Pali texts. All Mahayana Buddhists accept the Pali Canon, but they also include many other writings from Tibet, China, Korea, or Japan as well.
  - **Mahayana puts greater stress upon metaphysical \_\_\_\_\_.** The Buddha is portrayed in the earlier Pali texts as having discouraged metaphysical speculation as unprofitable. But later Mahayana teaching has extensive metaphysical teachings, including on the bodhisattvas.
  - **Contrasting views on the person of the \_\_\_\_\_.** For Theravadin Buddhists Gautama was an utterly unique and superior man who discovered the path to liberation -- release from samsara. Within Mahayana traditions the Buddha is seen as a "divine" figure, the perfect expression in human form of the Absolute Buddha Nature.
  - **Contrasting views on the way to attain \_\_\_\_\_.** Theravada Buddhism emphasizes that one attains liberation from samsara through one's own efforts, through many lifetimes. Mahayana Buddhism provides a wide path to liberation and is open to the masses. Some schools of Mahayana (Zen) stress rigorous self-effort. Others (Pure Land traditions) stress that liberation is a gift of grace to be had through the merits of another -- bodhisattvas, or the Amida Buddha.

## Jesus Christ and Gautama the Buddha

- Three questions highlight the differences between the Christian gospel and Buddhist teaching:
  - Is there an eternal creator \_\_\_\_\_?
  - What is the root \_\_\_\_\_ facing humankind – ignorance or sin?
  - Who is \_\_\_\_\_?
- **Basic differences between Jesus and Gautama:**
  - The relation between Jesus and \_\_\_\_\_ is different from that of Gautama and history.
    - Christianity cannot be conceived apart from the historical Jesus.
    - The earliest Buddhist scriptures came 300-400 years after Gautama. The earliest New Testament composition came 17-20 years after Jesus.
  - Jesus was a strict \_\_\_\_\_; Gautama was not a monotheist.
    - Classic Buddhism is atheistic.
  - For Jesus the root problem confronting humankind is sin; for Gautama it is \_\_\_\_\_.
    - There is no ‘sin’ in Buddhism.
  - The one creator God became \_\_\_\_\_ in Jesus of Nazareth
    - What sets Christian faith apart from other religious traditions is the remarkable claim that in Jesus of Nazareth the eternal creator God became man
  - Whereas Gautama presents teaching and practices leading to enlightenment, Jesus does not merely teach the way to reconciliation with God -- he himself is the \_\_\_\_\_ to \_\_\_\_\_.
    - It is because of who he is and what he has done for us on the cross and in the resurrection that Jesus is himself the Way, the Truth, and the Life.
  - All great religious leaders die. But there is no reliable historical record of anyone – apart from Jesus of Nazareth – being \_\_\_\_\_ after death.