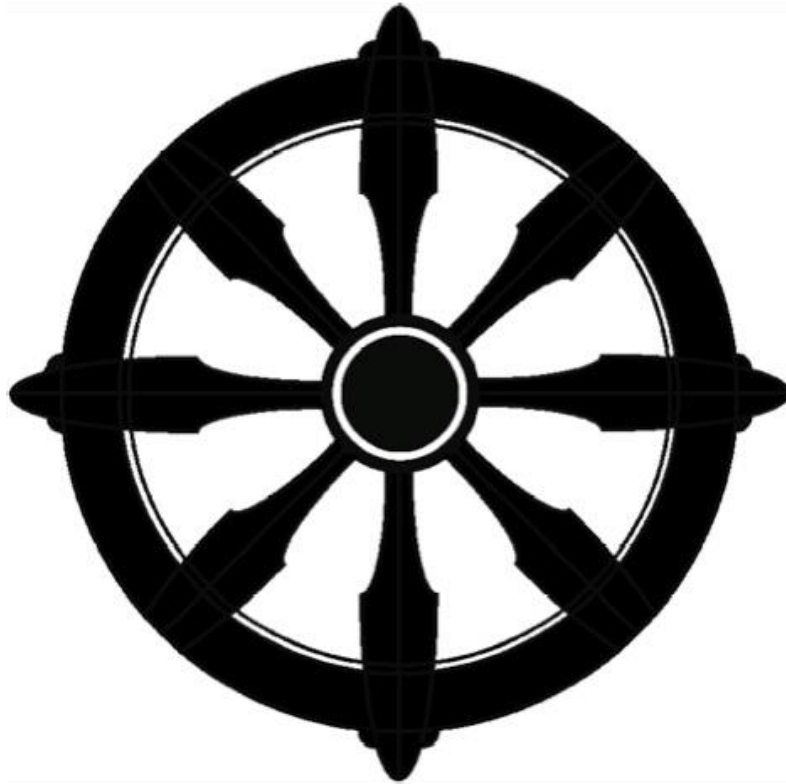


BUDDHISM - SUPPLEMENTAL MATERIALS

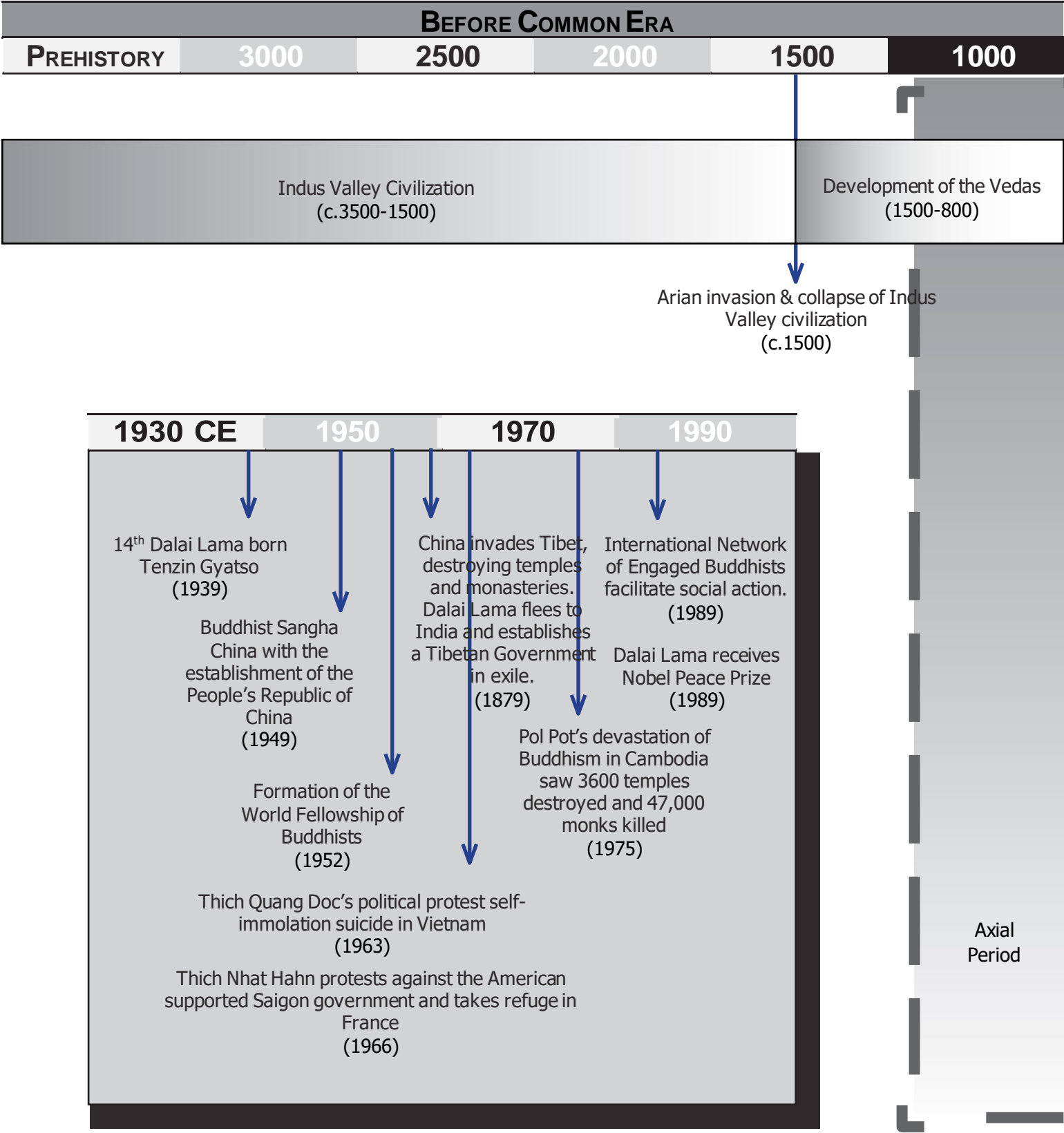
ALL IS MIND

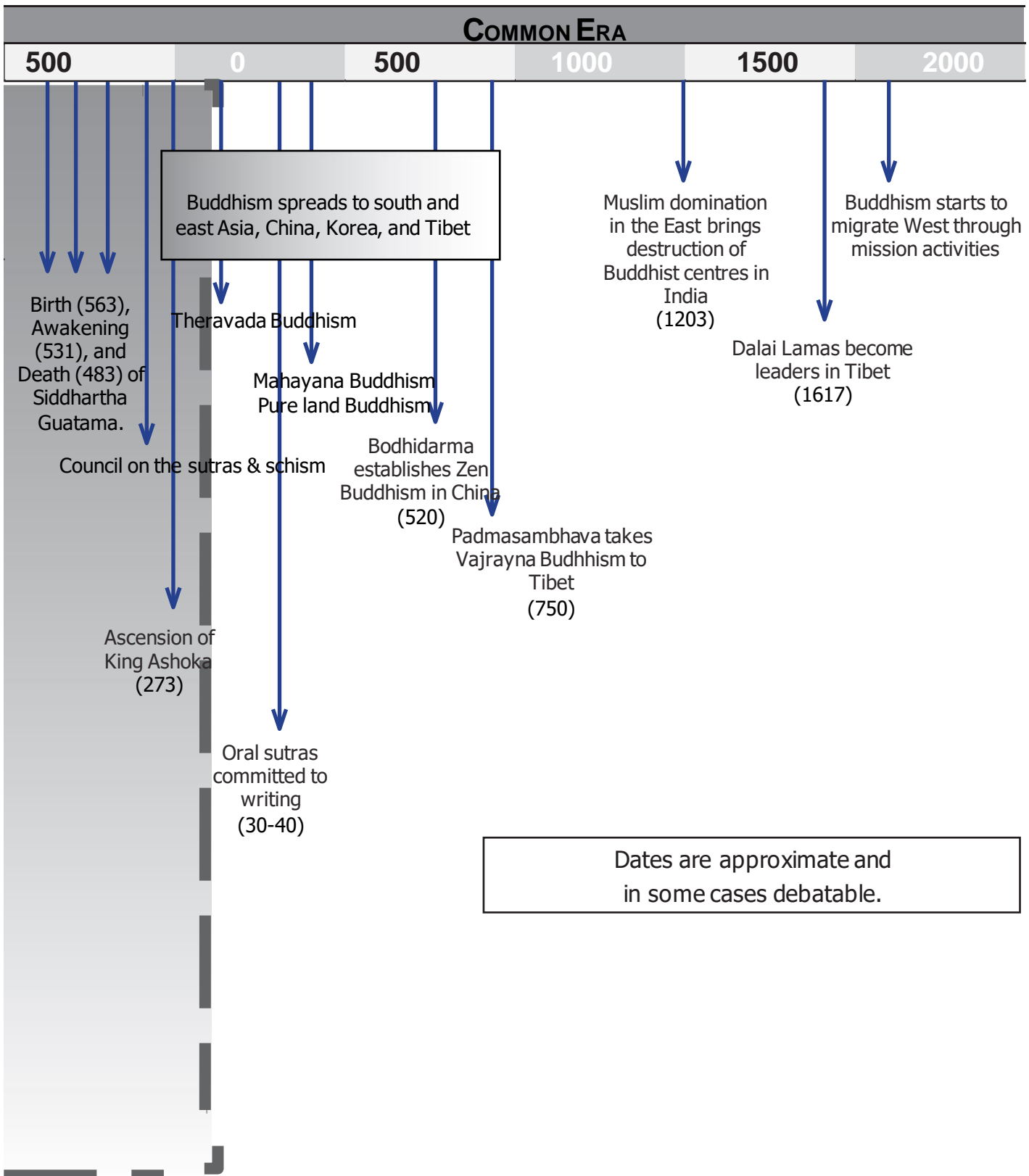


*We are what we think,
All that we are arises with our thoughts.
With our thoughts we create the world.*

-Dhammapada

TIMELINE





PLACES

BUDDHA'S WORLD

Isipatana
Sermon in the Deer
Park
528 BCE

Lumbini Grove
Birth of Siddhartha
563 BCE

Kusinagara
Death of Buddha
483 BCE

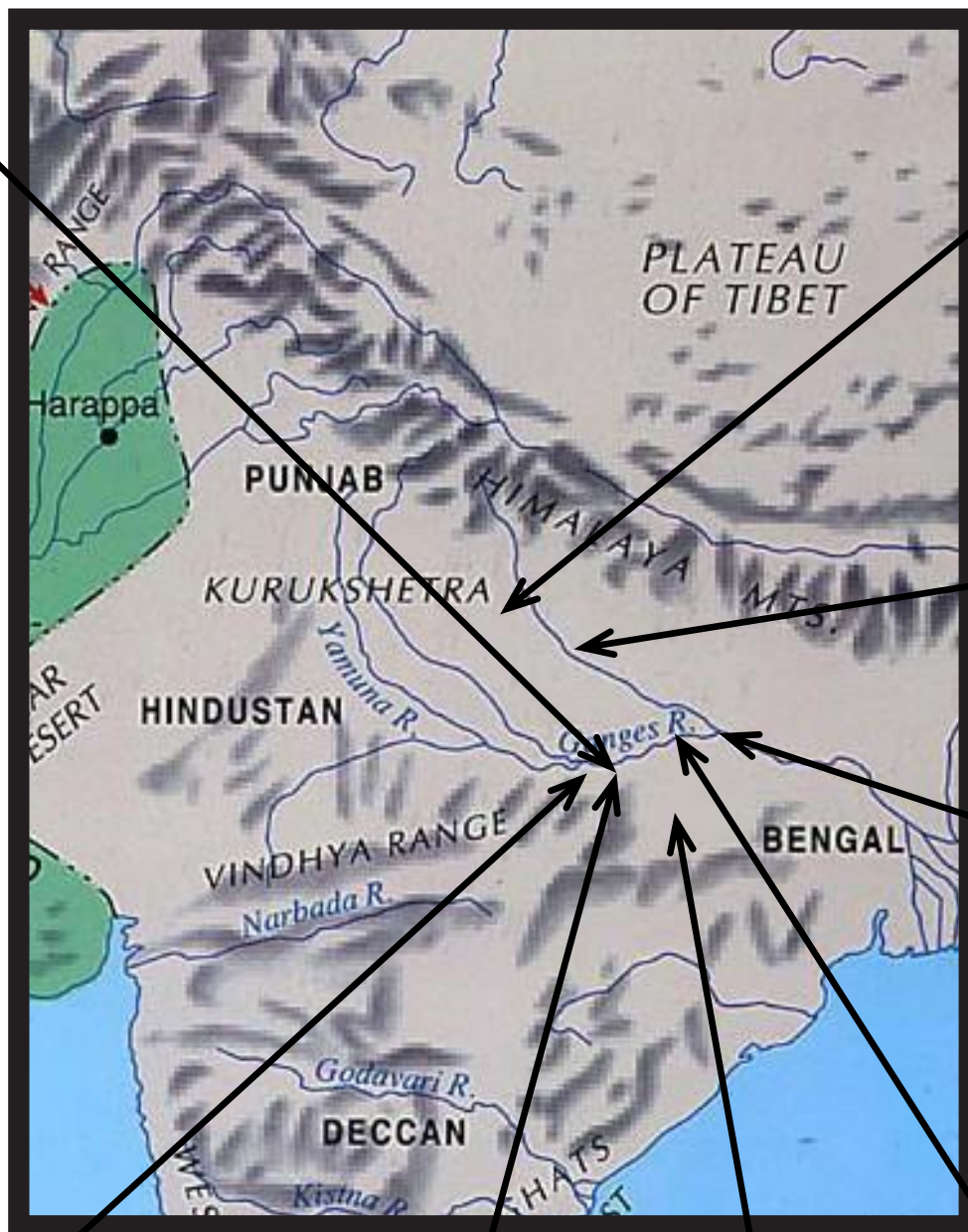
Vaisali

Pataliputra

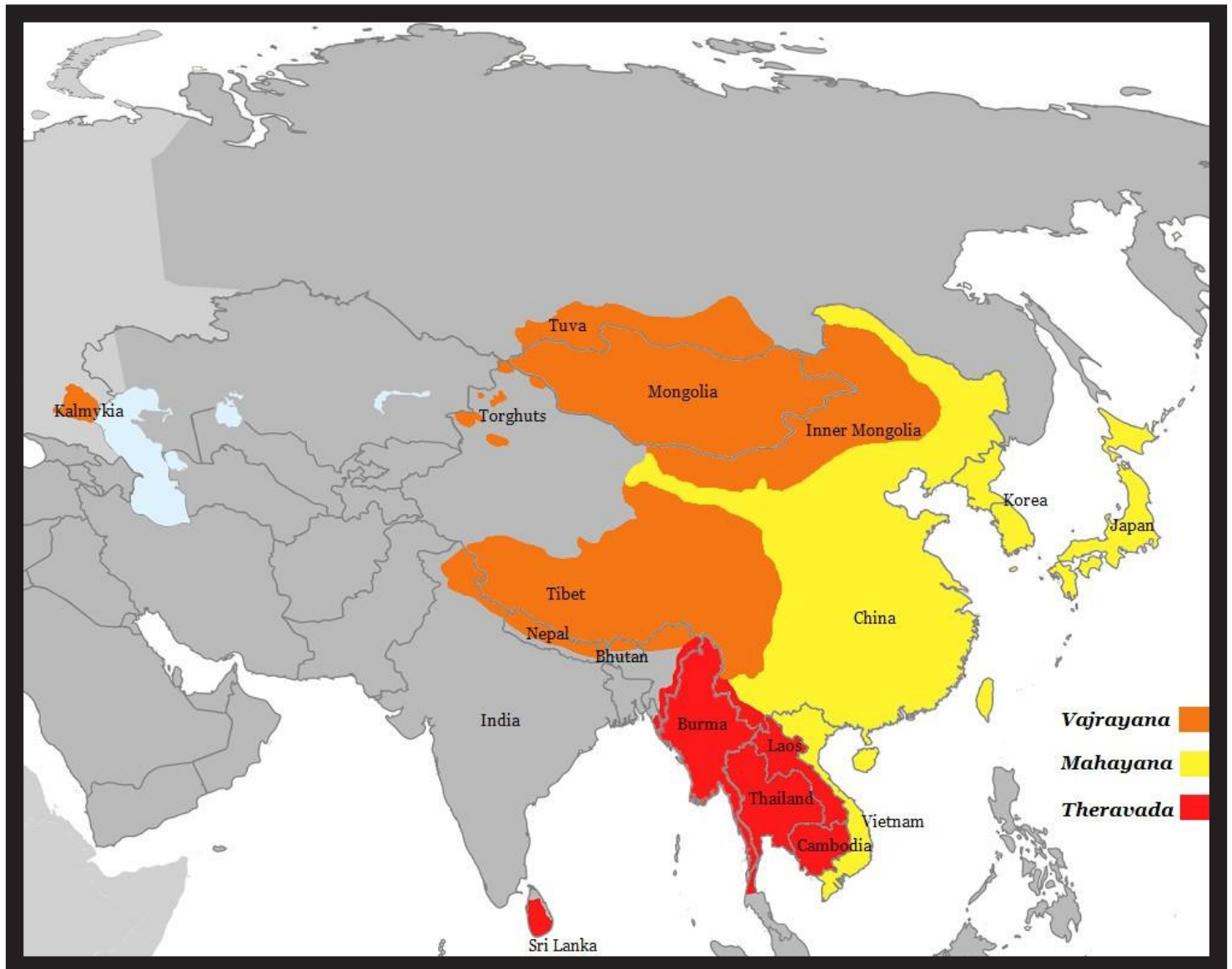
Bodhgaya
Attainment of
Enlightenment
528 BCE

Varanasi

Sarnath



MAJOR SCHOOLS OF BUDDHISM



PEOPLE

VEHICLES ON THE PATH

There are several Buddhist ‘Vehicles’ or methods for travelling along the Middle Path. These schools generally fall into one of three categories: Theravada (also uncharitably called

Hinayana or “smaller vehicle”), Mahayana, and Vajrayana. There are a few distinguishing characteristics that help to differentiate between these vehicles. The two most popular vehicles are contrasted below.

	Theravada	Mahayana
Liberation	<ul style="list-style-type: none">• By self-effort• No supernatural aid• Jiriki (monkey grace)	<ul style="list-style-type: none">• By other effort• We are aided by beings with divine powers• Tiriki (cat grace)
Key Virtue	<ul style="list-style-type: none">• Wisdom	<ul style="list-style-type: none">• Compassion
Prerequisite	<ul style="list-style-type: none">• Must be a monk/nun first	<ul style="list-style-type: none">• None• Lay people can achieve nirvana
Ideal	<ul style="list-style-type: none">• Arhat remains in Nirvana after death	<ul style="list-style-type: none">• Boddhisattva may choose to return to liberate others
Who was Buddha	<ul style="list-style-type: none">• Great teacher/saint• Passed into Nirvana	<ul style="list-style-type: none">• A saviour• Continues to be so
Nature of Universe	<ul style="list-style-type: none">• Minimizes metaphysics	<ul style="list-style-type: none">• Elaborates Metaphysics
Ritual	<ul style="list-style-type: none">• Minimizes ritual• Emphasizes meditation	<ul style="list-style-type: none">• Emphasizes ritual• May include petitionary prayer

Huston Smith, The World’s Religions, “Buddhism,” San Francisco: HarperSanFrancisco, 1991

Within Mahayana Buddhism there are smaller paths one can practice. Pure Land and Zen Buddhism fall into this category and each is quite different.

Pure Land Buddhism

- Focus on getting to the Pure Land (Western Paradise) created by Amitabha Buddha, where it is easier to achieve nirvana
- Reach the Pure Land through devotional practices (chanting Amitabha's name)
 - ~ Reflects shift from self power to other power

Zen Buddhism

- De-emphasizes scriptures, rituals, philosophy
- Emphasizes pure experience (unreflective consciousness)
 - ~ meditation practice highly valued
- Nirvana accessible in this life by living in the moment

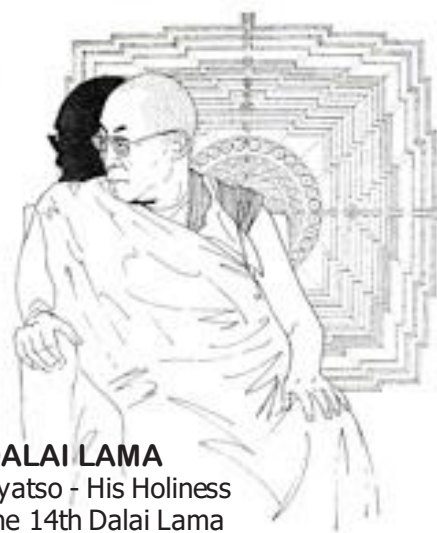
Adapted from lectures by Mavis Fenn, University of Waterloo. 2004

Vajrayana (The Diamond Vehicle)

Vajrayana is a school of Buddhism that arose primarily in northern India around the first century and literally means Diamond Vehicle because diamonds cut through other materials just as the Buddha's teachings cut through illusion. Vajrayana Buddhism places an emphasis on ritual and symbol, particularly mantras, mudras, mandalas and lamas.

A mandala is a symbolic representation of cosmic forces and may be in either two or three dimensional forms. The images are used primarily for meditation or as a type of shrine on which the meditator sets ritual objects. The basic design is a square with a defined centre and four gates in the cardinal directions. Mandalas may be painted, drawn with coloured sand or be three-dimensional constructions. Sand mandalas, which are very elaborate and take days to construct, are destroyed at the end of the ritual to represent impermanence.

Vajrayana Buddhism employs the use of gurus or lamas, the most famous of whom is the Dalai Lama, a term that literally means "Ocean of Wisdom." The title "Dalai Lama" was first bestowed by the Mongolian Prince Altan Khan in 1578 and retroactively applied to two others. Since the fifth Dalai Lama, the role has been regarded as the reincarnation of Avalokiteshvara Bodhisattva, the Bodhisattva of Compassion. The current 14th Dalai Lama, Tenzin Gyatso (b. 1935), has been in exile in India since 1959 and is both the spiritual and political authority for the Tibetan people.



THE DALAI LAMA
Tenzin Gyatso - His Holiness
the 14th Dalai Lama

*"My religion is simple,
my religion is kindness"*

PRACTICES

HAND GESTURES

Mudra is a Sanskrit word meaning "sign" and is a familiar hand posture in Eastern religious art and ritual to convey concepts such as protection, teaching, etc. Some mudras accompany specific

liturgies as a physical expression or visualization of a principle or anticipated psychological state.

The Shambhala Dictionary of Buddhism and Zen,
Boston: Shambhala, 1991

DHYANI MUDRA

Meditation Gesture



VITARKA MUDRA

Teaching Gesture

DHARMACHAKRA MUDRA

Turning of the Wheel of Teaching Gesture



BHUMISPARSAMUDRA

Earth Touching Gesture

ABHAYA MUDRA

Fear Dispelling Gesture



VARADA MUDRA

Gesture of Blessing

UTTARABODI MUDRA

Enlightenment Gesture



SUPREME WISDOM MUDRA

Gesture of Non-Duality

ANJALI MUDRA

Gesture of Greeting and Veneration



VAJRAPRADAMA MUDRA

Gesture of Unshakable Confidence

The Shambhala Dictionary of Buddhism and Zen, Boston: Shambhala, 1991

MANTRA

A mantra is a word, phrase or sound that is spoken aloud or silently in meditation. The mantra is a tool to help the worshipper achieve a connection with deeper layers of consciousness.

The oldest and most well-known mantra inscribed in prayer stones and encased in prayer wheels is the Tibetan mantra “**Om MANI PADME Hum.**” In the Pali language it is written like this:



The devotional formula is associated with the bodhisattva Avalokitesvara, the embodiment of compassion and the personification of the self-generative creative cosmic force of whom Gautama the Buddha was the human form. Literally it means “The Jewel is in the

Lotus.” Its symbolic meanings are many. Most popularly it is interpreted to mean that enlightened consciousness arises out of ordinary consciousness... in other words, the qualities of eternity are present within the life of temporality, they need only to be recognized, not waited for until some later time.

Recitation of the mantra is said to send forth Avalokitesvara’s influences for compassion and good.

PRAYER WHEEL

The mantra is repeated over and over on a scroll and placed inside a cylinder which is then spun. The mantra is set into motion and bestows blessing upon the universe



PHILOSOPHIES

BUDDHISM BY THE NUMBERS

THE THREE JEWELS

Buddhist practices (bowing, prostrating, ringing the meditation bowl) are generally done in threes to reflect these three foundations of the founder, the teaching, and the community that keeps the tradition alive.

1. I take refuge in the Buddha (The



Example)

2. I take refuge in the Dharma (The Teaching)
3. I take refuge in the Sangha (The Community)

THE FIVE PRECEPTS FOR LAY PERSONS

1. Abstention from harming any living thing (practice kindness)
2. Abstention from stealing (practice generosity)
3. Abstention from sexual exploitation (practice honouring/contentment)
4. Abstention from lying (practice truthfulness)

5. Abstention from mind altering substances (practice awareness)

THE FIVE ADDITIONAL PRECEPTS FOR MONKS AND NUNS

1. Abstention from eating at forbidden times
2. Abstention from dancing and music
3. Abstention from adornment, perfumes, finery, etc.
4. Abstention from using a high seat or bed
5. Abstention from accepting gold or silver

THE FOUR IMMEASURABLE THOUGHTS

1. May all beings have happiness and the cause of happiness
2. May all beings be separate from sorrow and the cause of sorrow
3. May all beings not be separate from the bliss that is sorrowless
4. May all beings leave attachment and hatred towards those near and far and living in equanimity.

THE FOUR NOBLE TRUTHS

1. Dukkha: The Noble Truth of Suffering
 - ~ Unenlightened life is full of suffering (out-of-joint), sickness, anxiety, frustration, negativity and unhappiness. Although there are passing pleasures, they vanish in time because of impermanence. Suffering occurs because of

inappropriate response to events and feelings

2. Samudaya: The Noble Truth of the Cause of Suffering

- ~ People suffer for one simple reason, they desire things (tanha). It is greed, craving, self-centeredness and clinging to things in ignorance of their impermanence which brings about suffering. Tanha is never satisfied.

3. Nirodha: The Noble Truth of the End of Suffering

- ~ It is possible to end suffering if one is aware of his or her own desires and puts an end to them. This awareness will open the door to lasting peace.

4. Magga: The Noble Truth of the Path

- ~ By changing one's thinking and behaviour, an new awaking can be reached. This is called the Middle Way and can be followed in the Eightfold Path.

THE EIGHTFOLD PATH

1. Right Understanding

- ~ Discern the problem clearly. Strive to comprehend the Four Noble Truths and their implications in the working of your own mind.

2. Right Intention

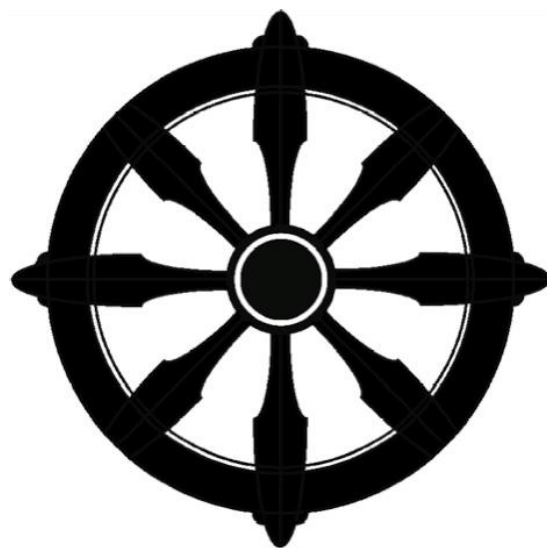
- ~ Decide you want to be cured. Think kindly of others and avoid dwelling on the past or future.

3. Right Speech

- ~ Speak kindly and thoughtfully. Be aware of the motives that prompt speech... "why" as well as "how" we speak.

4. Right Action

- ~ Act in ways that lead to healing. Do not be attached to the results of actions. Have an understanding and awareness of actions.



THE EIGHT SPOKED DHARMA WHEEL

The symbol of Buddhism represents the Eight-fold Path which is the Dharma (teaching) of the Buddha

5. Right Work

- ~ Lifestyle/vocation must not conflict with the cure. "The hand of the dyer is subdued by the dye in which it works."

6. Right Effort

- ~ The cure must be followed relentlessly. Be determined and paced in cleansing the mind. (Ox stuck in the mud doesn't relax until freed. Novice mountain climbers may be impatient with pace of the

guide, but come to appreciate it later in the day.)

7. Right Mindfulness

- ~ Monitor your progress constantly. Be fully aware of what you are doing, always with concern for others. "All we are is the result of what we have thought."

8. Right Concentration

- ~ Intensely concentrate to focus on being one with any situation. Concentrate on being well. The mind is subject to the will.

THE SIX/TEN PARAMITAS (WAYS OF PERFECTION) OF MAHAYANA BUDDHISM

1. Dana Paramita

- ~ I will be generous, charitable and giving

2. Sila Paramita

- ~ I will be virtuous and disciplined

3. Kshanti Paramita

- ~ I will be patience and accepting

4. Viriya Paramita

- ~ I will be energetic, vigorous and diligent

5. Dhyana Paramita

- ~ I will be contemplative and meditative

6. Prajna Paramita

- ~ I will be wise and insightful

IN THE TEN PARAMITAS THE FOLLOWING FOUR ARE ADDED

7. Upaya Paramita

- ~ I will be skillful and expedient in the use of proper means

8. Pranidhana Paramita

- ~ I will be resolute and determined

9. Bala Paramita

- ~ I will be spiritual

10. Jnana Paramita

- ~ I will be insightful

SELECTED PASSAGES FROM THE DHAMMAPADA

CHOICES

We are what we think. All that we are arises with our thoughts. With our thoughts we create the world. Speak or act with an impure mind, and trouble will follow you as the wheel follows the ox that draws the cart. We are what we think. All that we are arises with our thoughts. With our thoughts we create the world. Speak or act with a pure mind, and happiness will follow you as a shadow that never leaves. How can a troubled mind understand the way? Your worst enemy cannot harm you as much as your own thoughts, unguarded. But once mastered, no one can help you as much, not even your father or your mother.

Hatred does not ever cease in this world by hating, but by not hating; this is an eternal truth.

MIND

Like a fish out of water, cast on dry ground, the mind flops around trying to escape the realm of bedevilment.

FLOWERS

Do not look at the faults of others, or what others have done or not done; observe what you yourself have done and have not done.

Like a beautiful flower that is colourful but has no fragrance, even well-spoken words bear no fruit in one who does not put them into practice. Like a beautiful flower that is both colourful and also fragrant, well-spoken words bear fruit in one who puts them into practice.

The scent of flowers does not go against the wind; nor sandalwood, nor aloe wood, nor jasmine. But the scent of the virtuous does go against the wind; the fragrance of righteousness perfumes all directions.

THE FOOL

Even if a fool associates with someone wise all his life, he will never know the truth, just as a spoon cannot discern the taste of soup.

THE WISE MAN

The irrigation engineer guides water, the fletcher makes an arrow true, the carpenter makes timber straight; the wise master themselves.

As a solid boulder does not shake in the wind, the wise are not moved by censure or praise.

THE THOUSANDS

Though one defeats a million men in battle, one who overcomes the self alone is in fact the highest victor.

It is better to live one day ethically and reflectively than to live a hundred years immoral and unrestrained.

MISCHIEF

Do not underestimate evil, thinking it will not affect you. Dripping water can even fill a pitcher drop by drop; a fool is filled with evil, even if one accumulates it little by little.

Do not underestimate good, thinking it will not affect you. Dripping water can even fill a pitcher drop by drop; one who is wise is filled with good, even if one accumulates it little by little.

VIOLENCE

Everyone trembles at the whip; everyone likes life. Considering others as yourself, do not kill or promote killing.

OLD AGE

A person who has learned little ages like an ox; his flesh increases, but not his insight.

YOURSELF

If one would make oneself as one teaches others to be, one should master self-control, for the self is truly hard to tame.

It is easy to do what is bad and harmful to oneself; what is beneficial and good is supremely hard to do.

THE MAN WHO IS AWAKE

To avoid all evil, to cultivate good, and to cleanse one's mind—this is the teaching of the Buddhas.

PLEASURE

When a person long absent from home returns safely from afar, relatives, friends, and well-wishers rejoice at his return. In the same way, when one who has done good is gone from this world to the beyond, his good deeds receive him, like relatives receiving a returning loved one.

ANGER

Overcome anger by non-anger, overcome evil by good. Overcome the miser by giving, overcome the liar by truth.

Speak the truth. Do not become angered. Give when asked, even be it a little. By these three conditions one goes to the presence of gods.

There has never been, never will be, and is not now anyone who is absolutely disparaged or absolutely praised.

IMPURITY

Let the intelligent one get rid of the impurity of the self gradually, little by little, moment to moment, as a metalworker removes impurity from silver.

THE ELEPHANT

I will endure abusive words like the elephant in battle endures the arrow shot from the bow; for many people are ill behaved.

DESIRE

Just as a tree will regrow even if cut, as long as its root has not been destroyed and is firm, so will misery regrow again and again as long as the tendency to craving is not rooted out.

The Dhammapada: Sayings of Buddha. Thomas Cleary.
Toronto: Bantam Books. 1995

PARABLES OF THE BUDDHA**PARABLE OF THE SAND CASTLES**

Some children were playing beside a river. They made castles of sand, and each child defended his castle and said, "This one is mine." They kept their castles separate and would not allow any mistakes about which was whose. When the castles were all finished, one child kicked over someone else's castle and completely destroyed it. The owner of the castle flew into a rage, pulled the other child's hair, struck him with his fist and cried out, "He has spoiled my castle!"

Come all of you and help me to punish him as he deserves." The others all came to his help. They beat the child with a stick and then kicked him as he lay on the ground... Then they went on playing with their sand castles, each saying, "This is mine; no one else may have it. Keep away! Don't touch my castle!" But



evening came; it was getting dark and they all thought they ought to be going home. No one now cared what became of his castle. One child stamped on his; another pushed his over with both hands. Then they turned away and went back, each to his home.

PARABLE OF THE ARROW

A man approached the Blessed One and wanted to have all his philosophical questions answered before he would practice. In response, the Buddha said,

"It is as if a man had been wounded by a poisoned arrow and when attended to by a physician were to say, 'I will not allow you to remove this arrow until I know of the man who pierced me whether he is a noble or brahmin or merchant or worker... until I know his name and clan... until I know whether he is black or deep brown or golden skinned... until I know his village or market or town... until I know if the bow was a single-bow or cross-bow... until I know if the bow-string was of swallow-wort or of reed or sinew or hemp or tree... until I know if the shaft was of reeds of this kind or that... until I know what kind of feathers it had: whether of vulture or heron or hawk or peacock or some other bird... until I know if the sinews that encased it were of cow or buffalo or deer or monkey... until I know whether it was an ordinary arrow or some other kind of arrow.' That man would die before having learned all this. In exactly the same way, anyone who should say, 'I will not follow the teaching of the Blessed One until the Blessed One has explained all the multiform truths of the world'—that person would die before the Buddha had explained all this."

PARABLE OF THE TRAVELER

A traveler, fleeing a tiger who was chasing him, ran until he came to the edge of a cliff. There he caught hold of a thick vine and swung himself over the edge. Above him the tiger snarled. Below him he heard another snarl, and behold, there was another tiger, peering up at him. The vine suspended him midway

between two tigers. Two mice, a white mouse and a black mouse, began to gnaw at the vine. He could see they were quickly eating it through. Then in front of him on the cliffside, he saw a luscious bunch of grapes. Holding onto the vine with one hand, he reached and picked a grape with the other. How delicious!

PARABLE OF THE LAMP

In a village of one hundred houses a single light was burning. Then a neighbour came with his lamp to another's home and lit a lamp; and in this same way the light was communicated from house to house and the brightness in the village was increased. Thus the light of religion may be diffused without diminishing the one who communicates it. Let the bliss of your witness be diffused. Divide it.

PARABLE OF THE LUTE

Once the Blessed One lived near Rajagaha, on Vulture Peak. At that time while the venerable Sona lived alone and secluded in the Cool Forest, this thought occurred to him: "Of those disciples of the Blessed One who are energetic, I am one. Yet, my mind has not found freedom." Now the Blessed One, perceiving in his own mind the venerable Sona's thoughts, left Vulture Peak, and, as speedily as a strong man might stretch his bent arm or bend his stretched arm, he appeared in the Cool Forest before the venerable Sona. And he said to the venerable Sona: "Sona, did not this thought arise in your mind: 'Of those disciples of the Blessed

One who are energetic, I am one. Yet, my mind has not found freedom?'" "Yes, Lord." "Tell me, Sona, in earlier days were you not skilled in playing string music on a lute?" "Yes, Lord." "And tell me, Sona, when the strings of your lute were too taut, was then your lute tuneful and easily playable?" "Certainly not, Lord." "And when the strings of your lute were too loose, was then your lute tuneful and easily playable?" "Certainly not, O Lord." "But when, Sona, the strings of your lute were neither too taut nor too loose, but adjusted to an even pitch, did your lute then have a wonderful sound and was it easily playable?" "Certainly, Lord." "Similarly, Sona, if energy is applied too strongly, it will lead to restlessness, and if energy is too lax it will lead to lassitude. Therefore, Sona, keep your energy in balance and balance the Spiritual Faculties and in this way focus your attention." "Yes, O Lord," replied the venerable Sona in assent. Afterward the venerable Sona kept his energy balanced and in this way focused his attention. And the venerable Sona soon realized here and now that unequalled goal of the holy life.

PARABLE OF THE RAFT

Monks, I will teach you the parable of the raft—forgetting across, not for retaining. It is like a man who going on a journey sees a great stretch of water, the near bank with dangers and fears, the farther bank secure and without fears, but there is neither a boat for crossing over, nor a bridge across. It occurs to him that to cross over from the perils of this bank

to the security of the farther bank, he should fashion a raft and cross over to safety. When he has done this it occurs to him that the raft has been very useful, and he wonders if he ought to take it with him on his head and shoulders. What do you think, monks? That the man is doing what should be done with the raft? They answered, "No, Lord." What should that man do, monks? When he has crossed over to the beyond, he must leave the raft and proceed on his journey. Monks, a man doing this would be doing what should be done with the raft. In this way, I have taught you Dharma, like the parable of the raft, for getting across, not for retaining. You, monks, by understanding the parable of the raft, must not cling to right states of mind and, all the more, to wrong states of mind.



PARABLE OF THE TREASURE

A woman buries a treasure in a deep pit, thinking: "It will be useful in time of need, or if the king is displeased with me, or if I am robbed or fall into debt, or if food is scarce or bad luck befalls me." But all this treasure may not profit the owner at all, for she may forget where she has hidden

it, or goblins may steal it, or her enemies or even her kinsmen may take it when she is careless. But by charity, goodness, restraint, and self-control man and woman alike can store up a well-hidden treasure — a treasure which cannot be given to others and which robbers cannot steal. A wise person should do good — that is the treasure.

PARABLE OF THE HIDDEN JEWEL

It is as if some man goes to an intimate friend's house, gets drunk, and falls asleep. Meanwhile his friend, having to go forth on official duty, ties a priceless jewel within his garment as a present, and departs. The man, being drunk and asleep, knows nothing of it. On arising he travels onward till he reaches some other country, where for food and clothing he expends much labour and effort, and undergoes exceedingly great hardship and is content even if he can obtain but little. Later, his friend happens to meet him and speaks thus, "Sir, how is it you have come to this for the sake of food and clothing? Wishing you to be in comfort and able to satisfy all your five senses, I formerly tied a priceless jewel within your garment. Now as of old it is present there and you in ignorance are slaving and worrying to keep yourself alive. How little you have understood! Go you now and exchange that jewel for what you need and do whatever you will, free from all poverty and shortage."

PARABLE ON ABUSE

A foolish man learning that the Buddha observed the principle of great love which commends the return of good for evil, came and abused him. The Buddha was silent, pitying the folly. When the man had finished his abuse, the Buddha asked him, saying: "Sir, if a man declined to accept a gift made to him, to whom would it belong?" And he answered: "In that case, it would belong to the man who offered it." "My son," said the Buddha, "you have railed at me, but I decline to accept your abuse, and thus you do keep it yourself. Will it not be a source of misery to you? As the echo belongs to the sound, and the shadow to the substance, so misery belongs to the miserable without fail." The abuser made no reply, and the Buddha continued: "A wicked man who reproaches a virtuous one is like one who looks up and spits at heaven; the spittle soils not heaven, but comes back and defiles his own person. The slanderer is like one who flings dust at another when the wind is contrary; the dust does but return on him who threw it. The virtuous man cannot be hurt and the misery that the other would inflict comes back on himself."

PARABLE OF THE WIDOW'S PENNIES

There was once a lone widow who was very destitute, and having gone to the mountain she beheld priests holding a religious assembly. Then the woman was filled with joy, and uttering praises, said, "It is well, holy priests, but while others give precious things such as the ocean

caves produce, I have nothing to offer." Having spoken thus and having searched herself in vain for something to give, she recollected that some time before she had found in a dunghill two coppers, so taking these she offered them as a gift to the priests in charity. The superiour of the priests, a saint who could read the hearts of men, disregarding the rich gifts of others and beholding the deep faith dwelling in the heart of this poor widow, and wishing the priesthood to esteem rightly her religious merit, burst forth with full voice. He raised his right hand and said, "Reverend priests attend!" And then he proceeded: "The coppers of this poor widow to all purpose are more worth than all the treasures of the oceans and the wealth of the broad earth. As an act of pure devotion she has done a pious deed; she has attained salvation, being free from selfish greed."

PARABLE OF THE WOMEN AT THE WELL

Ananda, the favourite disciple of the Buddha, having been sent by the Lord on a mission, passed by a well near a village, and seeing a woman, he asked her for water to drink. "O Brahman," she said, "I am too lowly and mean to give you water to drink, do not ask any service of me lest your holiness be contaminated, for I am of low caste." And Ananda replied, "I ask not for caste but for water;" and the woman's heart leaped joyfully, and she gave Ananda to drink. Ananda thanked her and went away; but she followed him at a distance.

PARABLE OF THE HUNGRY DOG

There was a wicked tyrant; and the god Indra, assuming the shape of a hunter, came down upon earth with the demon Matali, the latter appearing as a dog of enormous size. Hunter and dog entered the palace, and the dog howled so woefully that the royal buildings shook by the sound to their very foundations. The tyrant had the hunter brought before his throne and inquired after the cause of the terrible bark. The hunter said, "The dog is hungry," whereupon the frightened king ordered food for him. All the food prepared at the royal banquet disappeared rapidly in the dog's jaws, and still he howled with ominous significance. More food was sent for, and all the royal storehouses were emptied, but in vain. Then the tyrant grew desperate and asked, "Will nothing satisfy the cravings of that monster?" "Nothing," replied the hunter, "nothing except perhaps the flesh of all his enemies," "And who are his enemies?" anxiously asked the tyrant. The hunter replied, "The dog will howl as long as there are people hungry in the kingdom, and his enemies are those who practice injustice and oppress the poor." The oppressor of the people, remembering his evil deeds, was seized with remorse, and for the first time in his life he began to listen to the teaching of righteousness. Having ended his story, the Blessed One said, "When you hear the dog bark, think of the teachings of the Buddha, and you may yet learn to pacify the monster."

PARABLE OF FOLLOWING THE MASTER OVER THE STREAM

On the banks of a great river lay a village of five hundred houses. Thinking of the salvation of the people, the World-honoured One resolved to go to the village and preach the doctrine. Having come to the riverside he sat down beneath a tree, and the villagers seeing the glory of his appearance approached him with reverence; but when he began to preach, they believed him not. When the world-honoured Buddha had left the village, Sariputta felt a desire to see the Lord and to hear him preach. Coming to the river where the water was deep and the current strong, he said to himself, "This stream shall not prevent me. I shall go and see the Blessed One," and he stepped upon the water which was as firm under his feet as a slab of granite. When he arrived at a place in the middle of the stream where the waves were high, Sariputta's heart gave way, and he began to sink. But rousing his faith and renewing his mental effort, he proceeded as before and reached the other bank. The people of the village were astonished to see Sariputta, and they asked how he could cross the stream where there was neither bridge nor ferry. And Sariputta replied, "I lived in ignorance until I heard the voice of the Buddha. As I was anxious to hear the doctrine of salvation, I crossed the river and walked over its troubled waters because I had faith. Faith, nothing else, enabled me to do so, and now I am here in the bliss of the Master's presence." And the Blessed One urged the villagers the necessity of ever advancing in the

conquest of sorrow and of casting off all shackles so as to cross the river of worldliness and attain deliverance from death. Hearing the words of the Buddha, the villagers were filled with joy and, believing, took refuge in his name.

Jack Kornfield, Teachings of the Buddha, Boston: Shambhala, 1996

THE BODHISATTVA OF COMPASSION

The Bodhisattva Avalokitesvara looked down into the many hells and saw that they were filled with suffering beings.

A great vow spontaneously arose in his heart, "I will liberate all beings from the sufferings of the hells," he said. And so through countless ages he laboured, descending into and emptying hell after hell until the unimaginable task was at last done.

The great Bodhisattva ceased from his eons of heroic exertion. He wiped the glistening diamonds of beaded sweat from his brow, and, looking down into the now empty, silent hells, smiled. It was done. Here and there a curling wisp of smoke still rose up. Now and then, in some vast cavern far below, faint echoes sounded as a loose brick shifted on a pile of rubble. But the raging fires had been quenched, and the great iron cauldrons were quiet. Sweet silence flowed through the dark halls. Even the demons were gone. For they too, in the end, had been released, liberated to the heavens, by

AVALOKITESVARA

A Buddha of compassion who has her eyes on all the universe and offers help for anyone who seeks wisdom

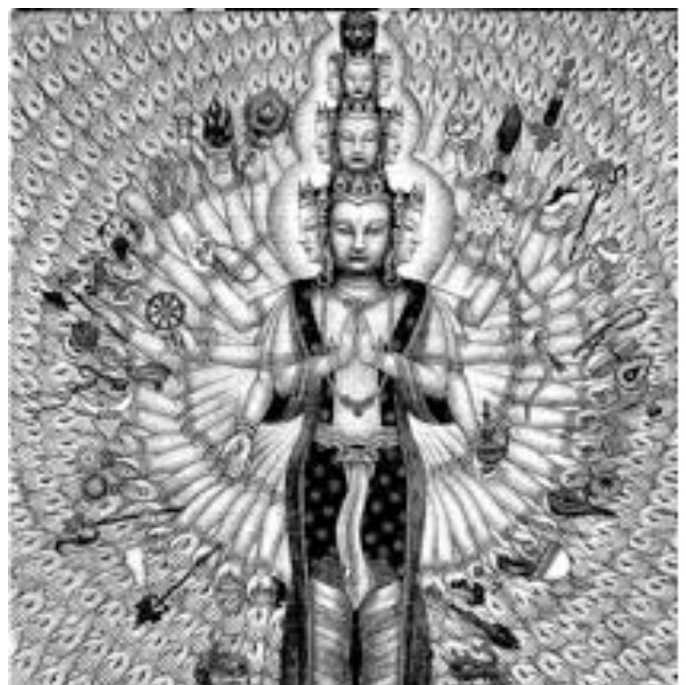
the mighty efforts of the Compassionate One.

But what was this? Suddenly, there came a wailing scream, then another, and another. Flames leapt, clouds of smoke whirled, blood-filled cauldrons boiled madly. The radiant smile faded from the Bodhisattva's face. Once again the hells were entirely filled. In less than an instant all was exactly as before.

The heart of Avalokitesvara Bodhisattva filled with sorrow. Suddenly, his head split into many heads. His arms shattered into a thousand arms. In the hand of each of the arms was an eye that looked in all directions to see the suffering of every being. The one thousand arms were enough to reach into any realm, to save those in need.

Rolling up his one thousand sleeves, the great Bodhisattva settled down once more to the unending task.

Rafe Martin, The Hungry Tigress: Buddhist Legends and Jataka Tales, Yellow Moon Press. 1999.



BUDDHA & CHRIST

The following table compares two of the world's most influential teachers.

Selected Sayings of the Buddha	Selected Sayings of the Christ
Consider others as yourself. Dhammapada 10.1	Do to others as you would have them do to you. Luke 6.31
If anyone should strike you with his hand, with a stick, or with a knife, you should abandon any desires and utter no evil words. Majjhima Nikaya 21.6	If anyone strikes you on the cheek, offer the other also. Luke 6.29
Whoever would tend me, he should tend the sick. Vinaya, Mahavagga 8.26.3	Truly I tell you, just as you did it to one of the least of these, you did it to me. Matthew 25.24
The faults of others are easier to see than one's own. Udanavarga 27.1	Why do you see the speck in your neighbour's eye, but do not notice the log in your own eye? Luke 6.41
Do not look at the faults of others or what others have done or not done; observe what you yourself have done and have not done. Dhammapada 4.7	Let anyone among you who is without sin cast the first stone. John 8.7
Those whose compulsions are gone, who are not attached to food, whose sphere is emptiness, signlessness, and liberation, are hard to track, like birds in the sky. Dhammapada 7.4	Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Matthew 6.26
The great cloud rains down on all whether their nature is superior or inferior. The light of the sun and the moon illuminates the whole world, both one who does well and one who does ill, both one who stands high and one who stands low. Sadharmapundarika Sutra 5	Your heavenly Father makes the sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. Matthew 5.45

Selected Sayings of the Buddha	Selected Sayings of the Christ
<p>Riches make most people greedy, and so are like caravans lurching down the road to perdition.</p> <p style="text-align: right;">Jatakamala 5.5</p>	<p>How hard it will be for those who have wealth to enter the kingdom of God! It is easier for a camel to go through the eye of a needle.</p> <p style="text-align: right;">Mark 10.23, 25</p>
<p>Let the wise man do righteousness: a treasure that others can not share, which no thief can steal; a treasure which does not pass away.</p> <p style="text-align: right;">Khuddakapatha 8.9</p>	<p>Do not store up for yourselves treasures on earth, where moth and rust can consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal.</p> <p style="text-align: right;">Matthew 6.19, 20</p>
<p>What good is hide clothing? While your inward state is a tangle, you polish your exterior.</p> <p style="text-align: right;">Dhammapada 26.12</p>	<p>Beware of false prophets who come to you in sheep's clothing but inwardly are ravenous wolves.</p> <p style="text-align: right;">Matthew 7.15</p>
<p>With the relinquishing of all thought and egotism, the enlightened one is liberated through not clinging.</p> <p style="text-align: right;">Majjhima Nikaya 72.15</p>	<p>Those who want to save their lives will lose it, and those who lose their lives for my sake shall save it.</p> <p style="text-align: right;">Mark 8.35</p>
<p>May fear and dread not conquer me.</p> <p style="text-align: right;">Majjhima Nikaya 6.8</p>	<p>Let not your hearts be troubled, neither let them be afraid.</p> <p style="text-align: right;">John 14.27</p>



Selected Sayings of the Buddha	Selected Sayings of the Christ
<p>One does not become pure by washing as do the multitude of mortals in this world; one who casts away every sin, great and small, that one is a brahmin who has cast off sin.</p> <p style="text-align: right;">Udanavarga 33.13</p>	<p>Out of the heart come evil intentions, murder, adultery, fornication, theft, false witness, slander. These are what defile a person, but to eat with unwashed hands does not defile.</p> <p style="text-align: right;">Matthew 15.19, 20</p>
<p>The agreed among themselves: "Friends, here comes the recluse Gautama who lives luxuriously, who gave up his striving and reverted to luxury!"</p> <p style="text-align: right;">Majjhima Nikaya 26.26</p>	<p>The Son of Man came eating and drinking, and they said: "Look, a glutton and a drunkard, a friend of tax collectors and sinners!"</p> <p style="text-align: right;">Matthew 11.19</p>
<p>He goes unhindered through a wall.</p> <p style="text-align: right;">Anguttara Nikaya 3.60</p>	<p>Although the doors were shut, Jesus came and stood among them.</p> <p style="text-align: right;">John 20.26</p>
<p>The venerable Dabba rose into the air and, sitting cross-legged in the sky, attained the sphere of heat, and rising from it passed finally away.</p> <p style="text-align: right;">Udana 8.9</p>	<p>When he had said this, and they were watching, he was lifted up, and a cloud took him out of their sight.</p> <p style="text-align: right;">Acts. 1.9</p>
<p>The bodhisattva made his appearance at the fields of sports and in the casinos, but his aim was always to nurture those people who were attached to games and gambling. To train living beings, he would appear at crossroads and on street corners. To demonstrate the evil of desire, he even entered the brothels. To establish drunkards in correct mindfulness, he entered all the taverns.</p> <p style="text-align: right;">Vimalakirtinirdesha Sutra 2</p>	<p>As he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick, for I have come to call not the righteous but sinners.</p> <p style="text-align: right;">Matthew 9.10-13</p>
<p>He walks upon the water without parting it, as if on solid ground.</p> <p style="text-align: right;">Anguttara Nikaya 3.60</p>	<p>When he saw that they were straining at the oars against an adverse wind, he came towards them early in the morning, walking on the sea.</p> <p style="text-align: right;">Mark 6.48</p>

Selected Sayings of the Buddha	Selected Sayings of the Christ
<p>A monk who is skilled in concentration can cut the Himalayas in two.</p> <p style="text-align: right;">Anguttara Nikaya 6.24</p>	<p>Truly I tell you, if you have faith the size of a mustard seed, you will say to this mountain, "Move from here to there," and it will move.</p> <p style="text-align: right;">Matthew 17.20</p>
<p>The venerable Kashapa was sick and afflicted, stricken with a sore disease. The Buddha spoke to him, and Kashapa was delighted. Then and there he rose up from his sickness and abandoned it.</p> <p style="text-align: right;">Samyutta Nikaya 46.14</p>	<p>That evening they brought to him many who were possessed with demons; and he cast out the spirits with a word, and cured all who were sick.</p> <p style="text-align: right;">Matthew 8.16</p>
<p>A wonder of psychic power is not to be exhibited to everyone. Whoever exhibits these powers openly is doing wrong.</p> <p style="text-align: right;">Vinaya Cullavagga 5.8.2</p>	<p>Why does this generation ask for a sign? Truly I tell you, no sign will be given to this generation.</p> <p style="text-align: right;">Mark 8.12</p>
<p>As soon as the Bodhisattva was born, the sick were cured; the hungry and thirsty were no longer oppressed by hunger and thirst. Those maddened by drink lost their obsession. The mad recovered their senses, the blind regained their sight, and the deaf once more could hear. The halt and the lame obtained perfect limbs, the poor gained riches, and prisoners were delivered of their bonds.</p> <p style="text-align: right;">Lalitavistra Sutra 7</p>	<p>Jesus cured many people of diseases, plagues, and evil spirits, and had given sight to many who were blind. And he said to them, "Go tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them."</p> <p style="text-align: right;">Luke 7.21, 22</p>
<p>Ananda, having arranged a set of golden robes on the body of the Lord, observed that against the Lord's body it appeared dulled. And he said, "It is wonderful, Lord, it is marvelous how clear and bright the Lord's skin appears! It looks even brighter than the golden robes in which it is clothed."</p> <p style="text-align: right;">Digha Nikaya 16. 4, 37</p>	<p>Jesus took with him Peter and James and John, and led them up a high mountain apart, by themselves. And he was transfigured before them, and his clothes become dazzling white, such as no one on earth could bleach them.</p> <p style="text-align: right;">Mark 9, 2, 3</p>

Selected Sayings of the Buddha	Selected Sayings of the Christ
<p>Therefore I will tell them stories to explain the glory of Dharma. If they cannot grasp the truth in the abstract, they may nevertheless come to understand it if it is illustrated in parables.</p> <p>Digha Nikaya 13.15</p>	<p>He did not speak to them except in parables.</p> <p>Mark.34</p>
<p>Followers lose their former names and clans and become sons of the Buddha's clan.</p> <p>Vinaya Cullavagga 9.1.4</p>	<p>Whoever does the will of God is my brother and sister and mother.</p> <p>Mark 3.35</p>
<p>You are my own true children, born of Dharma, created by Dharma, my spiritual heirs, not carnal heirs.</p> <p>Itivuttaka 4.1</p>	<p>To all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or of the will of man, but of God.</p> <p>John 1.12, 13</p>
<p>Sixty more gave up the training and returned to the lower life, saying, "Hard is the task of the Exalted One!"</p> <p>Anguttara Nikaya 7.68</p>	<p>Many of his disciples turned back and no longer went about with him.</p> <p>John 6.66</p>
<p>When the Bodhisattva descends from heaven, there appears in this world an immeasurable, splendid light surpassing the glory of the most powerful glow. And whatever dark spaces lie beyond the world's end will be illuminated by this light.</p> <p>Digha Nikaya 14.1.17</p>	<p>Jesus spoke unto them saying, "I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.</p> <p>John 8.12</p>
<p>Seeing Dharma, one sees me.</p> <p>Itivuttaka 3.5.3</p>	<p>Whoever has seen me has seen the Father.</p> <p>John 14.9</p>
<p>When the Bodhisattva had descended into his mother's womb, no sensual thought arose in her concerning me, and she was inaccessible to any man having a lustful mind.</p> <p>Majjhima Nikaya 123.10</p>	<p>When his mother, Mary, had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit.</p> <p>Matthew 1.18</p>

Selected Sayings of the Buddha	Selected Sayings of the Christ
<p>For what reasons are these signs revealed? Is it that a god of great merit has been born? Or is it that a buddha has emerged in the world? Never before have we seen such signs! We must trace them together, crossing a myriad of lands, seeking the glow and investigating it together.</p> <p style="text-align: right;">Sadharmapundariks Sutra 7</p>	<p>In the time of King Herod, after Jesus was born in Bethlehem of Judea, wise men from the East came to Jerusalem, asking, "Where is the child who has been born king of the Jews? For we have seen his star in the east and have come to worship him."</p> <p style="text-align: right;">Matthew 2. 1, 2</p>
<p>It was a sight that filled the hermit with joy, and he experienced great delight. In the sky above, invisible beings were holding up a vast canopy. From its centre stretched over a thousand spokes. Other gods waved fans on golden stems.</p> <p style="text-align: right;">Sutta Nipata 688</p>	<p>In that region there were shepherds living in the fields, keeping watch over their flocks by night. Then an angel of the Lord stood before them, and the glory of the Lord shone round about them.</p> <p style="text-align: right;">Luke 2.8, 9</p>
<p>The long-haired sage looked at the baby and with great joy he picked him up. Now the Buddha was in the arms of a man who had waited for him, a man who could recognize all the signs on his body — a man who now, filled with delight, raised his voice to say these words: "There is nothing to compare with this; this is the ultimate, this is the perfect man!" Just then the hermit remembered that he was going to die quite soon — and he felt so sad at this he began to cry</p> <p style="text-align: right;">Sutta Nipata 689-691</p>	<p>Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel and the Holy Spirit rested on him. It was revealed to him that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God.</p> <p style="text-align: right;">Luke 2.25-28</p>
<p>Meanwhile, the king, having noticed that the Bodhisattva was missing, inquired concerning his absence. Shortly, one of the king's advisors caught sight of the Bodhisattva in the shade of the jambu tree, seated with his legs crossed, deep in meditation.</p> <p style="text-align: right;">Lalitavistara Sutra 11</p>	<p>When they did not find him, they returned to Jerusalem to search for him. After three days they found him in the temple, sitting among the teachers, listening to him and asking him questions. And all were amazed at his understanding and his answers.</p> <p style="text-align: right;">Luke 2.45-47</p>

Selected Savings of the Buddha	Selected Savings of the Christ
<p>As the light of the moon increases little by little, so the royal child grew from day to day in mind and body; and truthfulness and love resided in his heart.</p> <p>Fo-Sho-Hing-Tsan-King 147</p>	<p>And Jesus increased in wisdom and in years and in divine and human favour.</p> <p>Luke 2.25</p>
<p>Mara, the Evil One, approached the holy Buddha three times to tempt him.</p> <p>Jataka Tales 84</p>	<p>He was in the wilderness forty days, tempted by Satan.</p> <p>Mark 1.13</p>
<p>Pokharasati said to Ambattha: "Now go to see the ascetic Gautama and find out whether this report is correct or not, and whether the Reverend Gautama is as they say or not."</p> <p>Digha Nikaya 3.1.4</p>	<p>So John summoned two of his disciples and sent them to the Lord to ask, "Are you the one who is to come, or are we to wait for another?"</p> <p>Luke 7.18, 19</p>
<p>And when the Bodhisattva was ahungered, lo, Mara, the Evil One, approached him, and said, "You are emaciated from fasts, and death is near. What good is your exertion? Deign to live, and you will be able to do good works." But the Sakyamuni made reply, "O friend of the indolent, you wicked one, for what purpose have you come? Let the flesh waste away, if but the mind becomes more tranquil and attention more steadfast.</p> <p>Sutta Nipata 425, 439</p>	<p>Jesus, full of the Holy Spirit, returned from the Jordon and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing all during those days, and when they were over, he was famished. The devil said to him, "If you are the Son of God, command this stone to become a loaf of bread." Jesus answered him, "It is written, 'One does not live by bread alone.'"</p> <p>Luke 4.1-4</p>
<p>Blessed are they who have understood the Dharma. Blessed are they who do no harm to their fellow-beings. Blessed are they who overcome wrong and are free from passion.</p> <p>rGya Tchee Roll Pa 355</p>	<p>Blessed are those who hunger and thirst for righteousness. Blessed are the peacemakers, for they will be called children of God. Blessed are they pure in heart, for they will see God.</p> <p>Matthew 5.6, 8, 9</p>
<p>As the rays of the sun drown darkness of the world, so if you preserver in your search you will find truth, and the truth will enlighten you.</p> <p>The Fo-Sho-Hing-Tsan-King</p>	<p>If you continue in my word, you are truly my disciples; and you will know the truth, and the truth will make you free.</p> <p>John 8.31, 32</p>

Selected Sayings of the Buddha	Selected Sayings of the Christ
<p>Charity bestowed upon those who are worthy of it is like good seed sown on a good soil that yields an abundance of fruits. But alms given to those who are yet under the yoke of passions are like seed deposited in a bad soil. The passions of the receiver of the alms choke, as it were, the growth of merits.</p> <p style="text-align: right;">The Life and Legend of Gautama 211</p>	<p>A sower went out to sow. And as he sowed, some seeds fell on rocky ground, where they did not have much soil. Other seeds fell among thorns, and the thorns grew up and choked them. Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty.</p> <p style="text-align: right;">Matthew 13.3, 5, 7, 8</p>
<p>I shall fill with joy all the beings whose limbs languish. I shall extend to them deliverance.</p> <p style="text-align: right;">rGya Tchee Roll Pa 372</p>	<p>Come to me, all you that labour and are heaven laden, and I will give you rest.</p> <p style="text-align: right;">Matthew 11.28</p>
<p>At the Blessed Lord's final passing there was a great earthquake, terrible and hair-raising, accompanied by thunder.</p> <p style="text-align: right;">Digha Nikaya 16.16.10</p>	<p>Then Jesus cried again with a loud voice and breathes his last. At that moment the earth shook, and the rocks were split.</p> <p style="text-align: right;">Matthew 27.50, 51</p>

For a more complete list, see *Jesus and Buddha: The Parallel Sayings*, Marcus Borg, ed., Ulysses Press, Berkeley, California. 1997; *The Gospel of the Buddha: Compiled from Ancient Records*, Paul Carus, ed., Senate Press. 1995.

DEPENDENT ORIGATION

This being, that becomes.

From the arising of this, that arises.

This not becoming, that does not become.

From the ceasing of this, that ceases.

Pratitya Samutpada

A PIECE OF PAPER

Just as a piece of paper is the fruit, the combination of many elements that can be called non-paper elements, the individual is made of non-individual elements. If you are a poet, you will see clearly that there is a cloud floating in this sheet of paper. Without a cloud there will be no water; without water, the trees cannot grow; and without trees, you cannot make paper. So the cloud is in here. The existence of this page is dependent on the existence of a cloud. Paper and cloud are so close.

Let us think of other things, like sunshine. Sunshine is very important because the forest cannot grow without sunshine, and we humans cannot grow without sunshine. So the logger needs sunshine in order to cut the tree, and the tree needs sunshine in order to be a tree. Therefore you can see sunshine in this sheet of paper.

And if you look more deeply, with the eyes of a bodhisattva, with the eyes of those who are awake, you see not only the cloud and the sunshine in it, but that everything is here: the wheat that became the bread for the logger to eat, the logger's father — everything is in this sheet of paper.

It has been made by all the non-self elements, non-paper elements, and if all these non-paper

elements are taken out, it is truly empty, empty of an independent self. Empty, in this sense, means that the paper is full of everything, the entire cosmos. The presence of this tiny sheet of paper proves the presence of the whole cosmos.

Thich Nhat Hanh. Being Peace. Berkeley: Parallax Press. 1996.



GLOSSARY

ABHIDAMMA (ABHIDHARMA) - One of the three parts of the Tripitaka dealing with doctrine

AMITABHA - Buddha of the Pure Land

ANATMAN - "Non-self"

ARHAT - Worthy one

ATMAN - Self

AVALOKITESHVARA BODHISATTVA - Compassionate Buddha

BARDO - The intermediate state between death and rebirth

BHIKKHU - Monk

BHIKKUNI - Nun

BHUMISPARSHA - "Earth-touching" as the earth bears witness to Buddha's sacrifices; groundedness

BODH GAYA - Place of the Buddha's enlightenment

BODHICHITTA - Mind awakened to compassion

BODHISATTVA - Enlightened being who vows not to enter Nirvana before liberating all others

BUDDHA - Awakened one

BUTSUDAN - An altar (home or temple) for enshrining Buddhist statues, pictures, etc.

CHELA - Pupil of a guru

DALAI LAMA - Spiritual Head of Tibetan Buddhism; incarnation of Avalokiteshvara Bodhisattva

DEPENDENT ORIGINATION - The term to signify that objects exist only in relation to causes

DEVAS - Gods

DHAMMAPADA - Popular collection of Buddha's teachings

DHARMA - Religious teachings; spiritual law

DHYANA - Meditation

DORJE - Thunderbolt symbol used in Tibetan art and ritual magic

DUKKHA - Suffering; the first Noble Truth; the opposite of Sukha

GASHO - Placing the palms of the hands together, a sign of respect; used in greeting

GURU - Spiritual Teacher

HARA - The source of vital energy in the navel area focused on in Zen meditation

HINAYANA - Another name for Theravada Buddhism

JAPA - "Whispering"; repetition of a mantra or series of mantras

JATAKA - Tales of the Buddha's former lives

JATI - Birth

JIVA - Life; the life principle

JORIKI - The power of concentration

KAMA - Senses, desires

KARMA - The law of cause and effect

KOAN - Riddle used in Zen Buddhism meditation

LAMA - Spiritual teacher

LIBERATION - Release (Nirvana) from the cycle of rebirth (Samsara)

MAGGA - Path (particularly the Eightfold Path); fourth Noble Truth

MAHAYANA - "Great Way"; one of the main branch- esp of Buddhism

MAITREYA - The Buddha to come; the name means compassion; laughing Buddha

MALA - A rosary of 108 prayer beads for Buddhists, Hindus and Sikhs used to aid concentration

MANJUSHRI - Bodhisattva of Wisdom usually shown holding a sword

MANDALA - Design used for meditation in Mahayana Buddhism

MANTRA - Sacred syllable or phrase which mani- fests cosmic forces

MARA - Ignorance and the personification of the forces or affects ignorance; Lord of Death

MAYA - Illusion

MENDICANT - One who relies on others for his physical needs

MIDDLE WAY - Between all extremes that leads to enlightenment

MUDRA - Ritual hand gestures used in symbolic magic

NETI NETI - "Not this, not this;" description of Absolute Reality

NIRVANA - Extinction of craving, frustration, ignorance and suffering; cessation of samsara

OM MANI PADME HUM - "The Jewel is in the Lotus"; mantra used extensively in Tibetan Buddhism possibly referencing the incarnation of Buddhahood not only in the Buddha but in oneself

PALI - Language of the Theravada Scriptures

PARAMITA - Perfection

PARINIRVANA - State attained by an enlightened being at the end of their present life

PRAJNA - Wisdom

PUJA - Worship

RIMPOCHE - Title of honour given to a high ranking teacher

ROSHI - Teacher

SAMSARA - Cycle of rebirths according to one's karma

SANGHA - Buddhist Community

SATORI - Awakening, enlightenment

SKANDHAS - What composes a person; conscious and unconscious elements that make a human

STUPA - Memorial monument or reliquary to mark important Buddhist sites

SUKHA - Bliss; opposite of dukkha

SUNYATA - Emptiness; the ultimate nature of all phenomena; the lack of inherent existence

SUTRAS - Scriptures; literally the thread upon which jewels are strung

SWASTIKA - A revolving cross symbolizing the ceaseless activity of the universal life principle

TANHA - Craving; the cause of suffering; the second Noble Truth

TANKHA - Painted wall-hanging used for meditation

TANTRA - The practice of the meditative system of Vajrayana

TARA - Female bodhisattva

TATHAGATA - One who has come to truth

THERAVADA - "Teaching of the Elders" or Hinayana

THREE JEWELS - Buddha, Dharma, Sangha

TRIPITAKA - "Three Baskets"; Buddhist scripture containing Abhidharma, Sutra and Vinaya

VINAYA - Monastic code of the Buddha

VAJRAYANA - "Diamond Vehicle" combination of meditative and psychophysical techniques.

WESAK - Festival celebrating the birth, enlightenment and death of the Buddha

ZEN - Zen meditation

