

The Voice of Dissent: The Emergence of Buddhism

I. Introduction

A. Buddhism as a World Religion

1. Context of the course
2. Statistical overview of 21st century Buddhism

B. Defining Buddhism

Buddhism - A religious and intellectual movement founded in N. India by Śākyamuni Gautama Siddhārtha in the 6th C. B.C.E. which teaches the **Dharma** - 'eternal truth about reality' - and whose followers believe provides complete liberation from all suffering.

II. Historical Emergence of the Buddhist Dissent

A. The Early Life of Siddhārtha Gautama

1. Birth in Lumbini, Nepal

Hinduism background #1: "caste" system

Hinduism background #2: Four Stages of Life

2. The Four Sights

Hinduism background #3: Wheel of Samsara

3. 1st Great Renunciation

4. 2nd Great Renunciation

- a. Arada and Udraka
- b. Five ascetics

5. Enlightenment in Bodhgaya

- a. Four stages of Dhyāna
- b. Six superknowledges
- c. Turning the Wheel of Dharma / Middle Way

6. Preaching in Saranath

B. Life and Last Days of Gautama "Buddha"

- a. Stories surrounding Buddha's teaching
- b. Buddha's death in Kushinagar

(See reverse side for the terms you need to know from this lecture) →

Terms to know from lecture #1:

Buddhism

Śākyamuni Gautama Siddhārtha

Brāhmin / Kshatriya / Vaiśya / Śūdra

The Four Sights

First Great Renunciation

Second Great Renunciation

Alara (Arada) and Uddaka (Udraka)

Samsara

The Middle Way (this will be developed more in future lectures)

Dhyāna

Arhat

Tathagata

Bodhi Tree (Tree of Awakening)

Māra

Turning the Wheel of Dharma

Dhammapada (this will be developed more in future lectures)

Bhikkhu (bhikṣu)

Four Important Places of Pilgrimage (the first is in Nepal, the rest are in N. India):

Lumbini (birth site)

Bodhgaya (enlightenment beneath Bodhi tree)

Saranath (turn the wheel of Dharma, first sermon, taught four noble truths, first monastery)

Kushinagar (death, entry into Nirvana, cremation site)

The Voice of Dissent: The First Two Sermons

III. The Seminal Content of the Buddha's Enlightenment

THE FIRST SERMON: The Buddha's Diagnosis of the Human Race

A. FOUR NOBLE TRUTHS:

TRUTH # 1: All of Life is eventually sorrowful (Dukha)

TRUTH # 2: Sorrow (Dukha) is Caused by Desire (Tanha)

TRUTH #3: Cessation of Desire is the key to the extinguishing of the ego and putting out the fire/flame of 'thirst' / 'craving'

Hinduism background #4: Hindu reflection on wheel of samsara and Moksa

TRUTH #4: There is a Path (Marga) which leads to the Cessation of Suffering (Dukha)

The Eight-fold Path

B. The Three Characteristics

- 1. Impermanence
- 2. Angst
- 3. No-Self

- *Misery only does exist, but none miserable;
No doer is there, nothing but the deeds are found,
Nirvana is, but not the man who seeks it,
The 8-fold path exists, but not the traveler on it.*

C. The Five Aggregates

- | | |
|-------------|--|
| 1. RUPA | Material form (body) |
| 2. VEDANĀ | Sensations of body (feelings) |
| 3. SAMJNA | perceptions |
| 4. SAMSKARA | mental life (attitudes / dispositions) |
| 5. VIJNĀNA | consciousness (awareness) |

D. One Foundational Doctrine: Pratītya-samutpāda

The Buddha's theory of causality. The term refers to a chain of dependent causalities used to describe the process by which something is given apparent existence. All existence is causally conditioned and there is no first cause. The doctrine is often illustrated with twelve links called *niḍānas*.

**when this is, that is
this arising, that arises
when this is not, that is not
this ceases, that ceases**
Samyutta-nikāya II, 28

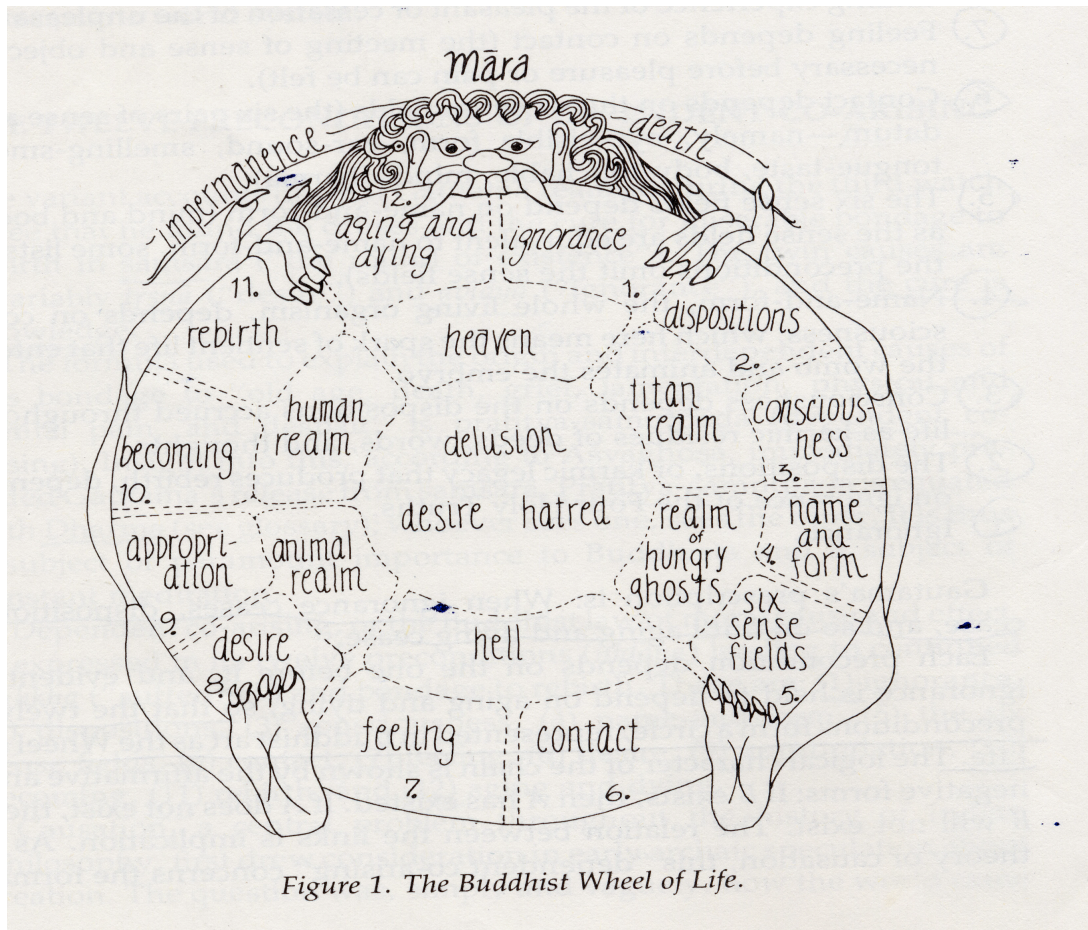


Figure 1. The Buddhist Wheel of Life.

IV. How Classical Buddhism is Distinctive from Hinduism

1. Hinduism seeks Moksa as the final end
Buddhism refuses moksa out of compassion for others
2. Hinduism has a non ethical base,
Buddhism is ethical and compassionate (at a certain level)
3. Hinduism affirms ultimate reality in atman and Brahman
Buddhism denies any ultimate reality, including atman or Brahman
4. Hinduism (in part) affirms self mortification and extreme asceticism,
Buddhism portrays itself as a “middle way” between the two extremes of self-indulgence and self-denial
5. Hinduism (in its classical form) embraces the superior role and knowledge of the Brahmin caste in mediating the terms of liberation;
Buddhism is, at its root, an anti-Brahminical dissent movement, challenging the stranglehold of the Brahmin caste on the terms of liberation.
6. Hinduism accepts many paths or margas to liberation from samsara,
Buddhism develops a specific 8-fold “path” or “prescription” to follow if one is to achieve enlightenment

Terms to Know from this Lecture:

The First Sermon
The Second Sermon
Dukha
Tanha
Sunyata
Marga
Prajñā
Śīla
Samādhi
Eight-fold path
Four Noble Truths
Pratītya-samutpā
Buddhist Wheel of Life
Anatman

V. The Way of the Elders

A. Introduction (Three Refuges)

B. The Three Jewels of “Therevada”

1st Jewel: The Buddha

2nd Jewel: The Dharma

- a. The Buddha vs. the Dharma
- b. The Three Baskets
- c. The First Council

Basket of Discipline – **Vinaya Pitaka** (monastic order – Upali)

Basket of Discourses – **Sūtra Pitaka** (teaching of the Buddha – Ānanda)

Basket of Higher Teachings – **Abhidharma Pitaka** (systemization of a wide range of philosophical reflections)

3rd Jewel: The Sangha

- a. monastic goal
- b. vinaya
- c. arhat focus

stream winner (on eight fold path, detached from the world and “thirsts”

once returner (will return to samsara wheel perhaps only one time, but certainly less than seven)

non-returner (this person is in his last life, may stay to teach)

arhat (not subject to rebirth)

C. The Second and Third Councils

1. Vaiśālī conference over rules of Vinaya (400 B.C.)

2. Pāṭaliputra conference called by Aśoka (250 BC)

divisions within Buddhism and the emergence of Therevada as the ‘preserver of the Way of the Elders’

(See reverse side for the terms you need to know from this lecture) →

Terms to know from this lecture:

Three refuges / three jewels

Sangha

Vinaya Pitaka

Sūtra Pitaka

Abhidharma Pitaka

Streamwinner

Once-returner

Arhat

Aśoka

Tripitaka

VI. The Emergence of the “Great Vehicle”

Mahayana Buddhism: New Insights / New Doctrines

A. Introduction

B. The Mahasanghikas become a movement

1. Hinayana “Little Vehicle”
2. Mahayana “Great Vehicle”

C. Three Insights of Mahayana Buddhism

1. Insight #1: Buddha taught secret truths
 - a. Second Turn of the Wheel of Dharma – new sutras
 - b. Higher Wisdom / higher consciousness
 - c. Expanded transcendent destinations between ‘now’ & ‘nirvana’
 - d. Doctrine of expedient means
2. Insight #2: The Buddha was a divine being and a dharmic concept, not just an earthly figure
3. Insight #3: Gautama was not the only Buddha (multiplied Buddhas)
 - a. arhat path vs. Bodhisattva path
 - b. monastic path leading to arhathood and nirvana
 - c. messianic path leading to bodhicitta and nirvana

D. Three fold body of Buddha

1. Apparition Body (historical body)
2. Dharma Body (body of essence)
3. Body of Bliss

VII. The Mahayana Sutras

A. The Perfection of Wisdom Sutras

1. a new goal
2. new philosophical insights
3. forerunner of Madhyamika school as espoused by Nagarjuna

B. Heart Sutra

1. Wisdom of perfected enlightenment – no distinctions,
2. Everything is empty of ‘own-being’

C. Vimalakirti Sutra

1. Wisdom of perfected enlightenment – no distinctions
2. powerful anti-monastic/clergy dissent

D. Lankavatara Sutra

1. Mediation for perfected enlightenment
2. mind only – forerunner of Yogacara
3. storehouse of consciousness

E. Lotus Sutra

1. Traditional Mahayana teaching
2. unique insight into multiple ‘vehicles’
 - a. monastic vehicle
 - b. messianic vehicle
 - c. solitary vehicle

Terms to Know from this lecture:

1. **mahasanghikas**
2. **Hinayana**
3. **Mahayana**
4. **Second turn of the Wheel of Dharma**
5. **Arhat**
6. **Bodhisattva**
7. **Bodhicitta** – The aspiration to attain Buddhahood for the sake of all living things.
8. **apparition body**
9. **dharma body**
10. **Body of bliss**
11. **avalokitesvara** (male/female bodhisattva in Heart Sutra)
12. **storehouse of consciousness**
13. **tathagata-garbha** (Womb or Embryo of Enlightenment)

VIII. The Journey of the Bodhisattva

A. Introduction

B. Charting the Course of the Journey

1. Six Perfections

- (1) giving (dāna)**
- (2) morality (śīla)**
- (3) patience (kṣānti)**
- (4) vigor (vīrya)**
- (5) meditation (dhyāna)**
- (6) wisdom (prajñā)**

added later to correspond to the Ten Stages:

- (7) skillful means**
- (8) vows**
- (9) power**
- (10) omniscient knowledge**

2. The Ten Stages

- (1) Joy**
- (2) Purity**
- (3) luminosity**
- (4) radiance**
- (5) difficult to conquer**
- (6) face-to-face**
- (7) going far**
- (8) immovable**
- (9) good insight**
- (10) Dharma cloud**

3. Celestial Bodhisattvas

a. Maitreya

- (1). Future Buddha**
- (2). Bodhisattva of power**
- (3) marks of identification**

b. Mañjuśrī

- (1) Prince of Dharma**
- (2) Bodhisattva of wisdom**
- (3) marks of identification**

c. Avalokiteśvara

- (1) Enlightened eye
- (2) marks of identification
- (3) Bodhisattva of compassion

Terms to know from this lecture:

Six Perfections

Ten Stages

Maitreya

Mañjuśrī

Avalokiteśvara

IX. The Rise of Buddhist Philosophy

A. Introduction

B. School of Madhyamika

1. Nagarjuna (150-250 C.E.)
2. tetralemma
 - A
 - Not A
 - Both A and not A
 - Neither A nor not A
3. All is void – śunya-vada
4. Madhyamika understanding of Dharma-kaya

C. School of Yogacara

1. Maitreyanatha
2. reality in mind or consciousness (citta)
3. Cittamatra (mind only)
4. storehouse of consciousness
5. Yogacara understanding of dharma-kaya

D. Evangelical objections, as found in *Christianity at the Religious Roundtable*

1. Buddhism does not embrace a personal, absolute being who transcends the universe.
2. The actual objects of worship and adoration in Buddhism are ultimately illusory and superceded by true enlightenment.

Terms to Know from this lecture:

Madhyamika
Nagarjuna (150-250 C.E.)
tetralemma
śunya-vada
Yogacara
Cittamatra
storehouse of consciousness

X. Vajranyana Buddhism: The Tantric “Thunderbolt” of Buddhism

A. Introduction to Tantrism

B. Mantrayana / Vajranjana

Om mani-padme hum

Gata, gate, paragate, parasamgate, bhodhi svaha

3 “fruits” of Vajranyana:

1. Everything is Buddha

“Bless me to perceive all things as the deity body,
Cleansing the taints of ordinary perception and conception.
Through the Yoga of the creation stage of Unexcelled Tantra,
Changing birth, death and between into the three Buddha bodies!”

2. Samsara is Nirvana

“Bless me to understand Nagarjuna’s intended meaning,
where life and liberation have no iota of intrinsic reality,
Cause and effect and relativity are still inexorable,
And these two do not contradict but mutually complement!”

3. Buddhas are here among us

To a fool who squints
One lamp is as two;
Where seen and seer are not two, ah! The mind
Works on the thingness of them both!

C. Introduction to Tibetan Buddhism

1. Early history of Tibet

2. Tibetan Scriptures

a. Kanjur: Vinya, Perfection of Wisdom Lit., Mahayana
selected sutras and Tantras

b. Tanjur: Indian commentaries on Buddhist writings

D. Three “fires” of Vajranyana Buddhism

1. Lama venerationism
 - a. Padma Sambhava
 - b. Atisha
 - c. Tsong Khapa
2. Tantrism
3. Mysticism

E. Conclusion

Terms to Know from this lecture:

1. Vajranyana
2. Tantra / Tantrism
3. Mantrayana (mantra – ritualized formula used for invoking a deity, gain protection or to assist in meditative focus)
4. Kanjur
5. Tanjur
6. lama
7. Padma Sambhava
8. Dalai Lama
9. Lokeshvara
9. Monastic Buddhism
10. Messianic Buddhism
11. Apocalyptic Buddhism

XI. Mahayana Buddhist Schools and Lineages

A. Chinese and Japanese Invocational Buddhism

1. Chinese “Pure Land” Buddhism – INVOCATIONAL

- a. Dharmakara’s 18th vow**
- b. Amitaba / Amita Buddha**
- c. Body of Bliss (Trikaya) and the “pure land”**
- d. Nembutsu**

2. Japanese “Pure Land” Buddhism - INVOCATIONAL

- a. Honen (1133-1212) and Jodo-shu**
- b. Shinran (1173-1262) and Jodo-shin-shu**
- c. Substitutionary/vicarious atonement**

B. Chinese and Japanese Meditative Buddhism

- 1. Ch’an and Zen Buddhism**
- 2. Bodhidharma**
- 3. Ch’an/Zen practice**
 - a. Dogen (1200-1253)**
 - b. Zazen**
 - c. Sanzen**
 - d. Satori**
 - e. Koan**

C. Rationalistic Buddhism

- 1. Tendai Buddhism**
- 2. Saicho (767-822)**

D. Political Buddhism

- 1. Nichiren Buddhism (founder Daishonin Nichiren)**
- 2. Lotus Sutra meditation**
- 3. Sokagakkai & Shakubuku (forced conversions)**

Terms to Know from this lecture:

- 1. Dharmakara**
- 2. Nembutsu**
- 3. Jodo-Shu**
- 4. Jodo-shin-shu**
- 5. Zazen**
- 6. Sanzen**
- 7. Satori**
- 8. Koan**
- 9. Tendai**
- 10. Nichiren**
- 11. Lotus Sutra**
- 12. Sokagakkai**
- 13. Pure Land**

XII. Buddhist Mudras

- A. enlightenment**
- B. teaching**
- C. compassion**
- D. prayer**
- E. calling earth to witness**

XIII. Penetrating the Buddhist heart / world-view: Explorations in Buddhist Apologetics

- A. Ten Insights from Buddhist converts: an inside view**

- 1. If you meet Christ on the road, you should worship Him:
The historicity of the Christian claims**

- 2. But, what will mom and dad say? Family Ties in a “shame” based
culture**

Shame Culture: Eastern world has historically been guided by strong corporate, group conformity. If someone does not maintain a good appearance and earn the good opinion of others, then there is a sense of / feeling of shame. It is important to keep one's duty to family and society.

Guilt Culture: Western world has historically been guided by strong personal standards (internalized through sacred texts) which, if violated by sinful behavior, create a sense of personal guilt.

- 3. God of mercy, God of grace!! Amazing love, how can it be
that thou My God shouldst die for me!**

4. Jesus is “fully God, fully man” – God in the flesh
5. Where’s the Eschaton: The ‘telos’ of the Christian faith!
6. What about the “Self”? Is Self and/or selflessness the same in Christianity and Buddhism?
7. What is inherently wrong with desires?
8. A “second look” at the doctrine of transmigration / reincarnation
9. Has Buddhism “cast out all fear”?
10. Contextualization without Compromise

Terms to know from this lecture:

1. Mudra
2. Shame vs. guilt culture

**XIII. Penetrating the Buddhist heart / world-view:
Explorations in Buddhist Apologetics (cont.)**

**B. Ten Theological Issues in Buddhism and Christianity in
Relation to Apologetics**

1. Christ in Buddhism and Christianity: historicity and
universality

See, Raimundo Panikkar, *The Silence of God: The Answer of the Buddha*

2. The meaning of ‘self’ in Buddhism and Christianity

See, Lynn A. deSilva, *The Problem of the Self in Buddhism and Christianity*

See, Bryan de Kretser, *Man in Buddhism and Christianity*

3. The role of ‘suffering’ – normative and vicarious in
Buddhism and Christianity

See, H. P. Liddon, *Essays and Addresses*, especially part 1, lecture 2 on Comparisons
between Buddhism and Christianity

4. The nature of creation / phenomenal world: ex-nihilio or
in-nihilio?

See, Ninian Smart, *Buddhism and the Death of God*

5. Kerygma Counts: What is the message of Buddhism
vis a vis the message of Christianity?

See, Archibald Scott, *Buddhism and Christianity: A Parallel and a Contrast*, especially
Lecture #4, “The Dharma of Buddha and the Gospel of Christ

See, Tucker N. Callaway, *Zen Way – Jesus Way*

6. The nature of community: Sangha vs. Church?

See, Archibald Scott, *Buddhism and Christianity: A Parallel and a Contrast*, especially Lecture #5, “The Buddhist Sangha and the Christian Church

7. Vocation: renunciation or life in the world: sannyasin or householder?

See, Kenneth J. Saunders, *Christianity and Buddhism*, especially chapter three entitled, “The Living Forces of Buddhism and Christianity”.

8. Karma and Redemption
Self-justification vs. salvation through another
8-fold path vs. personal savior

See, A. G. Hogg, *Karma and Redemption*.

9. Desiring God vs. the emptying of all desire

See, John Piper’s *Desiring God* for a clear exposition of the redemptive aspect of desire.

10. Nirvana vs. Heaven: annicca vs. permanence

See, Raimundo Panikkar, *The Silence of God: The Answer of the Buddha* (especially, chapter 5 devoted completely to Nirvana)

XIV. Buddhism in America

A. Introduction

1. Cultural awareness and size / influence of Buddhism in the West
2. Why would a Westerner become a Buddhist?
 - a. existential longing for a road map
 - b. structure and community / sense of belonging / clear expectations
 - c. aesthetics / beauty / allure of East

B. Invocational Buddhism in America

1. Soka Gakkai International (SGI)
2. Amida Buddha websites in the USA
3. “Prayer” and “church” in American Buddhism

C. Meditative Buddhism in America

1. Role of D. T. Suzuki (1870-1966) in promoting Zen in the West

See, *Essays in Zen Buddhism* (3 vol., 1927–33), *The Training of the Buddhist Monk* (1934), *Zen Buddhism and Its Influence on Japanese Culture* (1938, rev. ed. 1959), *An Introduction to Zen Buddhism* (1949), and *Mysticism: Christian and Buddhist* (1957).

2. Zen on-line

- [Zen](#) - offers an electronic lesson in the art of meditation.
- [Daily Zen](#) - original zen art, humor, and daily Zen quotes, koans, and poems for meditation and enjoyment.
- [Zen @ MetaLab](#) - contains an HTML version of The Gateless Gate, and a collection of Zen koans.
- [Zen Stories to Tell Your Neighbors](#) – collection of Zen stories
- [Zen Guide](#) - ultimate on-line guide to Zen and Buddhism.

Terms to know: D. T. Suzuki, koan

