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VIEWS & REVIEWS:

Buddhism, Nature and the Environment

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I. *Introduction*

IN assessing the relevance of Buddhism to the contemporary ecologic problem, it is necessary to state the issue so that the study will be in context.

Essentially our present predicament roots in a view of the world which regards it as an object of ego aggrandizement and expansion. The world, its people, and resources are there to be used to advance the interest of one's ego or groups with which he may be identified.

What is fundamentally necessary in this context is not merely a tampering with the system in order to bring about some small improvement. Rather, there must be a transformation of the mind and outlook which will both prevent the continuance of such conditions and ensure their improvement.

The importance of religion in the crisis is indirectly suggested by John Lear, Science Editor of the *Saturday Review*,¹ who comments on the notable lack of direction in this issue coming from the social sciences. It would not be too much to claim that the reason for this lack lies in the fact that the social sciences do not possess the value orientations nor require the personal commitment to fulfill those values. The commitment required to achieve the fundamental changes demands a religious awareness and commitment. It is here that Buddhism, in concert with other great spiritual traditions, has relevance in focussing our attention on the spiritual problem of man and ways to deal with it.

There have been many attempts throughout history to make Buddhism relevant and effective in the social context. Buddhist influence has been most evident in the realm of art through which its ideals and concepts were brought home to the imagination of the peoples of Asia. More specifically, Buddhism

¹ *Saturday Review*, September 5, 1970, p. 43.

has influenced political and social conditions in India during the reigns of King Asoka and in Japan through the activities of Prince Shōtoku, not to speak of other benign Buddhist kings that appeared in Asia. In the case of Asoka, his rejection of war and violence and his respect for life in the cessation of hunting expeditions notably symbolized his respect for persons and the environment. Through his edicts he devoted himself to the encouragement of a higher spiritual outlook and better human relations based on religion—especially Buddhism.

Prince Shōtoku supported the spread of Buddhism in Japan, and in his Seventeen Point Constitution he advocated reverence for the Three Jewels of Buddha, Dharma, and Sangha as the foundation of social concord. In more recent times the efforts of Anagarika Dharmapala and Dr. B. R. Ambedkar in India have opposed the growing materialism of the industrial age and offered some hope for the outcaste peoples based in Buddha's recognition of the equality of all people. In Burma there has been an attempt, though with some problems, to make Buddhism directly relevant to that country's needs by establishing it as the state religion. In Japan the Sōka Gakkai-Kōmeitō movement has attempted, though not without criticism, to interpret Buddhism to Japan's social and political problems.

Nevertheless, the task of relating Buddhism to the current ecological concern must be regarded as exploratory and tentative, since Buddhism developed in an age and context where such problems held no threat to human existence commensurable with the ongoing problems of man's inhumanity to man which Buddhism knew well. Buddhism proliferated into diverse traditions and some of its principles might well be challenged by modern people.

The foregoing qualifications make it necessary to be realistic in considering religious insight. All traditions have been involved in the historical-social process and have frequently fallen short of their own highest ideals. While some would use the deficiencies of religion to dismiss its relevance, noting that religion has been frequently the cause of the problem rather than part of the solution, this should not deter us from canvassing those sources of human wisdom.

In relation to the issue of ecology, we will first attempt to revise the oft-stated assertion that Buddhism, particularly Theravada, is other-worldly or world-rejecting, seeking only an emancipation from involvement with this world and social existence. With the development of Mahayana Buddhism, the foundation was laid for greater recognition of the spiritual significance of Nature in

such principles as Nirvana is Samsara, Non-duality, Suchness, and Void. It was in China, as a result of the confluence of Buddhism and Taoism, that Nature came to be regarded positively as a revelation of, or channel to, realization of Suchness or Void. Nature was the Real, the Pure Land within which one might attain enlightenment.

Within the Mahayana tradition in China and Japan numerous schools reinforced the this-worldly implications of Buddhist thought on the philosophical and popular levels. Following a brief review of these we shall attempt to interpret Buddhism to the contemporary issue in the hope that our interpretation will be found to be consonant with the great themes of Buddhist insight.

II. *The Role of Nature in Buddhist Experience and Thought*

From earliest times in the history of Buddhism devotees, monks, and nuns, were aware of Nature and its influence on meditation and the solitary life. After observing the ways of a bull elephant in the forest, the Buddha commented:

Herein agreeth mind with mind, of sage
And elephant whose tusks are like a plough pole,
Since both alike love forest solitude.²

There is the account of the venerable Meghiya's search for a place to meditate after receiving alms:

While taking exercise by walking up and down and to and fro,
he saw a lovely, delightful mango-grove. At the sight of it he thought:
Truly lovely and delightful is this mango-grove! A proper place
surely is this for a clansman for striving (for concentration) . . .³

The centers where Buddha's disciples congregated were gardens and groves, sometimes provided by sympathetic and believing laymen. Outstanding was Anathapindika's park which appears frequently in texts. Buddha counseled his disciples to seek out such places.

² F. L. Woodward, *Minor Anthologies of the Pali Canon*, part II, *Udana and Itivuttaka*, London: Humphrey Milford, 1935, p. 50.

³ *Ibid.*, p. 41.

As Mrs. Rhys-Davids points out, there was an almost pagan revelling in Nature among the early Buddhists whose poetry is preserved in the hymns of the brothers and the sisters. A few examples may suffice to illustrate their sentiments:

Angulimāla also, the one-time dreaded bandit:

Deep in the wild beneath some forest tree,
Or in the mountain cave, is't here, is't there,
So have I stood and let my throbbing heart
Transported beat. Happy I go to rest
And pass the day, happy I lead my life.
Escaped from snare of evil ah! behold
The Master's sweet compassion shown to me.⁴

Also:

Who doth not love to see on either bank
Clustered rose-apple trees in fair array
Behind the great cave of my hermitage,
Or hear the soft croak of the frogs, well rid
Of their undying mortal foes proclaim
'Not from the mountain-stream is't time today
To flit. Safe is the Ajakarani.
She brings us luck. Here is it good to be.⁵

Buddhist reflection and awareness of Nature appears most clearly in the use of natural phenomena as a source of simile and parable in teaching. Since Buddhist doctrine was abstract, it was necessary to find suitable ideas in the world of everyday experience in order to convey to laymen and leaders in communities the significance of the Buddha's teachings. The wealth of natural imagery, as well as information based in human culture, indicates the close relation of Buddhist teachers and the people in ancient times within agricultural and village settings.

⁴ Mrs. Rhys-Davids, *Poems of Cloister and Jungle*, London: John Murray, 1941, p. 36, quoted from *Further Dialogues*, Sutta 89.

⁵ *Ibid.*, p. 39.

The similes and parables relate to animal and plant life as well as natural elements and relationships within the world. The illuminating character of the sun and moon, the relations of wave and water, and the relation of river and ocean are among some of the most widely employed figures. The blessing of the Dharma is compared to the breaking forth of green at the onset of summer:

Fair are the flowering tops of woodland trees
In the first summer month of summer's heat:
Fair is the noble Dharma that he taught,
For yondmost blessing, leading to the cool:⁶

In a lengthy exchange with a disciple Buddha sets forth eight ways in which the Dharma-discipline is like an ocean.⁷ Although Nirvana is beyond description, the famous teacher Nagasena impressed King Menander with its supreme importance in an abundance of figures.⁸

As these foregoing materials indicate, early Theravada Buddhists lived in close proximity to their natural environs. There was a deep awareness and appreciation of Nature which functioned on the existential and instructional levels. However, on the theoretical level Nature was not given effective recognition or function in the spiritual quest.

The analysis of reality growing out of the theory of non-soul (*anatta*) undermined the positive evaluation of Nature, since the environment was analysed into the psychological and perceptual components of consciousness which produced the delusory consciousness of an objective permanent, abiding world.

Building on the early analytical theory of the five skandhas, the complex Kosha school of Abhidhamma taught by Vasubandhu analysed reality and the world into 75 elements which came together in momentary flashes to make the world of appearances which we experience.⁹ The intent of this theory was to

⁶ E. M. Hare, *Sacred Books of the Buddhists*, XV, *Woven Cadences*, Ceylon: Harrison and Crosfield, 1944, p. 37.

⁷ F. L. Woodward, *op. cit.*, pp. 66-67.

⁸ Eugene Watson Burlingame, *Buddhist Parables*, New Haven, Yale University Press, 1922, p. 221.

⁹ Junjiro Takakusu, *The Essentials of Buddhist Philosophy*, Honolulu: University of Hawaii Press, 1947, pp. 70-73.

give a metaphysical and psychological foundation for the process of meditation leading to transcendence and ultimate detachment from this world. Consequently, Nature was deprived of real meaning for religious existence, though it hovered in the background as a source of inspiration or illustration.

While Theravada Buddhism remained committed to the analytical approach to reality as a major support for the doctrine of non-soul, the proponents of the later Mahayana tradition added to the analytical method a synthetic interpretation based on the principle of the identity of the essence of things symbolized in the terms Void or Suchness. Hence, Mahayana Buddhism established the basis for greater recognition of the spiritual value of Nature.

Mahayana Buddhist philosophy developed around the theme of interdependence, mutual relationship and the ultimate identity of all beings in the Buddha-nature. A major source for this view was the *Avatamsaka Sutra* generally called the Wreath or Garland Sutra. Its main principle can be summarized in the phrase: All is One; One is all. Its exposition in the illustration of the Golden Lion by the Chinese teacher Fa-tsang made the point that substance is not other than phenomena, and all phenomena are contained in all other phenomena. The mutual identity of all things grounds the expression of compassion by which potential Buddhas care for, and promote, the welfare of all beings.¹⁰

In addition to the *Avatamsaka Sutra*, the Mahayana *Nirvana Sutra* and the *Lotus Sutra* reinforced the tendency toward this-worldly affirmation. Indirectly the *Pure Land Sutras* supported this trend. The *Nirvana Sutra* was particularly esteemed because it taught the principle of universal Buddha-nature in all beings however low or despised they might be. The *Lotus Sutra* presented a theory of the absolute, eternal Buddha as the basis of the cosmos. The *Pure Land Sutras* in declaring a way of salvation for the ordinary person opened the way for affirmation of secular life.

As we have already noted, the teacher Fa-tsang systematized the philosophy of the *Avatamsaka Sutra* emphasizing the essential identity of the Void and the world of phenomena. Chinese Buddhism from its very beginnings had to come to terms with Chinese this-worldly outlook and interests. The Chinese, as well as the Japanese, lacked a sense of the tension between this world and man found

¹⁰ Fung Yu-lan, *History of Chinese Philosophy*, II, Princeton: Princeton Univ. Press, 1953, pp. 339-359.

in early Buddhism and other religious traditions which developed asceticism or other-worldliness.

The Chinese characteristic of this-worldliness was manifested even within the erudite and subtle philosophy of the Madhyamika school of Buddhism taught by Seng-chao and Chi-tsang. Though Chi-tsang has the reputation of being the most Indian in the exposition of Buddhist thought, he also promoted this tendency:

It is expedient that the three be not discarded, that is that the Real State of things be discussed without destroying unreal phenomena. 'He (the Buddha), in his state of motionless enlightenment, established all the *dharmas* in their places.' . . . Since unreal phenomena are the same as the Real State, why should they be discarded? . . .¹¹

The mutual identification of all things with the Void or Buddha-nature was given elaborate systematic and practical expression in the teaching of Chih-i who initiated the T'ien-t'ai school. T'ien-t'ai demonstrated the interdependence and mutual permeation of all things by the principle of "three thousand in one thought." The world of infinite plurality was contained in the smallest conceivable particle of time or space while everything exists also within the whole. Through mathematical combination of ten levels of being multiplied by the fact that each is within each yielding 100 and further multiplied by ten metaphysical categories resulting in 1000 which was then multiplied by three types of contexts in which all these elements appear, the figure 3000 was produced, representing the totality. Through the discipline of meditation the devotee was to realize this identity within his own experience.

What may be observed here is the Chinese insight that if the world is delusory in nature as Buddhists and Hindus asserted it to be, then there was no need to flee from it or go to excessive means in restricting our relation to it. To do so would be to attribute a greater degree of reality to it and show that one had not become fully enlightened. One is only fearful in his dream, but when he has awakened, the fear of the dream vanishes. Rather than leaving the world, one may remain in the world and not be of it.

¹¹ *Ibid.*, p. 298.

The philosophic and contemplative features of Mahayana world-affirmation reached their zenith in Ch'an (Zen) Buddhism. In this tradition the metaphysical idealism and depth of Mahayana Buddhism fused with Taoist Nature mysticism to produce a totally new form of Buddhism opposed to mere scholasticism and different from the elaborate mystical paths of Indian origin.

Its new spirit can be observed most easily in the sphere of art, especially painting which focussed on Nature itself rather than canonical symbols of Buddhist tradition. Scenes from Nature were employed to highlight the Buddhist understanding of reality using concrete things to point to the Void, while yet being themselves qualified by it. Ch'an discipline itself brought man closer to Nature as monks tilled the soil or meditated in the woods. The motto "In carrying water and chopping wood, therein lies the wonderful Tao" became a major principle of Ch'an life.

Its approach to Nature is further revealed in Ch'an's succinct comparison of mystical paths:

When I began to study Zen, mountains were mountains;
When I thought I understood Zen, mountains were not mountains;
But when I came to full knowledge of Zen, mountains were again
mountains.¹²

This passage indicates three states of awareness relative to our world. There is the awareness which merely takes the world for granted. It is simply there, but perhaps of little significance for the observer. In the second state the individual has embarked on the endeavor to gain spiritual mastery of himself and the world. This mode attempts to render the world powerless over us by blanking the mind. However, in true perception or realization, the mountains again simply exist, but this time the significance of the mountain is heightened because it is revealed not only as being Void, but as a channel to the Void or the Buddha-nature. There is here a sense of mystery, wonder and union with the mountain where the mountain is in us and we are in the mountain. The mountain reveals the depth and the depth enhances the mountain.

We have attempted to show in the foregoing discussion that the development of Buddhism manifested a growing awareness of the spiritual significance of

¹² D.T. Suzuki, *Studies in Zen*, New York: Dell Publishing Co., 1955, p. 187.

Nature and eventually produced philosophies by which experience of Nature could be a means to insight and enlightenment. While these developments were facilitated by cultural interaction with Taoism or Confucianism, and in Japan through association with the indigenous native tradition, the possibilities for interpretation along these lines were embodied in Buddhist dialectic in principles of non-dualism and the delusory nature of the world. Consequently, despite the fact that Buddhism may not be able to provide specific prescriptions for solving the ecological crisis, its basic orientation toward the world may be useful in stimulating man's reflection on Nature, his reassessment of his role in it, and the renovation of his mind and spirit necessary to any change in attitude and action.

III. *Buddhism and the Quality of Life*

The major contribution Buddhism can make in the contemporary crisis is its insight into the nature of existence which offers guidance in enhancing the quality of life within the modern context. As Rene Dubos has eloquently written recently, "It is not man the ecological crisis threatens to destroy but the quality of human life, the attributes that make life different from animal life."¹³ He goes on to state:

Survival is not enough. Seeing the Milky Way, experiencing the fragrance of spring and observing other forms of life continue to play an immense role in the development of humanness. Man can use many different aspects of reality to make his life, not by imposing himself as a conqueror on nature, but by participating in the continuous act of creation in which all living things are engaged. Otherwise, man may be doomed to survive as something less than human.¹⁴

Gary Snyder points in the same direction when he maintains that our pressing need is "to look within and adjust the mechanism of perception."¹⁵ Norman Cousins in his preface to a recent issue of the *Saturday Review* dedicated to the problem of "Cleaning Humanity's Nest" writes:¹⁶

¹³ Guest editorial, *Life Magazine*, July 24, 1970, p. 2.

¹⁴ *Ibid.*

¹⁵ Gary Snyder, *Earth Household*, New York: New Directions, 1957, p. 4.

¹⁶ *Saturday Review*, March 7, 1970, p. 47.

Philosophy precedes ecology. What is most needed today are new realizations about man's place in the universe, a new sense of life, a new pride in the importance of being human, a new anticipation of the enlarged potentialities of mind, a new joyousness in the possibilities for essential human unity, and a new determination to keep this planet from becoming uninhabitable.

Perhaps as never before in history man needs not merely information but wisdom.

Against the background of Buddhist recognition of Nature and the understanding that the issue of ecology is essentially a religious and philosophic issue as well as a practical policy matter, we shall now attempt to suggest specific concepts within Buddhist tradition that offer moral guidance or insight into our condition.

A fundamental awareness of the interrelatedness of man and nature and hence the development of a sense of responsibility toward that world is an indispensable requirement for the formation of adequate policy and regulation in matters of ecology. It may be Buddhism's greatest contribution to focus upon this interdependence and to deepen our awareness of its cosmic scope. It is interesting to note that when Buddhism has been interpreted to the modern scene, it has frequently taken a socialistic formulation. Apart from political reasons, one reason can be discerned at the heart of the Buddhist understanding of existence.

In its simplest formulation the interrelatedness of all sentient beings is realized through the karmic system in which every being is seen as one's potential relative as a result of the infinite possibilities of transmigration through long ages. In the popular imagination avoidance of eating meat was based on the fact that one might eat a relative and this would contradict his respect and responsibility to his family.

On a deeper level the understanding of the interrelatedness of beings resulted in the doctrine of *Abimsa* or non-injury. Here one's responsibility to other beings and their condition was based on the fact of common suffering and anxiety which all beings subject to karmic existence feel. The doctrine urged one to be compassionate in his treatment of fellow beings.

The responsibility to one's fellow beings, implied in the concepts of compassion (*karuna*) and kindness (*metta*), recognized the common destiny of all creatures in the sea of birth and death. The *Jataka* tales concerning the Buddha's past lives were influential in developing the sense of community between man and

the animal world by showing that animals suffer from the same anxieties and problems of human kind. The humanizing of animals could lead to a greater humaneness toward animals. The story of Banyan, the Gold Deer, illustrates the sentiments communicated through such stories.¹⁷

The principle of *Abimsa* based on the understanding of karma was given more expression in the development of Mahayana Buddhism. As we have seen, all beings have a mutual relationship by having a common essence—Buddha-nature or Void. In effect, to injure another was essentially to injure oneself as well. The other was in us and we in him ultimately.

A suggestion of possible Buddhist approach to ecological problems can be gained from consideration of Buddha's attitude to the caste system. Buddha demythologizes the human condition and understanding of the world by stressing the law of karma and focussing on human actions in determining destiny rather than the accident of both. He also rejected authoritarianism. Such a perspective permits a more rational assessment and a dealing with human affairs in terms of general social welfare. It is a general Buddhist theory that the leaders of society have the responsibility to provide conditions conducive to the spiritual welfare of the people and to assist their material well-being. As Benz points out, Buddhists tend toward a welfare state as the context for permitting wide religious cultivation and caring for the needs of people.¹⁸ Those who see Buddhism originally as a type of social reformation emphasize the features exhibiting social concern such as rejection of caste within the Order and non-injury. Ecological concern as an expression of social responsibility would find support in such implications of Buddhist thought.

However, something more fundamental and far-reaching is required to bring about the transformation of spirit and development of a system of values to support continuing concern and sense of responsibility to the environment. It is at this point that we wish to develop the ethical implications contained in the concepts of non-soul and Void which form the basis of Buddhist philosophy.

IV. *Non-Soul and Void: Spiritual Foundations of an Ecological Ethic*

As we have already indicated the ecological crisis is more than the mere

¹⁷ Ethel Beswick, *Jataka Tales*, London: John Murray, 1956, pp. 56-59.

¹⁸ Ernst Benz, *Buddhism or Communism?* Garden City, N. Y.: Doubleday and Co., 1965, pp. 38-44.

disposition of materials in the environment. It is, rather, a spiritual issue. Buddhist insight can contribute to the transformation of perspective, since its aim has always been to solve the problems created by man's efforts to fulfill his ego drives.

In appealing to the doctrines of Non-soul and Void in Buddhism as the basis for ethical existence, we should take note that Buddhism sought a consonance between metaphysical understanding of the world and the way of life it recommended. In urging the realization of ego-lessness, Buddha attempted to demonstrate that there was no substantial essence in things through which ego could be supported and maintained.

It has always been the main issue in Buddhism to attain enlightenment concerning the true nature of man and the world. Buddhism traces all problems within human society to the basic ignorance of man as to where he stands in the scheme of Nature. For Buddhism man's problem does not lie outside of him, but within him—in his mind, his thought, his values, and their consequent actions. For Buddhism the ethical problem is also a metaphysical issue. Problems can only be solved if there is a deep understanding and effort to make the insights real in experience.

The realization of the non-soul and Voidness of all things at the heart of Buddhism expresses the deep felt recognition that the world we think we perceive just as-it-is is enveloped in a great mystery. When all of existence is pursued to its depth, it is discovered that there is no apprehendable reason why anything is as it is. At the same time from the formless depth there arises a power and vitality which has brought forth the cosmos and life and maintains it. According to Dr. Nakamura, this formless Void, "is a living Void because all forms come out of it, and whoever realizes the void is filled with life and power and the bodhisattva's love of all beings."¹⁹

The so-called Nothing which grounds existence is not a mere nothingness since we do experience; we are; things do appear. Something must also be called into account for the fact there appears to be something. Thus the Void is creative. We must hold together the "is" and "is not" of things in a dialectic which

¹⁹ Hajime Nakamura, "Unity and Diversity in Buddhism," in Kenneth Morgan, ed., *The Path of the Buddha*, New York: Ronald Press, 1956, p. 381.

demands that we realize both statements apply to all experience and are the foundation out of which that experience emerges.

Buddhism rejects speculation for the sake of speculation as indicated in the famous Silence of the Buddha. The function of metaphysical contemplation is the formation of a peculiar consciousness and subjective awareness which would enable a person to enter deeply and creatively into his experience of the world. Such reflection is an attitude-conditioner—a means of directing a person's attention to aspects and qualities of experience which he may have overlooked in the absorbing activities of daily life. It aims to free a person from his bondage to his own creations and the slavery that results from the pursuit of things, in the belief they indicate where true value lies.

Dr. Suzuki criticizes the Western view of nature as "brute fact" to be used economically with no sense of gratitude or sympathy. He maintains that the subjective awareness resulting from realization of Void provides the basis for a sense of kinship and unity with the natural order. He states:

Pure Subjectivity, instead of vaporizing realities, as one might imagine, consolidates everything with which it comes in touch. More than that, it gives a soul to even non-sentient beings and makes them readily react to human approach. The whole universe which means Nature ceases to be "hostile" to us as we had hitherto regarded it from our selfish point of view. Nature, indeed, is no more something to be conquered and subdued. It is the bosom whence we come and wither we go.²⁰

Consequently the function of metaphysical contemplation aims at qualifying man's pretensions in knowing, using and advancing his own interest exclusive of others. The conquest of arrogance has more far-reaching implications than just the natural order since it pertains to war, racism, class strife, sex discrimination and urban problems as well.

A deep perception of the Void yields the recognition that there is a limit to our significance and our effectiveness. We are relative and interdependent. It instructs us that failure to perceive the creative Void leads to actual void manifest

²⁰ Suzuki, *op. cit.*, p. 204.

in conflict, destructiveness and rootlessness. Recognition of the Void underlies necessary qualities of tolerance, acceptance of self and others, creativity, spontaneity and freedom.

The inwardness implied in the realization of Void forms the basis of that radical freedom espoused by Nicolai Berdyaev in his work *Slavery and Freedom*. It is the foundation for overcoming the spurious freedom by the defeat of the other. Radical freedom is freedom in mutuality through the recognition of our common root in the Void. We frequently speak of the uniqueness of the individual merely pointing to accidental difference. However, it is the recognition of uniqueness in sameness which is the issue. This recognition can only be assured by a deep perception of the individual's root in the creative ground.

What precise practical methods may be used to realize this perception can be various, extending from yoga to zen meditation. Perhaps in a paradoxical way the realization would come through a good laugh, or a good stretch in the morning and a yawn. Perhaps it comes by intense gazing at a flower. Such activities break the hold of the external order upon our minds and awaken once again the sense of our own reality. Man has attained freedom and dominance over Nature, but has lost his roots in Nature with a consequent loss of meaning and reality in his life. In his search for that meaning he has become dominated by the sterile order of his own creation—the machine and the irrefragable dominance of reason. He has become exteriorized and lives on the surface.

The contribution of Buddhism in this situation has been graphically suggested by Gary Snyder:

The joyous and voluntary poverty of Buddhism becomes a positive force. The traditional harmlessness and refusal to take life in any form has nation-shaking implications. The practice of meditation, for which one needs only "the ground beneath one's feet," wipes out mountains of junk being pumped into the mind by the mass media and supermarket universities. The belief in a serene and generous fulfilment of natural loving desires destroys ideologies which blind, maim and repress—and points the way to a kind of community which would amaze "moralists" and transform armies of men who are fighters because they cannot be lovers. . . .

The mercy of the West has been social revolution; the mercy of the East has been individual insight into the basic self/void. We need both.

. . . ²¹

²¹ Snyder, *op. cit.*, pp. 91-92.

The Middle Way in Clear Words

WILLIAM J. H. COLLINS

Offered with gratitude and respect to the memory of the Masters
Nāgārjuna and Chandrakīrti who composed the verses and commentary
of the *Prasannapadā Madhyamakavṛtti*.

Shall I say it again? In order to arrive there,
To arrive where you are, to get from where you are not,
 You must go by a way wherein there is no ecstasy.
In order to arrive at what you do not know
 You must go by a way which is the way of ignorance.
In order to possess what you do not possess
 You must go by the way of dispossession.
In order to arrive at what you are not
 You must go through the way in which you are not.
And what you do not know is the only thing you know
And what you own is what you do not own
And where you are is where you are not.

T. S. ELIOT, EAST COKER

THE method of critical analysis has always been central to Buddhism and its basic doctrines of Anātman and Pratītya Samutpāda are the outcome of this. The Buddha analysed a living being into its component elements. Thus existence was analysed into five groups of the sensuous (*rūpa*), consciousness (*viññāṇā*), discrimination (*saṃjñā*), feeling (*vedanā*), and volition (*saṃskāra*). It was analysed as a whole, i. e. consciousness with all of that which it is aware. The result was that a permanent entity (*ātman*) could not be found. The component elements went to form only a nominal entity subject to perpetual change, but the finding of only impermanent phenomena is not the same as denying an unconditional ultimate reality which the Buddha actually affirmed. An existence

On Rebirth

1. Buddha rejected the concept of Atman (permanent Self), hence arose the question:
At rebirth, what transmigrates, if there is no Atman?
2. His answer: something like karmic effects take place.
There is a causal connection from one life to the next.

TWO SCHOOLS OF BUDDHISM -- THERAVADA AND MAHAYANA

I. WHY THE SPLIT?

1. One approach would be through careful analysis of events, personalities, etc. that played across the faith during its crucial early centuries.
2. Or see the conflict as revolt from Theravada faith.
 - a) Theravada faith leaves many practical problems unanswered.
 - Its psychological insight goes little further than the construction of analytical catalogues of mental functions.
 - Its precepts are clear but it is not always helpful in explaining their practical difficulties.
 - b) Hence the great concern of Mahayana: providing "skillful means" for making Nirvana experience possible.

II. THE TWO SCHOOLS

1. Theravada. Called Southern School since it is rooted firmly in South Asia: Ceylon, Burma, Thailand, Laos and Cambodia.
 - a) They claim to represent the original Buddhism as taught by Gautama.
 - b) Use the Pali language--a Sanskrit dialect spoken by Gautama himself.
 - c) They regard Mahayana Buddhism as corruption of original Buddhism.
 - d) The Mahayanists called them Hinayana, meaning small raft.
They prefer to call them Theravadas, meaning the Elder Brother.
2. Mahayana (Maha means great; Yana means boat, vehicle, ferry)
 - a) Mahayana claim to be the larger ferry of the two.
 - b) Called Northern School, because it spread to North: Tibet, Mongolia, China, Japan, Korea.
 - c) They claim they never rejected Theravadas or any part of it.
Mahayana regards Theravada simply as incomplete.
 - As incapable of comprehending the more profound truths of Mahayana. Gautama taught various aspects of truth at different stages of his life.

IS BUDDHISM ATHEISTIC?

1. Reasons for atheist verdict:

Buddha deliberately dethroned Hindu gods, both from their final place in universe and rfrom their final role in destiny of humankind.

2. Having dethreoned those gods, did Budhist replace them with new gods of his own?

Answer: NO. Not a God, since Buddhism was non-theist.

Did they form and teach some new concept of God?

Answer again is NO.

In recent years, this NO answer has been qualified :

Scholars say, concept Nirvana has all trimmings of Western idea of God. Everything Buddhi & say of Nirvana is what Weserns say about idea of Divinity or Transcendence.

The Buddhist ideax of Dharma has meaning of western idea of God, too.

Though westerns have on the whole been much mlre fascinated by Nirvana than by Dharma.

They have given it musch more emphasis and attention: it has been popularized much ore widely in Western thought.

IMPERMANENCE - MUJO

THE EMPIRICAL UNIVERSE IS AN UNMITIGATED FLUX

1. Things come and go
-events emerge, cause other events to emerge, and then vanish
2. Elements coalesce for a moment into patterns, which distinguish again and are replaced by others
3. The whole sorry tale is one of ceaseless, and ultimately meaningless, happenstance.
4. In this ocean of events, nothing is stable, nothing is of permanent significance.
5. He did not deny that in flux there would be fleeting moments of pleasure;
-but these were balanced by many moments of pain
-and undercut by their own fleetingness
6. So that a wise man could find nothing in the flux to which to attach himself with commitment, or hope, or to which to give a serious loyalty.

TODAY, MOST SCIENTISTS AND OTHERS WOULD AGREE WITH BUDDHA.

World is change and flux and process.

BUT THE QUESTION REMAINS:

The great religious question is : is there something more?

Is there anything beyond the ocean of phenomena that come and go?

BUDDHA ANSWER:

1. Buddha affirmed with vigour that within the ocean, nothing persists.
Hence this alleged atheism.

Even the gods, he said, rise and fall.

The ocean is fluid, thru and thru.

2. He did, however, affirm that there is a "further shore".
a) Though he refused to describe that shore; nor to speculate
3. His teaching was concerned how to attain it.
His seeing that it would carry one across (via raft) constituted his Vision, his Enlightenment, his Buddhahood.
4. The name of that Other Shore is Nirvana.
This Nirvana has transcendent quality and ultimacy in Buddhist scheme of things.
5. So we have been too hasty in calling his position atheist, or even world-denying.

HUMAN LANGUAGE INCAPABLE OF DESCRIBING NIRVANA

1. Human language is incapable of dealing with metaphysical reality, that our terms and categories and conceptual capacities are just inadequate for handling the Transcendent.
2. Nonetheless, he was sure that it was there:
 - partly via his personal experience
 - partly for other reasons.
3. He knew that it was there--he affirmed, by living morally.

THE DHARMA.

THE DHARMA

People could reach Nirvana by living morally.

1. Though Nirvana was a distant reality, indescribable, not profitable of discussion,
-yet Buddha saw and preached another absolute reality immediately available to every man.
2. This is the moral law.
 - a) He taught that in universal flux, one thing is firm.
 - b) In chaos of events, one pattern is permanent
 - c) In ebb and flow of human life, one form is absolute, is supreme, is reliable, is effective for salvation.
 - d) Ideas come and go; religious institutions rise and fall;
- the gods themselves have their histories
- everything pass away.
3. Yet thru it all one thing is certain, stable, firm, enduring--and is always immediately to hand.

~~THAT IS DHARMA: THE TRUTH ABOUT RIGHT LIVING.~~

GAUTAMA DID NOT CREATE DHARMA - HE DISCOVERED IT.

1. Buddha began in 6th Century BC; but the Dharma did not begin then, it has always been.
2. When a modern Buddhist writes of "The Buddha's Ancient Path", he does not mean that it is a mere 2,500 years old.
3. It was already an ancient path when Gautama discovered it.
"Even so, brethren," he himself said, "have I seen an ancient Path, an ancient Road, trodden by Buddhas of a bygone age...the which having followed, I understand life, and its coming to be and its passing away. And thus understanding, I have declared the same."
4. Gautama became wise and great man because he awoke to the pre-existent truth that is the Dharma.
~~He became the Buddha by discovering the Dharma.~~
5. ~~All else is evanescent; the Dharma, the True Law, is eternal.~~

THE DHARMA

~~THE ABSOLUTE AND RELATIVE DHARMA~~

1. Buddhists distinguished between paramartha saddharma, the True Law in its supreme or final form,
-and samvrti saddharma, meaning that Law in its objectified or empirical version.

This latter is Law as taught.

2. The former is transcendent version, is independent of its being transmitted to men by the Buddhas at all.

b

~~DID BUDDHA TEACH THAT MAN MUST SAVE HIMSELF?~~

That there is no outside power that can come to his rescue?

1. Now it is true that Buddha took a rather Pelagiana attitude to moral life.
 - a) He firmly believed and taught, that each man could and must make his own decision as to whether he would live morally;
-and having made it, he must himself implement that decision.
2. For the historical Buddha, there is no vicarious morality.

~~Nonetheless, there is at least this sense in which it is false to say that he believed, or taught, that man could save himself.~~

1. ~~There is in the universe, he proclaimed, an ultimately real, a final truth in accordance with which if a man lives he will be saved.~~
2. If universe consisted only in flux of samsara, if there were no eternal Dharma, then man could not possibly save himself.
3. If there were only flux, man would be lost.

But it is living according to Dharma, the pre-existing law, that saves.

The decision so to live is man's own;
but the fact that living so brings salvation is prior to man,
independent of man.

And the confidence that it will work, that it is worth pursuing: this is based on a confidence in the very structure of universe.

1. That we live in kind of universe where such a truth obtains, firm, reliable, and permanent, is the "good news" that Buddha preached.

THE GOOD NEWS OF BUDDHISM

HE POINTS TO THE OTHER SHORE

"There is, O monks, an unborn, not become, not made, not constructed. Had there not been that unborn..." (etc), "no way could be discerned here of transcending that which is born, become, made, constructed. But inasmuch as there is an unborn...(etc), "so a transcending is recognized..."

BUDDHISM IS GOOD NEWS

1. Sometimes said that early Buddhist preaching is pessimistic.
2. Simply wrong: it is a gospel, good news, a joyous proclamation of a discovery of a truth without which life is bleak, is suffering.
3. Because there is Dharma, he can be saved.

IS THERE SAVING TRUTH - JUST THERE TO ACCEPT PASSIVELY?

1. Go to life of Gautama. When he attained Enlightenment, he was faced with challenge to keep it to himself or share it.

Mara pointed out to him that other men are obtuse and distracted, that they would not understand his teaching, nor follow it, so why not keep teaching to himself.

2. Buddha rejected this and spent next 45 years of life walking up and down India proclaiming good news.
3. Why? Part of truth that he had found was precisely that to live for others is way to live one's own life well.
"As with her life a mother cares for her own, her only child, so in your hearts and minds let there be boundless love for all beings great and small."

Infinite compassion is part of the central Truth.

DHARMA - BUDDHA AND THE HINDUS

INDIAN CULTURE

- B 1. Buddha was born into a world of Indian culture where the fundamental notions were those of God and gods, an ultimate transcendent Reality which could not be mundanely known,
- an elaborate system of religious observance,
 - a caste system
 - and a striving to transcend the ordinary workaday world by ascetic austerity, by inspiritual insight, in other ways.
- 1 2. Within the total ideological complex was a concept of dharma, designating propriety or custom or obligation.
- a) Each caste had its own dharma, its own pattern of religio-social behavior.
 - b) It was important to observe dhamma, the moral law, so long as one were operating at level of mundane living,
 - c) But major endeavour, in both religious and intellectual worlds, was to transcend that level, to attain a Reality beyond it.

WHAT THE BUDDHA DID

1. What Buddha did was to reverse the order of these levels. For him, Brahman and the Gods, while not negated, became apart of this world; while dharma was elevated to finality, to absolute transcendence.

THE ONE MOST IMPORTANT THING: WHETHER ONE LIVES A TRULY GOOD LIFE

Buddha launched a radical revolution in ideological and social complex of India of his day by propounding a basically simple yet profound and fundamental thesis.

1. Essentially one hears him as saying that in last analysis it does not really matter what theology a man espouses,
 - what ritual observances he performs
 - what caste he belongs to
 - what intellectual or mystical or ascetic feats he may rise to.
2. All this is beside the point, of no final significance.
- e. There is only one thing that really matters: it is whether one lives a truly good life.

All else is vanity, or worse.
- r. This good life is the one eternal principle in a universe otherwise chaotic.
 - a) Just as everything else can be depended upon to pass say, to let us down, so this can be depended upon always to hold, always to save us,
 - in fact, to carry us across raging sea of evanescent phenomena to indescribable bliss of ultimate serenity.

METAPHYSICS OF MORALITY

1. In theoretical terms, this is a metaphysics of morality: that the only final truth is goodness,
 - that a human life well lived reflects, exemplifies, transcendent reality.
 2. The point is not to transcend the world, but to live well within it. If you do live well within it, you will find that you have transcended it.
 3. Act on faith in this, he said in effect, and you shall be saved. Man has been made restless till he finds rest in this law.

"The sky will fall, and the moon and the stars..but what the wise have said will never prove false."
1. Buddha taught human morality not as part of, and subordinate to, the historical flux but as cosmically derived, and cosmically justified.
 2. The moral law is absolute; and human life lived in accord with it is thereby delivered from relativity in which all else consists, to participate in transcendence.

We come now to the crux of our argument.

What I wish to submit is not that early Buddhists believed this to be true, but that they found it to be true.

1. It is on this that the whole matter finally turns.
2. Thru Buddha's character and personality and impact, -thru movement that he lauched and teaching that he formulated, ~~men and women were enabled to recognize, but more important, to discover, that transcendence is not another world. It is th. s. world lived in truly, compassionately.~~
3. They heard the teaching, and the appropriated it, and passed it on to their hchildren, to neighbors, acrodss the world--becuse it worked.
4. And so the movement has persisted for 2,500 years.

THE BUDDHIST MOVEMENT IS RELIGIOUS

1. Movement is religious because thru it men lives were lived in what the Western world has traditionally called the presence of God.
2. Thru their systems of beliefs, they were enabled to live lives of faith.
3. They tastd transcendence; and accordingly their lives were touched by compassion and courage and serenity and ult imte significance.

BACK TO THE QUESTION:

Did they believe in God; naswer is NO.

Did they have faith in God--answer can be YES.

Yes, if one means by God, at least n part, that quality of or reality in univesr in which he and they did have faith.

(END OF CHATPER)

not in outline

KING ASOKA (2nd century B.C.)

1. Lived in Northern and Central India
2. Became patron of Buddhism
3. Send embassies missionaries to spread gospel.
4. Set up edicts/inscribed in pillars and rocks.
5. Sent missionaries to Macedonia, Syria, Cyrene--first mission to West.

LECTURE AND ARTICLE BY PHILIPPE ARIES (5 points)

7. According to the lecturer and Philippe Aries, it is not so much that medicine has conquered death, but that it has succeeded in

LECTURE NOTES

8. Choose one only. (8 points)

8. Death is the most definitive of all my parts.

8. Death is a way-to-be.

8. Death conceals within itself the presence of Being.

NICHIREN

RELATION BETWEEN NATION AND BUDDHISM.

1. For him, security of nation depended on strict adherence to true form of Buddhism.--his.
2. He insisted on supremacy of Lotus Sutra--as intped by him.--over all other teacings of Buddhism.
3. He demanded that governeemt establish his teachings as national religion to exclusion of all other forms of Buddhims.
4. His intoleneace was result of:
 - a) his conviction taht many natural disasters and political upheavals which Japan had expericned had been prophesied by the Buddha as punsihemdnt for not adhereing to the truth.
 - b) Ver soon, he taught, the final punishment would come with invasion of Mongols.
5. ~~He characterized himself as "the pillar of Japan".~~

1. He held strongly to primacy of Buddhism over the state
-in contrast to traditional politcla subservience of Buddhism.
2. His outspokenness and uncompromising attiutde brought him persecution and banishment.

HIS UNDERSTADNING OF HIMSELF.

1. He characterized himself as the "pillar of Japan"
2. He believed he was the Jogyo Bosatsu, promised gy Sakyamuni in the Last Age in the Lotus Sutra.
3. He brought his misionary zeal to bear in challenginth the govt, people nad contemporary religious institautiotns (Zen, Shington, Puze Land).
4. He expereined persection; attacked by mobs, chased from temples, banished several times, and even once nearly met dedath.
5. Thee events only strengtened his confdece that he had the truth.
6. In addtion to street preaching and other varied acitivies, he wrote volumiously.

1. Mongols attempted to invade Japan in 1274 and 1281.

INDIVIUAL AS WELL AS NATIONL SAVLATION

1. He was also moved by a storng national feeling (not just individulal)
 - a) Buddhism was not purely an idnvdiaul matter but of utmost importance to life of whole society.
2. In relating Buddhism and the sate, he didffered from tardinal thinkers in placing Buddhism above the state.
 - a) He believed destiny of state depended on its adherence to true form of Buddhism.

His intolerance went beyond that of other schools in seeking abolition of all other schools.

1. Method of Shakubuku, forced conversion or a way of aggressively conquering evil, was widely employed by Nichiren and by his later followers to present day.

HIS TEACHINGS

1. Doctrinally he related to Tendai tradition, though he modified it by establishing his own Mandala (sacred symbolic diagram).
2. Based on view of eternal Buddha presented in Chapter 16 of the Lotus Sutra.
 - ht a) This is the ultimate Buddha who stands behind the historical Sakyamuni Buddha.
3. The true Buddha is the timeless reality, not a person who at a specific time and place attained enlightenment.
 - a) This historical was only to accommodate men and guide them to deeper faith.
4. In the Last Age in decline of Buddhist teaching, the most profound teaching must be given
 - just as very ill person must be given the most effective and powerful medicine.
5. At this point Nichiren differed with Pure Land tradition in that the means of salvation must be correlated directly with capacities of people of that time.
 - a) As it was a corrupt age, an easy way to salvation was necessary.
6. The religious practice was recitation of title of Lotus Sutra, Namu-Myoho-Renge-kyo.
 - a) This practice was probably influenced by development of Pure Land.

TRUE ORDINATION PLATFORM.

1. Like Saicho, Nichiren wanted to establish the true ordination platform based on his teaching.
2. Within context of Japanese Buddhism this would signify state acceptance of his doctrine as a recognized religion.
3. In this case the ordination platform would represent official adherence only to Nichiren's interpretation of Buddhism,
 - rather than mere inclusion of his teaching with others.

1. Nichiren is significant for the way in which he adapted the abstruse Tendai philosophy to needs of ordinary man.

a) The Tendai phil: "three thousand in one though" by which all things in world express the Buddha-mind itself.

Nichiren interpreted this idea in this-wordly terms.

b) He tied it to his recitation of Name:
one's mystic unity with reality within things is achieved through
recitation of Daimoku (title of the Lotus Sutra)
rather than elaborate mediation in Tendai.

NAGARJUNA (ca 200 A.D.)

HIS TWO BASIC PRINCIPLES:

1. Samsara (the phenomenal world) and Nirvana are not different
2. And that the most adequate expression for this totality is Sunyata (void)

SAMSARA IS NĀRVANA AND NIRVANA IS SAMSARA

1. *Everything changing*
2. *" in relationship*
3. *nothing has its own being; void*
1. It means that one does not "go" anywhere to "enter" Nirvana.
2. It is here and now; we are all in it all the time, and so we are all Buddhas.
3. Experiencing getting up, walking down street, etc as Nirvana rather than as samsara is simply a matter of how it is seen.
4. The way to see it as Nirvana is with complete nonattachment and nonegotism, which means making nothing within web of our experience more important or more prior than anything else.
5. Neither self, nor any god, nor Buddha, nor any concept, principles, are to be made into a basis upon which reality is constructed.
6. None of these exist or persist of their own power.
7. They are all "hollow"--impermanent, part of flux of entities and ideas out of which the cosmos is constructed.
8. All exist not of "own being" but in their interrelationships only.

1. Nirvanic angle of vision is to see all things as endless series of interdependencies and interrelationships.

- a) This universe neither starts nor stops anywhere.
- b) ~~Not~~ all things are continually rising and falling and moving in and out of each other, -nothing is stable except totality itself.
- c) This ^{is} framework in which this frameless and endless moving picture is situated.

VOID

1. Because the cosmos has no pivot or foundation or point of reference within itself, no starting or ending line, Nagarjuna elided the only adequate word for it is "emptiness" or void.
2. To say cosmos is void is not to say that nothing exists.
3. Term 'sunyata' is only a metaphor.
But emptiness or void are only appropriate words for Nagarjuna's cosmos, since any other word would imply some standard of "reality" to be grasped in order to understand it.

13. The statement "one with Brahman" means:
 1. to become aware that we are already one with Brahman
 2. to do everything possible to become one with Brahman
 3. to experience and grow into the realization of becoming one with Brahman.
14. As scripture, the Vedas have been and still are considered _____.
 - 1) schultz
 - 2) samhitas
 - 3) samaveda
 - 4) shruti
 - 5) smriti
15. A state of continual rebirths is called _____.
 - 1) karma
 - 2) samsara
 - 3) maya
 - 4) moksha
16. As scripture, the human commentary on the eternal truth of the Vedas is called _____.
 - 1) maya
 - 2) samadhi
 - 3) smriti
 - 4) shruti
17. "Verily, one becomes good by good action, bad by bad action." This quotation refers to:
 - 1) karma
 - 2) yoga
 - 3) dharma
 - 4) bhakti
18. In the Gita, _____ appears as the Supreme God, who, if made the object of devotion, will save men.
 - 1) Vishnu
 - 2) Rama
 - 3) Krishna
 - 4) Sita
19. Avatara means:
 - 1) reincarnation
 - 2) samsara
 - 3) moksha
 - 4) incarnation
20. As the great ascetic, _____ is often depicted with a garland of skulls and surrounded with ghosts and demons.
 - 1) Vishnu
 - 2) Shiva
 - 3) Krishna
 - 4) Rama
21. The statement that best characterizes the teaching of the Upanishads is:
 1. It investigated human experience and searched for the underlying unity of the world.
 2. It moved in the direction of a supreme being outside of man or the universe as the explanation of the world.
 3. There is strong rejection of sacrificial methods, while in others there is an attempt to make the transition to meditative internalization less abrupt.
22. According to the Upanishads, what brings an end to rebirth?
 1. The knowledge that man can be liberated if he believes in Brahman.
 2. By emphasizing the uniqueness of man in his ability to experience his own liberation.
 3. The knowledge of Brahman-Atman.
23. (Structural analysis: Nature) The textbook contents that unlike the religions of Western cultures, Hinduism tended to keep _____.
 1. gods and humans apart and distinct from each other
 2. gods and humans within cosmic milieu
 3. gods and humans within cosmic milieu with the idea that man can control the gods.
24. In the Advaita Vedanta system:
 1. No outside help is needed--no mediator, no savior. Each person does it himself, with the help of a teacher.
 2. A mediator, a savior is called upon to help the person to do his own liberation.
 3. No outside help is needed, except in special cases, where a person may seek the grace of Brahman for his liberation.

1. Void communicate the nograspable quality of conditioned reality.
2. Like inside of a dewdrop or a soap bubble, Mahayan reality is, so to speak, done with mirrors--it is full of light and color, but everything is just a reflecion of everything else, -and there is nothing to seize.
 - a) ~~Wh~~ One who tries will be like a man hwo attempts to lasso a rainbow or bring home a sunset in a bucket.

PRAJNA

1. The secret is the insight-wisdom called prajna.
2. It is able to see things as they re without being attached at same time to any sturcutre of thought.
3. Theores try to make it possible to see things by interpeting them, but the use o such tools also ti=wsts them out of shpare.
1. Importance of prajna came abut inthis manner:
Mahayana began in part in discssuion of six paramitas, or areas in which one could attain Buddhist perfeicotn:
 - donation (exchange of gifts)
 - morality,
 - patience
 - zeal
 - meditation
 - prajna or wisodm.

PRAJNAPARAMITA, the perfdction of wisdom.

1. The supreme paramita is prajnaparamita, the perfecitn of wisdom.
2. It must be built on foundation of perfection in the others.
3. But it is prajna that gives lightning flash of final insight uniting one rifrmly.
4. This is prajanaparamita, the "wsidom which has gone eyond" or "the perfection of wisdom".

Textbook: Denise, John Carmody, Ways to the Center

In my first lecture, I mentioned the seven factors to keep in the back of your mind concerning this course. The statement is either True (1) or False (2)

1. Each religion is an organism and has to be understood in terms of the inter-relation of its different parts.
2. Each religion is a monolithic faith whose beliefs are universally accepted by all its believers.
3. Religion is primarily a system of beliefs and doctrines--dogmas one has to believe.

IDENTIFY: Dates 1) 800-400 2) 788-820 3) 2750 B.C.E. 4) 1500 5) 500-200

4. Growth of civilization in Indus Valley

5. Upanishads

6. Aryan invasions; Vedic literature

* * * * *

7. In 1924 excavations at two sites along the Indus River, called Harrapa and MohenjoDoro, furnished the first extensive evidence

1. of a unstable ancient Indian culture
2. of an illiterate ancient Indian culture
3. of a high ancient Indian culture
4. of a low ancient Indian culture.

8. The essential feature of the Indus Valley religion was its emphasis on:

1. stability
2. fertility
3. worship of man
4. conservatism

9. The word veda means

1. liberation
2. ritual
3. sacred
4. wisdom

IDENTIFY: 1) Rig-Veda 2) Yajur-Veda 3) Sama-Veda 4) Artharva-Veda

10. It is the oldest, largest and most important of the Samhitas.

* * * * *

11. _____ is the cosmic energy by which Brahman veils its true nature.

1. samsara
2. maya
3. dharma
4. karma

12. The statement that best characterizes Hinduism:

1. It has tended to see a world in which gods and men both have places, and interact with each other more by agreement and respect than on the model of master and slave.
2. One can say that Hinduism has seldom been the religion of a society, for it deals with personal liberation and not much with religion's role of legitimizing social institutions like family and government.
3. It is a great organism wherein each person and organization finds a place and whereby each contributes to the whole.

LESSONS FROM BUDDHISM

First lesson:

1. West seeks for "origins", beginnings. e.g. creation story.
The question of an origin can have only logical validity.
Origin is not an historical concept.
2. This is already one of lesson, Buddhism can teach us.

Second lesson:

1. West--we think in terms of linear progression.
 - a) We make the division: cause and effect and deal with the term cause as if it acted like a billiard ball hitting another ball which hits another ball, etc.
 - b) We isolate. When we deal with Oriental texts, we are likely to impose this way of thinking on the texts.

2. Buddhist:

They also talk of cause and effect, but their cause/effect is not a linear progression. It is a whole network in which any pattern can be at any time the dominant feature within the process.

qq

Here is major distinction between traditional Western thinking and Buddhist thinking: Buddhist thinking is basically process oriented-- how things develop, how they evolve, and how, in this evolving universe, man, also is capable of growth.

qq

MAN IS WITH THE WORLD.

Man is not a fixed entity thrown into an alien world
Pascal: man is thrown into the infinite spaces.

Rather, man is with the world.

The world he lives in is the world of his understanding.

1. This is what Buddhist says: emphasis on mental activity.
It is by mind's understanding/activity that worlds of meaning are created.

NOTHING IS SOMETHING

1. It is so difficult to express the utter richness of life.
2. Often we have to use negative terms, because it is peculiar phenomenon of our language that whenever we make what sounds like positive statement, we exclude, we limit, we narrow down.
3. So we must use negative terms. "not this, not that. No thing, nothing."
4. But nothing is not a nothingness which I can elevate into a kind of absolute principle.
5. It is an openness, an open dimension, constantly teeming with forms.
It is not something which is there once in a while, it is always there.

9. The Second Noble Truth is:
- there can be an end to drive
 - all life is suffering
 - we experience a sense of inadequacy in ordering life because we are always trying to cling to things
10. "I take refuge in the Buddha, I take refuge in the Sangha; I take refuge in the
- Sunyata
 - DaBum
 - Holy Order
 - Dharma
11. Buddha preached a religion:
- of intense self effort
 - of devotion and salvation
 - stepped in authorities
 - filled with rituals and liturgy
12. Nirvana:
- must be articulated in our understanding before it can be lived
 - is a transcendental place where the enlightened ones go
 - the blowing out of all flames of attachment
13. The third of the Four Noble Truths is:
- ignorance causes desire
 - suffering is caused by ignorance
 - dependent origination
 - none of these
14. The best description of what Buddha thought of himself:
- I am awake
 - I am the savior of mankind
 - I am one with God
 - I have attained the goal
15. Gautama the Buddha held the following doctrine of samsara:
- rebirth takes place with our actual soul substance passing over from one existence to another
 - rebirth takes place because we want to return to the world to be of some service to our fellowmen.
 - all that passes over to the next life is the dharma structure of truth
 - just as one is neither identically the same person from one moment to another, but is at any moment whatever the karmic forces make him be, so is the same principle applied from one life to the next
16. According to Buddhism, the reason for the sufferings of existence lies mainly in:
- the fundamental inadequacies and weakness of human nature
 - fundamental ignorance of the true nature of existence
 - the unfulfilled pursuit of enlightenment
 - the failure to obey the prescribed disciplines of religion
17. The statement that best expresses Nagarjuna's concept of "void" is:
- the ability to see all things, including oneself, the observer as all part of one great plan of creation
 - neither self, nor any god, nor any concept, are to be made into a basic upon which reality is constructed. None of these exist or persist of their own power
 - Neither self, nor any god, nor any concept, are to be made into a basic upon which reality is constructed. None of these exist or persist of their own power. All exist not of "own being" but in their inter-relationships only

What are you? - not who are you - i.e., what order of being do you belong to?

I am awake - Buddha (conscious root dents both to awake up & to know)

-1- (Buddhism) awakened Enlightened are

BUDDHISM -- LIFE/TEACHINGS OF GAUTAMA THE BUDDHA (563-483 B.C.)

BIRTH

1. Born 563 or 560 B.C. in northern India
2. Personal name: Siddhartha. Family name: Gautama (Sanskrit), Gotama (Pali)

name of ~~class~~ (original ~~teacher~~ teacher)
rest of community class of students

Tradition Birth

YOUTH

1. Marriage to Yasodhara at 16; had son, Rahula
2. Time of discontent, deep probing
3. Legend of the Four Passing Sights: old, sick, dead man, holy man
4. The Great Renunciation - age 29

Death "If I must someday die, what can I do to satisfy my desire to live?"

means: rejoiced idea of power of King

6-7 yrs QUEST FOR ENLIGHTENMENT

In suffering, man will endure pain because trust in himself digging out deep roots of their problems.

Types of failures
had incident into failures
why these failures
failed

1. Tried the two most advocated roads to enlightenment
 - a) studied under two great sages for one year
 - b) tried rigors of asceticism for 5 years
2. Sat under Bodhi-tree, he was 35 years of age (49 days)

He gave up following teachings of others; decided to go his own way (like Siddhartha)

THE ENLIGHTENMENT

1. Temptation of Mara; the Enlightenment; last temptation of Mara

3 watches: 1) Recall all his previous lives
2) Recall former epochs of history
3) discover truth about suffering - what it is - its origins - why it is - how to end it

MINISTRY FOR 45 YEARS

1. The first sermon in "Deer Park Sermon"
2. His first converts - the five ascetics
3. The "Great Commission"
4. The establishment of the Sangha (Order)

addition came into existence as result
experience personal
Enlightenment is personal
to solve suffering
understanding suffering
allowing self help
giving help
other people
suffering from detachment

HIS DEATH

1. Illness and death; farewell address

GAUTAMA THE BUDDHA AS REBEL AND LIBERATOR

1. He called for profound revelation in ordering of life
2. Society is sick - driven by suffering
3. He guides us thru a path to end suffering
4. Altruism - model of Compassion

HIS METHOD OF ANALYSIS AND MEDITATION

A. Characteristics of his method:

- a) empirical - on every question, direct personal exp was final test for truth
- b) pragmatic - "Do not go by reasoning, nor by inferring, nor by argument. Others decide, must know for himself."

Important qualities
1) Rejection of machinery of salvation
2) direct personal exp was final test for truth

B. The process of his method in analysis and meditation

Pragmatic - Quote is not "what is Nirvana?"
But how is Nirvana attained?
Not dogma, but practice.
Not goal, but path.
Buddhas, not savior, but guide

TEACHINGS OF GAUTAMA

A. Three Signs of Being:

1. Impermanence (anicca)
2. No-self (anatta)
3. Suffering (dukkha)

Problem - suffering

To get to it, must face Reality. Hence 3 signs of being.

Need (avidya)

1. Both Ignorance & boundlessness of Desire

2. Need - a way of overcoming Desire & subjecting it to discipline.

Deliverer in two ways (Combines with Karma)

Wisdom

1. Buddha as deliverer offers illuminations he has gained.

2. He teaches: nature of tanha

3. He guides us through both to end it

Compassion

1. He is also model of Compassion

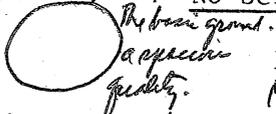
Buddha - Transfunder of Desire

West - Satisfaction of Desire

Buckminster Fuller, "I seem to be a verb" James Baldwin, "In nothing is fixed, forever + never + never, it is not fixed. The earth is always shifting, the light is always changing, the sea does not cease to be born."

But, we try to hold on instead of letting go. Impermanence. (Anicca)

There is this open space. No-Self. (Anatta)



what we do with it - as flour. kneaded, we put it in the space - add elements to it, e.g. a name, a category

1. All existence is in a state of permanent change
2. Man is a becoming - developing growing, moving mode of being. He is dynamic process. As long as man exists, he becomes. When he ceases to become, he ceases to be.

1. If nothing permanent, then, nothing in man is permanent
2. What is this thing we call "self"?
 - a) It is composite of constantly changing states of qualities, called skandhas.
Made up of: body, feelings, perceptions, ^{mental formations} impulses, acts no-self (ideas, words, pleasure)
 - b) It is union of these skandhas that constitutes the "I"
self is "process in time"

Suffering. (Dukkha)

Wrong to say, "I have no self" or "I have a self."

1. How belief in permanent self causes suffering
2. The Four Noble Truths:

Dante's enlightened beings. Had understood suffering - for which is cause - realized its cessation - cultivated the path

- a) To exist is to suffer
- b) Cause of suffering is desire (tanha) + avidya (ignorance) of annica
- c) Suffering can be ended
- d) By practicing the Eightfold Path:

First two steps called higher wisdom:

- right understanding
- right purpose - intention - Arise from 2 sources 1) things not what they must be 2) Goal - possible

Next three steps called ethical discipline:

- right speech
- right vocation
- right conduct - not taking life; no stealing; no wrong sensual pleasure + illegal sexual acts; no lying

Next three steps called mental discipline:

- right effort (will) mindfulness
 - right meditation
 - right concentration meditation
- "All we are is the result of what we have thought; it is founded upon our thoughts; it is made by our thoughts."

Distinguishing feature of Buddhism: unshakable confidence in mind, liberated by analysis & meditation.

FOUR STATES OF CONSCIOUSNESS - yet, in end - must act upon world.

1. Love (metta)
2. Compassion (karuna)
3. Joy (mudita) - in its fullness - a complete identification (Aneness) with others.
4. Equanimity (upekkha) - detachment.

KARMA AND DEPENDENT ORIGINATION

1. Rested upon Hindu understanding of inexorable nature of causality (karma)
2. We divide into two:
 - what we do and what is done to us
3. Karma says: no, there is only the Doing, the Deed, Event.
4. Gautama's followers, later on, gave this fact of karma a profound philosophical analysis and clarity: doctrine of dependent origination

5. Dependent Origination means: nothing exists independently.

12 links in chain of Causation
1. Ignorance
12. Death

-we live in a world where all things are interdependent upon each other.

-all phenomena are dependent in their origination upon combination of causes and have no identity apart from them.

Things depend on each other, ∴ have no reality of their own.

SAMSARA

Hence: They are shunya (empty). Emphasis: awareness of all life

- 1. Like Hindu concept of rebirth
- 2. *No atman - but something (Karma effect) passes on to another life.*

NIRVANA

- 1. An event--a new experience of great liberation
- 2. What Nirvana means: "blowing out" or "extinction" of desire.
 - when ignorance and attachment end, desire ends;
 - when desire ends, the perpetuation of individual ends.
- 3. It is not that the self has been extinguished or eliminated, since there never was a real self.
 - a) what has ended is the ignorant clinging to selfhood and personal identity.
 - b) when the present life ends, there is no subsequent rebirth for the enlightened one.

* * * * *

TWO SCHOOLS OF BUDDHISM

- 1. Theravada (the way of the elders)
 - called Southern School, rooted firmly in South Asia: Ceylon, Burma, Thailand, Laos, Cambodia.
 - claim to represent original Buddhism as taught by Gautama the Buddha.
- 2. Mahayana (Maha great; yana ferry)
 - called Northern School, because it spread to north: Tibet, Mongolia, China, Japan, Korea.
 - it regards Theravada simply as incomplete.

* * * * *

MAHAYANA BUDDHISM -- ITS BASIC CONCEPTS

I. CONCEPT OF SUNYATA (void) - "All things are sunyata"

In Nagarjuna - The Real is not produced, but is known by being recovered.

1. The refutation of views performs this service.
2. After negating all views, the intellect becomes so pure that it is indistinguishable from the Real.

-4- (Buddhism)

1. It explains: what is called "reality" is beyond words, ideas, symbols.
2. Background of problem and Nagarjuna's approach:
 - a) Gautama's silence was deliberate.
He had his encounter with reality, but this reality he called sunyata (empty). It cannot be said to exist or not to exist.

Charya - immediate, intuitive, nonverbal. It arises, after all, deductive views eliminated thru criticism.

3. Another Mahayana term for reality: "tathata" (suchness)
4. Role of concepts like "sunyata" and "tathata": employed as instrument to bring mind beyond sense of duality; to attain release.

II. NEW CONCEPT OF THE BUDDHA

This phrase same as sunyata

1. It is now the Eternal Buddha, not the historical Buddha
2. Doctrine of the Three Bodies:
 - a) Nirmanakaya or "Condescension Body"
 - b) Samhogakaya or "Body of Bliss"
 - c) Dharmakaya or "Body of Truth"
3. What doctrine of Three Bodies mean:
 - a) we all have the Buddha-nature in us.
 - a) the inner nature of what we are is the Eternal Buddha.
 - b) potentially, we are the Buddha now
 - c) in end, all may become Buddha

III. CONCEPT OF NIRVANA IS NOW CHANGED

1. Nirvana now means attainment of Buddhahood.
2. Nirvana is the Dharmakaya.
-to know it, to realize it--is the meaning of Enlightenment.

IV. BODHISATTVA

1. Bodhi-sattva is literally an enlightenment-being; a buddha-to-be.
2. Characteristics of Bodhisattva (e.g. Kwan Yin)
 - a) compounded of forces of wisdom and compassion
 - b) he is "empty"--one who is truly without ego

V. UNIVERSAL SALVATION

1. Now everyone will be saved--thus Mahayana (great vehicle)

POPULAR BUDDHISM -- BUDDHISM OF FAITH AND DEVOTION

- Great effort to interpret popular faith into basic ideas of Mahayana.

I. SALVATION BY FAITH AND DEVOTION (grace of Amitaha)

II. THREE IDEAS WHICH UNDERMINED "CLASSICAL" BUDDHISM:

- 1. Transfer of merit - *this idea runs counter to law of Karma. Desire to store up merits - is self seeking.*
- 2. Buddha-nature in us that does the seeking
- 3. Creation of various saviours:

- a) Manushi Buddhas - *like Gautama, born, exp. Nirvana - gone*
- b) Bodhisattvas
- c) Dyhani Buddhas - *not born, like Bodhisattva*

III. PURE LAND OF AMIDA BUDDHA

ZEN BUDDHISM

I. WHAT IS ZEN?

- A. Zen translated: meditation.
 - 1. Comes from Sanskrit dhyana (meditation); in China translated ch'an (from ch'an-na, a corruption of dhyana)
- B. But Zen is not meditation.
 - It tries to make us realize enlightenment.

II. ZEN IS THE CONCRETE

- 1. What Zen seeks above all is the concrete; therefore, it wants living experience.
- 2. Zen is against abstractions, concepts, theories.
 - a) Zen uses abstractions - but only to get beyond them.
 - b) In the end all language is only pointing.

III. WHAT IS THIS CONCRETE REALITY?

- 1. This reality is the Suchness (tathata) of our natural world.
 - a) recall section on sunyata.
- 2. For Zen, the world of Suchness is just as it is.
 - a) it is neither one or many; good or bad
 - b) since the concrete is reality itself, one cannot speak of purpose, meaning.

IV. "DIRECT POINTING"

1. Difficulty of Zen:

- a) to shift one's attention from abstract to concrete
- b) So Zen created the method of "direct pointing"
-in direct pointing the master throws the concrete reality at you.

V. ZEN METHOD AND TRAINING

- 1. Receive guidance from a master
 - a) He seeks to transmit not ideas, but an awareness directly from mind to mind.
- 2. Training: zazen, koan, and sanzen
 - a) zazen: literally "seated meditation"
 - b) koan - problems
 - c) sanzen - consultation concerning meditation

VI. SATORI

- 1. Where does the training lead you?
To that intuitive experience called satori (enlightenment)
- 2. Satori is not just a psychological state; not just subjective experience.
-satori is enlightenment; a real experience.
- 3. For Zen, satori is only the point of departure
-there must be further satoris.

VII. LIFE OF SATORI

- 1. Natural, spontaneous life
"in walking, just walk. In sitting, just sit. Above all, don't wobble."
- 2. The Moment is the only present.
Life is complete at every moment and does not need to justify itself by aiming at something beyond.

BUDDHISM/SHINTO EXAM

Pali Tradition 137f
 Theravada/Mahayana
 Tipitaka; Pali Canon
Life/Teachings of Gautama 139f
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Life in Sangha 150f
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 stupas; Bodhisattva
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 Schools: Hua-yen; T'ien-t'ai
 Ch'an, Pure Land
Japanese Buddhism 368-374
 Prince Shotoku; Saicho, Kukai
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 Kannon; Namu-amida-Butsu
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 Tendai; Shingon; Jodo-Shu;
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 337-42; what is it?
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 Shrine/sect; folk
 Kojiki
 Nihongi
 Kami
 Izanagi/Izanami
 Saisei-itchi
 Norinaga
 Atsutane
 Pure Shinto

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Previous segments of this essay appeared in *KALAVINKA* 1-4, July 15, 1976 and 1-6, December 8, 1976.

More persistently than any other strand of the entire human past, Buddhism has stressed the transitory character of life, the impermanence and dynamic movement of events. The Buddha is the man who awakened to the compulsive grip of self-centered goals and goods which dominate and exploit every individual who serves them as ends. His name itself comes from the Sanskrit root *budh*, meaning to wake up, to become aware, and to know. The tradition originating twenty-five centuries ago is a major resource in the battle for the good earth. It opens new vistas on human fulfillment. It is part of the funded experience of the race.

THE CONCRETENESS OF THE NEW ENCOUNTER

Buddhism offers a more fundamental basis for solving the most pressing problems of the superindustrial age than could ever be offered either by a reconstruction of the most ancient Buddhist teachings or by an ideological system of any description.¹⁴ The new encounter of Buddhism with the modern world is not another way to perceive and interpret that world. There are concerted forces and trends already at work. Buddhism moves freely into the experience of men and women whose identity and sense of social participation have been caught between forms of life no longer relevant to their most pressing problems and creative experiments designed to celebrate the joy and wonder of being alive. Millions of people of all ages are behaving as though they knew one of the central features of the Buddhist orientation; namely, that creative resistance to coercion from what President Eisenhower called "the military-industrial complex" can be achieved only by people who live deeply out of the vivifying flow of quality in the ultimate dimensions of existence. Feeling the vitalizing sources of energy (for quality equals energy at the human level), these individual

men and women have discovered that *only the sick and emotionally handicapped do not expect life to be creative and joyful*. Everywhere around them they see people in various social classes living to keep on living, repeating some previous satisfaction until it is rubbed free of value, and following the general custom of postponing the joy of life into an indefinite future.

Individuals are multiplying in unprecedented numbers who feel the fullness of life ripening into creative handling of anxiety and stress and into victory over thoughtless ego-centered, culture-centered rape of the good earth. They seek in new ways to use logic and reason and the tremendous power of science and technology to experiment with new linguistic, artistic, and social possibilities in which largely unexplored feelings and imagery of "the world of silence" are free to enrich the qualities of their lives.¹⁵ Symbols are emerging which convey the subtleties lost in conventional forms, and modes of mutual understanding are slowly maturing which have not had time to acquire the feeling of reasonableness ideas have when they have "grown on us" in common affairs.

Among these multiplying millions change in the underlying assumptions and attitudes is not like the weathering of rock, and they are not forever celebrating the ancestral rites of a period long passed away. They are not helpless victims of cultural claustrophobia, for centuries mankind's favored way of perishing. They are not unable to slough off the categories and world view in which they were reared. Thus they are not exhausting themselves trying to solve the problems of the superindustrial age with the cultural artifacts and dominant ideas of the past. They do not find the pressures of social conformity or even coercion irresistible. They are winning the battle against encapsulation in the cocoons of relatively closed cultures which have been tossed willy-nilly into the superindustrial age.

Other remarkable forces and trends are at work which converge with the Buddhist orientation. All large-scale social organizations begin to look like toadstools along the road. Thoreau should be alive to witness this new perception of social institutions spread-

(continued on p. 8)

DOING SOMETHING ABOUT LIFE*

Mr. Ted Clause

Honolulu Attorney

Essay continued from

KALAVINKA July 15,

1976- I-4

Most people have the idea that there is something one can do to improve his lot in the world. How does this notion, this sense that there is something we can do about life, square with the Zen injunction to see into the self nature? The self nature is empty of all content. It would seem, from the Zen point of view, that if one does something, anything, he will most certainly not be able to see into the original nature and thus achieve emancipation.

When we do things, whether the ordinary tasks of daily living or religious training, we experience a sense of individuality or selfness. We suppose that we have individual authority in the matter of life. We have a sense of at least some choice among alternatives. We suppose that once we find the proper course to follow, we can gain the desired result. Hence, we have the idea that we can, indeed, do something to improve our lot in the world.

But who is it that acts? Is there in reality a "self" whose "will" can make a difference? Ordinarily we divide the content of our awareness into all of that which is "not me" and "me." We have a sense that there is an essential, differential self. This essential self seems to be something apart from the things one perceives, apart even from ones feelings and ideas. We are tempted to suppose that the essential self is our very "consciousness." But that is not satisfactory, at all. It does not account for who or what it is that governs the focus of consciousness. As to that, we simply cannot be certain. We might speculate that it is some intangible soul-like entity within us not subject to the laws of worldly physics. Or it may be the result of countless items of past experience somehow processed and integrated by a computer-like brain. Taking either of these views of the matter, the "self" is but a surrogate of some superior unconscious power.

The alternative is to suppose that the ultimate governor of what we see and don't see resides outside us, that it is not the "self" at all. But that goes counter to our intuitive sense of self. It simply doesn't fit our experience. Our experience, our intuitive sense, is that there is a self that acts and that it is not a slave either to a predetermined course of action or to mere chance. Yet somehow we can't quite seem to get a hold of it. It is simply impossible to establish with certainty a conscious, differentiated "self" that has either the power or the wisdom to determine by itself what the "correct" course through life is. It is certainly true that one might discover the right course. But if so, it is hard to see it as other than purely luck.

In Zen, however, it is all crystal clear: Ultimately all things are of the void. There is neither anything to do nor anyone to do it. Seeing into the self nature is a pure and direct experience of just the very process of being, itself. It is an awakening to just "seeing," to doing nothing but just seeing the very process of being, itself. It is not seeing the content of being, but rather the very process, itself. That process is devoid of form. The "seeing" is devoid of subject and object. The very process of awakening is, itself, the original self nature, the essence of mind. This original nature is the ultimate condition of perfect truth. By doing nothing but just seeing, just knowing, one can directly experience the original nature!

But precisely what does all this mean? Just how does one get to the process of just "seeing"? Hui-neng, the Sixth Patriarch of Zen, dismissed sitting and quieting the mind as wasted effort. His point was that when one does "something," he is caught up in the dualism of self and non-self, of subject and object. And the original nature transcends all dualism. The self comes from the process of its "self being" to the totality of its content, the infinite multiplicity of the forms it perceives. Such is the "self being" being itself. Seeing into the self nature is just seeing that, just experiencing that. Seeing into the self nature is not quieting the mind. It is seeing the mind!

Seeing into the self nature is in no sense a "quieting" of the mind. Nor is it an unblocking of oneself. Nor is it an allowing. Each of those involves a subject, the ego-self. And each involves an object, a doing "of" something—quieting or unblocking or allowing. The original nature is the very process of being, itself. "Being" is a process that is happening to each of us all the time. And each of us knows that. And we each experience it. Each of us is all the time experiencing "knowingly being." The mind is not obscuring anything. There is nothing to obscure. There is nothing to quiet. There is nothing to unblock. There is nothing to allow. Everything already is. And each of us knows that with certainty.

It seldom occurs to us to notice just our "being" being just as it is, itself. We take it wholly for granted. Instead, we are always doing "something." We are always "trying to better" our lot in the world. What we see is our sensations, our thoughts, our intuitions, and our feelings. Indeed, we are enslaved by them. The ego-self is enslaved by its point of view. The ego-self identifies itself and validates itself in terms of it. For the ego-self knows no reality beyond the objects it sees from it. Until one awakens to the reality beyond his point of view, he will remain enslaved. He will always be doing something to make his lot better than he sees it. And whatever he does, it will never be enough.

Our question is whether there is anything one can do to see into the original nature. The "self being" is being itself all the time. The problem is that it simply doesn't occur to us to notice. More accurately, we notice all the time. But, for most of us, it just isn't of interest. It doesn't change anything at all. And it certainly doesn't make life better. So we move on. We do whatever we do. But that, just that, is the "suchness" of the "self being" doing what it is doing! Seeing that, just that, is seeing into the original nature! The "self being" is perfectly expressing its truth all the time. It is no more or less perfect an expression of truth that the self does one thing rather than another. There is no inherent value in either. The "self being" transcends all dualism. It just is! The "self being" is being itself all the time! And it is doing what it is doing all the time!

The answer to the question of what to do in order to see one's original nature is just this: See it! If you see it, you see it. If you don't, you don't. Either way it's the "self being" knowing itself, being just what it is being and doing just what it is doing. It is nothing more or less than that. And it is no more an expression of the truth to see it than not to see it. Nor is there any inherent value in seeing it. Either way, it is the self being just as it is, itself. There is nothing to do and no one to do it. There is just the Self Being doing whatever it's doing, and, seeing that. And what it all means is that each one of us is free to do, not "something," but exactly what we do.

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30 MINUTES 'TIL HIJIKI

Alone at twilight
 Walking, walking misty Hiei San
 Mountain trails silent . . .
 Expect for the sound of geta
 Kalong, korong, kalong, korong
 Bird songs (oh ya sumi na sai)
 And the days rain drops
 Falling from nihon cyprus.
 Stockingless in October,
 I'm the big crescent moon
 Hiding in the darkening sky
 Above Lake Biwa.

SOWAKA

Silent Mind
 Mirror lake
 Reflecting, the seasons moon
 Disappears under the tree tops
 Always to return,
 Silent noise
 Self-conscious pebble drops
 in the quiet mind;
 Shimmering waves
 Creating self-concentric circles
 without any center
 Shunyata!
 S. S. Bale

Jacobson (continued from p. 5)

ing like a prairie fire, particularly among the rising generations. Dominant social institutions are perceived as self-serving, in education, public health, religion, and all the control systems of the military-industrial complex.¹⁶ According to a Louis Harris poll in the closing months of 1972 confidence in established institutions is eroding. The Harris Survey of all elements of the population found that between 1966 and 1973 the number of people with a "great deal of confidence" in major U.S. companies dropped from fifty-five to twenty per cent, and in even the U.S. Supreme Court from fifty-one to thirty-three per cent. Fewer and fewer of college youths are proud of their country, and in polls taken in other countries from year to year the majority of young people in many nations would prefer to live in a different country. Two-thirds of the 400 Yale graduates of the class of 1975 did not consider themselves a consenting member of a capitalist social system. Seventy-one per cent would never join in enforcing the laws of their country if it meant joining the Federal Bureau of Investigation or the Central Intelligence Agency. Fifty-four per cent do not believe in God. That the surveys are probing fundamental social realities is shown in the fact that over fifty thousand Americans of draft age evaded completely the war in Vietnam in defiance of the law, and 213,000 now hold less than honorable discharge of their military obligation in what has been called the most unpopular war in American history.

Everyone familiar with the Buddhist orientation will recognize this growing distrust of large-scale social organizations as a prominent feature of Buddhism over the centuries. Established as public agencies of some dominant interest or concern, such institutions incorporate an inveterate tendency to move like tidal waves through those potent private centers of life where vivid qualities fortify each other in the novel unities where men and women are memorably alive. They threaten the sense of penetrating new dimensions of existence. They block an individual's power to go deeper in his experience and to live in his feelings, particularly when they represent a

concern viewed as being of great value. "It was reserved for Buddhist insight to discern the servitude in good as in evil."¹⁷

Buddhists have always harbored the distrust of so-called public institutions which have recently become a major feature of public opinion in the United States, the suspicion that self-serving vested interests and presumptions of authority of man over man are the inescapable accompaniments of organizations embracing large numbers of people. A recent study of Sri Lanka and its problems as a new independent nation points to this Buddhist "wariness" of modern social institutions.¹⁸ This traditional Buddhist position affronts the eyes of any American on a sign probably six feet square behind the speaker's platform in the auditorium near the World Peace Pagoda in Rangoon. "Some people," the sign reads, "have a superstitious belief in the magic of cooperation. They think that some kind of manna from heaven is present in this cooperation. There is no such manna. The Buddha has said, 'Each must work out his own salvation with diligence.'"

Buddhism has never been suspected, however, of harboring or encouraging the sentiments of anarchy. It is, indeed, the oldest continuous social institution in history, having institutionalized its method for conquering suffering and celebrating the joy of living. As Govinda emphasizes, the method is the main element Buddhism contributed to Indian civilization. The Buddha, he says, "was the first man who discovered that not the results of our human thinking in the form of scientific formulas and statements, but the method behind it is what matters."¹⁹

It is precisely this focus on method, and its institutionalization, that has permitted Buddhism to enter into the different cultural worlds of Asia and make itself at home, without ever becoming trapped or encapsulated in any of its numerous forms. It is therefore one of mankind's most persevering efforts to keep from becoming wrapped into those linguistic and symbolic systems that reduce awareness and understanding to the limits of the tribe, social class, or nation. The method has likewise enabled it to avoid any other kind of

(from prev. page)

authority. Buddhism nowhere has been based upon any authority or tradition except the method of increasing the range and deepening the penetration individuals can achieve in their own experience of being vividly alive in the world.

In all its forms, Buddhism has been concerned with the sources of vitality and power, with the creative rhythm in the flow of life itself. Its emphasis upon purification expresses the persuasion tested through centuries of meditation and analysis that, except for the overpowering force of our greed, our self-centered unconscious clinging with body and mind, the conduits of personal energy and joy are always open. This is what Gautama Buddha discovered beneath the pipal tree in Bodh Gaya, in the Enlightenment that held him in a state of euphoria for forty-nine days and initiated a radical revolution in the way millions of people would think of themselves, their fellow creatures, and the suffering associated with their life in the world over the ensuing two-hundred years. At its center the discovery is the perception that each individual has an enormous and unexplored capability for enlarging and deepening awareness, vivifying and enriching the quality of their experience, and in apparently limitless degrees becoming more profoundly and memorably alive. This is the cultural legacy of millions on the continent of Asia who may find in the living Buddhist background the only unifying force for the immediate future. Scholars working in the Buddhist legacy and tradition, such as Father Thomas Berry of Fordham University, sometimes make such assertions: "Buddhism is adapting to the urgencies of the present and exerting an influence on the shaping of the future." The Buddhism that has assimilated the voices of the vast continent of Asia may have perspectives strangely required in solving the problems of the modern world.

¹⁴Keiji Nishitani, "The Awakening of Self in Buddhism," *Eastern Buddhist* (September 1966), 1, 2, p. 3.

¹⁵Max Picard, *The World of Silence*, trans. S. Godman (Chicago: Henry Regnery Co., 1952).

¹⁶Three recent best-sellers are Joseph Heller's *Catch-22*, Ken Kesey's *One Flew Over the Cuckoo's Nest*, and Bernard Malamud's *A New Life*. All these portray the self-serving features of various social institutions.

¹⁷Masson-Oursel, *op. cit.*, p. 208.

¹⁸W. Howard Wriggins, *Ceylon: Dilemmas of a New Nation* (Princeton: Princeton University Press, 1960), p. 190.

¹⁹Govinda, *op. cit.*, p. 40.



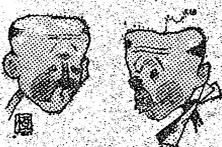
Leaves circle around
Unseen centers. Beasts, dreams, men,
Planets—same pattern.

The moment one dies
One sees one's whole life in scenes.
Nirvana shows more.

Ruth Birkhoff

Heaven and man are not far apart. Things and the principle are not separate. Mind and surroundings are not two. A single pure thought on the one hand in the relative world receives the decree of heaven and receives good fortune, and life is long on the other hand, according to causation and depending on circumstance, in the absolute pure land the ornamental lotus world appears. Originally in the empty sky there is no increase or decrease.

Ven. Jiun



Tabrah (continued from p. 2)

For me, a Shin Buddhist, a sense of *Namu Amida Butsu*, of deep awareness and appreciation for life at that moment, for themselves as they are and life as it is, a sense of the true and real in a genuine, sincere way, seemed the psychological environment of the Chinese people whom I and my telephoto lens observed.

One night we were taken to the theater to see the famous revolutionary production, *The White Haired Girl*. This was midway in our visit, in Shanghai. In this ballet, the heroine is beaten for having spilt a cup of hot tea, and the cruel mistress who has ordered the punishment stands before a Buddhist altar, her rosary on her hands lifted in *gassho* before a statue of the Bodhisattva, Kwannon. There are two stock villains in new China's theater, opera, and ballet. One is the Japanese. The other is religion—most specifically, Buddhism.

"My grandmother was a devious Buddhist!" said my friend, Chu Pao-chen, who had, in the compressed and intense time of this visit to China, indeed become a close friend to all of us. "She prayed and prayed and believed if everyone prayed, then change would at last come and relief for the sufferings of China. Well, after liberation, under the leadership of Chairman Mao, we learned that our group effort, all of us working together selflessly, all of us sharing and caring about the other person, we could change China. So we put religion behind us."

As Pao-chen spoke the phrase, "devious Buddhist," since I knew that he knew I was one, I was struck with dismay. "Devious?" I repeated the word. "Your grandmother, you mean, or all Buddhists?"

This man's English is superb. He had greeted us, on our arrival in Peking, with "Welcome, malihinis!" He spoke vernacular American—any style, with ease.

"Devious—" he repeated. "You know—always praying—" A look of chagrin crossed his face. "De—" he searched for the word he really meant.

"Devout?" I tried.

"Ah! Devout! That's it!" he said. "You see," he explained, "if you will read Chairman Mao's thoughts on religion—"

When we flew to Yen-an, the cradle of China's revolution, the cave village where Mao Tse-tung and Chou En Lai spent ten years designing China's new society, I visited the cave and saw the desk where Mao did much of his writing. I saw the strong free faces of the Yen-an people who have lived the new way he taught for fifty years now. Again, I felt a stronger and stronger sense there in the mountains of north Shensi province of the essential Buddhism of Chairman Mao's new society.

In twenty-one short days, we experienced life in six of China's cities and spent a day with the people, in their homes and their fields, in two communes. We rode by train for a day and a half through the heart of the country to Soochow. Everywhere, we saw compassion lived and practised. Gratitude, and service to the people, a turning away from the blind self-centeredness of each individual, an overwhelming atmosphere of the oneness of life. The temples, like the Big Goose Pagoda where Buddhism began in China in Sian, are now museums. Rituals are no more. No one wears a Buddhist rosary and yet, to me, a Shin Buddhist walking the sycamore shaded streets of Soochow, or the dirt lanes of Tung Ting commune on the shores of Lake Tai, the atmosphere was everywhere a Buddhist atmosphere, a living practise of all that the sermons and the sutras urge or teach or celebrate. Not that China was a paradise. Our Chinese friends kept showing us the reality of a country where there is struggle, where not everyone agrees that the path of Mao is the "correct line," where people are human in all the ways of *bonno*.

It was only as I walked out of China, across the bridge at Shumjun and back to poverty, to beggars, to armed police and pickpockets and crowded traffic and streets with no trees and people with unsmiling eyes and frantic feet and shoving elbows that I became convinced

F 1642

BUDDHISM IN CHINA (30 minutes)

The idea began 2,500 years ago in a tiny kingdom at the Southern foot of the Himalayas, the loftiest mountains on earth and the dividing line of two major civilizations- India and China. It has profoundly changed both as well as every other country in the Far East. The idea is Buddhism.

Its greatest influence in terms of area, population, and duration has been in China where it went through a splendid transformation. It was about 500 years before Christ. A young Indian prince Gautama Shakyamuni was deeply disturbed by the bondage of human existence- birth, age, illness, and death. Despite the glory and pleasures of royalty, he answered an inner call to sever worldly attachments and undergo extreme trials until he became Buddha, the Enlightened One. Buddha saw life as a stream of countless individuals going through endless rebirth, every life the result of former lives and every fate the effect of former good or evil deeds. Within the cycle of rebirth, suffering is inevitable. To attain liberation is to break away from this cycle and enter into Nirvana, an inscrutable state of absolute transcendence. How can one reach this state? Buddha's answer in its simplest form was moral conduct, deep contemplation, and intuitive wisdom. Buddha's teachings has been compared to rafts crossing the sea of suffering to reach the shores of Nirvana.

There are two main schools of Buddhism. The one stressing personal liberation is called Theravada or more popularly Hinayana- the lesser vehicle and the one stressing universal liberation is called Mahayana- the greater vehicle.

During the 3rd century B.C. with the expanding power of the Indian King Asoka, Buddhism burst out of the Ganges Valley and spread in all directions. In the Northwest, it took root in Gandara and Kashmere. From there by the beginning of the Christian era it was moving through central asian international highways to China. The Chinese Dynasty then was Han. A power in the East that matched Rome in the west. Han influence dominated East Asia from Korea to Chinese Turkistan, from the Gobi Desert to Vietnam. The national creed was Confucianism, a benevolent ruler under the mandate of Heaven whose will coincides with that of the people. An orderly society with a rigged family structure, a moral code based on humanity and the practice of perfect virtue for its own sake. The cosmic view was Taoism. Tao or the Way of Nature governs all life manifesting itself in Yin and Yang, the negative and positive forces that shape all things. A philosophy of passivity with avoidance of worldly strife and a return to purity for the attainment of eternal life.

Into this self-contained and smug world came trickles of a foreign idea. The White Horse Temple, refutedly the first Chinese Buddhist monastery, was founded on the legend that Buddha appeared as a golden deity in the dream of Emperor Ming. The earliest historical mention of a Chinese Buddhist community occurred in 65 A.D. By the middle of the 2nd century, Buddha was worshipped in the palace along with Taoist deities. But not until the period after the collapse of the Han Empire did Buddhism gain real momentum in China. In the North, under the invading Turkic and Tibetan tribes incessant warfare, chaos, and misery provided a climate ripe for a

religion affording physical and spiritual refuge to the masses. By entering monkhood common people escaped military and labor services as well as taxation. Non-Chinese rulers unshackled by Confucian and Taoist traditions embraced this non-Chinese faith to insure their victory and prosperity. They listened to advice from monks who exercised a restraining influence over wanton killing through the preaching of compassion thus endearing themselves to the down-trodden Chinese. In the South, where the Chinese court found haven, uncertainty and frustration favored the growth of metaphysical speculation. Neo-Taoists considered inactivity as virtue and non-being as the origin of all things. The sage must identify himself with non-being which is oblivious of self and others, life and death, right and wrong. This seemed to mirror the basic Buddhist ideal of emptiness. Thus, a sympathetic dialogue developed between the learned monks and the literator whose influence enabled Buddhism to gain converts among royalty and the rich.

In the chaos of 4th century China, the philosophical foundation of Chinese Buddhism was laid by a few eminent monks such as Tao-an who merged two main currents of Buddhist thought- the practice of meditation and the doctrine of emptiness. His disciple, Hui-yuan, likened the indestrutability of the spirit to the endless transmission of fire from wood to wood and argued at court that monks be exempt from bowing to the Emperor. Another eminent monk, Tao-sheng, propagated the fundamental Mahayana tenet that all sanctien beings possessed the Buddha nature and are capable of becoming Buddha. He pioneered in the belief of sudden and complete enlightenment after a long process of religious training.

And Buddhism began to change the Chinese landscape. The strategic point for transmitting Buddhism into China was Dung Wang where the Northern and Southern overlands met. As early as the middle of the 4th century cave temples were carved out of the hills to serve travelling monks and native believers. Eventually, this became a center of devotion for the next 1000 years and a depository of Buddhist art to this day. Through Dung Wang, two great events occurred at the turn of the century. In 399, Fa-shen, the first Chinese monk to complete his pilgrimage to India, started his journey. In 401, from Ku Che, the high monk, Kumarajiva travelled to the capital Chang-an to begin his monumental project of rendering into Chinese some of the most important Mahayana Scriptures. The Chinese traveller survived untold hardships to reach sacred sights along the Ganges and study holy teachings at the source. Later, he sailed to Ceylon for a short stay. Then, after 200 days at sea he returned home in 414. By that time, the north had been unified by a Turkic tribe whose emperors identified themselves with Buddha. The founder of this Northern Wei Dynasty encouraged the erection of images and temples and invited a monk to be Imperial Advisor. However, a Chinese Taoist and a Confucian minister convinced the third Northern Wei Emperor that Buddhism was a fictitious foreign religion. Thus, the first of three great persecutions of Buddhism in Chinese history began. 446, a drastic edic was issued to destroy all stupas, paintings, and sutras, to execute all monks. Restoration came swiftly after the ruler died eight years later. A succeeding emperor considered himself the reincarnation of Buddha and appointed Teng-yau the chief of monks in 460. As a symbol of the permanence of Buddhism, he created the cave temples of Yun Keng. In the first group of caves appeared five gigantic Buddha figures representing the past emperors. The next group, housed numerous

images of Buddha- musicians, and donors and bodhisattvas who refrained from entering Nirvana in order to save other sentient beings. Admiration for Chinese culture motivated the 6th Northern Wei Emperor to move his capital to Lo Yang. Temple construction in the new capital mushroomed until one-third of the dwelling area in the city was occupied by monks. To rival the glory of Yun Keng, cave temples were created at nearby Lung Mien. In a cave sponsored by the Imperial family we can still see the magnificence of the processions of Emperors and Empresses paying respect to the Buddha.

Meanwhile, the South produced its Buddhist monarch, Emperor Wu of the Yang Dynasty, whose hair was shaved to symbolize devotion. He constructed numerous temples, gave up wine and meat and prohibited the use of living things in medicine and sacrifice. He convened assemblies to elucidate sutras with audiences as great as 50,000, including envoys from Persia, Khotan, and Korea.

Back in the North, another Emperor Wu but of the Northern Chou Dynasty had a different vision. Aiming to restore the glory of ancient China, he favored Confucianism and charged Buddhism with fostering disloyalty toward the country and breaking down filial piety at home. The waste of wealth in temple construction and the harboring of undesirable elements in a monastic community were added reasons for the second great persecution of 574. Before Emperor Wu died four years later, tens of thousands of temples were appropriated by the Imperial family and the aristocracy and probably more than a million monks and nuns were defrocked. The storm was brief.

The founding by Emperor Wan of the Sui Dynasty in 581 ushered in the Golden Era of Chinese Buddhism. Calling himself, Emperor Disciple of the Buddha, he used this religion as a binding influence in the reunification of North and South. His fame attracted envoys from Japan and Korea to seek Buddhist teachings. The year 600, marked the beginning of China's role as the light of East Asia. The dynastic change from Sui to T'ang in 618 did not affect the progress of Buddhism. The second T'ang Emperor, Tai-tsung, professed to be a Taoist and based his governmental structure on Confucian principles but he relied on Buddhism for gaining popular support and for the spiritual welfare of the Empire. T'ang's influence extended far beyond its boundaries and many pilgrims reached India to seek original scriptures. Among them, the most famous was Hsuan-tsang, who began his journey in 629. Surviving many perils in deserts and mountains he finally reached the Indus Valley, sailed down the Ganges and saw the bodhi tree under which Buddha attained enlightenment. His fame spread throughout India as he travelled and studied. He was honored by the King. After a pilgrimage of 16 years he received a tumultuous welcome upon returning to the capital Chang-an. With Emperor Tai-tsung's support, he devoted the rest of his life to translating the voluminous texts he had brought back. Hsuan-tsang founded the school which explains all phenomena in terms of one Ultimate Reality- Mind. The Emperor was so impressed by his work that he compared looking at the scriptures to gazing at the sky or sea, immeasurable in height and unfathomable in depth. The height of Imperial patronage was reached under the influence of Emperor Tai-tsung's daughter-in-law who became the most ambitious and powerful Empress in Chinese history. In 672, she ordered the carving of the great Buddha or the Brilliant One at Lung Mien. When she finally founded a new dynasty she claimed herself the future Buddha.

In mid 7th century, the Arabs and the Tibetians interrupted the central asian land route. Chinese pilgrims had to travel by sea to reach India. The first important monk to do this was Yi-jing whose voyages resulted in bringing back new scriptures and a report of the Buddhist kingdoms in the Southern Archipelago, including Java, where he did a great deal of translation. But, the heart of Chinese Buddhism is its distinctive and profound religious thinking. The transformation from Indian to Chinese Buddhism began in mid 6th century and was completed in the 7th and 8th centuries. Among native schools four formed the spirit and substance of Chinese Buddhism. The T'ien-t'ai and Hua-yen Schools for doctrine, the Ch'an and Pure Land Schools for practice. All four belong to Mahayana or the greater vehicle which believes that universal liberation for all sentient beings is the aim of the Buddha.

The T'ien-t'ai master, Chi-i, synthesized all forms of Buddhism arriving at the conclusion of a three-fold truth--Emptiness, Phenomena, and the Middle Way. All things have no reality and are therefore empty. They enjoy temporary existence as phenomena reached by the senses. Every existence is empty and temporary at the same time with the truth of the middle way. Therefore the whole cosmos with its realms interwoven and interpenetrated may be present in a grain of sand or the point of a hair. Cryptically, one thought is 3000 worlds which might be interpreted as, in every instance of thought all possible worlds are involved. This one in all and all in one doctrine leads to the idea that Buddha nature is to be found in everything from the biggest to the tiniest. Therefore all beings can be converted to enter the path of the Buddha as proclaimed in the Lotus Sutra. Lotus, the symbol of purity, rises from the mud but is unsullied.

The Hua-yen School concentrated on the garland sutra. Its founder was Fa-tsang. Its most famous sermon used as an analogy--a golden lion in the palace. Gold is the symbol of principle, and the lion is the symbol of phenomenon. The principle has no form but may assume any form. The eyes, ears, and hairs are all gold as is the whole lion so the whole lion is in the eye, the ear, or even a strand of hair. This is the doctrine of interpenetration and mutual identification of all phenomena. It is recorded that Fa-tsang used mirrors to illustrate this concept. As the Buddha figure in each mirror is reflected in every other mirror so each individual phenomenon embraces every other phenomenon. Thus, the Hua-yen School proclaimed that the entire universe arises simultaneously through reciprocal . The one is the many, the many is one. It spread the belief that all things are manifestations of the same supreme mind.

Religious philosophy is probably never as readily acceptable by the masses as religious imagination. The enchanting picture of a pure and happy land presided over by a mactaba- The Buddha of Infinite Light, who responds to anyone meditating or calling upon his name and good faith is irresistible to people who toil and worry. Thus, the Pure Land School became the most popular in China. The Pure Land Sutra describes how a mactaba vowed that anyone with absolute faith in him shall be reborn in his western paradise. His chief minister, Kuan-yin who in later centuries evolved into the female Goddess of Mercy, looks in all directions to save people from suffering and danger. As the bodhisattva of infinite compassion he can assume various forms to carry out his mission. He is sometimes depicted with eight or eleven heads over the 1000 eyes and arms, the better to see all and help all. The main proponents of this school were Tao-cho and his disciple, Shan-tao. They promoted the practice of or uttering the name of Amitabha with an undivided

with an undivided mind to assure rebirth in the western paradise. As well as the practice of chanting sutras, worshipping images, meditating on and singing praises to the Buddha. On the other hand, they painted a picture of hell with horrors of torture and violence. These images of heaven and hell have been imprinted on every Chinese mind ever since.

The most important Chinese development in Buddhism is the Ch'an or Zen School. Ch'an is intuitive meditation with strict discipline through which one's Buddha nature can be revealed. Legend has it that , the first patriarch of Ch'an crossed Yangtze river on a reed branch to the north where he sat in front of a wall for nine years. The story illustrates the emphasis of Ch'an on inner enlightenment without words, images, temples or sutras. The argument among believers over gradual enlightenment versus sudden enlightenment split Ch'an into two subschools the Northern and the Southern. The sixth patriarch and his disciples championed the idea that intuitive wisdom and enlightenment come suddenly. This Southern school eventually prevailed over the Northern. Ch'an masters differ in teaching. Some use utterings, gestures, or acts ranging to the extreme of scolding and beating. Some use the case method of question and answer. Some practice meditation in silence. But all consider words a poor medium and logic self-defeating. After all, everyone has within himself the Buddha nature. One only has to awaken it to attain a sudden flash of insight for the unity of all existence and a great tranquility--the true emptiness.

While intellectual followers of Ch'an lived in simplicity, the popular Buddhist church catered to Imperial favor and attracted the multitude by staging celebrations and memorial services and by offering vegetable feasts, story-telling lectures, and colorful festivals. Such activities exerted a tremendous influence on Chinese folk-art and literature.

By the 9th century, the wealth and power of the church had nurtured corruption within and incurred hatred and jealousy without. The form prospered, the substance decayed. The government weakened by rebellions and misrules since 755 looked hungrily at the loss of revenue resulting from the tax exempt status of the church. This brought about the third great persecution of 845 which spared only a few temples. In all, 4600 monasteries, 40,000 temples and shrines were demolished. 260,000 monks and nuns were defrocked and 150,000 slaves taken over. Hundreds of millions of acres of temple land were confiscated and an untold number of gold, silver, bronze, and iron images melted. Although the next year the emperor died, and revival began with the new ruler this persecution nevertheless marked the end of the Golden period of Chinese Buddhism. T'ang ended in 906.

In the next half century, five dynasties and ten kingdoms once more engaged in chaotic struggles. Declining Buddhism served only to sure up the dreams of the temporary rulers and to give solice to insecure people. The brutality of life sharpened their yearning for rebirth in the Pure Land. The popularity of Kuan-yin amounted to a universal begging for mercy. The disire for multiple copies of sutras, spells and images must have spurred the invention of block printing sometime during the 7th to 8th centuries. The oldest extent printed book dated 868 was of excerpts from the Diamond Sutra distributed free by the donor as a memorial to his parents. A landmark in the history of printing was the 10th century edition of the Chinese Tipitaka or complete Buddhist Canon printed from 130,000 engraved blocks. It was ordered by the founder of the Sung Dynasty

who reunified China and Chinese powers. This set is auditioned that retains the same and form. Outwardly, Buddhism during the Sung Dynasty continued to grace the Chinese landscape with the Pure Land School very much a part of daily life. The tranquility and simplicity in painting and poetry showed more than a trace to Ch'an. Later Sung paintings of this tendency left a deep imprint on Japanese art.

Meanwhile, the Hinayana idea of arhats or passionless ones who have attained personal liberation became popular from the 10th century on. Called Lo Han in Chinese, they proliferated from 16 to 18 to 500 and acquired attributes of Taoists immortals such as the magic power to subdue dragons and tigers. When the Mongols rose in the 13th century to conquer all of China they embraced Tibetan llamaism, which took over the court of Kubla Khan. Llamaism is derived from Tantric Buddhism. Its practice consists of prayers, recitations, special techniques and various forms of meditation including even a yoga practice of sexual union which is non other than the union of compassion and wisdom as symbolized by the or Father-Mother image. However, the highest teaching of llamaism is bound in a doctrine called Mahamudra- the Great Symbol which is very similar to the principle of Ch'an Buddhism. With the return to Chinese rule in the Ming Dynasty, an eminent llama, established a new school in Tibet, commonly known as the Yellow Sect so called because of the saffrin attire of its monks. From Tibet, the sect finally spread to the Ordas and Manchuria.

Based upon the adage that different paths lead to the same goal, the Chinese tendency to synthesize and harmonize has succeeded in merging Buddhism with Confucianism and Taoism. In the process, Buddhism has relaxed the rigidity of Confucian ethics and checked the abandon of the Taoist to surrender to nature. It has extended the Chinese compassion for humanity to all living things. It has expanded the Chinese mind by introducing the view of the universe as a time space continuum without beginning or end. By interpreting creation as reciprocal courses and defects, by presenting all phenomena as a projection of the mind and by identifying eternity, infinity, and perfect wisdom with emptiness- a state beyond words and imagination. The all inclusiveness of its doctrine eliminates the duality of self and others, the real and unreal, being and non-being. As mountains, deserts, and oceans cease to act as barriers in the transmission of ideas, the whole span of human drama from the travels of central asian monks on ancient silk routes to the maturity of Chinese Buddhism has become perhaps merely a chapter in the development of world Buddhism which enriched by all other faiths will meet the challenge of present day needs and contribute to true peace in the mind of man.

THE GODS OF JAPAN

Format: 16mm Sound Color
Running Time: 26 minutes
Price: \$350.00
Audience: JH-SH-C-A
Order Number: 6709

SYNOPSIS

THE GODS OF JAPAN concentrates on Shinto and Buddhism, the two dominant religious traditions in that nation.

In both instances, the program traces the often subtle and complex developments of these systems of beliefs through the centuries and into the present day.

Shinto -- literally "The Way of the Gods" -- is Japan's oldest faith, without founder, without holy text, with its folklore passed down by word and ritual. It is a folk religion, traditionally hospitable to new and different ideas, ethics and philosophies.

In the 19th century, Shinto was established as the State Religion of Japan, and the Emperor deified as a direct descendant of the sun. With the defeat of Japan in World War II, all worship suffered decline, and the official State Shinto was broken, and once again became the peace-loving faith of the common man.

Buddhism, born in India and modified in China, entered Japan in the Sixth and Seventh centuries. In its Mahayana form, it was and is very different from the Theravada Buddhism practiced in countries including Thailand. To Japanese Buddhists, the Buddha is a god, who appears in many forms. To followers of the Theravada form, the Buddha is an exemplar, removed from the trials of the world.

THE GODS OF JAPAN details the emergence of sects within the Buddhism of Japan, beginning in the Ninth century, and continuing through the introduction of Zen Buddhism in the 13th century, as well as the later branches including Jodo Shinshu and the Buddhism of the prophet Nichiren.

According to Howard Enders, "Shinto is at the root of the faith of the Japanese countryside. But, in the populous cities of Japan, religion since the end of the war has undergone great change. Hundreds of new faiths have appeared. And, it is once more the prophet Nichiren whose voice is loudest in Japan."

The Buddhist religious-cultural movement, Soka-Gakkai, Enders notes, "recognizes no other faith as valid, and calls upon its members to convert non-believers by almost any means."

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But, he says, in rural Japan, there is little place for such rigidity of faith.

"Whatever the course of religion in Japan, in the abundant fields, harshness will be softened, the extremes narrowed, the edges of faith blurred, and all will be harmonious."

As the story of Japan's religions unfolds, the cameras reveal representative scenes including a Shinto festival, monks in meditation at a Zen temple, rural villagers worshipping their gods in the fields, the beauty of ancient Buddhist temples, and a Soka-Gakkai cultural festival at Tokyo Stadium.

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I. THE NEMBUTSU.....THE ATTAINMENT OF THE ONENESS OF LIFE

The Makiki Jodo Mission

"THE ULTIMATE ATTAINMENT.....THE ONENESS OF LIFE. The Oneness of Life enables us to partake in a daily life of respect, kindness, and truthfulness towards oneself and others.....The Jodo philosophy is realized through the recitation of the Nembutsu..."

Producers: Clifford Fujimoto
Diane Isa

Narrator : Carl Becker

II. THE LIGHT OF AMIDA'S COMPASSION

The Honpa Hongwanji Mission

"...We adore him, for no one is ever lost nor vanished from his tender care.....We praise him, our father, guard and guide and to him we all go to life and hope eternal.....Amida Buddha is ultimate reality as he appears to man. In other words, this is a representation of man's concept of reality. The rays emanating from the back of his head symbolize the universal wisdom and compassion of the Buddha.....The candle stands for enlightenment..."

Producer : Lore Fujimoto

Narrator : Reverend Yoshiaki Fujitani

III. THE 85th ANNIVERSARY OF THE HONPA HONGWANJI MISSION OF HAWAII

These showings will take place on Tuesday, August 6, at 7:30 p.m. at the Kuykendall Auditorium, Room 101, on the Manoa Campus of the University of Hawaii.

BUDDHISM, MAN AND NATURE (a film)
by Alan Watts

Even Buddha the Enlightened One, the Master of Life, had to die. But why, do we say, Buddha had to die? And why did even his disciples weep? We say "had to die" as if death is something that happens to us as if against our will; because we divide our ~~whole experience into~~ ^{whole experience into} what we do and what happens to us. And according to the doctrine of Buddhists, this is the great illusion. There is really no difference, as the joyous ones in the heaven know.

What happens to us is all his own "karma" and that is a Sanskrit word which means "doing." What happens to you as well as what you do is fundamentally your doing. All the Buddhist sages have ~~numbers~~ ^{known that}; but when we say it's your doing, it is not the ordinary you that you call your ego or your conscious mind. (It is the deeper, the you at which point you are one with nature. Where man and nature form a single pattern as we say, one person, just as man is a little more complicated than the trees, that he goes with them and the whole thing is one single process. It isn't that nature pushes you around or that you push nature around. (If you are awake, if your eyes are wide open and you look at things freshly instead of ordinary patterns, ordinary ways in which you can talk to things, you see that the whole process of life is something that just happens. (The Buddhists call it "ta ta ta." We translate that "suchness"--just like that.) And so when death comes, it is just like the winter. We don't say there ought to be no winter. But the winter season scene--when the leaves fall and the snow comes, it is some kind of defeat, something that ought not to happen, something which we should hold out against. No! Winter is part of the natural courses of events. No winter, ~~no~~ summer; no cold, no heat. Just in the same way there are no valleys ~~about~~ ^{without} mountains, and we don't praise the mountains for being high or blame the valleys for being down. We don't blame the trees for being crooked or praise them for being curly. It is all pattern, and it goes--just like that. (That word "ta ta ta," "suchness," sounds like "da da da." It is based on the word "tat," in Sanskrit. "Dat" is the first sound the baby makes, and the baby, when he says "dat dat" is not actually calling for his daddy. He is saying that there, look at that. It is all a pattern.)

(The whole world is, in the vision of Buddhism, like music. If you think that the world is going somewhere, that there are certain things that are supposed to happen and there are certain things that are supposed not to happen, you never see the way it is like music. Music has no destination.) We don't play it in order to get somewhere. If that were the way, the best orchestra would be the one that got to the end of the piece fastest. (Music is a pattern which we listen to and enjoy as it unfolds.) In the same way, where is the water going? Where do the leaves go? Where are the clouds going? They are not going anywhere, because all nature understands that the point of the whole thing is to be here, to be wide awake to the "now" that is going on. So when you listen to music, you don't try to hold in your memory what is past nor to think about what is coming; you listen to the pattern as it unfolds and so watch it as it moves now. It is a dance, and dancing is like music--the way you dance, you dance just to dance. You don't aim in a particular place on the floor that is the destination of the dance. You listen to the music and then you move your body to it, just at the music, as your eyes are following the patterns of the winter. Your eyes, they know. They are not going anywhere.

The idea that something ought to happen, that there is purpose to the all, is just words, just a thought in your mind. And in order to see all these, you have to stop thinking. If you were to hear what anyone else has to say, you sometimes have to stop talking; and thinking is just talking inside your head. So if you think you have anything to think about, you have to stop thinking. You sometimes have to stop talking to listen, and the secret of the Buddhist view of life is: to spend some time everyday in which you don't think but just watch, in which you don't form any ideas about life. Just look at it. Listen. Smell it. Feel it. And then, when you get rid of all the talk in your head or the ideas about what I do as distinct as to what happens to me or the difference between man and nature, of what's mine and what's yours, it all goes; and it is just the dancing pattern. What the Chinese call "li," a word that originally meant the markings of jade, the grain of wood, or like this, the patterns on water.

But we can never put our finger on what it is that is order in nature. It's not symmetry. Nature is hardly ever symmetrical. It is something we can never define, like the ridges of those mountains, and never quite put our finger on it--is the order of nature which always escapes exact definition. So ~~when you~~ let go of the definitions, or the attempts to pin down nature, ~~to~~ ~~down life in your mind so that you feel one completely in control of the~~, you are completely different from it and you have to ~~master~~ it. When you don't pin it down anymore, when you don't try to cling to it as if it is something different from you, then your whole life has about it the sensation of flowing--like water. It always goes away, but it always comes back; because away and back is part of the something. Let it go.

Religion 150 (1) - Buddhism: test questions

1. Describe the basic contents of the Pali Canon
2. What is the legend of the Four Passing Sights?
3. Describe Gautama's search for enlightenment
4. What was the nature of Mara's temptation when Gautama achieved his Enlightenment?
5. Gautama's method was both empirical and pragmatic. Explain.
6. Discuss the Four Noble Truths and the Eightfold Path
7. Discuss the Three Marks of Existence
8. What is the doctrine of Dependent Origination?
9. What is the state of Nibbana?
10. Describe the life in the Sangha
11. What is the Three Refuges and what do they mean?
12. Describe the Four Immeasurables--metta, karuna, mudita, upekha.
13. Explain the Madhyamika religious system
14. Explain how Buddhism penetrated and seriously influenced Chinese religious and cultural outlook
15. Describe briefly the following schools of Chinese Buddhism:
 - a) T'ien-t'ai School
 - b) Ch'an (Zen) School
 - c) Pure Land School
16. Explain how Buddhism entered Japan and what was Prince Shotoku's role in the formation of national Buddhism?
17. Explain briefly the role and significance of the following people in the establishment of Japanese Buddhism:
 - a) Saicho
 - b) Kukai
 - c) Eisai
 - d) Honen
 - e) Shinran
 - f) Dogen
 - g) Nichiren
18. Describe briefly the basic stance of these Buddhist organizations:
 - a) Rissho Koseikai
 - b) Soka Gakkai
19. Identify; (in one-two sentences):
 - stupa
 - Jizo
 - Kannon

QUESTIONS ON SHINTO

1. Explain the basic characteristics of the Japanese perspective on religion
2. Describe the myth of traditional Shinto
3. Explain: what are the problems of Shinto within the modern development of Japan?
4. Identify: shrine, Sect, Folk Shinto; Motoori Norinaga, Hirata Atsutane

- ✓ F-1067 BUDDHISM, MAN, AND NATURE C 13 min.
 Alan Watts discusses the Buddhist concept of man as a part of nature. His words are given a new meaning by the sensitive photography of nature interwoven with similar scenes from Chinese and Japanese painting. Authentic koto and gagaku music.
 Prod-HP Dist-HP 1968
- ✓ F-1089 THAI IMAGES OF THE BUDDHA C 14 min.
 Uses ancient statuary from the arts of Thailand Exhibit to show the transformation of the Buddha image from that of revered teacher to that of a supreme diety. Discusses the historical course of Buddhism.
 Prod-IU Dist-IU 1964
- ✓ F-1508 REQUIEM FOR A FAITH C 25 min.
 Surveys Buddhist practices and explains the role of Tibetan lamas in developing the extremely religious nature of Tibetan culture.
 Prod-HP Dist-HP 1968
- ✓ F-1106 SCIENCE OF ZAZEN B&W 30 min.
 A group of faculty members of the Neuropsychiatry Department of Tokyo University recently conducted scientific research on Zazen, or Zen meditation, and compiled their findings in this film.
 Prod-OEI Dist-OEI 1968
- ✓ F-1068 ZEN AND NOW C 14 min.
 Alan Watts, the west's foremost interpreter of eastern wisdom, emphasizes the Zen philosophy of living daily in the NOW--developing our sensory awareness, and appreciating the beauty in our own back yard. The unusually sensuous photography was actually shot in a Connecticut garden. Ordinary sounds that we hear but do not listen to were recorded. For several minutes, one is invited to meditate.
 Prod-HP Dist-HP 196_
- ✓ F-1107 ZEN IN LIFE C 25 min.
 This film is a unique documentary on Zen, filmed with the cooperation of Komazawa University and leading Zen temples, revealing the life of Zen disciples, meditation, and other various facets of Zen, like Kolan.
 Prod-OEI Dist-OEI 1968
- J F-1111 THE FLOW OF ZEN C 14 min.
 "The waters before and the waters after, now and forever flowing, follow each other." Thus Alan Watts begins his talk on the Philosophy of Zen Buddhism with this Zen poem, comparing the qualities produced by following Zen. His talk prepares the viewer for meditation which is basic to Zen teaching. In the last half of the film, Buddhist chants synchronized with striking psychedelic visuals turn the mind inward and induce a state of contemplative meditation.
 Prod-HP Dist-HP 1968

F-0714

MOOD OF ZEN, 13 minutes, color

Alan Watts discusses the philosophy of Zen as scenes of the Japanese countryside and chanting monks are shown. Koto music accompanies the visuals.

F-0535

THE BUDDHA 11 minutes, color

Recounts a legend of Buddha. As a young man, he indulges in all worldly joys, music, dance and the delights of the harem. Upon going forth, one day, he comes upon a beggar, a sick man and a dead man. Moved to compassion he becomes a Mendicant Monk seeking the path of enlightenment, the way of the Buddha. The stone actors at Borobuder enact the timeless narrative of the birth, revelation and salvation of Gautama the Buddha.

NIRVANA, 30 minutes. Korean Consulate has firm.
Buddhism as practiced in Korea.

WATANABE, Shoko, Japanese Buddhism, trans. by Alfred Bloom
(Tokyo: Kokusai Bunka Shinkai, 1970 - 3rd edition)

Japanese Learned Societies Related to the Study of Religion

RELIGION IN GENERAL

Kokusai Shûkyô Kenkyûjo (International Institute for the Studies of Religions)

Sophia University, Kioi-cho, Chiyoda-ku, Tokyo. Tel: (812)2111, Ext. 2343. *International Religious News; Contemporary Religions in Japan*.

Nippon Chûsei Tetsugakukai (The Japan Society of Medieval Philosophy)

c/o Sophia University, Kioi-cho, Chiyoda-ku, Tokyo. Tel: (263)6267. *Chûsei Shisô Kenkyû* (Studies in Medieval Thought), annual in Japanese.

Nippon Rinri Gakkai (The Japanese Society for Ethics)

c/o Department of Ethics, Faculty of Literature, University of Tokyo, Hongo 7, Bunkyo-ku, Tokyo. Tel: (812)2111, Ext. 3372. *Rinrigaku Nempô* (Annals of Ethics), annual in Japanese.

Nippon Shûkyô Gakkai (Japanese Association for Religious Studies)
c/o Faculty of Literature, University of Tokyo, Hongo 7, Bunkyo-ku, Tokyo. Tel: (812)2111, Ext. 2343. *Journal of Religious Studies* (Shûkyô Kenkyû), quarterly in Japanese; *Religion East and West*, annual in English.

Nippon Tetsugakukai (The Philosophical Association of Japan)

c/o Department of Philosophy, Faculty of Literature, Hôsei University, Fujimi 2, Chiyoda-ku, Tokyo. Tel: (262) 2351. *Tetsugaku* (Philosophy), annual in Japanese.

Shûkyôgaku Kenkyûkai (The Society for the Study of Religions)
c/o University of Tokyo, Hongo 7, Bunkyo-ku, Tokyo. Tel: (812) 2111, Ext. 2343. *Shûkyôgaku Zasshi* (Journal of the Study of Religions), annual in Japanese.

Taishô Daigaku Shûkyô Kenkyûjo (The Institute of Religion, Taishô University)
c/o Taishô University, Nishisugamo, Toshima-ku, Tokyo. Tel: (918) 7311. *Shûkyôgaku Nempô* (The Annual of Science of Religion), annual in Japanese.

Tôhô Gakkai (The Institute of Eastern Culture)
Nishikanda 2, Chiyoda-ku, Tokyo. Tel: (261)1061, (262)7221. *Tôhôgaku* (Eastern Studies), bi-annual in Japanese; *Acta Asiatica*, Bulletin of the Institute of Eastern Culture, bi-annual in English; *Books and Articles on Oriental Subjects Published in Japan*, annual in English & Japanese; *Transactions of International Conference of Orientalists in Japan*, annual in Japanese & English.

SHINTÔ

Shintô Gakkai (The Society of Shintô Studies)
c/o Izumo Oyashiro Tokyo Bunshi, Roppongi 7, Minato-ku, Tokyo. Tel: (401)9301. *Shintô Gaku* (Review of Shintô Studies), quarterly in Japanese.

Shintô Shûkyô Gakkai (The Society of Shintô Studies)
c/o Department of Shintô, Faculty of Literature, Kokugakuin University, Higashi 4, Shibuya-ku, Tokyo. Tel: (409)0111, Ext. 373. *Shintô Shûkyô*, (Journal of Shintô Studies), quarterly in Japanese.

BUDDHISM

Bukkyô Bungaku Kenkyûkai (Society for Studies of Buddhist Literature)
c/o Mr. Kobayashi, Ôtsuka Sakashita-machi 90, Bunkyo-ku, Tokyo. Tel: (941)5264. *Bukkyô Bungaku Kenkyû* (Studies of Buddhist Literature); *Bukkyô Bungaku Kenkyûkaihô* (Proceedings of the Society for Studies of Buddhist Literature).

Bukkyô Gakkai (Society of Buddhist Studies)
c/o Komazawa University, Fukazawa-chô, Setagaya-ku, Tokyo. Tel: (421)8151. *Bukkyô Gakkaishi* (Journal of the Society of Buddhist Studies).

Bukkyô Kenkyûjo (Institution of Buddhism, Faculty of Buddhism, Risshô University)
c/o Risshô University, Higashi Ôsaki, Shinagawa-ku, Tokyo. Tel: (491)9317. *Ôsaki Gakuhô* (Report from Ôsaki).

Bukkyô Kenkyûjo (Buddhist Research Institute)
c/o Ryûkoku University, Omiya Shichijo, Shimokyo-ku, Kyoto. Tel: (361)7351. *Bukkyô Kenkyû* (Studies in Buddhism).

Bukkyôshi Gakkai (The Society of the History of Buddhism)
c/o Heirakuji Shoten, Higashitôin-dôri Sanjô Noboru, Nakakyô-ku, Kyoto. Tel: (221)0016. *Bukkyô Shigaku* (The Journal of the History of Buddhism).

Indo Bukkyô Gakkai (The Society for Indic and Buddhist Studies)
c/o Kyoto University, Yoshidahon-machi, Sakyô-ku, Kyoto. Tel: (771)8111, Ext. 68. *Miscellanea Indologica Kiotosiensis*.

Jôdo Gakkai (Association of Jôdo Theory)
c/o Taishô University, Nishisugamo, Toshima-ku, Tokyo. Tel: (918) 7311. *Jôdo Gaku* (Jôdo Theory).

Jôdo Kenkyûkai (The Society of Pure Land Studies, Bukkyô University)
c/o Bukkyô University, Shino Kitahanabo-machi, Kita-ku, Kyoto. Tel: (491)0236. *Jôdo Kenkyû* (Journal of Pure Land Studies).

Mikkyô Gakkai (The Esoteric Buddhist Society)
c/o Kôyasan University, Koya-machi, Izu-gun, Wakayama-ken. Tel: 2921. *Mikkyô Bunka* (Esoteric Buddhist Culture).

Nippon Bukkyô Gakkai (The Japan Buddhist Research Association)
c/o Ôtani University, Koyama Kamifusa-cho, Kita-ku, Kyoto. Tel: (441)4104, Ext. 27. *Nippon Bukkyô Gakkai Nempô* (Journal of the Japan Buddhist Research Association), annual in Japanese.

Nippon Bukkyô Kenkyûkai (The Japan Buddhist Research Association)

- c/o Hanazono University, Hanazono Kitsuji Kitamachi, Ukyô-ku, Kyoto. Tel: (463)7171. *Nihon Bukkyô Kenkyû* (The Journal of the Nippon Buddhist Research), annual in Japanese.
- Nippon Indo-gaku Bukkyô Gakkai (Japanese Association of Indian and Buddhist Studies)
- c/o Faculty of Literature, University of Tokyo, Hongô 7, Bunkyo-ku, Tokyo. Tel: (812)2111, Ext. 2348. *Indogaku Bukkyô-gaku Kenkyû* (Journal of Indian and Buddhist Studies), bi-annual in English & Japanese.
- Ôtani Daigaku Bukkyô Kenkyûkai (Ôtani University Buddhist Research Association)
- c/o Ôtani University, Koyama Kamifusa-cho, Kita-ku, Kyoto. Tel: (441)4104. *Bukkyô Kenkyû* (Buddhist Seminar), annual in Japanese.
- Ôtani Daigaku Shinshû Gakkai (The Ôtani Society for Studies of Shinshû Buddhism)
- c/o Ôtani University, Koyama Kamifusa-chô, Kita-ku, Kyoto. Tel: (441)4104.
- Ryûkoku Daigaku Shinshû Gakkai (The Ryûkoku Society of Shinshû Buddhist Studies)
- c/o Ryûkoku University Library, Ômiya Shichijô, Shimokyo-ku, Kyoto. Tel: (361)7351. *Shinshûgaku*. (Shinshû Studies).
- Shinshû Rengo Gakkai (Shinshû Societies of Buddhist Studies)
- c/o Ôtani University, Koyama Kamifusa-chô, Kita-ku, Kyoto. Tel: (441)4104. *Shinshû Kenkyû* (Shinshû Buddhist Studies).
- Tendai Kenkyûkai (Association of Tendai Studies)
- c/o Taishô University, Nishisugamo, Toshima-ku, Tokyo. Tel: (918)7311. *Tendai Gakuhô* (Proceedings of Tendai Studies).
- Tôhoku Indogaku Shûkyô Gakkai (Tôhoku Association of Indian and Religious Studies)
- c/o Tôhoku University, Katahira-chô, Sendai. Tel: (27)6200, Ext. 2353. *Tôhoku Indogaku-Shûkyôgakkai Gakuhô* (Proceedings of the Tôhoku Association of Indian and Religious Studies).
- Tôkai Indogaku-Bukkyô Gakkai (Tôkai Association of Indian and Buddhist Studies)

- c/o Nagoya University, Furô-cho, Chigusa-ku, Nagoya. Tel: (781)5111, Ext. 2217. *Tôkai Bukkyô* (Journal of Tôkai Buddhist Studies).
- Zengaku Kenkyûkai (Society for Studies in Zen Buddhism)
- c/o Hanazono University, Hanazono, Ukyô-ku, Kyoto. Tel: (841)7171. *Zen Bukkyô Kenkyû* (Studies in Zen Buddhism).

CHRISTIANITY

- Aoyama Gakuin Kirisutokyô Gakkai (Society of Christian Study, Aoyama Gakuin University)
- c/o Aoyama Gakuin University, Shibuya, Shibuya-ku, Tokyo. Tel: (402)8111. *Kirisutokyô Ronshû* (The Journal of Christian Studies), annual in Japanese.
- Kirishitan Bunka Kenkyûkai (Association for the Study of Early Kirishitan Culture)
- c/o Sophia University, Kioi-chô, Chiyoda-ku, Tokyo. Tel: (265)9211. *Kirishitan Kenkyû* (Kirishitan Studies); *Kirishitan Bunka Kenkyûkai Kaihô* (Proceedings of Kirishitan Culture Studies).
- Kirisutokyô Kenkyûkai (Society of Studies in the Christian Religion)
- c/o Dôshisha University, Sôkokuji Monzen-chô, Kamikyo-ku, Kyoto. Tel: (211)2311. *Kirisutokyô Kenkyû* (Studies in the Christian Religion), Annual in Japanese.
- Kirisutokyô Shakaimondai Kenkyûkai, Dôshisha Daigaku Jimmon Kagaku Kenkyûjo (Study Committee of Christianity and Social Problems)
- c/o Dôshisha University, Imaidegawadôri Karasuma Higashi Hairu, Kamikyo-ku, Kyoto. Tel: (211)2311. *Kirisutokyô Shakaimondai Kenkyû* (Study of Christianity and Social Problems).
- Kirisutokyô Shigakkai (The Society of Historical Studies of Christianity)
- c/o Kantô Gakuin University, Miharudai, Minami-ku, Yokohama. Tel: (231)1001. *Kirisutokyô Shigaku* (The Journal of History of Christianity), annual in Japanese.
- Nippon Kirisutokyô Gakkai (Japan Association of Research on Christianity)

c/o Kantô Gakuin University, Mitsuura, Kanazawa-ku, Yokohama.
Tel: (781)2008. *Nippon no Shingaku* (Theological Studies in Japan),
annual in Japanese.

Nippon Kyûyaku Gakkai (Society for Old Testament Studies)

c/o Tokyo Union Theological Seminary, Mitaka, Tokyo.

Nippon Shinyaku Gakkai (Society for New Testament Studies)

c/o Theological School, Kansei Gakuin University, Nishinomiya.

Rikkyô Daigaku Kirisutokyô Gakkai (The Society for Christian
Studies, Rikkyô University)

c/o Rikkyô University, Ikebukuro, Toshima-ku, Tokyo.

Tokyo Shingaku Daigaku Shingakkai (Society for Theological
Studies, Tokyo Union Theological Seminary)

c/o Tokyo Union Theological Seminary, Mitaka, Tokyo.

SHINGAKU

Sekimonshingakkai (Society of Sekimonshingaku Studies)

c/o Mr. Ishikawa, Zôshigaya 6-1146, Toshima-ku, Tokyo. Tel: (971)
5693. *Kokoro* (Heart).

TAOISM

Dôkyô Gakkai (Institution for Taoistic Research)

c/o Waseda University, Toyama-chô, Shinjuku-ku, Tokyo. Tel: (409)

0111. *Tôho Shûkyô* (The Journal of Eastern Religion), bi-annual in
Japanese.

ISLAMIC STUDIES

Nippon Islam Kyôkai (Association for Islamic Studies in Japan)

c/o Waseda University, Toyama-chô, Shinjuku-ku, Tokyo. Tel: (203)

4111. *Islam Sekai* (The World of Islam), annual in Japanese.

TIBETAN STUDIES

Nippon Tibet Gakkai (Japanese Association for Tibetan Studies)

c/o Kansai University, Yamate-machi, Suita-shi, Osaka. Tel: (381)1954.

Nippon Tibet Gakkai Kaihō (Report of the Japanese Association for
Tibetan Studies).

From ignorance to knowledge: a study in the Kierkegaardian
and Theravada Buddhist notions of freedom.

By Roy Amore and John Elrod.

Union Seminary Quarterly Review, Fall, 1970.

TRAINEE INPUT SCHEDULE

	July		Aug.				Sept.				Oct.				Nov.				Dec.				Jan.				Feb.										
CYCLE	24	31	7	14	21	28	4	11	18	25	2	9	16	23	30	6	13	20	27	4	11	18	25	1	8	15	22	29	5	12	19	26					
VI	*	2	3	4	5	6	7	8	9	10	11	12	13	14	15																						
VII																																					
VIII																																					
IX																																					
X																																					
XI																																					

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- Notes:
- a. Visiting lecturers will be encouraged to come during those weeks when 2 classes are receiving the same instruction. (Week of Oct. 6 through week of November 13 and week of January 1 through week of January 29.)
 - b. Classes scheduled to start on legal holidays will commence on the next regular work day.

*See page 18 for Master Week Schedule key.

BUDDHISM - FILMS

1. F-1508. Requiem for a Faith. 25 min. color. M.I.T's Huston Smith prize-winnong documentary on Tibetan Buddhims.
2. F-1107. Zen in Life. 25 min. color. Honored at the 10th Annual Competition for Cultural and Documentary Films on Japan. This documentary was planned by the Soto School of Zen with the cooperation of Komazawa University. It aims at elucidating the Eihei-ji and Sojiji traditions of Zen.
3. F-1106. Science of Zazen. 20 min. b&w. Planned by Drs. Kasamatsu and Hirai, the Dept. of Neuro-Psychiatry, with the Univ. of Tokyo compiling the results of a study of medial and psychological aspects of Zen Buddhism.
- ~~F-0714~~ 4. The Modd of Zen. 13 minutes, color. Film Service, Lib. of Hawaii. Highly effective introduction to Zen Buddhism that emphasizes its mood of reflection and contemplation. Alan Watts.
5. F-1067. Buddhism, Man and Nature. 13 minutes, color. Alan Watts. Interrelationship of man and nature.
6. F-1068. Zen and Now, 14 minutes, color. Watts. Emphasizes the Zen philosophy of living daily in the Now-developing our sensory awareness, and appreciating the beauty in our own backyard.
7. F-1111. The Flow of Zen. 14, minutes, color. Watts. Comparing the qualities of water with the qualities produced by following Zen. His talk prepares the viewer for meditation which is basic to Zen teaching. In last half of film, Buddhist chants synchronized with striking psychedelic visuals turn the mind inward and induce a state of contemplative meditation.
8. F-1530. Evolution of a Yogi with Ram Dass (R.Alpert) 28 min. color. It's about Hindu method called Raja Yoga and the techniques that help one enter higher states of consciousness.
- ✓ 9. F-535, The Buddha. 11 minutes, color. 1961. Legend of Buddha. The stone actors of Borobuder enact the timeless narrative of the life and salvation of Gautama the Buddha.
10. Nirvana. 30 minutes. Buddhism as practiced in Korea. Korean Consulate has film.
11. F-1089. Thai images of the Buddha.

SLIDES ON BUDDHISM

After some slides on life of Gautama....

in
India

#1. Buddhagaya Temple. Also known as the Maha Bodhi Vihara. This temple marks the spot where the Buddha attained Enlightenment while seated under the sacred Bodhi tree. It is situated about 7 miles from Gaya, some 300 miles north of Calcutta; the tower is 179 ft. high. For centuries it was controlled by Hindu priests, but since Independence (Indian) the control of the shrine has been shared by Hindus and Buddhists. For the Hindus, it is one of the sacred spots where a dutiful son will perform the ceremonies in memory of his ancestors. For the Buddhists, it is one of the most sacred of all pilgrimage places.

#2. The Bodhi Tree, Buddhagaya (India). The sacred Bodhi tree at Buddhagaya where the Buddha attained Enlightenment. It is said that the original Bodhi tree sprang up here on the day of the Buddha's birth. Sasanka, a Hindu king of Bengal, is said to have had the original tree cut down, but another tree rose from the roots. In 1870, when Cunningham was repairing the temple, the tree fell down, but he had a sapling from it planted in the original spot.

#3. The Diamond Throne, Buddhagaya (India). This closer view of the Bodhi tree shows the Vajrasana, or Diamond Throne, the seat where the Buddha sat as he attained Enlightenment. The present seat marks the spot where the Diamond Throne sprang up for the Buddha when he sat under the tree for the ~~first~~ first time. Buddhism began here.

Then more slides, until slide showing Gautama becoming known as Buddha.

#4. Dhamek Stupa, Sarnath (India). This stupa was built at Sarnath, near Banaras, where the Buddha preached his first sermon, setting in motion The Wheel of the Law. ~~Sarnath~~ In the foreground are seen a group of Tibetan pilgrims. Nearby is the spot where the first sermon was delivered, marked by the remains of an Asokan pillar.

#7. Buddha Image, Mulagandhakuti Vihara, Sarnath (India) This is a modern image, copying the style of the ancient images most commonly found around Sarnath. This is the Dharmacakra mudra, the attitude of the Buddha preaching the first sermon at Sarnath.

Then more slides, until slide showing him attaining Nirvana.

#39. Buddha Image, Kelaniya Temple, near Colombo (Ceylon). This is a modern gilded image of the Buddha in the new shrine room at Kelaniya temple, showing the Buddha in the meditative posture.

- #60. Buddha Image, Kaba-E, Rangoon (Burma). One of several modern images of the Buddha in the Kaba-E at Rangoon.
- #66. Kodatkyi Image, Rangoon (Burma). A sitting image of the Buddha, 65 feet high, constructed in 1905 as an act of merit by a pious Burmese citizen of Rangoon. The image houses a relic chamber containing relics of the Buddha and Arahats.
- #103. Buddha Image, Siem Reap (Cambodia). This is the Cambodian image of the Buddha in the temple at Siem Reap.

Then more slides, then slide of two little boys, head shaved.

- #104. Religious Procession, Siem Reap (Cambodia). When a young man enters the monastery in Cambodia there is a big celebration which begins with a procession through the streets. Here they are on their way to the temple to complete the ceremonies.
- #105. Festival Musicians, Siem Reap (Cambodia). The ceremonies for a young man entering the monastery include a gathering at which there is music and feasting.
- #106. Gifts on Monastery shrine, Siem Reap (Cambodia). When a young man enters the monastic order, his family and friends give many presents to the Bhikkhus. Here is the shrine in a monastery on which they have placed the clothing, cigars, and other gifts for the Bhikkhus.

Then many slides, then slide showing Mahayana...and Amitabha Buddhas.

- #137. Prajna Buddha, Shingon Temple, Kyoto. This is ~~ax~~ the Praj~~aa~~ Buddha, the Buddha of Wisdom.

~~#138. Todaiji, Nara~~

- #139. Daibutsu, Nara. The great Buddha at Todaiji in Nara. It is 56 feet high; the head is 16 feet high, the thumb is over 4 feet long the little images behind the head increase in size as they go up in order to appear the same size and are 4 feet high at the top. It is the largest bronze statue in the world.

- #155. The Great Buddha of Kamakura. This famous bronze image of Amida Buddha is second in size only to the Buddha at Todaiji in Nara. It was cast in 1252, according to tradition. It shows the Buddha in meditation, the dhyana mudra. Originally it was housed in a great hall, but after several natural calamities the hall was finally carried away in a tidal wave in 1495 and has not been replaced. It is evidence of the expectation that the image would be housed that the head appears oversized and the crossed legs narrower than they ought to be; the features of the face have been made especially distinct, as would be necessary in the dimmer light within a building.

Then slide showing Kuan Yin.

#129. Kudara Kwannon, Horyuji (Japan) This image is known as the Korean Kwannon because it was presented to the Japanese court by the ruler of Korea. It is characteristic of the art of the Sui Dynasty in China. It is regarded by the Japanese as one of their greatest art treasures. It is made of wood which was painted.

#133. Kwannon, Yakushiji, Near Nara. Some of the most beautiful images in Japan represent Kwannon, for Kwannon has for centuries been the most popular image in Japanese Buddhism. Kwannon is the Bodhisattva Avalokitesvara with female features since the female characteriaion is considered to be more fitting for expressing compassion.

#142. Kwannon Image, Kodo Temple, Kyoto. This Kwannon image with many arms.~~ix~~ As in Hinduism, the many arms indicate the great power to accomplish many things.

BUDDHISM IN CEYLON
(color - 21 minutes)

Production: At the request of the Institute for Film and Picture, Munich, 1963

Producer: Deutsche Condor - Film, Munich

Script: R. Siriwardena and Paul Zils

Direction: Paul Zils, Munich

Starting with the ceremonial phenomena of the Buddhist religion, the film is intended to lead to an understanding of the teaching of an important world religion. It was shot in Ceylon, since the faith is preserved in the purest and most original form there.

The contents are divided into four parts:

1. The phenomena of Buddhist life (veneration of the Bodhi-tree, flower offerings, festival of lights, funereal celebration).
2. Lapses in the faith of the Buddhists (Soothsaying, call upon other religions for help, devil dancers).
3. Buddhist monasticism.
4. The goal of Buddhist belief (meditation).

These sections are separated by pictures from life in Ceylon: street scenes in Colombo, rice cultivation, fishing. The film is intended for instruction in geography (ages 16 and up) but may profitably be employed in other subject matters (religion, cultural anthropology).

Text of the Commentary

BUDDHISM IN CEYLON

This is no ordinary tree.

It is a sacred tree, for it grew from a twig of that Bodhi-tree, beneath which the Buddha had his illumination.

More than 2,000 years ago a shoot of the sacred tree came from India to Ceylon.

In memory of Buddha's illumination, every Bodhi-tree in Ceylon is revered.

Be it in a village or in the heart of a busy city, the Bodhi-tree by the wayside is a place for devotion, where those who pass may find a few moments of peace.

The offering of flowers is characteristic for the gentleness and simplicity of the Buddhist religion.

It is not the statue which is revered, but the great teacher which it represents.

The statue merely serves the purpose of directing thoughts toward Buddha.

By his followers Buddha is not revered as a divinity but as a great human being who has found for himself and for others the way to salvation.

The birth, illumination and death of Buddha are celebrated every year during the Festival of Light. Weeks before the festival, old and young are already busy with the constructing of lanterns and transparencies.

When the night of the full moon comes, every Buddhist family lights its earthen lamps and lanterns and hangs them on the garden gates or the facade of the house in homage to Buddha.

Yet, despite all the splendor of its feasts and ceremonies, Buddhism is at bottom a simple and austere religion.

The Buddhist knows that all lights must in time go out, that all flowers must fade, and that it is also man's fate to grow old and die: "As these flowers fade, so will also my body disappear."

For the Buddhist, death is but a transition in the unceasing rotation of being, from birth via death to rebirth.

Before the incineration of the dead, monks recite sacred texts in order to help the deceased attain a happy life, no matter where he may be reborn.

"Every individual existence is but a drop in the river of life that flows without end."

The Buddhist believes that animals are also included in this circle of rebirths.

Thence grows the respect for all living creatures and the injunction against killing any animal.

Buddha taught, that man himself determines his fate.

Only through himself can he be released from suffering, never by a superior or supernatural power.

In daily life, this severe doctrine is not always strictly observed.

Man's need for consolation and help frequently leads him to the wearing of amulets.
And to consult soothsayers.

Or he may even seek help from Hindu divinities.

He promises them sacrifices, if they fulfill his desires.

When someone falls ill, it is believed even today in some villages that he is possessed by evil spirits.

The devil-dancers are called to drive away the demons.

This custom goes back to pre-Buddhist times.

Yet, it is the goal of the true Buddhist to find, through the overcoming of all desire, release from earthly existence - in Nirvana. Nirvana is the final release from the circle of birth and death; it is the state of perpetual peace.

Millions of Buddhists in Ceylon daily accept the five rules of Buddha.

They are not commandments but voluntary decisions-
not to kill,
not to steal,
not to lie,
to keep from intoxicants,
from fornication and adultery.

He who follows the five rules is already on the road to salvation.

But there are many who accept for themselves the stricter 10 rules.

Some renounce the world entirely and become monks.

....."May you be happy."

In the monastery, the novices are being prepared for induction into the monastic order.

The novice shows deference towards his teacher and serves the older monks. The older monks instruct him in the fundamentals of Buddhist teaching and in the rules of the order.

At the conclusion of the instructional period, the novice takes leave of his parents. He shows them deference.

"At the feet of my mother I bow reverently who, for ten moons, carried me in her body and nourished me."

On the day of his consecration, the novice is clad in festive garments and escorted in solemn procession to the monastery.

It is customary for relatives and friends of the novice to offer food as gift to the monks.

Now the novice receives consecration.

The higher monastic consecration he will receive when he attains the age of 21.

He dedicates himself from here on to a life of poverty.

The only possessions allowed him henceforth are his yellow garment, his shaving knife, a cloth for the filtration of water and a bowl for alms (food).

The monks go into the cities and villages to instruct the laymen in religious exercises and to preach the teachings of Buddha.

The chief task of the monk is, however, to strive for his own salvation through a life of meditation and self-discipline.

In the solitude of quiet contemplation he endeavours to conquer his passions and lead his spirit toward inward peace.

Thus he enters upon the eightfold path taught by Buddha. This comprises:

- right recognition,
- right thinking,
- right speech,
- right action,
- right livelihood,
- right endeavor,
- right consideration,
- right contemplation.

Hewn from one single rock, the figure of Buddha and his favorite disciple in Polonnaruwa represent the departure of Buddha two and a half thousand years ago.

Buddha spoke: "Come, Ananda, prepare a bed among the trees. I am tired and want to stretch out."

And the Sublime One spoke further: "It may be, Ananda, that ye will think: The word of the teaching is now without a master. We no longer have a master. Yet ye shall not look upon it thus. The teaching and the discipline which I have shown and made known unto you, they shall be your master after I have gone.

And for the last time the disciples heard his voice: "Well, then disciples, I admonish you: Dissolution indwell in all that is created. Strive unceasingly for your salvation."

Buddha left behind an immortal master: his teaching, acknowledged by many peoples of Asia.

BUDDHISM IN CEYLON
(color - 21 minutes)

Production: At the request of the Institute for Film and Picture, Munich, 1963

Producer: Deutsche Condor - Film, Munich

Script: R. Siriwardena and Paul Zils

Direction: Paul Zils, Munich

Starting with the ceremonial phenomena of the Buddhist religion, the film is intended to lead to an understanding of the teaching of an important world religion. It was shot in Ceylon, since the faith is preserved in the purest and most original form there.

The contents are divided into four parts:

1. The phenomena of Buddhist life (veneration of the Bodhi-tree, flower offerings, festival of lights, funereal celebration).
2. Lapses in the faith of the Buddhists (Soothsaying, call upon other religions for help, devil dancers).
3. Buddhist monasticism.
4. The goal of Buddhist belief (meditation).

These sections are separated by pictures from life in Ceylon: street scenes in Colombo, rice cultivation, fishing. The film is intended for instruction in geography (ages 16 and up) but may profitably be employed in other subject matters (religion, cultural anthropology).

Text of the Commentary

BUDDHISM IN CEYLON

This is no ordinary tree.

It is a sacred tree, for it grew from a twig of that Bodhi-tree, beneath which the Buddha had his illumination.

More than 2,000 years ago a shoot of the sacred tree came from India to Ceylon.

In memory of Buddha's illumination, every Bodhi-tree in Ceylon is revered.

Be it in a village or in the heart of a busy city, the Bodhi-tree by the wayside is a place for devotion, where those who pass may find a few moments of peace.

The offering of flowers is characteristic for the gentleness and simplicity of the Buddhist religion.

It is not the statue which is revered, but the great teacher which it represents.

The statue merely serves the purpose of directing thoughts toward Buddha.

By his followers Buddha is not revered as a divinity but as a great human being who has found for himself and for others the way to salvation.

The birth, illumination and death of Buddha are celebrated every year during the Festival of Light. Weeks before the festival, old and young are already busy with the constructing of lanterns and transparencies.

When the night of the full moon comes, every Buddhist family lights its earthen lamps and lanterns and hangs them on the garden gates or the facade of the house in homage to Buddha.

Yet, despite all the splendor of its feasts and ceremonies, Buddhism is at bottom a simple and austere religion.

The Buddhist knows that all lights must in time go out, that all flowers must fade, and that it is also man's fate to grow old and die: "As these flowers fade, so will also my body disappear."

For the Buddhist, death is but a transition in the unceasing rotation of being, from birth via death to rebirth.

Before the incineration of the dead, monks recite sacred texts in order to help the deceased attain a happy life, no matter where he may be reborn.

"Every individual existence is but a drop in the river of life that flows without end."

The Buddhist believes that animals are also included in this circle of rebirths. Thence grows the respect for all living creatures and the injunction against killing any animal.

Buddha taught, that man himself determines his fate.

Only through himself can he be released from suffering, never by a superior or supernatural power.

In daily life, this severe doctrine is not always strictly observed.

Man's need for consolation and help frequently leads him to the wearing of amulets.
And to consult soothsayers.

Or he may even seek help from Hindu divinities.

He promises them sacrifices, if they fulfill his desires.

When someone falls ill, it is believed even today in some villages that he is possessed by evil spirits.

The devil-dancers are called to drive away the demons.

This custom goes back to pre-Buddhist times.

Yet, it is the goal of the true Buddhist to find, through the overcoming of all desire, release from earthly existence - in Nirvana. Nirvana is the final release from the circle of birth and death; it is the state of perpetual peace.

Millions of Buddhists in Ceylon daily accept the five rules of Buddha.

They are not commandments but voluntary decisions-
not to kill,
not to steal,
not to lie,
to keep from intoxicants,
from fornication and adultery.

He who follows the five rules is already on the road to salvation.

But there are many who accept for themselves the stricter 10 rules.

Some renounce the world entirely and become monks.

....."May you be happy."

In the monastery, the novices are being prepared for induction into the monastic order.

The novice shows deference towards his teacher and serves the older monks. The older monks instruct him in the fundamentals of Buddhist teaching and in the rules of the order.

At the conclusion of the instructional period, the novice takes leave of his parents. He shows them deference.

"At the feet of my mother I bow reverently who, for ten moons, carried me in her body and nourished me."

On the day of his consecration, the novice is clad in festive garments and escorted in solemn procession to the monastery.

It is customary for relatives and friends of the novice to offer food as gift to the monks.

Now the novice receives consecration.

The higher monastic consecration he will receive when he attains the age of 21.

He dedicates himself from here on to a life of poverty.

The only possessions allowed him henceforth are his yellow garment, his shaving knife, a cloth for the filtration of water and a bowl for alms (food).

The monks go into the cities and villages to instruct the laymen in religious exercises and to preach the teachings of Buddha.

The chief task of the monk is, however, to strive for his own salvation through a life of meditation and self-discipline.

In the solitude of quiet contemplation he endeavours to conquer his passions and lead his spirit toward inward peace.

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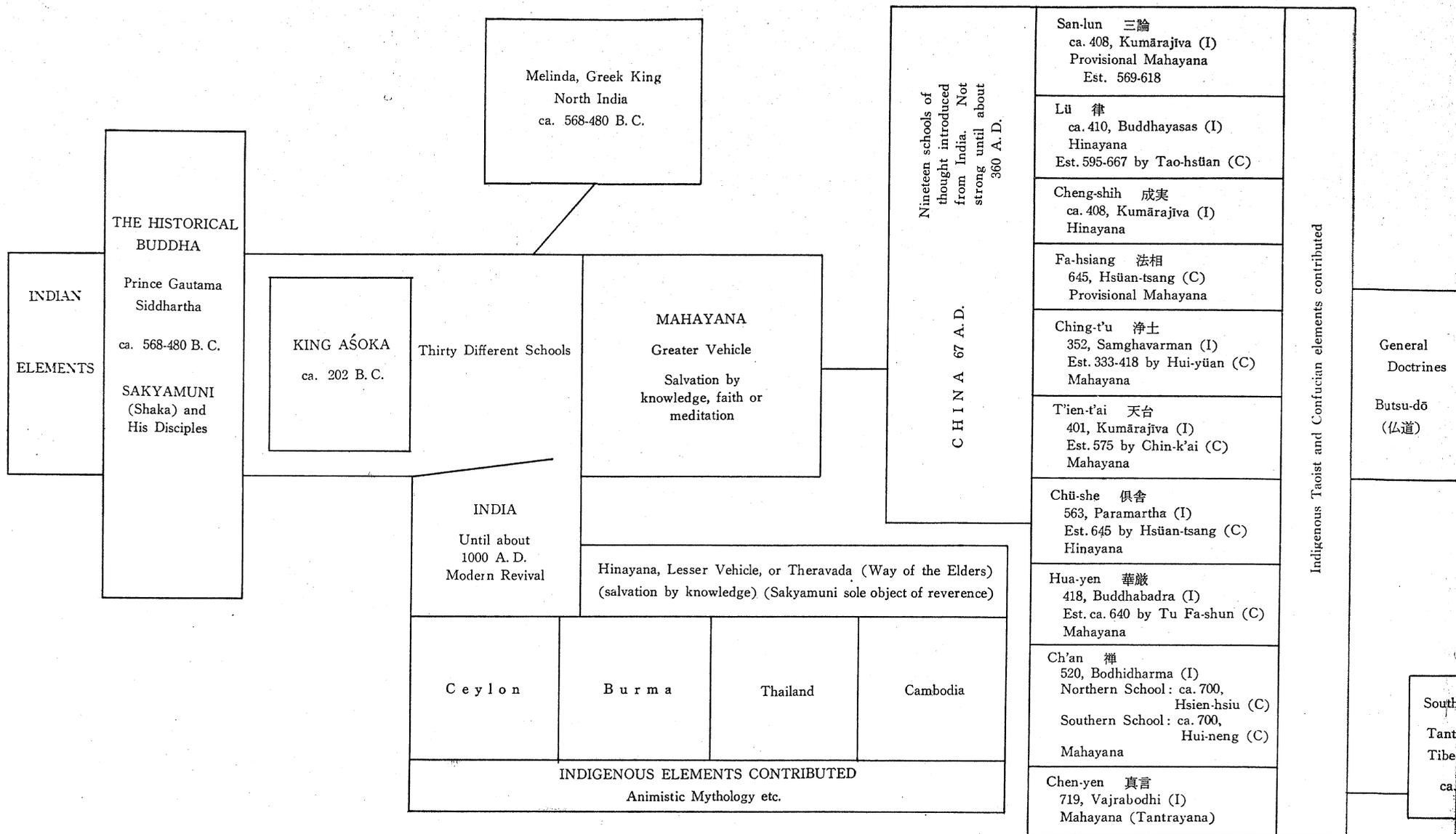
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Buddha left behind an immortal master: his teaching, acknowledged by many peoples of Asia.

Film 1. The Buddha 1961, 11 min.
color, F-535

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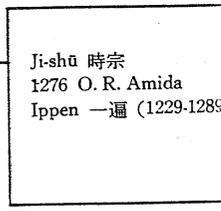
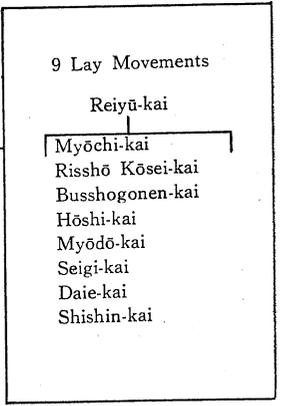
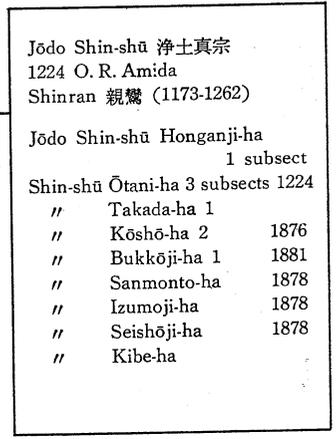
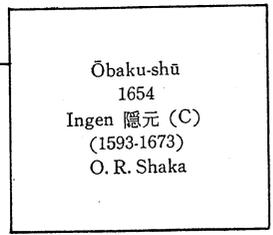
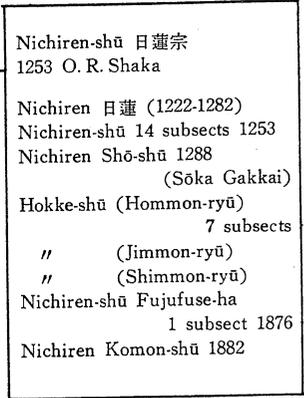
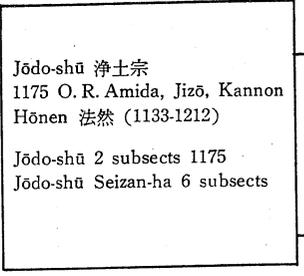
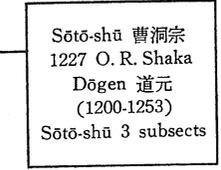
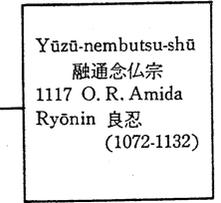
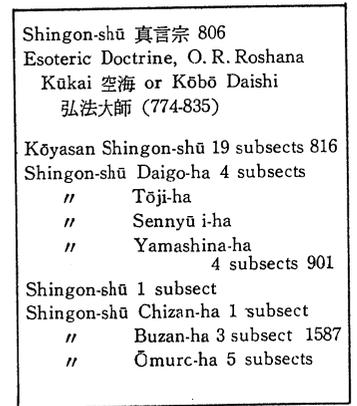
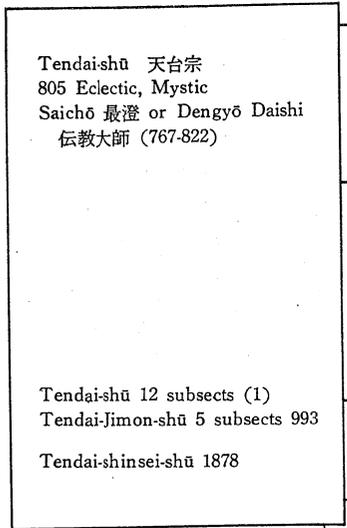
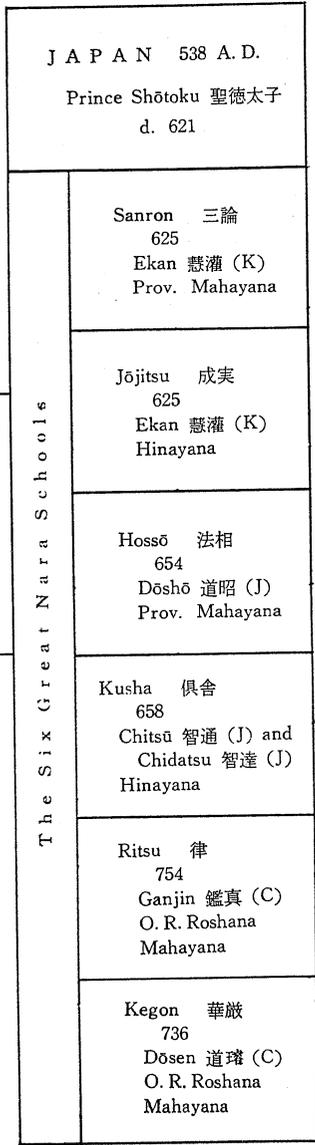


Note: THE LINEAGE OF BUDDHISM, A chart prepared by Geo. H. Kerr in 1936 and revised according to Bukkyo Nenkan (Yearbook of Buddhism) of 1961 by the International Institute for the Study of Religions, Tokyo, 1967.

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For Chinese sects are given the name of the first translator and date of translation of the principal sutra, and the translator's nationality initialed in parentheses.

For Japanese sects are given the name, the usually accepted date of foundation where ascertainable, the name of the founder, his nationality, initialed, the central object of reverence (O.R.) and the number of subjects today.

G. Richard Welbon

ON UNDERSTANDING
THE BUDDHIST
NIRVĀṆA

Nearly forty years ago Th. Stcherbatsky commented woefully: "Although a hundred years have elapsed since the scientific study of Buddhism has been initiated in Europe, we are still in the dark about the fundamental teachings of this religion and its philosophy. Certainly no other religion has proved so refractory of clear formulation."¹ He had in mind especially the vexing question of the meaning of the Buddhist nirvāṇa. And one still encounters the substance of his remark in the observations of serious students of Buddhism. The present paper is, at least in part, an illustration of Stcherbatsky's lament.

Through the following pages I offer a chronological over-view of debates and a summary of conclusions apropos of nirvāṇa, particularly as that problem has been discussed by western Europeans since the early nineteenth century. Following thereon, I consider the *état de question* and submit some of my own impressions and suggestions for future research. I am wholeheartedly convinced that the views of earlier scholars, far from being a matter of idle or mere antiquarian interest, have significant value for present-day researchers. The history of the attempts to solve any

¹ Th. Stcherbatsky, *The Conception of the Buddhist Nirvāṇa* (Leningrad: Publishing Office of the Academy of Sciences of the USSR, 1927), p. 1.

particularly puzzling conception always has a number of benefits and among them not the least important is an aroused sensitivity to the excesses and one-sided interpretations which are the omnipresent hazards in the quest for authentic answers.

ORIENTATIO

Before discussing the opinions of nineteenth- and twentieth-century Buddhist scholars, a few words must be directed to two matters of importance: An estimate of the place of nirvāṇa in the Buddhist systems and the essential pre-nineteenth-century backgrounds to the inauguration of strict Buddhist studies in western Europe.

The following three paragraphs sketch an impression of Buddhism. They do not pretend to be an encapsulation of all that is essential to Buddhist thought. Of necessity, this aperçu is not true to Buddhism. Still, it is not false. And it has the advantage of bringing my subject into focus promptly.

According to the Buddhist texts a man's lot in this life is characterized by sickness, suffering, and death. The leitmotiv is suffering (*duḥkha*, *dukkha*).² The Buddha is the compassionate physician, his pronouncements prescriptions. The Way of the Buddha is, in a manner of speaking, the way from disease to health. But of what does "health" in the Buddhist sense consist? It is, to be sure, deliverance (*mokṣa*, *mokkha*) from sickness, suffering, and death. It is described variously—in most instances as the possession of a state or condition called *nirvāṇa* (*nibbāna*).

As to suffering, the texts make it clear that it is linked to ignorance. Indeed one might almost equate ignorance and suffering; for in the Buddhist view the one is never found without the other. The ignorance is fundamentally ignorance of the constitution of the universe, and less formidably expressed, ignorance of the basic truth that there is no phenomenon which is permanent. Nothing abides. Impermanence, in the Buddhist view, inheres in all existence. Ignorant of that truth, his proclivities (habitual thirst—*trṣṇā*, *taṇhā*—for objects and experiences) nurtured accordingly, a man lives out of harmony with his fellows and his world. He suffers.

Nirvāṇa is the absence, the destruction, of suffering. It involves the eradication of ignorance through the attainment of wisdom. This latter conceived classically in India not merely as intellection

² When terms are cited, the Sanskrit and Pāli forms will be given, respectively.

but as operational and effective knowledge. Yet more specifically, more positively than the absence of debilities, what is nirvāṇa? In theory it is the ultimate aspiration of all Buddhists, the *summum bonum*. What is its essential nature? What does attainment to it involve for the existence of the previously suffering individual? One of the oldest in the history of ideas, that question, in its various modes, has been debated furiously by Buddhists and non-Buddhists alike.

Now, western Europe did not discover Buddhism in the nineteenth century. Yet the length of time during which her citizens were content with the fabulous reports, conjectures, and desultory descriptions which constituted the data available in 1800 is somewhat surprising. The first reliable reports about Buddhism are found in the work of the Franciscan Friar William of Rubrock, and they were based on his observations during the years 1253–55—nearly eighteen hundred years after the birth of the Buddha Śākyamuni. Marco Polo in the thirteenth century also encountered Buddhism. However, information from such sources as their writings was not at all informative doctrinally.

Until the late seventeenth century, when the great forces which blossomed in the western Europe of Dante and Michaelangelo began to bear ripe fruit, thrusting England and the continent into an age of technicalistic development unique in history, western Europeans encountered Buddhism for the most part as Christians intent on ridding the world of another idolatry. Christian and Buddhist met on more or less even—if competitive—terms. As non-Christians, Buddhists were ipso facto idolators, pagans, and must be converted. Generally, doctrinal investigation seemed meaningless—a waste of time.

During the first harvest of the by-products of colonial expansions, western Europeans looked closer to the ideas behind the often bewildering façades of Buddhist practice. Now, a sense of manifest destiny guiding their hands, they sought ways to document a swelling pride in their own accomplishments. Missionaries continued to meet Buddhists as unequal equals, religious foes, and to marvel increasingly at the similarities which Buddhist practices bore to certain rites of the Roman church. But the age of Marco Polo and Dante had dissolved into the age of Locke, Bayle, and Diderot. Through the latter seventeenth and the entire eighteenth centuries emerged two factors which were to be monumentally important for Buddhist studies in the nineteenth and twentieth centuries. Those were the veritable discovery of San-

skrit and an attitude toward the content of Buddhism which was fostered by the Encyclopedists and dilettantes.

The Jesuit Father Robert de Nobili was perhaps the first western European to learn Sanskrit, and that would place its "discovery" in the first half of the seventeenth century. A fellow Jesuit, the German Heinrich Roth, who died in 1688, can be credited with the first Sanskrit grammar to be written in a western European language. It was never published. The first such grammar to appear in print was the work of Paulinus a Sancto Bartholomaeo, published in 1790. In the decade previous, Sir William Jones and Charles Wilkins presented the first English translations of Sanskrit literature. Jones founded the Asiatic Society of Bengal in 1784, and western Europe's scientific study of Indian languages, history, and traditions—Indology properly so-called—dates from its establishment.

While missionaries and colonial administrators were setting the foundations for scientific studies, many learned essayists were creating an image of Buddhism, based on second-hand reports (mostly from China), quite independent of any detailed research. Henri de Lubac, who presents a wealth of generally excellent bibliographical and critical material concerning Europe's encounters with Buddhism in his *La Rencontre du bouddhisme et de l'Occident*, offers this summary of the prevailing Enlightenment attitude toward Buddhism:

Le bouddhisme apparaît toujours simplement comme une "religion monstrueuse", comme une "secte abominable", fondée par un "fort méchant homme". C'est une "peste", une "gangrène". Les philosophes et les hommes d'État chinois ont eu raison de la combattre, non seulement comme une "ridicule doctrine", mais "comme un monstre dans la morale et comme le renversement de la société civile."³

Descriptions of Buddhism through the period emphasized that *popular* Buddhism was an extravagant idolatry which appealed to the credulity and superstitions of the people. Voltaire commented:

Ces sectes sont tolérées à la Chine pour l'usage du vulgaire, comme des alimens grossiers faits pour le nourrir; tandis que les magistrats et les lettrés, séparés en tout du peuple, se nourrissent d'une substance plus pure: il semble en effet que la populace ne mérite pas une religion raisonnable.⁴

³ Henri de Lubac, *La Rencontre du bouddhisme et de l'Occident* (Paris: Payot, 1952), pp. 89-90.

⁴ *Oeuvres complètes de Voltaire*, Vol. XX: *Essai sur les moeurs et l'esprit des nations* (2d ed.; Paris: Baudouin Frères, 1827), p. 343 (See de Lubac, pp. 103-4).

On Understanding the Buddhist Nirvāṇa

It was alleged that the guiding tenet of the Buddhist monks or adepts—their “purer substance”—was atheism. “Ils ont des sentimens fort bizarres sur le néant,” wrote Pierre Bayle, “et un morale qui a beaucoup de conformité avec les visions de nos quiétistes.”⁵ The Buddhist elite sought not god, it was insisted, for they believed in none; but rather an apathetic condition which would shield them from the rigors of life. Several writers declared flatly that the real aim of the Buddhists was the destruction of their very existence. Seldom was the term nirvāṇa mentioned; but at the close of the eighteenth century most of those Europeans to whom Buddhism (or designations considered equivalent to it) meant anything at all were ready to identify the goal of Buddhism as annihilation.

Thus the nineteenth century inherited the basis for the scientific study of Buddhism—the effective discovery of Sanskrit—and the confirmed attitude about what Buddhism represented: Idolatry on the one hand and atheism, even nihilism, on the other.

THE FIRST GENERATION

The history of the nirvāṇa controversy in Europe since 1800 may be considered conveniently in five successive generations, briefly recounting the views of three scholars in each. Pride of place at the inauguration of scientific Buddhist studies—and throughout I use that terminology to refer to the study of Buddhism according to the texts—belongs to three men: Henry Thomas Colebrooke, Brian Houghton Hodgson, and Kőrösi Csoma Šándor [Alexander Csoma of Kőrös]. Theirs is the generation of the founders.

Henry Thomas Colebrooke went to India as a minor civil service employee in 1782 and returned to London more than thirty years later having become professor of Sanskrit and Hindu Law as well as a member of the Council of Greater India. Because he was taught Sanskrit in the traditional Indian mode, then a method still vital in India, Colebrooke acquired a mastery of the language which may well never again be attained by a non-Indian.⁶ In the

⁵ “Brachmanes,” *Dictionnaire historique et critique de Pierre Bayle* (Nouvelle éd.; Paris: Desoer, 1820), IV, 94b.

⁶ “It must be added that he took on the whole more pride in his skill with a shot-gun than in his Sanskrit” (Philip Woodruff [Philip Mason], *The Men Who Ruled India*, Vol. I: *The Founders* [London: St. Arnes, 1953], p. 213). For specific biographical details see T. E. Colebrooke, *A Life of H. T. Colebrooke*, Vol. I of *H. T. Colebrooke: Miscellaneous Essays*, ed. E. B. Cowell (3 vols; London: Trübner & Co., 1873).

1820's before meetings of the newly formed Royal Asiatic Society in London, he delivered a series of lectures on the philosophy of the Hindus. The fifth of these was devoted to a study of so-called heretical systems, one of which was Buddhism. Through that lecture western Europeans received their first substantial information about Buddhist thought—although it must be noted that Colebrooke based his accounts entirely on non-Buddhist Sanskrit sources.

From Colebrooke Europeans learned that Buddhism, which had been confronted in a confusion of variant names and practices from Korea to Ceylon, was in fact a product of India. He stressed the ideas which Buddhism held in common with other Indian "sects." Transmigration was a key belief, and, according to Colebrooke, the Buddhists "propose for the grand object to which men should aspire the attainment of a final happy state, from which there is no return."⁷ Of the many terms used to describe the attainment of that goal, the Buddhists more often than the others employ the term *nirvāṇa*, "profound calm." One signification of *nirvāṇa* was isolated by Colebrooke from the aggregate of etymological analyses and customary usage.

The notion which is attached to the word in the acceptation now under consideration, is that of perfect apathy. It is a condition of un-mixed tranquil happiness or ecstasy (*ānanda*). A happy state of imper-turbable apathy is the ultimate bliss to which the Indian aspires: in this the *Jaina*, as well the *Bauddha*, concurs with the orthodox *Vedāntin*.⁸

Colebrooke's essays remained more or less authoritative during the greater part of the nineteenth century. They retain considerable interest today. But though he temporarily quelled certain opinions regarding Buddhist nihilism, his own account left too many questions unanswered. *Nirvāṇa* is not annihilation, he said. Still, the Buddhists were called *nāstikas*—"atheists, or rather, disowners of another world"—by the Hindus. And, Colebrooke acknowledged, the Buddhists do not believe in an eternal soul: rather they believe only in the succession of thought attended with individual consciousness abiding in the living human organism. Shortly, students pointed out that the thoughtless, apathetic state is evidently annihilation if one were to presuppose, as Colebrooke asserted the Buddhists did, the absence of an eternally existent soul or self.

⁷ H. T. Colebrooke, "On Indian Sectaries," *Miscellaneous Essays*, II, p. 424.

⁸ *Ibid.*, p. 425.

On Understanding the Buddhist Nirvāṇa

Brian Houghton Hodgson has been credited by many as the true founder of the scientific study of Buddhism. It was he who provided western Europe with the first substantial collections of Buddhist Sanskrit texts. As Resident in Nepal, Hodgson procured those collections which were to be the sources for the first detailed studies of Buddhist doctrines. His own Buddhist studies were hampered by his lack of proficiency in Sanskrit. But he was in the midst of a Buddhist country and believed that an adequate digest of the beliefs and practices of the people was essential to proper administration.

It is rather difficult to avoid the impression that it was Hodgson who provided the model for subsequent stereotypes of the Indian Civil Service official. Doubtless that would not be historically correct. Nevertheless, he was cast in a familiar mold. In regular and quite proper fashion he submitted a hundred questions to a local Buddhist sage and from the answers which he received and from his casual study of some texts he produced several essays on Buddhism. They are the first accounts of Buddhism by a western European based on study of primary materials. Indeed, apparently Hodgson was the first to speak of the system as "Buddhism."

Hodgson himself had too practical a turn of mind to be intrigued by the subtleties of Buddhist thought. Never referring to nirvāṇa by name he nonetheless joined Colebrooke, insisting that the Buddhists did not envision utter annihilation as their goal but rather "extreme attenuation." Buddhist beliefs, he qualified, however, are pretty much a matter of school. Some shade to nihilist doctrines, explaining that even annihilation would be better than ceaseless migration from one existence to another.⁹

Alexander Csoma, Hodgson's contemporary in the Himalayas, is the third important figure in this first generation of scientific buddhology. Scholar, explorer, pilgrim, Csoma devoted his adult life to a quest for the original home of the Hungarians—for the birthplace of the Huns. Pursuing this project, he journeyed, mostly on foot, from Transylvania to Tibet. In order to finance further investigations and gain entrance to the fabled libraries in Lhasa, he spent several years in Tibet studying the language and literature. He may be credited fairly with presenting western

⁹ Brian Houghton Hodgson, "Sketch of Buddhism, derived from the Bauddha Scriptures of Nepal," *Essays on the Languages, Literature, and Religion of Nepal and Tibet* (London: Trübner & Co., 1874), p. 59, and see p. 61. All eleven of Hodgson's papers on Buddhism are available in this volume together with comprehensive notes concerning the previous publication of each. For Hodgson's biography see Sir William Wilson Hunter, *Life of Brian Houghton Hodgson* (London: John Murray, 1896).

Europeans their first reliable accounts of the language and Buddhism of Tibet.¹⁰

The Sanskrit term *nirvāṇa* apparently was unknown to Csoma. He translated its Tibetan equivalent, *mya-nan-las'das-pa*, as "deliverance from suffering." That rendering seems still to be acceptable to Tibetanists. Csoma seems also to have understood something of the Buddhist notions of impermanence, but nowhere does he suggest that Buddhists sought total annihilation.¹¹

This first generation of scientific Buddhist scholars introduced Europe to Buddhist thought. Through the efforts of Colebrooke, Hodgson, and Csoma materials and techniques were brought to light which would assist further, intensive investigations. The prevalent idea that the Buddhist *nirvāṇa* meant the complete annihilation of human existence was countered by assertions that the Buddhists sought annihilation of suffering, not of existence. Hindu polemics and the traditions in Nepal and Tibet, however, represented Buddhism at some distance from its core of development. The second generation of Buddhist scholars penetrated much nearer to that core. Outstanding among these scholars were Eugène Burnouf and his students F. Max Müller and Jules Barthélemy Saint-Hilaire.

BURNOUF AND THE "CLASSIC" NIRVĀṆA DEBATE

France's brilliant indologist Eugène Burnouf dominated the Buddhist and Indic studies of the mid-nineteenth century. Publication of his *Introduction à la histoire du buddhisme indien* in 1844 heralded the beginning not only of a second generation of Buddhist studies but of a new epoch.¹² Based on seven years of careful study of Buddhist Sanskrit manuscripts which Hodgson had presented to the Asiatic Society of Paris, Burnouf's *Introduction*

¹⁰ On Csoma's life and works see Theodore Duka, *Life and Works of Alexander de Koros* (London: Trübner & Co., 1885); Sir William Wilson Hunter, "Csoma de Koros: A Pilgrim Scholar," *The Life and Teachings of Buddha* (Calcutta: Susil Gupta, 1957; an article first published in *The Pioneer* [Allahabad, 1885]); E. Denison Ross, "Körösi Csoma Sandor," *Körösi Csoma-Archivum* (Budapest: Körösi Csoma-Társaság, 1932), II, 333-45; and Louis J. Nagy, "Tibetan Books and Manuscripts of Alexander Csoma de Körös in the Library of the Hungarian Academy of Sciences," *Analecta Orientalia Memoriae: Alexandri Csoma de Körös Dicata* (Budapest: Academy, 1942), pp. 29-56. On Hippolytus Desideri as a precursor to Csoma in Tibet, see de Lubac, pp. 135-37.

¹¹ Alexander Csoma, *Tibetan-English Dictionary* (Calcutta: Asiatic Society of Bengal, 1834), pp. 134, 194; and Csoma, "Notices on the Different Systems of Buddhism," in Duka, pp. 195-98.

¹² Eugène Burnouf, *Introduction à la histoire de buddhisme indien* (Paris: Maisonneuve & Cie., 1844). Reference below is to the 1876 reprint which differs only in pagination and is prefaced by Jules Barthélemy Saint-Hilaire, "Notice sur les travaux de M. Eugène Burnouf."

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made all previous efforts out of date. Immediately a classic, it has remained a touchstone for 120 years.

Burnouf carefully emphasized in the first pages of his work that he had consulted only one of the two primary Buddhist traditions: the Sanskrit. The tradition of Ceylon—Burnouf called it the southern tradition—was to have been discussed in a second volume. And Burnouf was eminently qualified to consider those texts, of course; for it was he, in collaboration with Christian Lassen, who established a scholarly basis for Pāli language studies.¹³ His death in 1852 came about before he could finish his study.

Armed with Sanskrit texts and certain Tibetan translations, Burnouf questioned the meaning of the word *nirvāṇa* and arrived at conclusions more emphatically negative—though by no means rigidly so—than his predecessors, Colebrooke and company. *Nirvāṇa* is the most important of all the Buddhist terms, he declared, and it means deliverance, salvation. Following an etymological examination he concluded that the deliverance was also an annihilation. But annihilation of what, he asked: Annihilation of the conditions relative to existence or existence itself? Etymology could not answer. The technical use of the term would be decisive.

Burnouf divided “theological systems” in India into theistic and atheistic. Both employ the term *nirvāṇa*. In the former, *nirvāṇa* means absorption into the Divine. In the latter, *nirvāṇa* is evidently absorption into the void; that is to say, it is nothingness. In parlance, Burnouf observed, the root *vā* in conjunction with the negative prefix *niḥ* means extinction (the extinction, for example, of a fire or lamp). And Burnouf stressed that it was to a fire which had been extinguished that the death of a Buddha, an enlightened one, was compared in the texts. Clearly, Burnouf said, extinction, *not apathy*, is the essence of meaning in everyday and general philosophical usage of the term *nirvāṇa*. To all appearances, he added moderately, *nirvāṇa* is absolute annihilation; for to deny the existence of a god into which one could be absorbed and evidently to deny also the persisting existence of a soul-entity which might be so assimilated apparently is to deny that salvation could be anything more than eternal dissolution.¹⁴

Lines of battle for a *nirvāṇa* controversy were drawn firmly on the basis of Burnouf’s work—though quite apart from his own intentions. He had always qualified his negative interpretation

¹³ Eugène Burnouf and Christian Lassen, *Essai sur la pâli ou langue sacrée de la presque 'île au delà du Gange* (Paris: 1826).

¹⁴ Burnouf, *Introduction*. . . , pp. 16-23, 463-64, 525-26.

by means of repeated confessions of his own ignorance and confusion in the face of the materials. Nirvāṇa is never defined clearly, he insisted. We cannot attempt a precise definition prior to the study of the Pāli tradition in Ceylon. But Burnouf's own caution and reserve did not impress his readers so much as did his tentative conclusion that nirvāṇa is extinction. Successors in Burnouf's generation of Buddhist scholarship argued on both sides of the question as to nirvāṇa's meaning. Full and not always polite debate of classical dimensions began. But it was a dormant stage in Buddhist studies in which not Buddhism so much as Burnouf was the hermeneutical problem.¹⁵

Jules Barthélemy Saint-Hilaire was representative of those who declared that nirvāṇa was the absolute nothing according to the Buddhists.¹⁶ And he spewed vitriol over the entire Buddhist edifice because of its negative goal. Max Müller took the other side in stages, arguing that nirvāṇa was not annihilation. Rather, he said finally, it is some sort of continued existence in a state free from the debilities of unregenerate human life. It was Müller who directed attention back to the Buddhist source materials. But to what end? He entered the discussions having already made up his mind about what constituted a *real* religion and then harassed the Buddhist texts until they grudged a confirmation. Buddhism's integrity as an historical phenomenon was violated more than once by his work, and the "aberrations" in its development were explained away.¹⁷ Still, Müller did consult some Pāli language Buddhist materials, and his essay, "Buddhist Nihilism," was delivered in 1869 at the threshold of a third generation of Buddhist studies. This generation was characterized by its concern for the Pāli texts and led by Robert Caesar Childers, Thomas William Rhys Davids, and Hermann Oldenberg.

THE PĀLI ENTHUSIASTS

The rise of Pāli Buddhist studies to the forefront as the dominant area of Buddhist research in the final quarter of the nineteenth

¹⁵ E.g. Jean Baptiste François Obry, *Du nirvāna bouddhique en réponse à M. Barthélemy Saint-Hilaire* (Paris: Auguste Durand, 1863), and Philippe Édouard Foucaux, *Doctrines des Bouddhistes sur le Nirvāna* (Paris: Benjamin Duprat, 1864).

¹⁶ Jules Barthélemy Saint-Hilaire, "Le nirvana bouddhique," *Sciences et travaux de l'Académie des sciences morales et politiques de l'Institut Impérial de France*, 2^e trimestre, 21^e année, 4^e série, t. X^e (Paris: Auguste Durand, 1862), pp. 321-41.

¹⁷ Friederich Max Müller, "Buddhist Pilgrims" (1857), "The Meaning of Nirvana" (1857), "Buddhism" (1862), and "A Lecture on Buddhist Nihilism" (1869), *Selected Essays on Language, Mythology, and Religion* (2 vols.: London: Longmans, Green, & Co., 1881), II, 234-79, 280-91, 160-223, and 292-312.

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century is a phenomenon interesting and important enough in itself to warrant comment at this point. For centuries before 1800 Buddhism had remained obscure, despite its extent, partly because of the diversity of its forms. Only in the nineteenth century was it unquestionably established that Buddhism had been fostered in India—something difficult to swallow in the face of the almost complete absence of a living tradition in India itself. Earlier encounters with the Buddhism of Japan, China, and Central Asia did not advance the knowledge of Buddhist thought in the first instance because of the attitudes and enterprises of the western European travelers. Another important reason was that the modes of Buddhism which were confronted were often late hybrids which bore little direct relation to original—that is to say, Indian—Buddhism. Burnouf, who unlocked certain secrets of the Pāli language as early as 1826, opened the way to the conclusions that the form of Buddhism preserved in Ceylon and in the Pāli texts was the original Buddhism.

It would be difficult to explain adequately the events which conspired to make Europeans in the middle decades of the past century almost pathetically interested in *origins*. Certainly the rise of comparative disciplines such as comparative philology, comparative mythology, and the rest of the comparative-historical undertakings which emerged generally as a consequence of the academic discovery of Sanskrit, combined fatefully with the new findings and theories in biology and geology. There grew a more pronounced interest in Buddhist origins as a part of the general interest in the origins of man, his environs, and his institutions. Pāli Buddhism held out the promise of documenting some very early stages in the history of human thought as well as the beginnings of Buddhism.

Pāli Buddhism appeared also to be less fabulous than the varieties of Sanskrit and Tibetan Buddhism which had been studied first. Pāli chronicles seemed at first sight to provide more certain information about Indian history. And Pāli Buddhism definitely emphasized analysis and ethical practice more than the Sanskrit tradition. In an age of growing anti-metaphysical sentiment and increased concern for practical ethics, an age of burgeoning Positivism, Pāli Buddhism was particularly appealing. Perhaps it was also appalling to many students, but it was attractive nonetheless in its unadorned phraseology and analytic temper.

The earliest, the purest, and the most rational Buddhism—that was the attitude toward the Pāli tradition which spread with

the appearance of the first translations. Quite ignoring the myth and irrational aspects which were integral to that "southern" tradition, investigators seem to have rallied to its standard in great measure because it was the most "reasonable" of the varieties of Buddhism.

Many Europeans were considerably relieved on reading Max Müller's resolution of the question of the Buddhist *nirvāṇa* in 1869. He had declared that, while *nirvāṇa* did indeed signify annihilation in some portions of the Pāli Buddhist canon, in others it could not possibly mean anything other than a blissful and immortal state. Later Buddhist philosophers had distorted the Buddha's original message, he said, and the Buddha is exculpated of the charge of materialism and nihilism. (Of course, one must keep in mind that Müller drew these conclusions from first-hand study of only one small, late Pāli text: the *Dhammapada*.)

Müller's readers had agreed for the most part that it was impossible to believe that such a large portion of mankind could follow a religion which promised salvation in the form of nihilism. Men want to live, to endure, they insisted. Barthélemy Saint-Hilaire had argued that Buddhism were merely the ultimate development of theories proceeding from the Indian preoccupation with the idea of transmigration (*saṃsāra*). Even the idea of absorption into some indeterminate ultimate essence, he said, would be the effective annihilation of the individual. The Buddha was merely the boldest and most logical of the Indians who theorized from the presupposed *saṃsāra*. Madame Clemence Royer, who translated the works of Darwin into French, observed even less charitably that the Buddhist idea of *nirvāṇa* as annihilation was only the inevitable conclusion of prolonged metaphysical speculations. Speaking in the mid-1860's in a colloquium at the Paris Anthropological Congress, she remarked caustically that the Indians had exhausted themselves with speculations and that the Buddhist idea of *nirvāṇa* was the result of a mental collapse. And, she warned with pointed reference to the run of European philosophy from Kant to the recently deceased Schopenhauer, the same thing could happen in Europe.

On the one side, then, were those scholars and laymen who insisted that men could not possibly differ so much that a great number of them would actively seek out personal annihilation. On the other side was displayed a greater respect for the power of ideas in the course of history. Annihilation, insisted the latter, is a perfectly understandable goal given the cultural setting. The

—the “law” of the necessary retribution or consequence which generates a new existence as the effect of actions performed in the present existence—that law is emasculated. At the death of a saint, one who has rid himself of lust, hatred, and stupidity, no new being is generated.

Rhys Davids first advanced this solution to the meaning of nirvāṇa in 1877. He died in 1922 still confirmed in the belief that it was the only explanation. Prestigious scholars such as E. J. Thomas have agreed to the present day that he was correct.¹⁹ The controversy had not terminated, however.

In 1881 Hermann Oldenberg declared that the entire discussion about nirvāṇa was a botch, because the questions asked and re-asked were imprecise, not to say misleading.²⁰ We have observed late developments in Buddhism, he said, and decided that the true meaning of nirvāṇa must be gleaned from the oldest texts and not from a consensus of contemporary Buddhists. And we have set ourselves the problem of deciding whether the early Buddhist community understood by nirvāṇa either supreme bliss or annihilation. At first sight that approach seemed cogent enough, and Oldenberg confessed that he undertook his own research doubting that a decision could be reached in favor of either side. His conclusion, however, was that the very question—whether nirvāṇa is bliss or annihilation—was out of order; for the Buddhists were allowed to believe neither on the one side nor the other. The Buddha expressly refused to answer questions relative to the nature of nirvāṇa and the existence or non-existence of the perfected saint after death.

On logical grounds, Oldenberg declared, mindful of the common-sense acceptance of what constitutes the “logical,” nirvāṇa must mean annihilation. But then, he qualified hastily, we have no right to apply such a canon to Buddhist thought. As students of Buddhism, western Europeans were advised by Oldenberg to observe strictly—not to cross “t’s” or add up columns. Such observation rigorously carried out shows that the Buddhist writers

¹⁹ “It is unnecessary to discuss the view that Nirvāṇa means the extinction of the individual. No such view has ever been supported from the texts, and there is abundant evidence as to its real meaning, the extinction of craving in this life, as Rhys Davids always insisted” (E. J. Thomas, *The Life of Buddha as Legend and History* [3d ed.; London: Routledge & Kegan Paul, 1943], p. 187). See Rhys Davids’ views in, e.g., T. W. Rhys Davids, “On Nirvāṇa, and on the Buddhist Doctrines of the ‘Groups,’ the Sanskāras, Karma and the ‘Paths,’” *Contemporary Review*, XXIX (1877), 249–70; and Rhys Davids and Stede, *The Pāli Text Society’s Pāli-English Dictionary* (London: The Society, 1921–25).

²⁰ Hermann Oldenberg, *Buddha; His Life, his Doctrine, his Order*, trans. William Hooy (London: Williams & Norgate, 1882), p. 269.

whole thing was barbarous, of course, but not incomprehensible. Müller's essay seemed to unite the two points of view by virtue of an emphasis on the historical stratification within the Pāli Buddhist canon and on the declaration that the nihilistic conception of nirvāṇa had been produced by philosophers, who always tend to muddy the waters in any culture.

Robert Caesar Childers, professor of Pāli in the University College, London, and the first of the three spokesmen I have chosen from the third, "Pāli" generation of Buddhist studies, demolished Müller's arguments in 1871. In an important article¹⁸ he declared that closer study of the Pāli canon showed that there were no inconsistencies among its parts. What appear at first glance to be two contradictory sets of discussions about nirvāṇa turn out to be, on closer inspection, descriptions of one and the same condition as viewed from different time perspectives. The monk follows the precepts of the Buddha, Childers asserted, and finally assures himself of the permanent disintegration of the collective factors which constitute his being in this life. With this assurance, the monk has attained a condition of bliss which will inevitably—at his death—culminate in the real nirvāṇa. Buddhists have called this preliminary state nirvāṇa by way of anticipation and speak of it in ecstatic terms. Is nirvāṇa bliss or annihilation? Childers announced proudly that it was both after a manner of speaking: First the one and, finally, permanently the other.

Thomas William Rhys Davids, Childers' successor at the University of London, went one step further. The idea of impermanence is the fundamental notion among the Buddhists, he declared. And this is summarized in the so-called no-soul (*anātman*, *anattā*) doctrine. The Buddha insisted that there is nothing permanent in the make-up of the world or man. As a consequence, there is nothing which can in fact be annihilated. Nirvāṇa is not, Rhys Davids said, capping the tendency of western European Pāli specialists to ignore the metaphysics in Buddhism, a metaphysical notion at all. It has nothing whatsoever to do with post mortem existence or non-existence. It means annihilation: the annihilation of hatred, lust, and dull-wittedness here and now. When those hindrances are destroyed, the law of *karman* (*kamma*)

¹⁸ Robert Caesar Childers, "Notes on Dhammapada with Special Reference to the Question of Nirvāṇa," *Journal of the Royal Asiatic Society*, N.S., V (1871), 219-30. I have been unable to locate an earlier draft of this article which appeared in *Trübner's Review* (July-October, 1870). See also R. C. Childers, "Nibbāna," *A Dictionary of the Pali Language* (London: Kegan Paul, Trench, Trübner, & Co., 1872-75), pp. 265a-74b.

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“modified” the *Buddhavacanam* according to their own purposes where possible. Often a negative passage is juxtaposed to a positive one. The point is that the Buddha did not declare more than to forbid the question itself. The Buddhist is allowed to harbor hopes that nirvāṇa is some sort of eternal and blissful existence or to face up to the demands of a strict dialectic and accept the idea of annihilation. Nirvāṇa is certainly a deliverance which is *completely* attainable in this life (see Childers above). It is, however, an eschatological goal which is couched in negative terminology. No one is permitted to speak of it from an ontological standpoint.

By the late 1890's, the third generation of Buddhist scholars having completed their creative work, western Europeans (and, indeed, North Americans) were agreed in the main that the authentic Buddhist nirvāṇa meant the annihilation—sooner or later—of the individual. Rhys Davids' interpretation was compatible with that conclusion; for he had turned his back completely on the question concerning the post mortem condition of the perfected ones. That, he had avowed with some disdain, is a mystery. Oldenberg's presentation of a Socratic Buddha who refused to answer questions about the continued existence of the individual was ignored or, at best, not fully understood. Many took refuge in the observations of America's Edward Washburn Hopkins. According to him, Rhys Davids' interpretation was too simplistic.²¹ Still, he added pretentiously, the nirvāṇa controversies can be solved quite easily. The Buddha probably believed that nirvāṇa was annihilation; but he was shrewd enough to realize that to say so explicitly would be to limit severely the number of converts he could attract. So the Buddha said nothing one way or the other. And so various Buddhist schools have interpreted the silence in various ways. From Oldenberg's emphasis on the *fact* of the Buddha's silence Hopkins drew the conclusion that the Buddha had been a clever and somewhat unscrupulous businessman.

The Pāli generation of Buddhist studies did not end on the note sounded by Hopkins, viz., that the Buddha was a sort of coniving robber baron in an eschatological marketplace. Rather, the close of the nineteenth century witnessed the commencement of a fourth generation of Buddhist studies. Its outstanding lusters were Louis de La Vallée Poussin, Caroline Augusta Foley Rhys

²¹ E. Washburn Hopkins, *The Religions of India* (“Handbooks on the History of Religions,” Vol. I [Boston: Ginn & Co., 1895], pp. 321–22; and Hopkins, *Review of Buddhism: Its History and Literature* by T. W. Rhys Davids [*International Review of Ethics*, VII (January, 1897), 123–24.

Dauids [T. W. Rhys Davids' wife], and Th. Stcherbatsky [Fedor Ippolitovich Šcherbatskoï], each of whom represents a reaction to certain excesses of the Pāli phase.

LA VALLÉE POUSSIN AND THE CRITICAL GENERATION

Louis de La Vallée Poussin's long career was officially announced in 1898 through the publication of his *Bouddhisme: Études et matériaux*.²² Those *Studies* particularly shocked the Pāli scholars. La Vallée Poussin declared that he intended to complete Burnouf's *Introduction*, and that would involve placing the Pāli materials in a proper perspective. The impression that the Pāli texts represent original Buddhism must be corrected. The fact is, he declared and the Pāli scholars winced, that the material in the Pāli canon represents only one aspect of Buddhism.

Loin de nous donner la clef des origines du Bouddhisme et l'intelligence de son évolution historique, l'examen du canon et des chroniques palies nous renseigne seulement sur une des sectes de l'Église méridionale; encore ces renseignements n'ont une valeur absolue que pour une époque relativement tardive de l'histoire de cette Église. Décrire les destinées de la communauté, la constitution du Saṃgha, la formation des Écritures et la vie du Maître d'après des documents qui datent du I^{er} ou du IV^e siècle de notre ère, c'est une entreprise illusoire.²³

In order to understand Buddhism, he went on, it is necessary to comprehend the matrix from which it has come: Hinduism broadly considered.

Le Bouddhisme est une des formes de l'Hindouisme, en tout point comparable aux religions populaires ou savantes organisées sous l'égide des Brahmanes, sous le patronage du Véda.

Le Bouddhisme et le Brahmanisme ont produit des théories de la vie intellectuelle et pratique absolument analogues.²⁴

The third point in La Vallée Poussin's program was outlined in his declaration that the thesis which maintained that original Buddhism was atheistic, philosophic, and nihilistic was completely wrong. As for nirvāṇa, it had been articulated by the Buddhists in the sense of a strictly negative goal only after centuries of school speculations.

La Vallée Poussin's estimate of the Buddhist nirvāṇa is organically bound to his reiterated declaration that Buddhism must be encountered as a religion and a spiritual discipline rather than as a

²² Louis de La Vallée Poussin, *Bouddhisme: Études et matériaux* (London: Luzac & Co., 1898).

²³ *Ibid.*, p. 3.

²⁴ *Ibid.*, p. 7.

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“philosophy”—this latter in the sense in which most Europeans and Americans understand it. The philosophical aspects of Buddhism are always subsidiary to its intention as a religious form. La Vallée Poussin’s purpose was not to depreciate philosophy. Rather it was to understand Buddhism factually and historically, and to piece together the origin and development of the multi-branched Buddhist institution. Briefly: La Vallée Poussin was a critical historian, a profession which does not command the unqualified praise of partisans. A proper understanding of his research principles, however, should provide a corrective to the facile and misleading pronouncements that his work is suspect because he was totally unsympathetic to Buddhism—that supposed antipathy being commonly linked in turn to La Vallée Poussin’s undeniably deep personal commitment to Roman Catholicism.²⁵

The products of La Vallée Poussin’s Buddhist researches are many, varied, and, though the basis for much study today, often unacknowledged. Previous European scholars, he accused, were guilty of interpreting the Buddhist nirvāṇa as well as other Buddhist doctrines by the means of artful interpolations. His own effort was grounded in the attempt to ascertain “vraisemblances historiques” wherever the data was not decisive and to label as such the conclusions arrived at in that manner. He was convinced that the Buddhist nirvāṇa could be understood only subsequent to a tolerably complete knowledge of the history of the use of the term, both in Buddhist and non-Buddhist contexts.

That Buddhism is not to be seen apart from its Indian backgrounds was the undergirding principle of La Vallée Poussin’s research. His explanation of Buddhist origins may be recounted here briefly: Buddhism started as a type of yoga, not the classical

²⁵ Paul Masson-Oursel comments on the lack of sympathy for Buddhism which “handicapped” La Vallée Poussin’s researches. See his “Necrologie: Louis de La Vallée Poussin 1869–1938,” *Journal asiatique*, CCXXX (avril–juin, 1938), 287–90. In an interview with the Venerable Walpola Rāhula (March 3, 1965), the distinguished Sinhalese scholar expressed similar reservations. To a certain degree one must accept these comments, but not be carried off by them. See A. L. Basham, “Modern Historians of Ancient India,” *Historians of India, Pakistan and Ceylon*, ed. C. H. Phillips (London: Oxford University Press, 1961), pp. 274–75: “It was as an authority on Buddhism that he was known among indologists until he wrote his three volumes in the well-known *Histoire du Monde* series. The first of the three, *Indo-Européens et Indo-Iraniens* appeared in 1924 (second edition 1936), the second, *L’Inde aux Temps des Mauryas*, in 1930, and the third, *Dynasties et Histoire de l’Inde* in 1935. Together they form a complete political history of ancient India down to the coming of the Muslims, and of all the comprehensive studies of the subject hitherto produced in Europe they are the most up-to-date and scholarly, and the most useful to the present-day student.”

Yoga of Patañjali, but a branch from that amorphous, proto-classical yoga whence the Yoga and Sāṃkhya darśanas also came forth. Buddhism began as, and is *essentially* still, a discipline for release from the infirmities of the present life. Its peculiarities result from the personality, legend, and cult of the founder, the Buddha Śākyamuni. The doctrines of impermanence (*anitya*, *anicca*) are, La Vallée Poussin insisted, the rationalized and secularized responses to the thesis in the Buddha's message: that man, in order to deliver himself from the evils of his present existence, must not rely on—seek salvation through—anything in this life. Nothing less than total renunciation is the way to nirvāṇa. The Buddha was silent as to the exact nature of nirvāṇa; for it is in any case indescribable. The job at hand for the infirm is the discovery of and adherence to the way to health. And it is faith in the physician which enables a man to trust that such health is immeasurably better than disease.

The Buddha's nirvāṇa is no different from the goal of all yogins, according to La Vallée Poussin. It is an ecstatic state totally unlike the condition which characterizes the present, undisciplined existence. The Buddhists' nirvāṇa is unqualified deliverance. About that there is no question. The texts themselves are ambiguous, even contradictory. The monumental error in European scholarship was and is the attempt to delineate a Buddhist "orthodoxy," whereas none in fact exists.

This conclusion does not please those scholars who are prepared to turn primitive Buddhism into an orthodoxy. While we believe that the scriptural contradictions—Nirvana annihilation, Nirvana immortality, Nirvana a prohibited problem—are to be accepted as they are; while we believe that the true Buddhist state of mind is a happy syncretism, scholars of a more orthodox or less catholic temperament make a choice among the conflicting views; they deny, expressly or tacitly, the authenticity or the authority of the texts which support the view they have rejected.²⁶

The historian's task is not to construct a meaning of nirvāṇa but to recover its meanings.

The grand old dame of Buddhist studies, Caroline Augusta Foley Rhys Davids, wrote many essays which reveal the impress of La Vallée Poussin's influence, though often rather after the manner of being weird caricatures. During her husband's lifetime, Mrs. Rhys Davids dutifully remained in the background, editing

²⁶ Louis de La Vallée Poussin, *The Way to Nirvāṇa: Six Lectures on Ancient Buddhism as a Discipline of Salvation* (Cambridge: Cambridge University Press, 1917), pp. 134–35.

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and translating Pāli Buddhist texts. In the mid-1920's, shortly after her husband's death, Mrs. Rhys Davids, then sixty-five years old and perhaps better acquainted with Pāli materials than any other living western European, offered a new theory concerning the authentic message of the Buddha. Until her death in 1942 she stated and restated *ad nauseam* a thesis directly in conflict with her husband's views.

The Pāli tradition, she said, which we have so long regarded as representing the pristine stage of Buddhism, is, in fact, the product of a monkish Buddhist church and sets forth the views of Buddhist recluses some five hundred years after the founder's death. Nirvāṇa does mean annihilation. And it is the goal of the Pāli text monks. However, it is not the original goal of Buddhism. It is a perversion. Mrs. Rhys Davids declared that her own studies revealed the presence of certain passages in the Pāli canon which represent "primitive" Buddhism. According to her, the original goal of Buddhism was the positive improvement of a man's lot: for the Buddha-word was directed to all men, not only to the monastery.

That message was clearly from the first intended for the people, for him we call Everyman—alas! how much is that not forgotten! And that message took for granted that Everyman, in his religion, was bent on a quest: something that he needed, through which he could evolve into (India said "become") a More than he in his earth-life amounted to, a something that he sought to win. In a "folk-gospel" like that message, we should expect to find its quest something which was (1) the man seeking to attain, and finally attaining, his welfare as man, not welfare without the man; man must be in it; (2) a quest which is positive, not negative; (3) a quest which is not something as yet inconceivable by man, but is something which he can even now comprehend, or at least conceive. Nirvāṇa is an end without the man in it. Nirvāṇa is an end in negative terms. Nirvāṇa is a word prejudging what is as yet inconceivable, let alone comprehensible. Hence I believe, without going further, that nirvāṇa cannot have been the quest and end set before man in the folk-gospel which Buddhism appears to have been.²⁷

Mrs. Rhys Davids' theory was that the history of Buddhism shows a steady negativistic trend which culminates in the acceptance of nirvāṇa as the *summum bonum*. The first stage in this was an atheism which developed out of the Buddha's own cautious agnosticism. Because in the spiritual environment of his time the Brahman-Ātman identity was accepted, an identity of the world

²⁷ C. A. F. Rhys Davids, "A Historical Aspect of Nirvāṇa," *Indian Culture*, Vol. II, No. 3 (1936), as reprinted in *Wayfarer's Words*, II (London: Luzac & Co., 1941), 643-44.

principle and the animating individual principle in every man, the Buddha had not emphasized either the transcendent or the immanent side. To have done so, Mrs. Rhys Davids asserted, would have been to cater to man's proclivity to relax and bask in the assurance that he was one with the Highest. The Buddha interpreted the Brahman-Ātman "equation" as an imperative rather than as a declarative. In the absence of emphasis there emerged the belief that both Brahman and Ātman had been rejected by the Buddha. As a consequence of that, the rapid ascendance of nirvāṇa—the negative term originally used only in the context of specific cathartic stages in spiritual training—was assured.

From Mrs. Rhys Davids' often fanciful constructs precariously suspended from a priori substructures to the carefully ordered presentations of Stecherbatsky is a long stride indeed. The latter's opposition to the conclusions which La Vallée Poussin (and Mrs. Rhys Davids in her own way) had reached was complete and unequivocal. According to Stecherbatsky, La Vallée Poussin had turned the Buddha into a magician and transformed Buddhism into an insipid mass of incoherencies wired together by mindless magical practices and superstitions. On the contrary, the Russian scholar maintained, the Buddha was a philosopher and the origins of Buddhism were speculative.

Between the Materialists who denied retribution and the Eternalists who imagined a return to a pure spiritual condition, Buddha took a middle course. It seems that he was deeply impressed by the contradiction of assuming an eternal, pure, spiritual principle which, for incomprehensible reasons, must have been polluted by all the filth of mundane existence. He was thus led to a denial of every permanent principle. Matter and Mind appeared to him as split in an infinite process of evanescent elements (dharmas), the only ultimate realities, beside Space and Annihilation. He established a system of the most radical pluralism. That the essence and the starting point of Buddhism were speculative appears very early.²⁸

Through three periods of the history of Buddhism—pluralism, relativistic monism, and idealism, respectively—a basic idea persisted.

Disregarding the pluralism, relativity, and ideality of the elements of existence, there are these elements themselves, the "elementariness" of Existence, the denial of a permanent substantial Ego, and the splitting of it into separate elements—that is the central conception out of which all of the subsequent diversity of doctrine developed.

Is there any other, fourth, kind of Buddhism? Is there any simple

²⁸ Stecherbatsky, *The Conception of the Buddhist Nirvāṇa*, pp. 2-3.

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Buddhism without this complication of soul-denial and without a system of energies, scientifically constructed, interrelated and steering towards final quiescence? No, there is no such form!—except in the imagination of some European scholars.²⁹

Salvation, according to Stcherbatsky the nirvāṇa of the Buddhists, is annihilation; not, perhaps, annihilation of the elements, but certainly annihilation of the conventions which impose an identity on a given plurality of elements. A man, an individual, is no more than a name, a convenient description of an impermanent collocation of elements. Nirvāṇa is quiescence, the suppression of energy elements and their successive moments in aggregation under a convention or name. Such quiescence is annihilation.

CONTEMPORARIES

Ours is the fifth generation of scientific Buddhist scholarship, and the selection of three spokesmen is attended by certain risks of omission. I choose the estimates presented by Etienne Lamotte, Edward Conze, and Walpola Rāhula; and I regret that space limitations will not allow a full consideration of valuable contributions made by Giuseppe Tucci, Paul Demiéville, Erich Frauwallner, T. R. V. Murti, André Bareau, etc.

It was Lamotte who, in an article prepared in 1932 with Jean Przyluski, concurred with his teacher La Vallée Poussin that the original intention of the word nirvāṇa in Buddhism was not annihilation.

Si l'on cherche une traduction littérale, Nirvāṇa ne peut être rendu par "extinction."

Nirvāṇa dérive de la racine *vā* "souffler." Il désigne proprement un état où le souffle cesse de se mouvoir: cette notion doit avoir été empruntée à la théorie du sommeil profond, telle qu'elle apparaît dans les Upaniṣad. L'idée ancienne a été effacée par des spéculations plus récentes. Mais le rapprochement avec l'Upaniṣad permet de restituer au mot sa valeur exacte et primitive.³⁰

Lamotte has adopted a somewhat more cautious attitude since that statement. Nirvāṇa, he writes in his *Histoire du Bouddhisme indien* (1958), has two faces: "It is (a) the suppression of desire, and (b) the end of sorrow or of existence." Impassioned discus-

²⁹ Stcherbatsky, "The Doctrine of the Buddha," *Bulletin of the School of Oriental Studies*, VI (1930-32), 871-72.

³⁰ Jean Przyluski and Etienne Lamotte, "Bouddhisme et Upaniṣad," *Bulletin de l'École française d'Extrême Orient*, XXXII (1932), 154. See Mircea Eliade, *Yoga: Immortality and Freedom*, trans. Willard R. Trask (Bollingen Series, LVI [New York: Pantheon, 1958]), pp. 162-67, 396.

sions concerning the precise nature of nirvāṇa are perhaps as old as the first generation of the Buddha's disciples.

Mais pour aborder cette discussion en connaissance de cause, il faut s'être convaincu au préalable de l'impersonnalité et de la vacuité de toutes les formes de l'existence dont aucune n'est un Ego n'appartient au Moi. Dans ces conditions, si dans l'ordre du devenir, la souffrance et l'activité s'expliquent sans sujet ni agent, de même dans l'ordre de l'absolu le Nirvāṇa n'implique aucunement l'existence du nirvāṇé.³¹

Another master in the present generation is Edward Conze who carries the mantle of Stecherbatsky through his lucid discussions of abstruse corridors in the maze of Buddhist thought. Conze is even more sympathetic to the transcendental implications in the Buddhist thought systems, though this is sponsored in no small measure by his obvious dissatisfaction with the course of recent western European history and concomitant increases in both thoughtlessness and noise. The positive aspects of nirvāṇa are Conze's focus. "Even the 'extinction of individuality' is not necessarily something 'negative.'" According to Conze, the very plethora of negative-sounding epithets for nirvāṇa may be the biggest stumbling block of all to proper understanding.

There are, of course, people who, confronted with this wealth of epithets, surmise that Nirvana is just nothing. They will derive some comfort from passages where Nirvana is called "Nothing-whatever," as "Where is a no-thing (*akiñcanam*), where naught is grasped (*anādānam*)

This is the Isle of No-beyond (*anāparam*)

Nirvana do I call it, the utter extinction of ageing and dying."

Though this does not show that Nirvana is absolutely nothing, but only that it is nothing as far as the interest and experience of most people is concerned. And if one cannot say what a thing is, that does not make it into a nothing if the fault lies not in the thing, but in the words. No absolute distinction can, in any case, be drawn between "negative" and "positive" statements.³²

"Ultimately," Conze says elsewhere, "Nirvana is unthinkable and incomprehensible. It is only as a *therapeutically valuable, though basically false, concept* that, during certain phases of our spiritual progress, it can be of use to our thoughts, and enter into the practice of contemplation."³³ [italics mine.] Walpola Rāhula,

³¹ Étienne Lamotte, *L'Histoire du Bouddhisme indien des origines à l'ère Śāka* ("Bibliothèque du Muséon," 43 [Louvain: 1958]), p. 45, and see pp. 675-77.

³² Edward Conze, *Buddhist Thought in India* (London: George Allen & Unwin, 1962), p. 76.

³³ Edward Conze, *Buddhism: Its Essence and Development* (London: Oxford University Press, 1951), p. 112.

On Understanding the Buddhist Nirvāṇa

who combines in his person the actualization of desiderata for competent scholarship along traditional and modern lines with that knowledge accessible only to a thoughtful and kindly practitioner of *Buddhadharma*, argues similarly. "TRUTH IS. NIRVĀṆA IS. The only thing you can do is to see it, to realize it."³⁴

Reinforcing conclusions which Conze reaches, Rāhula warns:

Nirvāṇa is beyond logic and reasoning (*atakkāvacara*). However much we may engage, often as a vain intellectual pastime, in highly speculative discussions regarding Nirvāṇa or Ultimate Truth or Reality, we shall never understand it that way.³⁵

CONCLUSION: IS THERE AN ANSWER?

In a cursory outline, 150 years of opinions regarding nirvāṇa have been sampled. It is worth underscoring a patent truth: Few, if any, of those estimates is to be rejected categorically. Rather, it is the exclusivity and short-sightedness of many of them and the tendentious presentation of most which is to be cautioned against. No longer studying nirvāṇa through the prism of any one of the particular *Weltanschauungen* displayed in the foregoing pages, we may be prejudiced as fatefully by our own *Zeitgeist*. And the complex question which remains involves the way in which the fruits of previous scholarship are to be utilized and the manner in which the gaps in a systematic account of the history and significance of nirvāṇa are to be bridged.

That nirvāṇa means "blowing out, extinction" as of a fire or the flame of a candle is to be subject to the following four qualifications at least:

1. The term is frequently encountered in Indian thought systems other than Buddhism. Its first use in a religio-philosophical context doubtless precedes the employment by Buddhists. Annihilation or extinction is not at all the only signification of the word; for in philosophical and religious discourse the semantic nucleus shifts decisively to the *result* of extinction—namely, coolness and calm.³⁶

2. Nirvāṇa as the extinction of a flame (or the extinguishing a flame) is not the utter annihilation of that flame but the subsidence into an unmanifest (*avyukta*), that is, an unseen (*adr̥ṣṭa*, *parokṣa*) state. The flame still exists though it is not per-

³⁴ Walpola Rāhula, *What the Buddha Taught* (New York: Grove Press, 1962), p. 40.

³⁵ *Ibid.*, p. 43.

³⁶ See Émile Senart, "Nirvāṇa," *Album-Kern. Opstellen Geschreven ter eere van Dr. H. Kern* (Leiden: E. J. Brill, 1903), pp. 101-4.

ceived. Consequently, to blow out a candle, according to a dominant classical Sanskrit view-point, is not to destroy the light merely; rather it is to transform the mode of existence from visible to invisible.³⁷

3. While it is true that the Sanskrit and Pāli root *vā* does mean to blow as wind, it also means to blow as a person. That is, to blow outward, to breathe forth. For a "literal" translation of *nirvāṇa* in the yogic context it is perhaps better to speak of a state in which the breath ceases to move; or in other words, as Lamotte and Przyluski suggest, a profound trance-like condition.

4. Finally, it cannot be ignored that Pāli specialists are not convinced that the Pāli equivalent of the Sanskrit *nirvāṇa*—viz., *nibbāna*—is derived from the root *vā* at all. Some are inclined to support a derivation from the root *vr* (Sanskrit equivalent) meaning "to cover, to encompass": in this instance, "to cover over, to smother."³⁸

And Rāhula cautions that in the Pāli and in the Sanskrit Buddhist texts "what is compared to a flame or fire gone out is *not* *Nirvāṇa*, but the 'being' composed of the 'Five Aggregates' who realized *Nirvāṇa*. *Nirvāṇa* is never compared to a fire or a lamp gone out."³⁹

With the philological qualifications reconciled or at least stratified, still, certain basic questions could be only partially resolved. One cannot insist any longer that *nirvāṇa* for the Buddhists was ever so simple a matter as to be susceptible of comprehension either as bliss or as annihilation. Much Buddhist text material is lost, perhaps, despite reconstructions from Tibetan and Chinese translations, irretrievably. The Pāli Text Society performed monumental services to Buddhist studies, yet critical text editions are wanting. Conze has bemoaned the present state of affairs in which "numerically speaking, perhaps 5 per cent of the *Mahāyāna Sūtras* have so far been reliably edited and perhaps 2 per cent intelligibly translated."⁴⁰

Only further systematic explication of the various school systems will permit reasonable insight into the complexities of the Buddhists' understanding of ultimates. It is possible that a

³⁷ See Louis Renou and Jean Filliozat, *L'Inde classique* (Paris: Imprimerie Nationale, 1953), II, 547-48; and Arthur Berriedale Keith, "The Doctrine of the Buddha," *BSOS*, VI (1930-32), 396-98.

³⁸ *Pāli Text Society Dictionary*, p. 362a; and see "nibbāna," p. 366a. For a clarification of the difference between *nirvāṇa* and *parinirvāṇa* see E. J. Thomas, "Nirvāṇa and Parinirvāṇa," *India Antiqua* (Leyden: E. J. Brill, 1947), pp. 294-95.

³⁹ Rāhula, pp. 41-2.

⁴⁰ Conze, *Buddhist Thought*, p. 200.

On Understanding the Buddhist Nirvāṇa

definitive history of the term nirvāṇa, specifying its intentional boundaries at given periods and within particular texts and schools, may be written. Perhaps it is even possible that the Buddha's intention may be delineated to the satisfaction of Buddhists, scholars and laymen, though the persistence of learned debates in such fields as New Testament studies leads one to despair of the realization of such a program.

For those to whom Rudolf Otto's *ganz andere* is an acceptable category, nirvāṇa is a classic example.⁴¹ The doctrinal presumptions of the various Buddhist schools cannot be totaled up, in any event, so that one will attain to an idea of what nirvāṇa must be. And a satisfying explanation cannot be extracted from texts which purported to discuss it directly. Conze suggests a third method:

Nirvana is obviously transcendental, and uncognizable by logical thought (which is constricting, to say the least of it). More helpful than anything else seems to me a well-known simile, "like a fire, when its fuel is burnt up, He became tranquil." The custom of trying to ascertain the meaning of Nirvana by collecting and examining many disconnected quotations cannot yield good results. What must be done is to approach Nirvana by the road by which it ought to be approached, and to reproduce in oneself the state of mind corresponding to the three "gateways to deliverance."⁴²

At that point, however, we should be Buddhists ourselves (which may, of course, not be an intrinsically lamentable state of affairs), and being would subordinate understanding unto itself. I hold no high expectations that very many students will make such an effort in this "busy" world. But, then, it is possible that, as a consequence of the distresses of our times, more and more may turn to Buddhism's total discipline. Fortunately or unfortunately, from a scholar's standpoint such an effort would be of little help; for the problem would then cease to be "what is nirvāṇa?" and would become "how may I attain it?"

Somadevabhaṭṭa, the conservative Kāśmīra brāhmaṇa who redacted the *Kathāsaritsāgara* in the twelfth century, was apparently aware of a nirvāṇa problem. A non-Buddhist, he nonetheless tells (or repeats) a brief tale which is to the point of our own investigations.⁴³

⁴¹ Rudolf Otto, *The Idea of the Holy* (2d ed.; London: Oxford University Press, 1950), p. 39: "It is only conceptually that nirvana is a negation; it is felt in the consciousness as in the strongest degree positive."

⁴² Conze, *Buddhist Thought*, pp. 76-7.

⁴³ Somadevabhaṭṭa, *Kathāsaritsāgara*, ed. Pandit Durgaprasad and Kaśinath Pandurang Parab (4th ed.; Bombay: Nirnaya Sagar Press, 1930), pp. 117-18

On Understanding the Buddhist Nirvāṇa

Thereupon the king said, "You did not see anything because your mind was fixed on the oil before your eyes. With that same concentration you must contemplate the highest good. A man who is so concentrated that his outer senses [*bahirvṛtti*] no longer function [*nivṛtta*] will see [*īkṣate*] the truth [*tattvam*], and once he has seen the truth, he is no longer trapped by the net of karman. Thus I have taught you in brief the way to release."⁴⁵

⁴⁵ Van Buitenen, p. 163 (*KSS*. XXVII. 48a-53; Durgaprasad and Parab, p. 118).

In Takṣaśīla, a city in northwestern India (now West Pakistan) whose population was predominantly Buddhist, under the wise rule of King Kalingadatta lived a Buddhist (*saugata*) merchant and his son. The younger man continually berated his father's adherence to Buddhism and abandonment of the Vedas. Despairing, the merchant resorted to the king for assistance. Having summoned the merchant's son, the king accused him of high crimes and ordered that he be executed in two months, meantime to be entrusted to his father's care.

The young man spent the ensuing period preoccupied with thoughts about his imminent death, unable to eat, drink, or sleep. At the appointed time the young man, pale and gaunt, reappeared before the king.

When the king saw the desperate state he was in, he asked, "Why have you grown so thin? Did I forbid you to eat?"

"I forgot myself in my terror," said the merchant's son. "Could I think of food? From the moment I heard Your Majesty's verdict, I have not stopped thinking, day after day, of the ever-approaching hour of death."

"Yes," said the king, "I used an artifice to teach you the fear of death. All creatures fear death as I have made you fear it. Now tell me, is there a greater faith than that which undertakes to save all creatures from death? I have taught you a lesson for the sake of your religion and your salvation: for a wise man, fearing death will seek release. Therefore do not blame your father for following this faith."⁴⁴

Intrigued, the young man requested further instruction, and the king consented. Some time later, during a festival, the king commanded that the merchant's son carry a full bowl of oil through all the city precincts. The king warned that the young man would be slain immediately by a guard escort should one drop of oil be spilled. Having walked cautiously through the city, the young man returned to the king, the bowl still brimming with oil. The king inquired:

"Whom did you see today when you were walking through the town?"

"In truth, my Lord, I have neither seen nor heard anything. All my attention was given to the oil, and I tried to keep from spilling any of it for fear the swords would strike."

(*Taraṅga* XXVII, *śloka*-S 10-54). I quote the English translation of J. A. B. van Buitenen, "The Buddhist King of Taxila," *Tales of Ancient India* (Chicago: University of Chicago Press, 1959), pp. 161-63.

⁴⁴ Van Buitenen, pp. 162-63. (*KSS*. XXVII. 35-41a; Durgaprasad and Parab, p. 118).

Buddhism, a Chronology - Clarence Hamilton, Buddhism, a Religion
of Infinite Compassion

First Luncheon Meeting of the
AHA KŪKĀKŪKĀ

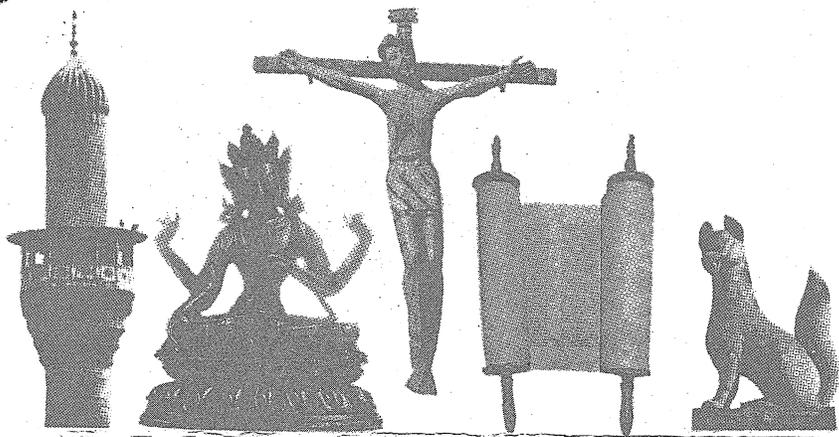
(to meet and to discuss group)

Thursday, Feb 24th, 11:30 to 1 pm.
OFF-CENTER, 2331 Service Ave.
(behind University YWCA)

First paper: Bruce Stillians, "Concerning
Metaphysics"

To be present:

Stuart G. Brown--American Studies
Bruce Stillians--English
John Michalski--European Lang.
Mitsuo Aoki--Religion
Fritz Seifert--Religion
Walter Steiger--Physics
Joseph Maloby--English
Richard Haynes--Philosophy
Lee Zeigler--Foreign Students
Abe Arkoff--Psychology
S. C. Crawford--Religion
William Lampard--Education
Tom Murphy--History
C. K. Yang--Sociology
Ralph Steuber--Education
Henry Yaxiel--Political Science
James Linn--Speech
Ed Stein--Psychology
Al Bernatowicz--General Science
Renel Denny--American Studies
Wally Fukunaga--Campus Ministry (Sponsoring Agent)



A GUIDE FOR

The World's Great Religions

DISCUSSION

PART II: BUDDHISM

Based on the **LIFE** article of March 7, 1955

This guide to Buddhism is the second of a series on "The World's Great Religions." The opening questions deal with facts, the others are discussion questions — all are based on LIFE's March 7 article on Buddhism. If you want to go further into the subject, a list of books on Buddhism follows the questions.

SOME FACTS ABOUT BUDDHISM

VOCABULARY. Familiarity with the meaning of these words will help you to discuss Buddhism, the second of "The World's Great Religions." You will find a definition of each one in the list on the right.

- | | | |
|-----------------|-----------|--|
| 1. Amitabha | <u>3</u> | (1) Shrine, also known as a pagoda, which houses relics or reminders of Buddha. |
| 2. Nirvana | <u>12</u> | (2) Indian emperor who made Buddhism a state religion. |
| 3. Stupa | <u>7</u> | (3) One of the two great schools of Buddhist doctrine—popular in China, Japan, Tibet, Mongolia. |
| 4. Hinayana | <u>2</u> | (4) The ultimate end of all aspiration, the state to which all Buddhists aspire. |
| 5. Gupta | <u>11</u> | (5) Sacred tree under which Buddha meditated for 49 days. |
| 6. Mara | <u>6</u> | (6) Evil tempter of the world of passion, who tried to dissuade Buddha from pursuing his noble aims. |
| 7. Mahayana | <u>5</u> | (7) Outstanding period of Indian art, greatly inspired by Buddhism. |
| 8. Bodhisattva | <u>13</u> | (8) Chinese pilgrim who translated Buddhist literature extensively. |
| 9. Shinto | <u>15</u> | (9) Goddess of mercy. |
| 10. Zen | <u>14</u> | (10) Ideal holy man who seeks enlightenment for himself alone. |
| 11. Bodhi | <u>1</u> | (11) Compassionate god worshipped by northern Buddhists as a glorious redeemer. |
| 12. Asoka | <u>4</u> | (12) One of the two great schools of Buddhist doctrine—followed in Southern Asia. |
| 13. Hsüan-Tsang | <u>10</u> | (13) Comparatively austere form of Buddhism popular and influential in contemporary Japan. |
| 14. Arhat | <u>9</u> | (14) A national religious cult that competes with Buddhism in Japan. |
| 15. Kuan Yin | <u>8</u> | (15) Ideal holy man who seeks the salvation of the whole human race. |

THE BASIS AND BACKGROUND OF BUDDHISM

16. What is the given name of the man on whose teachings Buddhism is based? Where and approximately when was he born? Into what social class was he born? In what city did he deliver his first sermon?

- ✓ 17. Buddhism must be viewed in the light of another religious tradition, the faith into which Buddha was born. What is that religion?
- 18. In what part of the world does Buddhism flourish primarily today? In what country did it originate?
- ✓ 19. Approximately how far back in history can Buddhism be traced?
- 20. About how many Buddhists are there in the world today?
- ✓ 21. Buddhism is comparable to two other great international religions—what are they?
- ✓ 22. Name the caves in India that are an aggregation of Buddhist shrines and monastery halls, renowned for their magnificent frescoes and sculpture. *Ajanta Caves*
- ✓ 23. What is the literal meaning of the word "Buddha"?
- ✓ 24. What is the universal Buddhist symbol of purity?
- 25. Does Buddhism have a central authority or head comparable to, for example, the Roman Catholic Church?

DISCUSSING BUDDHISM

- During order, ^{when invited by Mara,} he called on earth to witness the steadfastness of his aim.*
- ✓ 26. Many images of Gautama Buddha show his right hand pointing earthward—what is this position supposed to symbolize? How would you account for the fact that images of Buddha often seem impersonal, having little resemblance to a human being? *They are idealized symbols - an embodiment of a principle of enlightenment.*
 - 27. What are some Buddhist beliefs and practices that stem from the religious tradition into which the Buddha was born? What was his objection in general to the practices of that religion? *More methods too extreme.*
 1. Rebirth
 2. Karma
 3. *Conception of world as an abode of ignorance & sorrow from which wise men should seek release.*
 4. *Belief of re-incarnation.*
 - ✓ 28. What is the "Wheel of the Law" and what do its eight spokes represent to Buddhists? *Wheel of rebirth - 8 spokes represent 8 fold path.*
 - 29. What are the Four Noble Truths of Buddhism? What do they say to Buddhists about universal suffering? *1. Suffering is universal*
 2. *Cause of suffering is craving, desire*
 3. *Cure of suffering is elimination of desire*
 4. *Way to eliminate desire is to follow Middle way whose teachings are the 8 fold path.*
 - 30. Where is the Buddhist Noble Eightfold Path supposed to lead? What are the eight branches or directions of the path? *1. Right knowledge 4. Right conduct 7. Right mindfulness*
 2. " intention 5. " means of livelihood 8. " concentration
 3. " speech 6. " effort
 - 31. Two recommendations of these eight have been extended to a practical code of conduct for devout Buddhists known as the Five Precepts. What do these precepts admonish Buddhists to do or abstain from doing? *1. To abstain from taking life 4. To abstain from lying*
 2. To abstain from taking what is not given - 5. " " from intoxicants which tend to cloud the mind.
 3. " " " " " " " " " " " "
 - ✓ 32. How do Buddhists feel about war? About the treatment of living things? About the kind of caste divisions Hindus observe?
 - ✓ 33. Does the Buddhist system of human conduct rely more heavily on the natural or on the supernatural?

34. How would you contrast the Buddhist concept of the self with that of the Hindus?
35. How do Buddhists believe it is possible to achieve release from the "Wheel of Rebirth"?
36. What practice has made Buddhism to a great extent a monastic religion? How would you describe the life of a typical Buddhist monk? *Detachment from turmoil of daily life -*
Leads a life of utmost simplicity & spends much of it in meditation.
37. With some exceptions, what are the three essentials for a Buddhist monk? *poverty, celibacy &*
superiority
38. What is the name of the monastic form of Buddhism that flourishes in Tibet? What is the position of monks in that country?
39. When Gautama Buddha is not worshipped as a man, or even as unique (as among the Buddhists of Southern Asia), how do his followers think of him? *As embodiment of a principle of enlightenment -*
i.e., Gautama is one human vehicle for eternal spiritual concept.
40. How do you account for the mass appeal of the Amitabha Buddha among northern Buddhists? How do the religious practices of the average Buddhist differ under this doctrine from those required by other forms of Buddhism? If the word "philosophical" keynotes the original, austere form of Buddhism, what comparable word might characterize this form?

BOOKS ON BUDDHISM

BUDDHISM. A popular and inexpensive exposition, written by Christmas Humphreys, a Pelican book.

BUDDHISM, A RELIGION OF INFINITE COMPASSION. An anthology, prepared for beginners by Clarence H. Hamilton, of basic Buddhist texts, with an explanatory introduction by Mr. Hamilton. Liberal Arts Press.

BUDDHISM: ITS ESSENCE AND DEVELOPMENT. A description, by Edward Conze, of Buddhism as a whole, from its inception through its development into two great branches. A publication of Philosophical Library.

BUDDHIST TEXTS. New translations of fundamental Buddhist writings, the work of Edward Conze and others, published by Faber & Faber, London.

THE HISTORY OF BUDDHIST THOUGHT. A scholarly and dependable work on Buddhist history by Edward J. Thomas, a competent and reliable authority on Buddhism. A Barnes & Noble book.

THE LIFE OF BUDDHA AS LEGEND AND HISTORY. An excellent and analytical delineation of Buddha's life, carefully distinguishing fact and myth. Also by Mr. Thomas, also published by Barnes & Noble.

*"Japan's New Religions" - Niels Nielsen Jr.
Christian Century - July-Dec 1917
Vol LXXIV, 1196*

BUDDHISM: Religion and Politics

TIME

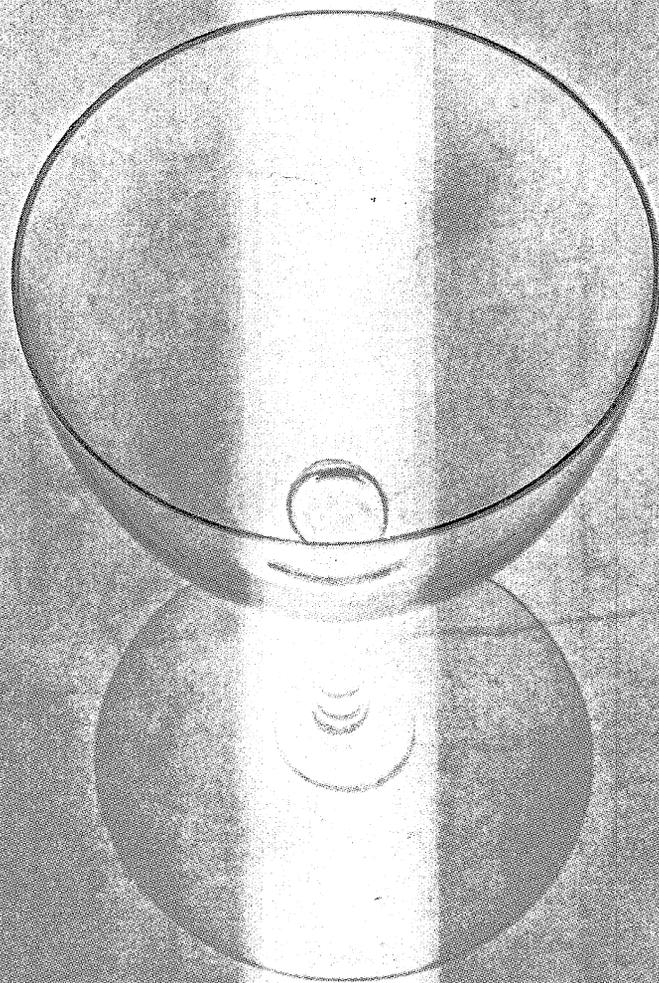
THE WEEKLY NEWS MAGAZINE



Bernard Sapiro

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ASIA

Buddha on the Barricades

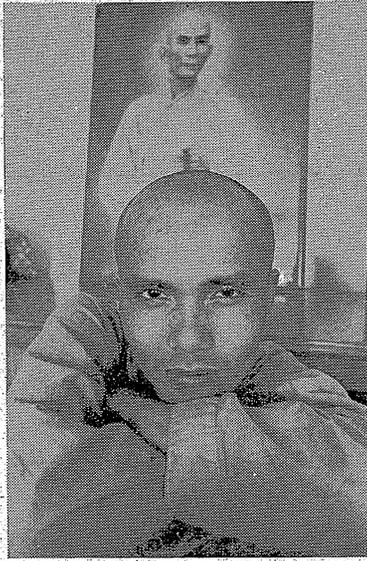
(See Cover)

*As in the ocean's midmost depth no
wave is born,
But all is still, so let the monk be
still, be
Motionless, and nowhere should he
swell.*

—The Sayings of Buddha—

At an hour when a man can first discern the shadows of the veins on the back of his hand, the monks arise. The great temple drum, hanging from its rough-hewn log rack, summons the faithful to alms. Twisting a single saffron shift round their bodies, the monks move out into the quiet streets in single file, eyes to the ground, fingers clasped beneath their silver begging bowls. In Laos, the bonzes form a silent silhouette against the ornate temple roofs of the royal capital of Luangprabang. In Burma, they enter Rangoon framed against the great Shwe Dagon pagoda, its massive gilded spire shimmering in the early dawn. Though the robes may be grey in Formosa or black in Japan, in much of Asia the day begins with this same silent march of the mendicants. Passing laymen place gifts of food in the bowls, humbly thanking the monks for thus permitting the givers to acquire merit.

So has it been for most of the 2,508 years since Buddha, the Enlightened, took leave of his disciples. Yet throughout Asia today, in one of the little-remarked but momentous sea changes of modern times, the sandaled monks with shaved heads have abandoned Buddha's command to be still and motionless and have plunged deep into politics. While most continue their usual duties of meditating, reading the scriptures, teaching and begging, more and



VIET NAM'S THICH TRI QUANG*
Instead of peace, power.

more of them are busy issuing political manifestoes, organizing riots, and working for the downfall of governments. From the Indian Ocean to the Sea of Japan, from the Irrawaddy to Tonkin Bay, bonzes are causing political waves whose final effect even they themselves cannot foresee but which are vitally affecting the Western—and the Communist—role in the fate of Asia.

New Threat. In Ceylon, the tenuous, left-wing coalition government has for weeks been at the capricious mercy of the Buddhist clergy; last week the Prime Minister, Mrs. Sirimavo Bandaranaike, lost a vote of confidence and dissolved Parliament, requiring new elections that are sure to be tumultuous. In Japan, Soka Gakkai, a new Buddhist sect claim-

* With a portrait of the first monk to immolate himself in protest against the Diem government.

ing converts at the rate of 100,000 families a month, has launched its own political party, which, says its chairman, "naturally aims at ruling the nation." In Burma, an attempt to set up a Buddhist thearchy has led to chaos and left-wing military dictatorship.

Above all, it is in South Viet Nam that political Buddhism is making its most vigorous, most open attempt to seize temporal power. Buddhism now may be as great a threat to the embattled country as the Viet Cong—if not greater. Saigon has just passed through a week of riots in which the believers in the reverence for life tossed hand grenades from the sanctuary of Buddhist headquarters, teen-agers supposedly raised in "the Middle Way" ganged up on policemen, and disciples of the gentle Buddha pushed old people and children as human shields ahead of demonstrators.

Though it asserts the insignificance and futility of the world, Buddhism has been powerfully active in the world before. It has known warriors and politicians, god-kings and bonzes who whispered the advice of the pagoda into the obedient ears of the palace. Its variety is attested by the countless images of Buddha—smiling or somber, frail or vigorous, regally enthroned or easefully reclining. Yet nowhere, so far, has there been enshrined an image of Buddha on the barricades, of the Enlightened One with a hand grenade.

Visual Aids. Buddhism's strident inner contradictions were on display last week in a great red, orange and blue tent pitched in the Deer Park of Sarnath, India, where Buddha preached his first sermon 500 years before Christ. There some 150 Buddhist leaders from 25 nations gathered for the Seventh World Fellowship of Buddhists. Begun in 1950 as a kind of informal, monk-



CHINESE MONKS AT CEREMONY IN PEKING
Instead of enlightenment, illusions.

strained support—of the proposed multilateral force of 25 surface ships, armed with Polaris missiles and manned by mixed crews from NATO nations. Where the French nuclear force currently swings a total punch of three megatons, the MLF would carry 200. Though the U.S. would retain ultimate control of the MLF's nuclear trigger, participating nations would have more pull on it than under the French scheme. The French last week reiterated one of their many objections to MLF: it would start the Germans toward being a nuclear power. But how in the long run can Germany be kept from wanting the same nuclear status De Gaulle wants for France? The French have no answer.

Qualified Endorsement. The British think they have a partial answer. Prime Minister Harold Wilson proposes to broaden the scope of MLF to include land-based missiles, three of five British Polaris subs, and various aircraft. This sprawling scheme would greatly dilute the German contribution.

Meeting in Paris, the Western European Union (composed of legislators from the six Common Market nations plus Britain) approved the Wilson plan by a vote of 37 to 9, with 15 abstentions. This qualified endorsement will give Wilson a somewhat stronger hand to play in his talks this week with President Johnson. But having just helped bail the British out of their financial crisis, Washington is not rushing to buy the Wilson plan—or to force the Germans to buy it. Speaking at Georgetown University last week, Johnson allowed as how “we shall never insist on unanimity” within the alliance, meaning that the U.S. and West Germany would very probably go ahead with MLF even if Britain and France stay out.

GREAT BRITAIN

The Crisis Continues

Having barely survived a massive hemorrhage, the patient was still dangerously ill. But Prime Minister Harold Wilson left the bedside of the British economy to fly to Washington for his meeting with President Johnson. In the first week after emergency treatment was applied, through \$3 billion in standby financing from eleven nations to halt a panicky run on the pound, Britain's currency rallied on New York exchanges to a high of \$2.7929. But that was still below its par strength of \$2.80, and for the basic cause of the sickness—Britain's longtime negative trade balance—no cure was in sight.

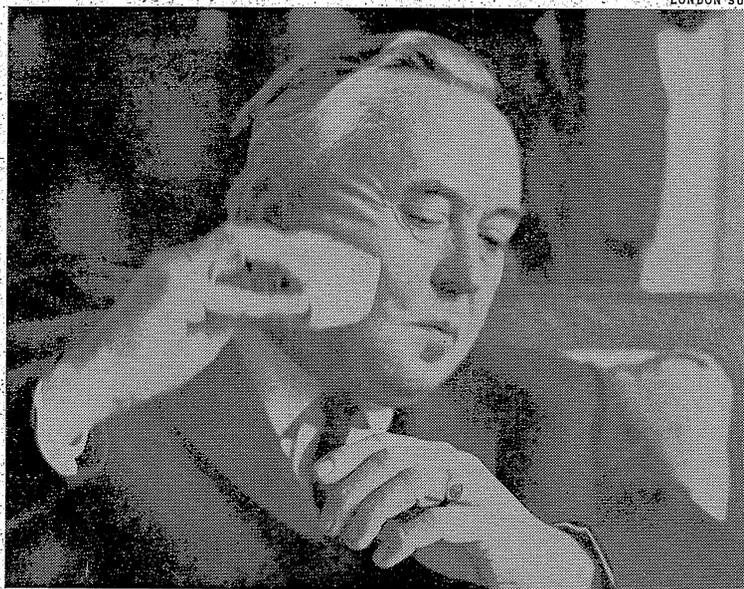
In London, the Treasury announced that during November reserves dropped another \$109.2 million, shrinking Britain's international bank balance to \$2,343,600,000, lowest in seven years. There were whispers that even these figures hid the true dimensions of the drain. Last week Britain drew another \$1 billion in financing, this time from the International Monetary Fund, to pay off short-term loans that had been contracted earlier to support the pound.

London's financial community (*see* WORLD BUSINESS) was willing to concede that Wilson had inherited many of his troubles from the Tories. But there was also near-unanimous agreement that he had disastrously mishandled the situation.

Shared Skepticism. From its closest neighbors, the patient continued to get little sympathy. At its annual meeting the Organization for Economic Cooperation and Development, a club of 20 Western industrial nations and Japan, listened to Labor's Chancellor of the Exchequer James Callaghan defend Britain's recovery measures as “adequate for the time being.” Callaghan was loyally supported by U.S. Under Secretary of State George Ball, but most European countries bitterly attacked Britain's 15% surcharge on most imports. Strongest blast came from Belgian

worth millions in hard cash, to protest against *apartheid*—a policy also invoked by the U.S., which perhaps can better afford it. But Labor has not curbed exports to Australia, whose restrictive immigration laws are based on color, to say nothing of trade with the inhuman rulers of Communist China.

Oddly enough, though Wilson had just nearly wrecked the British economy, in the eyes of many Britons he emerged as something of a hero. Few realized that it was not Wilson but Lord Cromer, Governor of the Bank of England, who had really saved the situation by speedily arranging for the standby funds. A Daily Mirror cartoon depicted one widespread, nonsensical view of the matter: it showed Wilson having bravely knocked out international “speculators.” As for his insistence on social welfare programs de-



PRIME MINISTER WILSON SHAVING WHILE READING
The physician left the bedside.

Minister for External Trade Maurice Brasseur, who declared: “We are not convinced that the British have attacked the real problem, which is the imbalance of their foreign trade. Others share our skepticism.” What Britain's trading partners want, among other things, is more deflation to curb domestic spending. They feel that, in effect, the British have been living high on other people's money—the world's sterling deposits with Britain. As one economist put it, the British must “tighten their own belts instead of somebody else's”—even if it means “a little unemployment.”

Question of Confidence. International confidence is not helped by some of the figures around Wilson, notably “the Three Cs”—Minister of Technology Frank Cousins, Minister of Housing Richard Crossman and Minister of Overseas Development Barbara Castle—all far left-wingers. Nor is confidence helped by Labor's disturbing tendency to mix its uncertain economic measures and its contradictory morals. Wilson's government, for example, halted sales of arms and aircraft to South Africa,

spite international economic opinion that Britain cannot afford them—a lot of Britons were telling themselves smugly that Harold was just ruffling the feathers of a bunch of foreigners.

Stiffer Measures. Wilson did persuade his party to accept a six-month postponement of Labor's promised hike of old-age pensions. But if Labor fails to achieve increased productivity and more-competitive exports soon, he will probably have to decree stiffer measures, such as higher sales taxes. Already, consumers were beginning to feel the effects of the government's hike in Britain's basic interest rate. Announced last week was a $\frac{1}{2}$ % increase in interest on new-car loans.

The ultimate disaster would be devaluation of the pound, which might mean the end of the pound as the world's second reserve currency—not to mention the end of the Labor government—and would produce international monetary chaos including grave damage to the dollar. Economists at present don't think it will happen—but it may, unless Britain faces reality.

to-monk faith forum, this year's meeting often sounded more like a U.N. debate. Russia's Venerable Lama Jambal Dirji Gomboeve—representing 500,000 Soviet Buddhists living mostly in Asiatic Russia—urged the conference to “condemn provocations against the borders of Viet Nam, Cambodia and Laos.” Red China and its satellites, which brutally suppressed Buddhism but found plenty of tame monks to collaborate with the regimes, decided to boycott the meeting, charging that it was dominated by the West. Living evidence of Red suppression was the conference's guest of honor, the Dalai Lama, who has been in exile in India since Peking drove him from his Tibetan throne in 1959. With pointed indirection he only noted that, “although material progress is better than a thousand years ago, mental suffering still exists or has gotten worse.” Indonesian Delegate Willyse Prachna Suriya was on hand to equate Sukarno's socialism with the teachings of Buddha and to denounce the Malaysians as imperialist stooges. The Malaysian delegates listened with admirable dhyanaic self-restraint.

As for the South Vietnamese delegation, it came armed with a statement describing the three years since the last fellowship meeting as “a terrible ordeal unprecedented in the annals of our history.” It supported this with a barrage of oil paintings and photographs, plus a movie, *A Message from Viet Nam*, which was shown after a Sarnath Rotary Club tea. The visual aids all documented outrages suffered by the Buddhists in South Viet Nam, but somehow managed to avoid mentioning Communism, the Viet Cong, the U.S. or the war. Said the delegation: “The Unified Vietnamese Buddhist Congregation solemnly declares before the world that it avoids all activities which are opportunist, discriminating and political.”

Less than a week before that statement, Buddhist Spokesman Thich Tam Chau had flatly announced that the South Vietnamese government of Premier Tran Van Huong “will have to go.” Three days after the statement, a Buddhist communiqué called the Premier “stupid, a traitor, a fat, stubborn man without any policy.” In Saigon, Huong replied pluckily: “If the situation gets out of hand, we must again use force. They simply want to control the government. The Viet Cong are also trying to overthrow this government. We can't allow the Buddhist leaders to do this for them.”

If the Buddhists succeed, it will be the third South Viet Nam regime the Buddhists have been instrumental in ousting in just over a year with their peculiar “avoidance” of politics.

Off to Bed. It was only 18 months ago that a 73-year-old Buddhist monk named Thich Quang Duc sat down in the middle of a Saigon street and, drenched in five gallons of gasoline, calmly set himself afire with a cigarette lighter to dramatize Buddhist opposition to the regime of President Ngo Dinh

Diem. It was this calculated grisly act of propaganda—and Diem's harsh countermeasures—that eventually led the U.S. to withdraw support from Diem, permitting his overthrow and murder. At the time, the West had great sympathy for South Viet Nam's Buddhists. Now the atmosphere is different. There is no longer even the shadow of a religious issue. Around the charred object that is still exhibited and venerated as Quang Duc's heart has grown up a militant, devious, determined movement whose aim is power.

Any suggestions that they are trying to help the Communists are indignantly rejected by the Buddhist leaders. On the contrary, they insist that they represent “the people,” while the government does not, hence that they are the only power

And with that, he goes off to bed till midnight, when he rises again for meditations on his mistakes of the day. Some exasperated Americans refer to Tri Quang as “the Makarios of Viet Nam.”

Princely Ascetic. Are Tri Quang and the other Buddhist leaders naive or villainous, or both? Are they merely inconsistent in the grand Vietnamese fashion? Are they nationalists or Communist dupes? Whatever the answer, much of it lies embedded in the myriad traditions of a great faith—noble, puzzling to the West, durable yet widely decayed, and sharply challenged by the modern world.

The diffuse spiritual legacy of Buddha, having survived the march and countermarch of conquerors in Asia, today commands perhaps 300 million

BALDEV—PIX



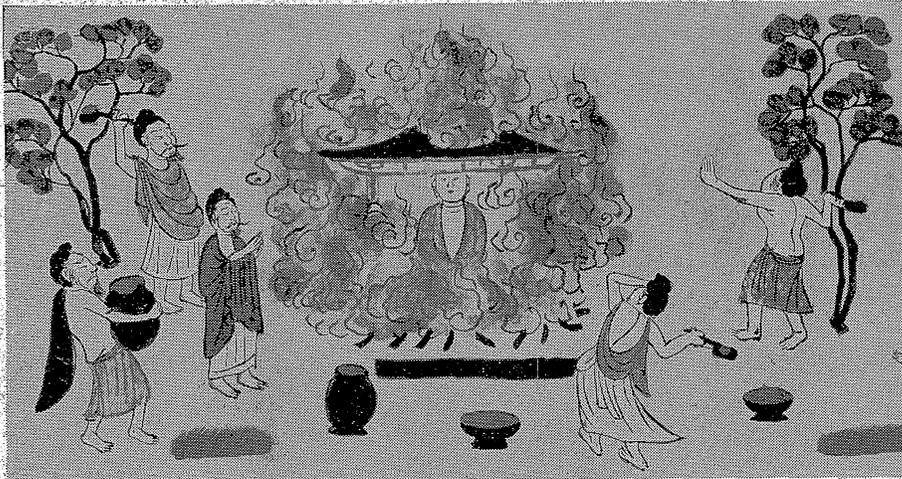
DALAI LAMA ADDRESSING BUDDHIST CONFERENCE AT SARNATH
Along the Eightfold Path, contradictions.

in South Viet Nam that can truly oppose the Communists. Thich Tri Quang, who is emerging as South Viet Nam's top Buddhist leader—Americans remember him as the monk who took refuge in the U.S. embassy during the weeks preceding Diem's overthrow—sounds as anti-Communist as any American could wish. Says he: “Like all educated Buddhists, I don't like Communism because it is atheistic. I strongly believe that Communism can never win.” In the next breath he adds: “But I fear it is coming to South Viet Nam because this government is unpopular and always seems to do the wrong thing.” He even asserts that the government and the U.S. are favoring negotiations with the Communists—the very thing he himself has been accused of.

What Tri Quang wants, he says frankly, is any “government that agrees with our policy.” But he offers no specifics. Spreading his thin fingers, he blandly asserts that “we never want anything, and to say that Buddhism wants this or that is wrong. We never sponsor anybody.”

faithful—it is typically Buddhist that estimates range from 100 million to 500 million. Precisely what they are faithful to is as diverse as the cultures of Asia, for everywhere Buddhism has benignly bent and become a part of all that it has met. The ties that bind Buddhist monks and laymen are vague, for Buddhism has neither dogma nor pope, offers no hope of individual immortality, neither premises divine authority nor promises forgiveness of sin. Its diversity of practice embraces everything from the cool conundrums of Zen in Japan to Cambodian water rites and the exorcism of devils in Ceylon through a dance-to-exhaustion. Yet at the heart of it all is the escape from the burdens of existence as exemplified in the life of that princely ascetic and saintly agnostic Siddhartha Gautama.

The Heaven of Delight. The son of a Himalayan chieftain, the future Buddha, “The Enlightened,” was raised as a Hindu and enjoyed such palace amusements, so legend has it, as the performance of 40,000 dancing girls. When Gautama came of age, 500 virgins were



VISION OF THE BURNING-BUDDHA
Freudianism in reverse.

presented to him: he chose the most beautiful as his bride, and soon she presented him with a son. With every luxury and favor, the young Crown Prince Gautama had only to inherit his kingdom to live happily ever after. But Gautama, like the carpenter of Nazareth who was to appear 500 years later and whose life offers many parallels to the Buddha legend, was not what he seemed.

According to the rich Buddhist mythology, Buddha rested in the Heaven of Delight from his innumerable previous reincarnations, both as men and as animals such as rabbits and pigeons, in which he had perfected his character; presently he was approached by the deities of the 10,000 world-systems of the universe. "Now has the moment come, O Blessed One, for Thy Buddhahood," they advised him. Buddha assented, picked out his mother, and approaching her bed in the guise of a white elephant, smote her with his trunk and entered her womb.

She carried the fetus clearly outlined in her womb "like oil in a bowl." The infant emerged into life from her side as Queen Maya stood holding to a *sala* tree, and at his birth a great light appeared in the sky, the deaf heard and the dumb spoke, and kings came from afar to welcome him. At the age of 29, "having seen the wretchedness" of the human condition, Gautama cut his ties and set out to seek "the unborn and supreme peace of nirvana."

The Tempter. For six years of severe asceticism, Gautama fed on seeds, grass, even dung. He wore a hair shirt, lay on thorns, slept among rotting corpses. Finally it dawned on him that, far from escaping from his body by torturing it in yogi fashion, he was in fact giving it more than its due. Taking a seat beneath the Bodhi Tree (which still grows, protected as a shrine, in Buddh Gaya), he resolved not to move until he had attained Supreme Enlightenment and had found the key to liberate man from himself.

The demon of evil, Mara, came to tempt him with visions of all the riches and prestige of the world. But Gautama only sank deeper and deeper into meditation. Finally, in a great mystic rap-

ture that lasted 49 days, Enlightenment was captured, Gautama became the Buddha, and Buddhism was born.

He spent the rest of his life, some 45 years, walking from town to town in India imparting his vision. One of Buddha's sermons dealt with a starving man who had long had a pet rabbit. The rabbit jumped into a fire in order to provide food for his master, and, as the flames flared up, was transformed into a vision of the Buddha—a vision the Vietnamese monks were to borrow for their own purposes. Accompanied by his favorite monks and nuns, Buddha was content to be fed by local admirers and once scandalized his band by eating in the home of a courtesan. His last incarnation completed, at 80 Buddha lay down in a *sala* grove to die, passing out of the endless cycle of life into the great nirvana.

The Five Rules. Buddha was the rare mystic able to chalk out clearly to others the signposts leading out of reality, in the form of easily remembered shorthand formulas. The essence of his ethic came down in "Four Noble Truths": 1) Existence is suffering; 2) suffering springs from desire or craving; 3) the cure for suffering is extinction of desire; 4) to achieve the desired absence of desire there is an Eightfold Path of conduct to follow: right views, right effort, right mindfulness, right intentions, right speech, right conduct, right livelihood and right concentration. As a definition of rightness, Buddha merely offered "Five Moral Rules" of conduct: 1) Let not one kill any living being; 2) let not one take what is not given to him; 3) let not one speak falsely; 4) let not one drink intoxicating drinks; 5) let not one be unchaste.

Basic Buddhism is, thus, less a religion than a body of ethics. Buddhism recognizes nothing even remotely resembling a personal god or even a supreme being; there are no supernatural powers that concern themselves with the individual, and in strict Buddhism one prays not to anyone in particular but merely as an exercise to purify the mind. In this sense, Buddhism is atheistic.

Buddha dismissed the ultimate philosophical questions, such as the finiteness

or infinity of the world, as profitless speculation. But he took over from Hinduism the concept of the endless cycle of life, in which a man might be reincarnated as anything from a noble elephant to a lowly spider—depending upon the merit of his previous life's deeds. As a kind of cultivated escapism for the individual who masters the drill, Buddhism has been dismissed by some Westerners as Freudianism in reverse: a systematic elimination of the ego so that anxiety has no place to roost. Originally, Buddhism was an otherworldly path leading each man deeper into himself—and certainly not into the political arena.

But in the intellectually promiscuous Asian world, the crystalline unity of Buddha's thought had scant chance of escaping the taint of temporal power.

Buddhist Constantine. Within 200 years after Buddha's death, historians noted 18 different varieties of Buddhism. When the Emperor Asoka, who about 250 B.C. created an Indian Empire not surpassed in extent until the British conquests, felt a surfeit of slaughter after killing 100,000 people, he turned to the new religion and became Buddhism's Constantine. He not only made Buddhism India's state religion, but his missionaries implanted the faith in Ceylon, fanned out through the rest of Asia, even Africa and Europe.

By the time it reached Confucian and Taoist China in the 1st century A.D., Buddhism had lost its austerity, and danced happily into the already crowded Chinese religious pantheon as a cheerful faith promising a flowering hereafter. The Chinese took it to Korea, and in the 6th century the Koreans took it to Japan, where in less than 50 years it became the state religion.

Flourishing abroad, Buddhism languished in its birthplace as the Indian monks grew rich and corrupt under state patronage. Today, Buddhists constitute less than 1% of India's population, and the faith is kept alive largely by untouchable converts fleeing the caste system. But in Tibet, Buddhism evolved into a theocracy which lasted 400 years, until the Chinese drove the current Dalai Lama into exile in 1959.

Two Chariots. For all the local varieties of the Buddhist lotus, two divergent traditions are responsible for the stance of Buddhism in Asia today. The split goes back 2,000 years, and much of the original quarrel is lost in the misty past, though apparently it included some indelicate polemics over whether a monk's nocturnal emission constituted proof of an unredeemed lust. The main argument was really a conflict that sooner or later afflicts most religions: between the fundamentalists and the liberals.

The fundamentalist Buddhists stuck to Buddha's narrow, escapist but arduous path and came to be known, to their distaste, as the Hinayana, "lesser chariot." They prefer the name Theravada, or "doctrine of the elders." The "greater chariot," or Mahayana, branch attempted to enlarge and so-

cialize the Middle Way. Their Buddha became less the example who must be emulated, more the savior who had mystically improved the lot of all mankind. By giving nearly equal weight to concern for others and to withdrawal for the self, Mahayana provided a platform for political engagement as Theravada could not.

The Twofold Path. When the modern world broke into Asia during the 19th century, Buddhism resisted. In the Boxer Rebellion, Buddhist deities were relied on for help against the Christian bullets. In Indo-China, Burma and elsewhere, Buddhism became identified with the nationalist struggle against colonial rule.

When the great recession of the Western colonial powers finally began, the Buddhists awoke to find themselves in new positions of leverage. Their power stemmed from one source more than any other: the village pagoda, which today remains what it has been for centuries—the center of rural life, a place where laymen can go to sleep off a hangover, hide out from the police, or spend an undisturbed hour with their girl friends. The bonzes are schoolmasters and doctors, as well as priests.

This grass-roots power has taken a twofold—if not an eightfold—path. In the more agitated countries, the monks have used it as a way into politics; in the quieter lands, all of the lesser-chariot persuasion, they have used it to stay out of politics, merely adding a conservative prop to support existing institutions.

LAOS. A Laotian bonze is likely to remind questioners that for a priest to talk politics violates one of the 227 Theravadan rules of conduct. The constitution stipulates that the King must be a "fervent Buddhist," but fervor in happy-go-lucky Laos covers a multitude of careless religious enthusiasms. Perennial civil war has left Buddhist practice virtually uninvolved, though near the Luang temple, skilled, cigarette-puffing monks cheerfully cast their Buddhas in brass melted down from 37-mm. and 105-mm. artillery cartridges.

Laotian soldiers wear Buddhist necklaces into battle and often piously shoot to miss, but it is considered highly bad form to wear the amulet into a bordello. And though Vientiane's whisky-fipping set often honors Buddha's fourth rule more in spirits than in spirit, at least their chauffeurs use only the softest tail feathers of a rooster to dust the Mercedes—so as to avoid crushing the least ant, who could well be somebody's mother.

• **CAMBODIA.** One of the greatest kings of early Buddhism was Cambodia's Jayavarman VII, the builder of Angkor Wat. Today leftist Prince Sihanouk, as Cambodia's Chief of State and High protector of the Buddhist religion, assiduously cultivates the god-king role. Following the Buddhist road of the middle, intones Sihanouk, he means to be halfway between capitalism and

Marxism at home and neutralist abroad.

"Our equality principle isn't from the French Revolution or Karl Marx," he says, "but from the Buddha." Though this is largely rhetoric, Sihanouk has so cultivated his clergy that Cambodian monks have voluntarily pitched into his public-works projects, and help build country roads, bridges, dig wells.

• **THAILAND.** Probably nowhere in Asia is Buddhism a gentler, more pervasive force than in pro-Western Thailand. Though now a constitutional monarch, King Bhumibol is still widely revered as a Buddhist god-king. Everywhere monks are valued not only as spiritual leaders but as astrologers and diviners. Some have even become management consultants, called on by businessmen before major investment decisions.

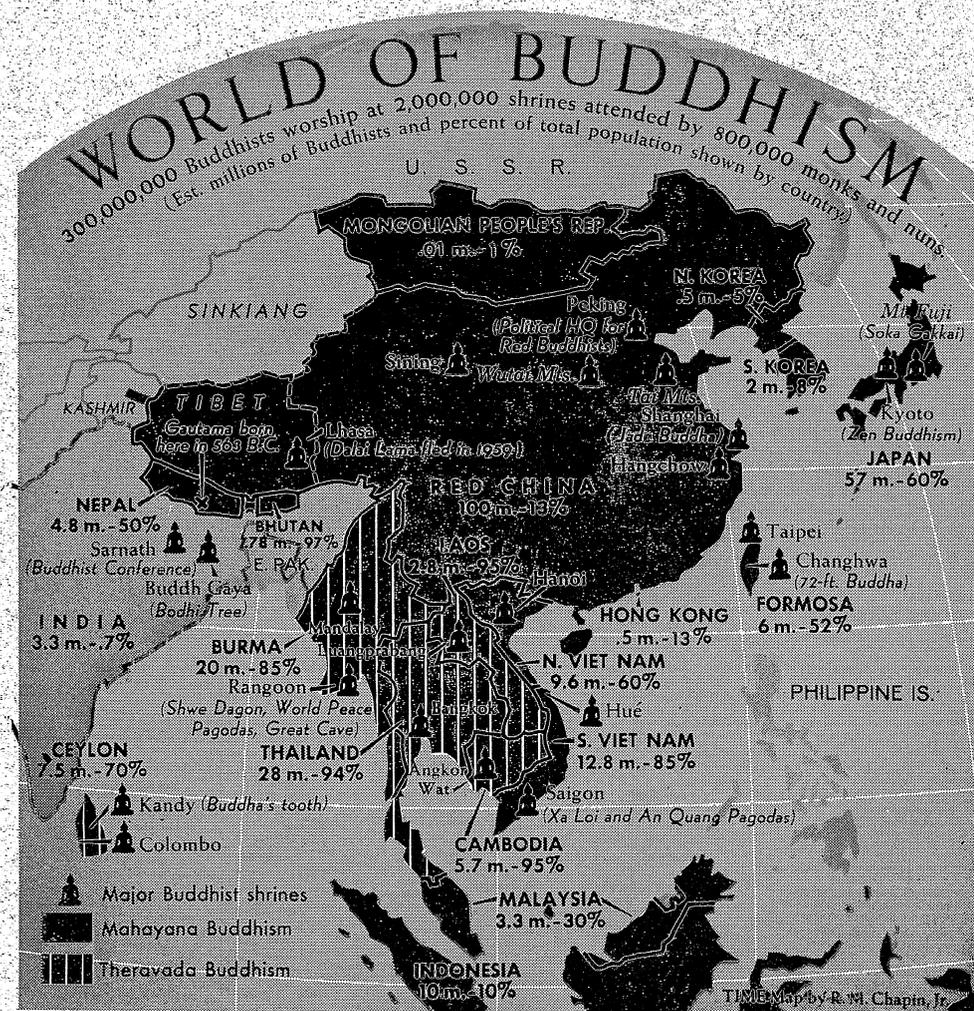
The Thais tithe their annual income in contributions to temple building and Buddhist ceremonies—good Buddhism but a serious drawback to the government's efforts at capital formation. Not long ago, Bangkok carried out a little-publicized roundup of leftist-oriented monks to prevent any Communist infiltration of the clergy. But by and large, in peaceful, prosperous Thailand, the golden mean rules. Bangkok is still rocking from the Sarit scandal—the tough, able late Prime Minister is charged with misappropriating vast government funds—and King Bhumibol has been urged to strip Sarit posthumously of his title of field marshal.

Replies the King: "We are all Buddhist, and it is un-Buddhist to be vengeful because of a personal grudge."

• **JAPAN.** Amid the dizzying changes of industrialization, Buddhist laymen have seized on the widespread yearning for new values to form Soka Gakkai (Value-Creation Society). Staging great circuses with acrobats, brass bands and dancing girls, Soka Gakkai has recruited over 13 million adherents, largely from Japan's lower middle class and urban-poor discontents. Tightly regimented, from family squads on up, they must vote for the sect's political candidate as a religious duty.

Leftist and reforming in political attitudes, intolerant in its religious fanaticism (it considers itself "True Buddhism" and everything else heresy), Soka Gakkai envisions first turning Japan into a welfare state, then achieving eternal peace through spreading its gospel of *chikyu minzoku shugi*, or one-nation-on-earth. Since the Japanese constitution prohibits the exercise of political authority by any religion, Soka Gakkai insists—unconvincingly—that the Clean Government Party started last month under the chairmanship of Soka Gakkai's Koji Harashima is a completely independent entity. C.G.P. is putting up 32 candidates for the 467-seat lower house and ten in the upper house next spring—all likely to be elected.

• **CEYLON.** As an exception to the less political little-chariot tradition, Cey-





SOKA GAKKAI'S HARASHIMA LEADING SONGFEST
Through circuses and dancing girls, the only truth.

lon's clergy are hip-deep in politicking; in the unstable tight little island, the Buddhists are the only steady, if not steady, power. What began as a long Buddhist temperance campaign in the 1940s turned into a drive to oust the British. In 1956 the monks formed a political organization, helped sweep Solomon Bandaranaike, a devout Buddhist and political middle-roader, into power as Prime Minister. Ironically, three years later he was assassinated by an extremist Buddhist monk, and his plump, matronly widow replaced him.

Mrs. Bandaranaike created a shaky, far-left coalition government whose every step had to have the approval of the Buddhists to survive. When the lady Prime Minister tried to balance the budget by a "tree tax" on the tapping of coconut trees for toddy, the potent and popular liquor of the masses, the temperance-minded Buddhists took this as a legalization of the drink and organized protest demonstrations and prayer meetings. Hundreds of saffron-robed *bhikkus* (monks) marched through Colombo, threatened to bar Mrs. Bandaranaike and her ministers from Ceylon's temples unless they resigned. Mrs. Bandaranaike backed down, withdrew the toddy-tapping plan, even though it had already been approved by both houses of Parliament.

The next clash came over the Prime Minister's scheme to nationalize the country's largest newspaper group. Oddly enough, the Buddhists gave her the idea in their complaints that the papers gave favored treatment to Catholic news and neglected Buddhist news. But when she tried to follow through, the Buddhists, fearing control of the press would work to the advantage of the nation's leftists rather than their own, dug in their sandaled heels, finally forced a no-confidence vote in Parliament, which the Prime Minister lost.

• BURMA The most glaring failure of Buddhism in Asian politics began when, as in Ceylon, the Buddhist clergy sparked resistance to British rule. With independence won, Premier U Nu at-

tempted a socialist forced-march into the modern world. Instead he ended up at the brink of national chaos, and General Ne Win and the army took over. The army restored order but wore the carefree Burmese raw with its zeal, and in the 1960 elections, U Nu hit the comeback trail. He promised to make Buddhism the state religion, used saffron color for his party's ballots. He won easily and plunged Burma into a great Buddhist revival, but neglected the nation's affairs.

In 1962 General Ne Win and the army took over for the second time, and U Nu remains under house arrest. The wildly socialist military regime has been running the country into the ground, but there is no evidence that Buddhists could do better. Still, the Buddhists remain the government's only effective opposition. Recently, orange- and yellow-robed monks stormed and wrecked the printing plant of a pro-government newspaper. Ne Win and the Buddhist leaders have set a Dec. 15 meeting to air their differences.

The Provincials. Who are the faceless but no longer self-effacing monks behind Buddhism's political offensive?

In many ways South Viet Nam's Thich Tri Quang personifies the saffron politicians. He entered the Buddhist Institute in Hue when he was 13, has traveled little, speaks neither French nor English. Though not without personal charm and even a certain detached charisma, he has the provincial's distrust of all things Western, refuses to meet with U.S. Ambassador Maxwell Taylor on the ground that he is more comfortable dealing with lesser officials. The son of a farmer, in what is now North Viet Nam, he went to Hanoi in his 20s, taught and edited a Buddhist magazine, helped found the Vietnamese Boy Scouts. In 1948, the French arrested Tri on charges of being a Communist, but released him within ten days. The Diem government also suspected him of working for the Viet Cong, but could never prove it.

During the Khanh regime, Tri Quang

tried to set up a grass-roots Buddhist political party, but the Viet Cong got control of it and used it to provoke riots. Apparently frightened, Tri Quang dissolved his local councils, withdrew from Saigon to Hue, the true spiritual center of Vietnamese Buddhism, where a thousand ceremonies go on in a hundred temples and the sun is obscured by the smoke of millions of burning joss sticks. Here Tri lives in a spare cell in the Tu Dam pagoda, receives crowds of awed visitors, plays chess, and plots his moves against the government.

The Organizers. Tri Quang and the other political monks certainly do not speak for all of South Vietnamese Buddhism. Besides, though the monks claim that 85% of the Vietnamese are Buddhists, in fact the Vietnamese religion is an indiscriminate mixture of Buddhism, Taoism, Confucianism and animism. Nevertheless, last January all 14 Buddhist sects in Viet Nam joined together in the Unified Vietnamese Buddhist Church, under the leadership of Tri and Thich Tam Chau, a tiny, affable monk who is currently leading the Buddhist activists in Saigon and is clearly emerging as Tri's rival. The two leaders moved 50 chaplains into the South Vietnamese army and set up two ambitious institutes, one for religious and the other for secular affairs, with plans to organize families in rural areas into Communist-like cells.

South Viet Nam's military, including General Khanh, last week announced their backing of the Huong government—a setback for the Buddhists. But at Tam Chau's Buddhist secular institute—a ramshackle compound that has been the Buddhist base ever since laymen, fed up with politicking, chased the political monks out of Saigon's modern Xa Loi pagoda—the mimeograph machines and rumor mills were still grinding away against Huong.

There is no evidence that a Buddhist-

PETER SCHMID—RIX



EXORCISM IN CEYLON
Beneath the Bodhi Tree, room for all truths.

controlled government would press the war against the Viet Cong. There is a great deal of evidence that instead it would try to negotiate with the Reds to bring about the "neutralization" of South Viet Nam. U.S. officials tend to accept Tri Quang's assertions that he is not a Communist or working with them. Still, there can be little doubt that the Communists have infiltrated the Buddhists to some extent. Besides, illusions may well be more dangerous than infiltration. Tri Quang is guilty of the classic, fatal error: he seems to believe that he and his fellow Buddhists could "handle" the Communists.

In the Heartland. Yet the lesson of Buddhism's fate under Communism is plain to see. In North Korea, the monks were simply put to work in factories or on farms. In North Viet Nam, where, oddly enough, Buddhism officially remains the state religion, the Communists have killed Buddhism with "kindness" by installing puppet monks to back the government. But with 6,000 pagodas, North Viet Nam now has only 4,000 monks. Says one recent resident: "They don't even bother to light incense in the temples any more."

Peking's brutality in suppressing the Buddhist revolt in Tibet in 1959 outraged the world. Monks were shot, forced to sole their worn boots with sacred Buddhist texts, induced to take opiates. Members of a strict male-celibate order were locked up with prostitutes imported for the occasion. Some of the younger monks gave way and even committed suicide in shame.

In the heartland of China itself, Buddhism fares not too badly—on the surface. Ancient shrines have been refurbished. A few simple monasteries and nunneries, while shorn of their lands, are meticulously maintained to impress and soothe the foreign Buddhists. But Peking has killed the living faith: of half a million monks in China in 1949, it is estimated that barely a few thousand survive.

Put Out More Flags. Despite the antics of the Buddhists in South Viet Nam and elsewhere, it would be a grave error for the U.S. and the West to conclude that a great and ancient faith is necessarily prey to Communism. When it comes to an ultimate choice, the majority of Buddhist leaders still know that Buddhism is incompatible with the Marxist gospel.

Thailand's pro-Western, devoutly Buddhist Foreign Minister Thanat Khoman says: "Buddhism offers man the opportunity to think beyond materialism—beyond fish and rice—and Communism does not." Even at the pink end of the spectrum, Cambodia's Prince Sihanouk, drifting ever closer toward Red China, has admitted that Communism could be the end of Buddhism in his nation.

The U.S. would like nothing better than to back a strong and independent Buddhist movement. But helping the Buddhists overthrow Diem certainly has

not earned Washington any gratitude from the pagodas. Elsewhere, the U.S. has made modest, tentative attempts to stiffen Asia's weak national identities by backing Buddhism. In Laos, for example, USIS has distributed Buddhist flags.

It will take more than flags to make the Buddhists a force for stability in Asia. Their faith, their training, their sense that history is irrelevant offer little guidance for them in the world into which the monks have blinkingly emerged. They find themselves in battles for which they would never have volunteered, which in many cases they have little interest in resolving.

Modern industrial society is based not only on materialism but, more important, on individualism; both concepts cut against the very grain of Buddhist philosophy. Modern Buddhist thinkers

THE CONGO

La Nuit Infernale

The Belgian paratroopers had gone back home to a triumphant welcome, but they had probably left too soon. Behind them, the Congo kept sliding back into Stone Age savagery.

A pair of rescue columns of the Congolese government army led by white officers pushed deep into rebel territory. Their aim: to save as many as possible of the 1,100 white hostages still held by the savage rebel fighters known as Simbas (lions). By week's end they had rescued 600 whites—Belgian nuns and priests, Greek shopkeepers and restaurateurs, British and American missionaries. From nearly every man, woman and child saved came another numbing tale of terror, torture or death. Each

LECHEVALIER—CORAL



REBEL SIMBAS ON SPREE

The dogs began feeding on corpses.

have tried to show that Buddhism is like science in its objective detachment, but it lacks the empirical spirit. To most Buddhists, Communism and capitalism alike seem peculiarly Western fixations on accumulating things. The best of the monks realize there is a more important distinction to be made: between freedom and its absence. But preoccupied with defending their own little sectarian and provincial barricades, it is a choice that they have tended to evade. Though few of the monks will admit it, there is no doubt that many of them secretly believe it is an unnecessary choice, that the Buddhists can tame Communism, can provide the spiritual complement for Marxist materialism. The view shows, as nothing else, that the monks in many ways are still living dangerously in the cloister. And as an ancient Mahayana text puts it:

*When you are inside your room, enclosed by walls,
You do not know what takes place outside.*

could recall his own particular *nuit infernale*, but the most hellish of nights was that recounted by the 76 whites held captive by the rebels in the eastern Congo tin-mining town of Bunia.

Furious on Hemp. Imprisoned for five weeks in the local hotel, the hostages included 21 Catholic priests and brothers, 17 nuns, and a British accountant who was considered an American spy because he owned a pair of binoculars. On the night of Nov. 16, more than a week before the joint U.S.-Belgian rescue mission began, the Simbas puffed themselves into a fury on bamboo pipeloads of Indian hemp. Then they dragged the nuns out of the hotel, forced them to strip, and made them "dance" by shooting at their feet. Then the Simbas took their pleasure.

Some nuns were merely beaten up with bottles or gun butts, and one was slugged with a telephone, which the Simbas apparently considered bad *dawa* (magic). Three were raped. One nun, Sister Maria Therese, 36, resisted, and a

Simba shattered both her kneecaps with a precisely aimed rifle shot. "It was night," recalled a surviving nun. "She was losing much blood, and the Simbas wouldn't let us near her. She died early in the morning after lying alone on the street for many hours." The Simbas then locked their prisoners back in the hotel, where most were ultimately rescued.

Back to the Cadavers. Before they fled, the Simbas took revenge on four priests who had tried to protect the nuns and incurred further rebel wrath by continuing to celebrate Mass and singing hymns—more bad *dawa* as far as the Simbas were concerned. When the priests tried to escape from a rebel truck, three were killed on the spot. The fourth survived by playing dead, but was driven mad by the experience. Carried into Leopoldville last week in a plane-load of survivors, he kept muttering: "I must go back to join the cadavers."

And indeed there were plenty left

tant winging to Johannesburg to hire 150 more white soldiers. Tshombe himself flew off to Paris, where he pleaded unsuccessfully for assistance from Charles de Gaulle. Said Tshombe: "We are lost children struggling through the dark."

GREECE

The Meaning of an Explosion

Under one name or another, Greek rightists and leftists have long fought each other. But in 1942 two mutually suspicious Greek guerrilla detachments—one made up of E.D.E.S. nationalists and the other of E.L.A.S. Communists—joined forces long enough to give protective cover to a British demolition team that blew up a railway bridge at Gorgopotamos, 130 miles from Athens, thus halting supplies intended for transshipment to Rommel's Afrika Korps in Libya. In reprisal, 14 Greek hostages

Leftist Deputies charged that the mine had been freshly placed by rightist terrorists. The rightists replied by censuring Papandreou for 1) permitting a mass meeting on a former minefield, and 2) failing to curb Red organization and activity. Right-wing and left-wing Deputies came to blows while Papandreou lit a cigarette and sat back, seemingly safe in the middle. But the aftermath of the explosion implied a different meaning; under Papandreou's center government, the Communists have enjoyed an ominous revival in Greece.

COMMUNISTS

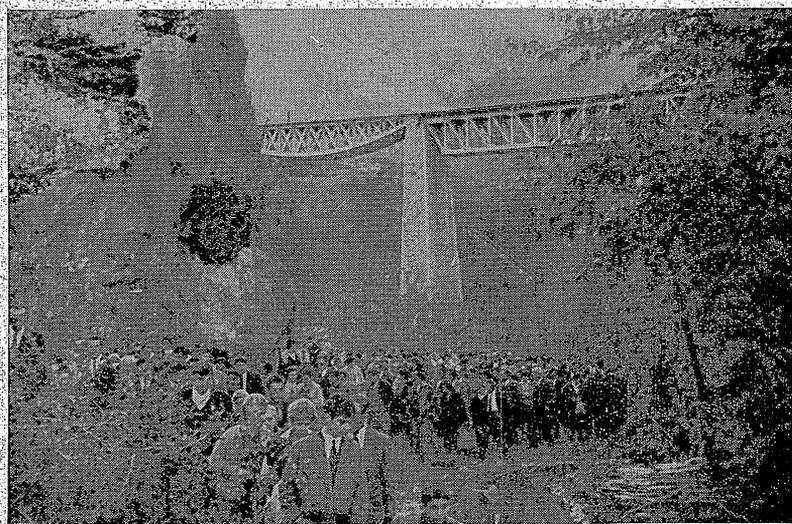
Independent Dummy

Before the Sino-Soviet split became public, Peking used little Albania as a sort of ventriloquist's dummy. Albania's fiercely anti-Khrushchev rulers said all the nasty things about Moscow that the Chinese obviously wanted to say themselves. Since Nikita Khrushchev's ouster amid signs of a Russian-Chinese thaw, the Communist world—and its observers in the West—have wondered whether the Albanian line might soften. Last week came the answer: not a bit.

Pravda and Izvestia printed friendly articles about Albania, and the Soviet Union dispatched fraternal greetings on the occasion of the 20th anniversary of the "liberation" of Albania from Axis occupation. It was wasted effort. Albania flexed its puny muscles with an 85-minute parade through Tirana's normally trafficless streets, and the military display included a few rockets, probably donated by Red China. Albanian Party Boss Enver Hoxha ranted his way through a three-hour speech hailing the removal of Khrushchev but blasting the new Soviet leadership for its failure to rehabilitate Stalin, who, said Hoxha, was a great Marxist-Leninist even though "he may have committed some small errors." Hoxha sneered that the new Soviet leaders "would like to have us Albanians go to Moscow and bow before them because we are a small country while they represent a big country. They are much mistaken."

On hand were delegates from pro-Chinese splinter parties in Western Europe and Peking-controlled Communist parties in North Viet Nam, North Korea, Indonesia, Japan and, of all places, New Zealand. Rumania and Cuba also sent delegates, indicating an interesting degree of independence from Moscow. None of the other, normally pro-Moscow parties attended. Peking meanwhile rejected another Moscow invitation for a meeting of the worldwide Communist movement.

But even the somber Chinese seemed to be displaying a sense of humor in the matter of Albania. Peking's People's Daily declared that the "comradeship in arms" between China and Albania "is as deep as the Adriatic and as sublime as the Himalayas." The Himalayas are sublime, all right, but the Adriatic Sea, which washes the shores of Albania, is notorious for its shallowness.



CROWD GATHERING BELOW GORGOPOTAMOS BRIDGE BEFORE BLAST

The middle was a minefield too.

behind. In Stanleyville, where the Congolese government army was barely holding on in the face of rebel snipers and raiding parties, only the road to the airport had been cleared of corpses. In the city, dogs were seen feeding on rotting bodies. A typhoid epidemic erupted among the city's 220,000 Congolese, with only one doctor left. Snipers kept up sporadic fire against all planes landing or taking off from Stanleyville's jungle-encircled jet strip, and after a Belgian International Air Service DC-4 crashed on takeoff, killing seven, civilian aircraft were banned from landing. At the same time, help for the rebels, according to some reports, was filtering in from the Sudan, where "President" Christophe Gbenye and his wild-eyed defense minister, Gaston Soumialot, were holed up in Khartoum.

With Stanleyville in tenuous government control and 500 hostages still scattered throughout a rebel-held reach of bush almost as large as France, Premier Moise Tshombe clearly needed more help. Major Mike Hoare, commander of the mercenaries fighting for the Congo government, sent his adju-

were executed by the Italian occupation forces. Ever since, Communists and rightists have argued about whose guerrillas deserved the greater glory at the bridge and in the war generally.

The Gorgopotamos bridge was rebuilt with Marshall Plan funds, and last week busses and trains brought 10,000 leftists to the site to commemorate the 22nd anniversary of the explosion. Also on hand was a rightist delegation from E.D.E.S., as well as government officials and army officers. After a *Te Deum* Mass, much of the crowd began to sing Communist guerrilla songs and shout Communist slogans. Suddenly there was a violent explosion near the bridge. Screaming "Fascists!" and "Killers!" the crowd scattered, leaving behind 13 dead and 51 wounded.

The explosion reverberated inside Parliament, where Premier George Papandreou admitted that the memorial site had been a minefield during the 1947-49 civil war with the Greek Communists. The field had been cleared by the Greek army 15 years ago, but obviously at least one mine, a U.S. Army model M2A3, had been overlooked.

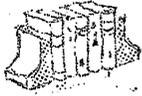
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L3	Buddha's Words of Wisdom (2)	Allen
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L24	The Life of Buddha	Harold
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Y3	Buddhist Sunday School Gathas	BCA
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Y5	The Wajun	Hawaii Jodo
Y6	English Service Form	Hawaii Jodo
Y7	Sanbutsu	Hawaii Soto
Y8	Sermon for Young People	Honpa Hon-ganji
Y9	A Buddhist Student's Manual	Humphreys
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M6	Arab World	Life Magazine
M7	Russia.	Life Magazine
M8	Tropical Africa	Life Magazine
M9	The Golden Book of America	Shapiro
M10	Fragments of Hawaiian History	Papa Ii
M11	The American Riddle Book	Withers

JODO MISSION KYOKU LIBRARY

Book List
2. Japanese Section

K1	Shikeishu Monogatari	死刑因物語	Fujii
K2	Hotoke o Tsugu Hito	佛を継ぐ人	Fujinami
K3	Hotoke no Hakken	佛の発見	Fujinami
K4	Iyakusetsu Hyakuwa	百説百話	Kayahara
K5	Bukkyo Hiyu Monogatari	佛教譬喩物語	Kawasaki
K6	Bukkyo Imnen Monogatari	佛教因縁物語	Kawasaki
K7	Chuin Howashu	中陰法話集	Koyama
K8	Honen to Shinran	法然と親鸞	Masutani
K9	Jinsei no Kangaekata	人生の考え方	Murakami
K10	Itsuwa 365 Nichi	逸話三百六十五日	Nishimoto
K11	Gendai Jinsei Hyakuwa	現代人生百話	Nonomura
K12	Gendai Howashu (3)	現代法話集	Otani Press
K13	Kyoka Biyo	教化備尋集	Otani Press
K14	Tanpen Howashu (2)	短編法話集	Otani Press
K15	Honen	法然	Tanura
K16	Nippon Bukkyo Shisoshi Kenkyu	日本佛教思想史研究	Tanura
K17	Nippon no Shinko Shukyo	日本の新興宗教	Takaki
K18	An Historian's Approach to Religion (Tr.)		Toynbee
K19	Bukkyo Koji Monogatari	佛教故事物語	Yoshida
K20	Bukkyo Dowa Zenshu (12)	佛教遺話全集	Daihorin
K21	Kagawa Toyohiko Zenshu (15)	賀川豊彦全集	Kirisuto
K22	Kokuyaku Daizokyo (48)	國訳大藏經	Toho Shoin
K23	Jodo-shu Kyogaku Taikei (16)	浄土宗教学大系	Jodo Shuten
K24	Bukkyo Dainenkan (1961)	佛教大年鑑	Bukkyo Nen.
K25	Waga Hanseiki	我が半生記	Koike
K26	Nippon no Hyakunen	日本の百年	Mainichi
K27	E de miru Honen Shonin	絵でみる法然上人	Taisho Univ.
K28	Yojo no Hikari	浄土の光	Jodo Mission
K29	Jido Hyakka Daijiten (26)	児童百科大辞典	Tanagawa
K30			
K31			
K32			
K33			

- Oct. 18, 1963 -

PRINCETON UNIVERSITY
Department of Religion

FINAL EXAMINATION

Spring 1966

Religion 314

1. According to Zen traditions, the 5th Zen patriarch announced that anyone who could demonstrate his understanding of Zen teachings in the form of a poem would be selected as his successor.

Shen-hsiu, the most learned monk of the school submitted the following poem:

"The body is the tree of enlightenment,
And the mind is like a bright mirror stand,
Always cleanse them diligently,
And not let dust fall on them."

Hui-neng, an illiterate rice pounder in the monastery, submitted the following:

"Enlightenment is not a tree to begin with,
Nor is the mind a mirror stand,
Since originally there was nothing,
Whereon could the dust fall?"

The 5th patriarch selected Hui-neng as his successor.

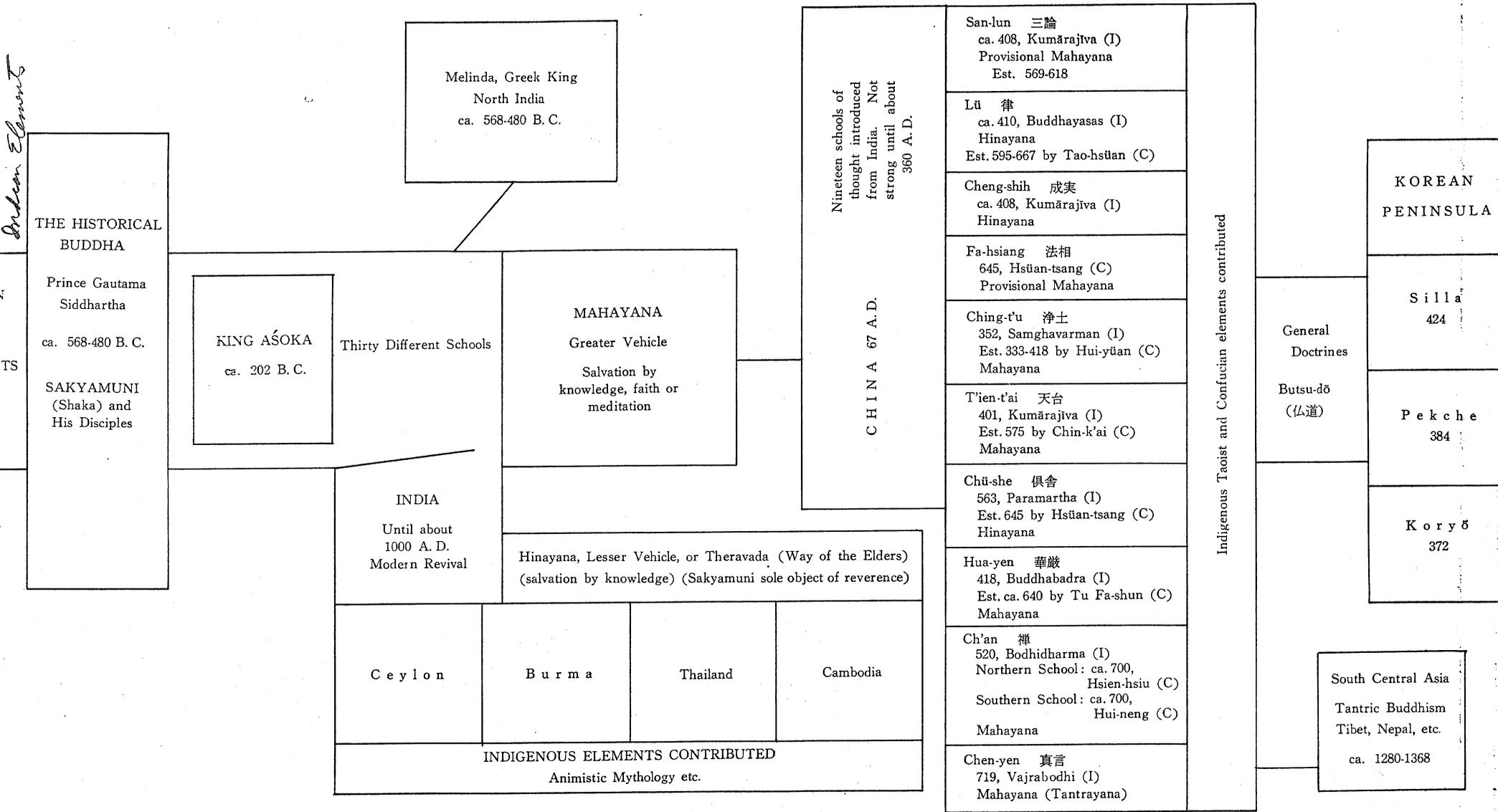
According to your understanding of Zen, why do you suppose the 5th patriarch selected Hui-neng over Shen-hsiu on the basis of their poems?

2. Mahayana Buddhism as it existed in India, Tibet, China, and Japan, exhibited a fundamental unity in beliefs and practices. At the same time, there was also marked diversity within the religion as it developed among the Tibetans, Chinese, and Japanese.

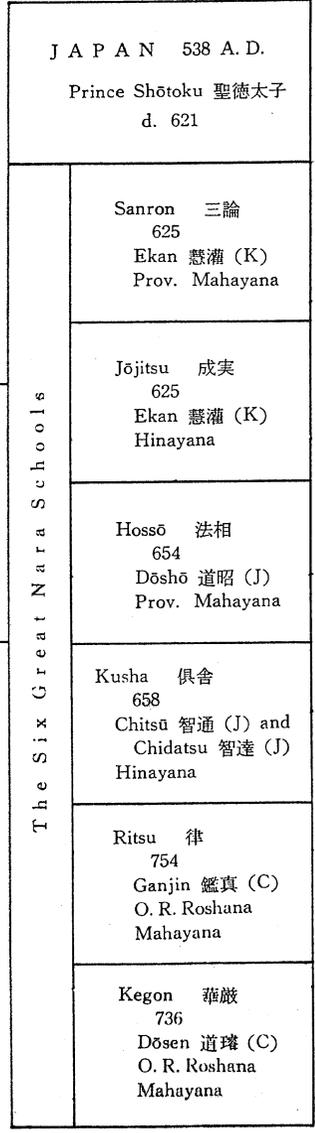
Write an essay on this central theme of unity and diversity within Mahayana Buddhism.

Answer both questions.

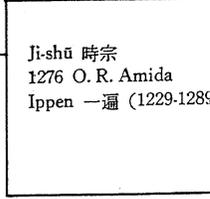
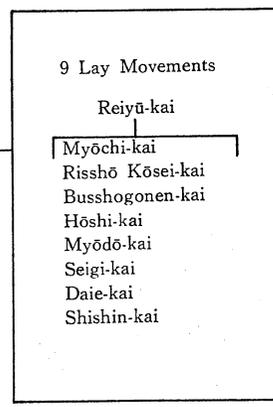
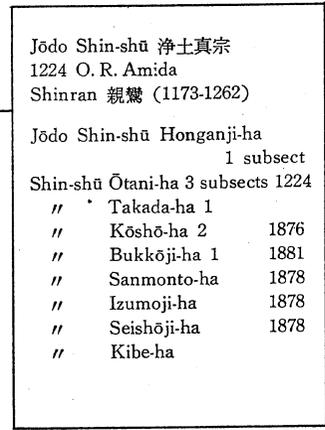
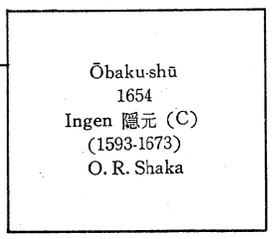
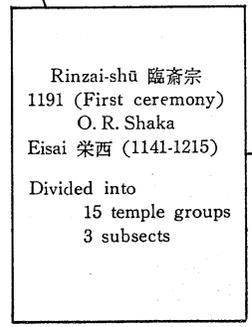
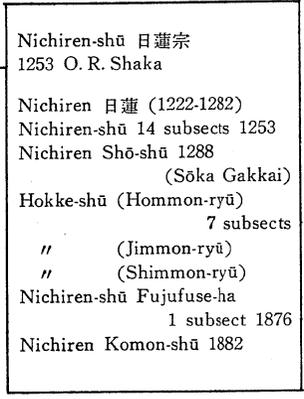
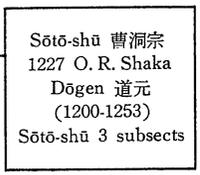
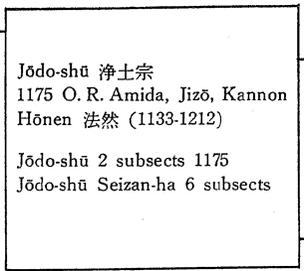
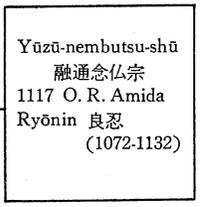
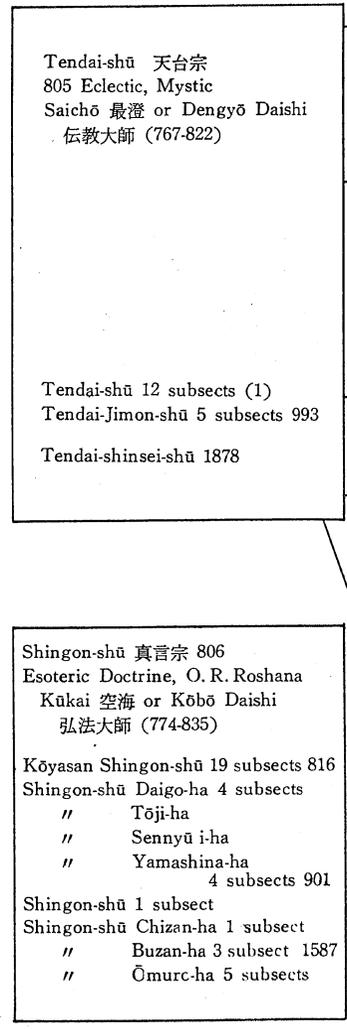
"I pledge my honor as a gentleman that, during this examination, I have neither given nor received assistance."



THE LINEAGE OF BUDDHISM, A chart prepared by Geo. H. Kerr in 1936 and revised according to Bukkyo Nenkan (Yearbook of Buddhism) of 1961 by the International Institute for the Study of Religions, Tokyo, 1967.



Way of the Buddha



For Chinese sects are given the name of the first translator and date of translation of the principal sutra, and the translator's nationality initialed in parentheses. For Japanese sects are given the name, the usually accepted date of foundation where ascertainable, the name of the founder, his nationality, initialed, the central object of reverence (O.R.) and the number of subjects today.

Superior Models

Persons like Gautama -

" witness to impressive soaring of the
human spirit" Blafeld

EXAM QUESTIONS: CHRISTIANITY, ISLAM

1. Explain Jesus' teachings on: a) Kingdom of God b) Will of God (lectures)
2. What is the Resurrection all about? (lectures)
3. What is Gnosticism? And why was the Church challenged by the Gnostic ideas?
4. How was the meaning of Jesus Christ (life, death, resurrection) understood and interpreted by: a) St. Paul b) John of the Fourth Gospel
5. The second century presented four major issues of decision to the newly formed Christian Church. Describe each of the four major issues.
6. Describe the Monastic Movement: its essential features, meaning and significance for the Christian faith.
7. Describe the various dogmas attributed to Mary, the mother of Jesus.
8. How is Christ understood in the Nicene Creed?
9. Explain St. Augustine's point of view on:
 - a) the objectivity of the Church's sacraments
 - b) original sin and predestination
 - c) City of God
10. Explain the following thinkers view on the relation of grace and free will: Augustine, Thomas Aquinas, Martin Luther, John Calvin.
11. Explain the Roman Catholic and Protestant view of the Eucharist.
12. What was the significance of the protest and reform movements of the Middle Ages?
13. Describe the significance of:
 - a) Joachim of Fiore
 - b) Defensor Pacis of Marsiglio of Padua.
14. Explain the role of Martin Luther and John Calvin in furthering the Reformation Movement.

ISLAM ISLAM ISLAM ISLAM ISLAM ISLAM

1. Describe the significant events in the life of Muhammad.
2. What is the Qur'an? Explain
3. Explain the theological position of:
 - a) Mu'tazilah
 - b) Al-Ash'ari
4. What is basic about Islamic Law? Explain
5. Describe al-Ashafi'i role in defining the roots of Islamic law.
6. Describe the Five Pillars of Islam.
7. a) Describe the Sufis, b) their system of thought c) their significance in Islamic faith.
8. State the basic differences between the Shi'ah and the Sunnis.
9. State the basic contributions of the following men to Islamic faith:
 - a) 'Abd al-Wahhab
 - b) Shah Waliyullah
 - c) 'Abduh

Oct. 15, 17, 22, 24, 29

Dot came along

Exam Oct 30

LIFE OF GAUTAMA THE BUDDHA

1. Before his birth (Jataka Tales) - *Begin Oct 15*
2. Birth in Lumbini (563 or 560 BC)
 - a) Siddhartha Gautama of SAKya
3. Youth, Marriage (Son, Rahula)
4. Legend of Four Passing Sights
5. Six Years of Search for Enlightenment
6. Mara, the Tempter
7. Enlightenment under Bodhi-tree - *Begin Oct 17*
8. Sermon in Deer Park
9. Sangha
10. 40 years of missin
11. Last days; death (480 BC)

BUDDHA THE MAN

1. As thinker
2. As compassionate being

HIS TITLES

1. Sakyamuni
2. Tathagata

NATURE OF HIS MESSAGE

1. Directed to individuals
2. Paradoxical

NATURE OF HIS METHOD

1. Empirical - *Begin Oct 22*
2. Pragmatic
3. Meditative

TEACHINGS:

1. Karma and Dependent Origination
2. Samsara (rebirth)
3. Three Signs of Being
 - a) Impermanence (anicca)
 - b) No self (anatta)
 - c) Suffering (dukkha)
4. The Four Noble Truths - *Begin Oct 24*
5. Two cardinal virtues:
 - a) Love (metta)
 - b) Compassin (karuna)
6. Nirvana

WHAT IS NEW IN BUDDHISM?

1. Buddha's imposing personality
2. Buddha's way is complete and radical
3. His conscious mission
4. His doctrine of no-self.

THE TWO SCHOOLS OF BUDDHISM

1. Theravada
2. Mahayana

MAHAYANA -- BASIC DOCTRINES

1. "All things are Void, empty" (Sunyata)-
2. Eternal Buddha - *begin Oct 4*
 - a) Doctrine of Three Bodies
 - b) We are the Buddha now
3. Nirvana (Buddhahood)
4. Bodhisattva
5. Universal salvation

JAPANESE BUDDHISM

1. The Pure Land Sects
 - a) Jodo and Shin~~ism~~
2. Zen
3. Rationalist Sects
 - a) Tendai
4. The Mystery or True Word Sects
 - a) Shingon
5. Socio--political Sect
 - a) Nichiren

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY
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DEPARTMENT OF CHEMISTRY

BUDDHISM

1. Religion of Courage and Compassion.

a. Message is a summon to courage--"come and see"

- What anxiety is:*
a. Cling, create
- i- We are confronted with actuality of our personal situation
 - ii- Message singles each of us from crowd, friends, gods.
 - iii- Floods its searching light into intimately private depths of lives.
 - iv- We see ourselves as helpless victims of host of hostile forces.
-captive to ignorance, lust, passion.
 - v- No benevolent deities; do not have immortal soul.

b. Yet compassion - *parable of mustard seed.*

2. No private intp of Message.

a. Intp must square with facts.

b. Message becomes authoritative only when I have personally examined facts of existence for myself.

3. "Come and See" not a:

- a. Finished creed, dogma. Not call to receive something
- b. It is a call to search; call to discovery.

4. Buddhism is courageous affirmation of self

a. Calls us to be our own friends.

- i- Make of ourselves what we can through courageous inquiry and experimentation.

GAUTAMA THE BUDDHA (563-480 BC)

a. Buddhism begins with man -- "What kind of being are you?"

2. Combined in high degree--two qualities:

Thinker and Franciscan love.

3. Teachings:

a. Karma & Rebirth

b. Three characteristics of Being:

- i- Impermanence
- ii- No soul
- iii- Suffering.

Dependent origination: nothing exists independently. All phenomena are effects which result from complex of causes.

No soul:

a. Heresy of separateness.

b. How belief in permanent soul causes suffering:
-need for gods, heaven, hell, etc.

Eightfold Path:

- 1. Based on assumption that every man responsible for perpetuating his own misery; creating own happiness.
- 2. No need of priest; temple, gods.
- 3. Path in terms of action demanded:
 - 1) Know and acknowledge truth.
 - 2) Fix one's mind on doing the truth that one honestly knows
~~xxx~~ a-Essential nature of all action is mental.
b-So discipline mind
 - 3) Speak the truth
 - 4) Do the truth that one knows

- 5) Earn one's living by doing the truth
- 6) Discipline oneself in special acts of truth-seeking.
 - i- Inrspection.
 - Not gratitude to someone; but gratitude for
- 7) Contemplate the whole truth
 - a. Not fragmentation of truth; but organic view.
- 8) Sustain the "one-pointedness of mind" in all states of consciousness.
 - a-Singleness of mind toward elimination of desires.

1. Love and compassion.
2. Talk of paradox of wisdom and love (compassion)
 - a. In wisdom, he sees no person
 - b. In compassion, he is resolved to save them.

Nirvana

1. An event. Not point of return to Brahman.
 - i- It is novel consequence of liberation.

MAHAYANA BUDDHISM

1. Eternal Buddha. (Ultimate Reality)
 - a. Manifest itself in three ways:
 - i- Historical --e.g. Gautama
 - ii- Bodhisattva
 - iii-As Ultimate.
 - b. We are potential Buddha now.
 - i-Have Buddha-nature in us.
2. Nirvana changes meaning:
 - a. Buddhahood is man's proper end.
 - b. Nirvana is the Dharmakaya; the one reality; the deepest nature of each one of us.
 - c. We are in Nirvana already.
3. Emptiness

LIFE OF GAUTAMA THE BUDDHA (563-483 B.C.)

BIRTH

- 1. Born 563 or 560 B.C. in northern India
- 2. Personal name: Siddhartha
Family name: Gautama (Sanskrit), Gotama (Pali)

YOUTH

- 1. Marriage to Yasodhara, at 16; Had son, Rahula
- 2. Time of discontent, deep probing
- 3. Legend of the Four Passing Sights
- old man, sick man, dead man, holy man
- 4. The Great Renunciation
- 5. ~~Like Jesus, Gautama was tempted~~

QUEST FOR ENLIGHTENMENT

- 1. Tried the two most advocated roads to enlightenment:
 - a) studied under two great sages for one year
 - b) tried rigors of asceticism for 5 years
- 2. Sat under Bodhi-tree - he was 35 years of age

THE ENLIGHTENMENT

- 1. Temptation of Mara; *The Enlightenment; Last Temptation of Mara*
- 2. The Enlightenment
- 3. Last temptation of Mara

MINISTRY OF 45 YEARS

- 1. The first sermon "Deer Park Sermon"
- 2. His first converts - the five ascetics
- 3. The "Great Commission"
- 4. The Establishment of the Sangha (Order)

HIS DEATH

- 1. Illness and death, *funeral address*
- 2. His farewell address
The Buddha as Liberator & Rebel - Start here Oct 6

~~THE NATURE OF HIS METHOD~~

I Characteristics of his Method
NOT CREED, BUT METHOD OF ANALYSIS + meditation - THREE CHARACTERISTICS:

- I. Analysis*
- 1. It is empirical
- 2. It is pragmatic, intensely practical
- 3. ~~It is contemplative, mental discipline~~

II. Meditation
II. Method of Analysis + Meditation

TEACHINGS OF GAUTAMA

THREE SIGNS OF BEING

1. Impermanence (anicca)
2. No-self (anatta)
3. Suffering (dukkha)

A. Impermanence

1. All existence is in a state of permanent change

B. No-Self

1. If nothing permanent, then, nothing in man is permanent
2. What is this thing we call "self"?
 - a) It is composite of constantly changing states of qualities called skandhas (five in number)
 - body
 - feelings
 - perceptions
 - impulses
 - acts of consciousness
 - b) It is union of these that constitutes the "I"
3. Importance of this idea of anatta

C. Suffering

1. How belief in permanent self causes suffering

The Four Noble Truths:

1. To exist is to suffer
2. Cause of suffering is desire (tanha)
3. Suffering can be ended
4. By practicing the Eightfold Path

First two steps called higher wisdom:

- right understanding
- right purpose

Next three steps called: ethical discipline

- right speech
- right vocation
- right conduct

Next three steps called: mental discipline

- right effort
- right concentration
- right meditation

Four Noble Truths of Concurrence

~~Two Cardinal Virtues: love and compassion~~

1. Love (metta)
2. Compassion (karuna)

3. *In (meditation)*
4. *Equanimity (upekkha)*

NIRVANA

1. ~~What is Nirvana?~~

a) ~~An event~~ - a new experience of great liberation

Karma & Dependent Origination

Samsara

LIFE OF GAUTAMA THE BUDDHA

1. Search (3 stages)
2. Enlightenment
3. Mara with last temptation
4. Disciples
5. Public Ministry:
 - a) vernacular
 - b) democratic
 - c) Sangha
6. Death

① In first P - state major position of paper.

② Focus discussion on paper - not on others opinions -

Let paper people defend their views

Buddha as rebel and liberator

Method: 1. Empirical 2. Pragmatic

Three Signs of Being:

1. Anicca - impermanence
2. Anatta - non-self
3. Dukkha - suffering

Four Noble Truths: concerning suffering

1. as universal fact
2. has a cause: Tanka - *start Feb 16 (Friday) avijja (ignorance)*
3. can be overcome
4. via eightfold path

EIGHTFOLD PATH

1. Higher wisdom (prajna)
 - understanding
 - purpose
2. Ethical discipline - sila
 - speech
 - conduct
 - vocation
3. Mental discipline: samadhi
 - effort
 - mindfulness - *Mand 1*
 - meditation

Nirvana

1. Annap - beyond words
2. 3 qualities of this exp.
 - a) self-unity
 - b) equanimity
 - c) wisdom/compassion
3. Negative meaning: "it's blown out"

Nirvana -

FOUR STATE OF CONSCIOUSNESS OR MIND

1. metta-love
2. karuna-compassion
3. mudita-joy
4. upekkha-equanimity

Karma - start March 3

Dependent co-relation
12 links in chain of causation

Samsara

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560 - 480
(563-483 B.C.)

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Two Cardinal Virtues: love and compassion

1. Love (metta)
2. Compassion (karuna)

NIRVANA

1. What is Nirvana?
 - a) An event - a new experience of great liberation

B U D D H I S M

1. Buddhism begins with a man.
2. In his later years, when India had become electric with his message and kings themselves were bowing before him, people came to him even as they were to come to Jesus asking what he was.
 - a. How many people have provoked this question: not "Who are you?" with respect to name, origin, or ancestry, but "What are you?"

What order of being do you belong to?

 - b. Not Caesar, certainly. Not Napoleon, nor even Socrates.
 - c. Only two, Jesus and Buddha.
3. When the people carried their puzzlement to the Buddha himself, the answer he gave provided a handle for his entire message.
4. "Are you a god?" they asked. "No"
5. "An angel?" No. "A saint?" No. Then what are you?
6. Buddha answered, "I am awake".
 - a. His answer became his title, for this is what Buddha means.
 - b. In the Sanskrit root budh denotes both to wake up and to know.

Awakened One *Enlightened One*
 - c. Buddha, then, means the "Enlightened One" or the "Awakened One".
 - i- While the rest of the world was wrapped in the womb of sleep, one man roused himself.
 - ii- Buddhism begins with a man who shook off the daze, the doze, the dream-like inchoateness of ordinary awareness.
 - iii- It begins with the man who woke up.

~~skip~~

HISTORICAL RECORDS OF BUDDHA'S WORDS

There is no certain textual record of Buddha's words.

1. Document containing oldest accessible traditions is the compendious Pali canon.

Above all the Digha Nikaya.

GAUTAMA: HISTORY AND MYTH

LIFE COMPOSED 500 YEARS AFTER HIS DEATH

1. Extant versions of complete life of Buddha were all composed 500 or more years after his death.
1. They draw on much earlier ~~material~~ material from canonical Sutras (discourses) and Vinaya (discipline)
2. Except for sporadic incidents, they tell legendary account of his earlier life, a fabric of myth and literary invention.

NO OBJECTIVE LIFE OF GAUTAMA

1. Quest for objective Gautama like that of historical Jesus is foredoomed to a measure of failure.
2. Reports of early communities is all we have.
 - a) Though ~~xxxx~~ Sangha created image of G^Autama,
 - b) He created community; hence impressed upon it his personality.

I BACKGROUND TO RISE OF BUDDHISM

FAILURE OF VEDIC RELIGION TO MEET POPULAR NEEDS

1. ~~During~~ 6th century BC ^{was} period of great change in Indian life.

a) ~~Political~~

1. Persian Empire founded by Cyrus the Great established a province in western India in latter part of 6th century.

- This set stage for cultural influences from first Persia and then Greeks.

b) ~~Political~~ ^{Political and economic}

2. Political and economic developemtns in Ganges-Jumna Valley brought forth an urban culture in North India.

3. Increased trade and political expansion likked these two centers and carried their influences southward into areas outside earlier Aryan orbit.

4) New religous movements took root in midst of these changes, challenging the Brahmanical tradition.

e) FAILURE OF VEDIC RELIGION TO MEET POPULAR NEEDS

1. Sacrificial rituals provided no release from samsara.

2. The way of release taught in Upanishads was not ~~only~~ unavailable to most people.

(-but still basically speculative in its results.)

1. Times required, inontrast, a means of salvation both more certain,

-and more accessible to all those who sought escape from worldly distress and endless rebirth.

II NEW MOVEMENTS TO MEET DEMANDS OF 6th CENTURY

These requirements were met by many of systems proposed in late 6th and early 5th centuries.

What They Offered:

-3-(Hopkins, 53)

1. 1 Most of these were unencumbered by elaborate textual or doctrinal ~~xxxxxxxxxx~~ traditions.
2. 2 Their teachings put primary emphasis on personal training in a method or program of salvation available to anyone willing to learn it.
 - a) They stressed personal effort and practice,
 - not theoretical speculation
 - proof of their validity was founded in personal experience,
 - not textual authority or logical argument.
3. 3 Their doctrines and explanations centered on experiences of founders and teachers who served as examples of what others could also do with proper effort.
4. 4 Such messages had great appeal in an anxious age when men asked what they must DO to be saved.

5. The movement that prevailed JAIN, AJIVAKA AND BUDDHIST MOVEMENTS

1. Most of these systems died with death of founder or his immediate disciples.
2. But three of them: Jain, Ajivaka, Buddhist movements, survive.

- By founder*
Jain
Ajivaka
- a) Gautama Siddhartha, the Buddha (ca 563-483 BC)
 - b) Mahavira, founder of Jain movt (ca 540-468 BC)
 - c) Gosala Maskariputra, head of Ajivakas and foremrer disciple of Mahavira.

All three were contemporaries;
-all three were active in and around expanding kingdom of Magadha in eastern Ganges Valley, locus of greatest political and economic change in 6th century.

TOOK CONCRETE FORM

Ferment of 6th century broke thru in concrete form in movements founded by these three men.

1. Each was in its own way a solution to crisis of times:
 - the need for a way of life that would avoid the pains of endless rebirth.
2. All were successful in terms of influence and popular support.
3. In beginning, much of success was result: of rejection of sacrifice oriented Bedic ritual system; appeal to direct personal exp.

Complete Canon of Theravada - Buddha - 6 -
Preserved in Pali, a vernacular
descended from Pali.
Probably spoken in West India.

Mahayana
(563-483 B.C.) - 80 years
Theravada - 623-543

BIRTH OF GAUTAMA THE BUDDHA

1. Born 563 or 560 in northern India:
 - a) In Lumbini, near Nepal-Indian border
 - b) About 100 miles from Benares
 2. Personal name: Siddhartha (~~wish-fulfilling~~) *He who has achieved his goal*
 - a) ~~Because he fulfilled a long cherished wish of barren family.~~
 3. Family name: Gautama (Sanskrit), Gotama (Pali). *The Sakyas for some unknown reason used brahman clan name Gautama*
 - a) Gautama is name of his community (gotra)
 4. Father's name: Suddhodana; Mother's name: Māyā. *He was prince of Kapilavastu (descendant of the sage Gotama)*

Thus Gautama the Buddha is son of a noble family.
 5. ~~They~~ They ~~xxxxxx~~ were members of the Sākya ~~clan~~. *State of*
 - a) Sakya state was a small aristocratic republic governed by a raja.
 - b) This raja was under the King of Kosala.
5. There were 4 great kingdoms of Northern India at time of Gautama.

Father a raja (not a king) -- a sort of feudal lord (like Medieval Age)

SAKYAS

1. Sakyas were a ksatriya (warrior) tribe inhabiting a border district just below Himalayan foothills.
2. For some unknown reason, they used the brahman clan name Gautama (descendent of the sage Gotama).
3. The future Buddha's father, Suddhodana, was a prince of Kapilavastu.

SAKYAMUNI (Sage of the Sakyas)

1. Sakyamuni was born in about 560 BC.
2. Buddhists celebrate his nativity on full moon of Vaisakha (April-May), the fourth month in Indian calendar.

TRADITION HAS THIS BIRTH STORY - *Many different traditions -*

1. He was immaculately conceived when his mother, Māyā dreamed that a white elephant entered her body.
(symbol: *wisdom* / *power*)
2. When her time was approaching, she retired to wooded garden of Lumbini, near Kapilavastu, where, standing with her upstretched righthand on branch of a tree, she gave birth to bodhisattva (future Buddha)
3. Newborn child stood up, strode seven paces, and declared that this was his last birth, that he was destined for enlightenment.

1. Asita, an aged rishi, came, examined the marks on the infant, and prophesied that he would become a Buddha.

. They called the boy Siddhartha, "He who has achieved his goal".

1. Seven days after giving birth, Maya died.
2. Sudhodana married her sister Prajapati, who brought up the young bodhisattva.

1. When Siddhartha was born, his father summoned fortune-tellers to find out what future held for his heir.
2. All agreed that this was no unusual child.
3. His career, whomever, was crossed with one basic ambiguity.
 - a) If he remained with the world, he would unify India and become her greater conqueror--or Universal King.
 - b) If, on other hand, he forsook the world, he would become a world redeemer.
4. Faced with this option, his father determined to steer his son into the former destiny.
 - a) No effort was spared to keep the prince's mind attached to the world.

GOTAMA--AS A YOUNG MAN

AS A YOUNG MAN, HE SEEMED TO HAVE EVERYTHING:

- a model wife who bore him a beautiful son
- as heir to his father's throne, he was destined for power and prestige.

DESPITE ALL THIS, THERE SETTLED OVER HIM IN HIS TWENTIES a discontent.

FOUR PASSING SIGHTS

Many things we take for granted; among them:
-sickness, old age, death.

1. What if you didn't take them for granted?
2. Instead, you took them seriously
 - looked into their significance
 - said to yourself, I, too, will one day--die.
3. If you do this: these common experiences will acquire power to upset you.
 - a) Impossible to live as you did before
4. You will want to seek a new way of living.

"If I must someday die, what can I do to satisfy my desire to live?"

He saw his four~~x~~ sight: a sage, a wise man.

1. Now, he knew what he had to do:
 - leave the householder stage and enter the forest-dweller stage
2. In doing so, he rejected power,
 - he rejected idea of becoming king.

CF--JESUS--he, too, rejected idea of being earthly king.

BECAME FOREST-DWELLER AT AGE 29.

45. The Talmud is:
- 1) a voluminous collection of rabbinic laws intended to interpret the original Torah.
 - 2) a voluminous collection devoted chiefly to the study of unwritten law.
 - 3) the collection of writings found in the Old Testament.
 - 4) a sixtythree volume work containing the descriptions and definitions in detail of every aspect of orthodox Jewish belief and practice.
46. The most important text to Judaism is:
- 1) the writings of the prophets
 - 2) the wisdom literature
 - 3) the Torah
 - 4) the Talmud
47. It became the authoritative code of Jewish law and the primary text of study for all later periods:
- 1) Halakah
 - 2) Mishnah
 - 3) Aggadah
 - 4) Talmud
48. It is the classical kabbalistic work and assumed a position alongside the Bible and the Talmud as a basic religious text of the people and maintained this position for three hundred years.
- 1) Mishnah
 - 2) Gemara
 - 3) Zohar
 - 4) Zobra
49. He was commissioned by God to announce: "Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples."
- 1) Maimonides
 - 2) Saadia
 - 3) Abraham
 - 4) Moses
50. From the Talmud, he extracted "Thirteen Cardinal Principles", which became almost a theological creed to later Judaism.
- 1) Moses Maimonides
 - 2) Saadia Gaon
 - 3) Rabbi Akiba
 - 4) Judah Halevi
51. Those powerful religious leaders who opposed the secularizing idolatrous tendencies of kingship and called upon Israel to return to the covenant and to its God were called the _____.
- 1) rabbis
 - 2) mystics
 - 3) prophets
 - 4) apocalyptic
52. The distinctive religious creation of Judaism is the _____ which has sustained the order and given the form to Jewish life, a life constantly threatened by the many disruptive and disintegrative forces inherent in the situation of exile.
- 1) aggadah
 - 2) halakah
 - 3) synagogue
 - 4) rabbis
53. The following statement best expresses the belief called the _____.
- "We hope for the day when the world will be perfected under the dominion of the Almighty and all mankind will learn to revere thy Name; when all the wicked of the earth will be drawn in penitence to Thee."
- 1) messianic age
 - 2) prophetic age
 - 3) apocalyptic age
54. The Lurianic school of mystics reinterpreted the traditional concepts of exile and redemption in the following manner:
- 1) the task of the Jew was to fulfill the commandments, engage in study and devotion to prayer.
 - 2) The exile was viewed as a time of terrible suffering and penance which the Jews had to endure in order to atone for the sin of forgetting God's law and will.
 - 3) The task of the Jewish people was to suffer in humility and with patience.
 - 4) Man was a necessary agent in the process of reuniting God with himself and in healing the rift in creation. Through his actions he either hastened or delayed redemption.

7
SIX YEARS OF QUEST FOR ENLIGHTENEMENT

Accounts differ as to how he spent those 7 years.

1. Seems to have moved through three steps:
 - a) First, studied under two Hindu masters
 - b) Join band of ascetics + *practiced asceticism*
 - c) Practice meditation

I. STUDIED UNDER TWO OF FOREMOST HINDU MASTERS

1. Two masters were: Alara Kalama and Uddaka Ramputta.
2. Unfortunately, our knowledge about these two men is scanty.
3. It appears that they had:
 - a) A fixed system to impart (*dharma*)
 - b) Their students lived in religious discipline (vinaya)
 - c) as members of an order. (*sangha*)
4. Note that Buddha later developed his religion along these lines:
 - dharma (holy law)
 - discipline (vinaya)
 - order or community (sangha)

4. Gautama picked their minds for the wisdom in their vast tradition.
5. But in time, he concluded that he had learned all these yogis could teach him.

*Dissatisfied with degree of personal insight gained -
So he gave up following teachings of others
and decided to go his own way.*

II

JOINED A BAND OF ASCETICS

1. His next step was to join a band of ascetics and give their way a full try.
2. A man of enormous will power, he outdid his companions in every austerity they proposed.
 - a) Lived on seeds, grass
 - b) Gradually he reduced his food to a grain of rice each day.

~~xxx~~ He tells us:

"I thought, what if now I set my teeth, press my tongue to my palate, and restrain, crush and burn out my mind with my mind. I did so. And sweat flowed from ~~a~~ my arm-pits...

Then I thought, what if I now practice ~~h~~ trance without breathing. So I restrained breathing in and out from mouth and nos. Just as if a strong man were to crush one's head with the point of a sword, even so did violent winds disturb my head..

Then I thought, what if I were to take food only in small amounts, as much as my hollowed palm would hold, juices of beans, vetches, chick-peas, or pulse...My body became extremely lean. The mark of my seat was like a camel's foot-print through the little food. The bones of my spine, ~~a~~ when bent and ~~x~~ straightened, were like a row of spindles through the little food. And as, in a deep well, the deep, low-lying sparkling of the waters is seen, so in my eye-sockets was seen the deep, low-lying sparkling of my eyes through the little food. And as a bitter gourd, cut off raw, is cracked and withered through rain and sun, so was the skin of my head withered through the little food. When I thought I would touch the skin of my stomach I actually took hold of my spine.

When I thought I would ease myself I thereupon fell prone through the little food. To relieve my body I stroked my limbs with my hand, and ~~xxxxxxx~~ as I did so, the decayed hairs fell from my body through the little food."

3. Extreme asceticism not only made him weak physically, but caused spiritual unrest.
4. This way of life--had failed him.

"This way of mortification has utterly failed. My body cannot support my intellect. I will eat and drink and strengthen it."

③ - *Gotama life*

ROLLO MAY, IN LOVE AND WILL

In crisis of suffering, man will endure pain and anxiety involved in digging out the deep roots of their problems.

55. He was that great Jewish philosopher of the Islamic period who sought to justify the beliefs and practices of his tradition in the rational philosophic language which would be understood by exponents of challenging beliefs.
1) Saadia Gaon 2) Rabbi ben Zakkai 3) Rabbi Akiba 4) Baal Shem Tov
56. _____ is the name given to a profound personal relationship between man and God in which man achieves a real experience of the relation--a vision or union with God in this life.
1) rationalism 2) messianism 3) eschatology 4) mysticism
57. The Jewish ritual year is founded upon the _____, the weekly sanctification of Creation.
1) Sabbath 2) Passover 3) Yom Kippur 4) siddur
58. _____ recalls the miraculous redemption from Egypt when Yahweh revealed himself to the people in the mighty acts of Exodus, personally leading them out of the house of bondage into freedom.
1) Sabbath 2) Passover 3) Rosh Hashanah 4) Shavuot
59. _____ is the Day of Atonement when each Jew is judged by God and his destiny for the coming year determined.
1) Rosh Hashanah 2) Sukkot 3) Yom Kippur 4) Shavuot
60. The following statement identifies one of the three groups within modern Judaism: It accepts as binding only the moral laws of the Bible and stresses the ethical mission and teachings of Judaism.
1) Orthodox 2) Conservative 3) Reform

ESSAY EXAMINATION

You must answer these two questions:

1. Describe the covenant relation entered into between Yahweh and his people.
2. Explain Confucius and Lao-tzu views on:
 - a) man
 - b) the role of government

Answer any one of the following:

3. Describe the essential characteristics of Jewish mysticism, e.g. Hasidism
3. Confucian ideas of self-cultivation
3. the Chinese cosmology
3. The basic stance of Orthodox, Conservative and Reform Judaism

PLEASE HAND IN BOTH ANSWER AND QUESTION SHEETS. MAHALO!

GOTAMA -- FOREST-DWELLER STAGE, A FAILURE

7 YEARS OF FAILURE

1. Enlightenment came ~~not~~ only when failure was evident to him.
2. And when it came, it consisted of insight into failure.
 - a) insight turned failure into success
 - b) By understanding why withdrawal failed to lead to wisdom and peace,
-he attained wisdom and peace.

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GOING INTO WILDERNESS

HINDUISM

After stages of student, householder, then forest-dweller.

GAUTAMA THE BUDDHA

Spent 6 years in "wilderness"

MOSES

Moses left Egypt and went to desert, not to stay there forever,
but to find the transforming space in which to change
himself and return to history to create a new nation.

JESUS

Spent 40 days-nights in desert.

- 33. It believes that ~~an~~ man is an alien here and is lost and out of touch with his original home.
- 34. Their emphasis upon worship made their institutions centers for the development of liturgy and their concern for work made them pioneers in agricultural development.
- 35. It states a belief in one God in three divine persons and in one essence and three "subsistencies".
- 36. What it actually did was to provide a tighter formulation of Catholic doctrine and to increase the significance of strict and proper belief as the criterion of orthodoxy.

IDENTIFY: Augustine (1), Thomas Aquinas (2), Martin Luther (3), John Calvin (4), Joachim of Fiore (5)

- 37. He developed his thinking from Manichaeism to skepticism to Neo-Platonism to Christianity in which he saw the whole of reality from the supremacy and centrality of God in human experience.
- 38. He began the movement known as Reformation when in 1517 he protested against the sale of indulgence.
- 39. He made the great intellectual revolution of shifting Christian theology from a Platonic to an Aristotelian basis.
- 40. He wrote three chief works in which he put forth the idea that the history of the world was divided into three periods: Age of the Father, that of the Son, and of the Holy Spirit.
- 41. He was the father of ascetic Protestantism which advocated a strict ascetic mode of life characterized by a high degree of self-control.

ISLAM ISLAM ISLAM ISLAM ISLAM

- 42. In the Islamic doctrine of the after-life:
 - 1) every person will ultimately be redeemed.
 - 2) every person has a day of reckoning
 - 3) every person will receive forgiveness through the power of Muhammad
 - 4) only the non-believer will have a day of reckoning
- 43. The Ummah is:
 - 1) a special community set apart from the rest of society
 - 2) a special priesthood called the imams.
 - 3) the congregation of Allah
 - 4) a brotherhood of man based on the fatherhood of God
- 44. Orthodox Muslims regard the Qu'ran as:
 - 1) the original revelation of the Prophet
 - 2) the work of the Prophet alone, not that of commentaries and others.
 - 3) the book whose every letter was directly dictated by angel Gabriel
 - 4) the final and infallible revelation of God's will.

~~GOTAMA~~ III. Meditation

FIRST INTIMATION OF WAY

1. First intimation of way came to him when he was at end of his effort to be an ascetic.
2. He remembered a moment of peace in his past life, -a moment when he was sitting in cool shade of a rose-apple tree, meditating while his father was plowing the adjoining field.

"Is this," he asked himself, "the way to wisdom?" and "why am I afraid of that state of ease, that ease which is apart from sensual desires and ill conditions?" --Majjhima-nikaya, I, 242ff. tr. by F.L. Woodward, Some Sayings of the Buddha, Oxford Univ Press, 1960, pp. 24f.

1. It was then that he arose, took some nourishment, found ~~the fig tree that was to become~~ the "bo" tree and sat down beneath it to attain his enlightenment.

put

1. The famous scene under bo tree was evidently a re-enactment of earlier scene under rose-apple tree.
2. To obtain concrete idea of his way of wisdom, it seems, one could recall and re-enact some such moment of peace in one's own past life.
3. It would have to be a moment in which one was at peace with oneself and with the world.

DIFFERENCE BETWEEN ROSE-APPLE TREE AND BO-TREE

1. Rose-apple: under it, Gotama ambitions were quieted, suspended.
2. Bo-tree: they were renounced.

Thoughts of seriously giving up one's ambitions is terrifying. It becomes possible to contemplate proposed only when one has experienced peace in moments of quiet.

17. _____ advocated by Confucius was not restricted merely to the acquisition of information, but included the wisdom which recognized the limits of one's knowledge.
1) jen 2) shu 3) hsueh 4) li 5) hsiao
18. He advocated a utilitarian, utopian principle of universal or indiscriminate love as the ultimate solution to human problems.
1) Lao-tzu 2) Mencius 3) Hsun-tzu 4) Confucius 5) Mo-ti
19. The starting point of _____ thought was the Confucian assumption that to be a human being means to be a social being and that the principles of social behavior are rooted in human nature.
1) Lao-tzu 2) Mencius 3) Chuang-tzu 4) Mo-ti
20. The concept _____ covered the whole range of human activities from the performance of religious rituals, to dress, personal manners, and decorum within the family.
1) jen 2) shu 3) hsiao 4) hsueh 5) li
21. Within the Confucian tradition itself, the philosopher _____ took issue directly with Mencius thesis of the goodness of man. Instead he declared that man's basic nature was evil, while such goodness as he possessed was acquired.
1) Hsun-tzu 2) Mo-ti 3) Lao-tzu 4) Chuang-tzu
22. _____ suggests that without a deep sense of obligation toward one's parents who made his existence possible, an individual could not be trusted to have the necessary sense of obligation toward other members of society.
1) jen 3) shu 3) li 4) hsiao 5) hsueh
23. He represents Neo-Confucianism which can be termed a "rediscovery" of Confucian ideals, though tailored to fit a new social situation.
1) Chuang-tzu 2) Chu Hsi 3) Mo-ti 4) Mencius 5) Hsun-tzu
24. He presented a radical solution to the problem of human existence by advocating emancipation from the world instead of reforming it.
1) Chuang-tzu 2) Chu Hsi 3) Mo-ti 4) Mencius 5) Hsun-tzu
25. It is a compact, poetical work of eighty-one sections; it has had wide influence in Chinese history, providing perspective and guidance for individuals in disturbed times.
1) Analects 2) Mencius 3) Great Learning 4) Tao-te-ching
26. Although all schools of Chinese thought had their respective Tao, for the _____ school it refers to the process of Nature and the cosmos and to the underlying reality embracing all existence.
1) Taoist 2) Confucianist 3) Mohists 4) Legalists
27. The concept _____ best describes the following lines: "Tao invariably takes no action, and yet there is nothing left undone."
1) jen 2) li 3) te 4) shu 5) wu-wei
28. A Neo-Taoist philosophy, the following statement best expresses the _____ point of view: "I take the whole universe as my house and my own room as my clothing. Why, then, do you enter here into my trousers?"
1) Seven Sages of the Pineapple Field 2) Seven Sages of the Bamboo Grove
3) Seven Sages 4) Seven Samurai 5) Jade Emperor

THE ENLIGHTENMENT

(Compassion; Resurrection of Christ)

WENT THROUGH THREE COGNITION IN 3 WATCHES OF THE NIGHT

1. During first watch of the night (evening), he acquired the first cognition.

1st recall all his previous lives

-that of his own previous existences one by one, seeing them just as they had been.

-Memory of one's own former lives

2. During second watch (midnight) he acquired the divine eye (the fifth superknowledge and second cognition):

2nd recall former epochs of history

-with which he surveyed the ^{dying}decease and rebirth of living beings everywhere.

a) The whole universe, it is said, appeared to him as in a mirror.

3rd Discover truth about suffering: - its origins - ending - way to end it

b) He saw that good deeds lead to a happy rebirth and evil deeds to a miserable next life.

3. During third watch (late night), he acquired the third cognition (the sixth superknowledge):

-that of the extinction of the outflows.

Philosophical insight (arisen, a seeing) presented, not as speculation, but direct perception

a) He gained piercing insight into the meaning of existence, -and the way of deliverance from the transitoriness of finite world.

b) Everything was made clear to him:

- what is
- why it is
- how beings are caught up in blind lust for life
- what sufferin is, whence it comes, how it can be overcome.

As the Sutra says:

"In me emancipated arose knowledge of my emancipation. I realized that rebirth has been destroyed, the holy life has been lived, the job has been done, there is nothing after this."

THE NEW DAY DAWNED ON GAUTAMA, NOW THE BUDDHA. He was 36 years of age.

BUDDHISM CAME INTO EXISTENCE AS A RESULT OF EXPERIENCE, AN INSIGHT

Buddhism came into being as a result of experience, insight.

And conviction which is held to be true because of its own intrinsic value.

Buddhism had its origin in the positive personal experience of its historic founder.

BACKGROUND MATERIAL

Failure of Vedic religion to meet popular needs.

-sacrificial rituals provided no release from samsara.

NOW A NEW MOVEMENT

1. Emphasis on personal experience and training.
 - NOT theoretical speculation
 - NOT sacrificial rituals
 - NOT textual authority or logical arguments
2. Such personal experiencing served as EXAMPLES as MODEL of what others could do.

Enlightenment

is personal knowledge which comes from:

- actually undergoing suffering
- " following the path of unselfishness
- " giving up desire (clinging)
- " testing the peace arising out of detachment.

9 - *Stare life*

GOTAMA -- 49 DAYS AT BODHI TREE

The bliss of this vast experience kept the Buddha rooted to spot for seven entire days.

1. And 8th day, he tried to rise, but was lost again in bliss.
2. For a total of 49 ~~xxx~~ days, he was deep in rapture.
 - a) Spent 49 days in neighborhood of Bodhi-tree.

37. With the Temple of Jerusalem in ruins and the people of Israel in exile, two key religious elements were devised around which Jewish community life was ordered:
- 1) a new temple and the rabbi
 - 2) the Talmud and the Torah
 - 3) the synagogue and the Torah
 - 4) the Talmud and the synagogue
38. The pertinent feature of the covenant made between Yahweh and Moses is expressed in:
- 1) If the people kept the covenant, they would become God's special "possession" whose vocation was to order its entire life according to God's demands.
 - 2) From God's many peoples he singles out one people for privilege.
 - 3) "I will put my law within you and will write it on your hearts"
 - 4) The covenant was to be made between Yahweh and the redeemed individuals.
39. Both Christianity and Judaism share the faith in one God, but Christianity approaches God through Christ, while Judaism approaches God through:
- 1) Moses
 - 2) Torah
 - 3) Abraham
 - 4) Talmud
 - 5) Pentateuch
40. Which of the following terms refers to the revelation of the future climax of all history where evil reaches its height and God intervenes and ushers in an age of goodness and love:
- 1) Zohar
 - 2) Midrash
 - 3) apocalypse
 - 4) mysticism
41. Scripture is important in Judaism because:
- 1) it contains rich poetry and ritual material.
 - 2) great moral teachings are contained in it.
 - 3) it is important to remember the events in the history of God's experience with Israel.
 - 4) prophecy of the future is contained in it.
42. In the Judeo-Christian tradition, to what does the term apocalypse refer?
- 1) a future age when man's sins will carry him to the brink of destruction, where he will be beyond the help of God.
 - 2) the age of the great Flood when man was all but destroyed for his sins.
 - 3) the future time when the Messiah will descend to earth and usher in the kingdom of God on earth.
 - 4) a vision of the climax of present history as revealed in bizarre symbols to apocalyptic seers.
43. The biblical view of history is best expressed in:
- 1) man seeks meaning in history by way of mystical ascent.
 - 2) history is the arena of God's purposive activity: God is the Lord of history.
 - 3) man soars above the recurring cycles of history by fixing his mind upon the unchanging absolutes.
 - 4) history is unique and particular, though it participates in the circular process of nature.
44. The most distinctive feature of the Jewish people is:
- 1) their sense of history
 - 2) their theology
 - 3) their culture
 - 4) their racial characteristics

GAUTAMA AND MARA THE TEMPTER

When Gautama attained enlightenment, Mara the Tempter tried to get him to enter immediately into Nirvana--cessation of existence.

But he resisted the temptation and returned to the world
"to turn the wheel of the doctrine"
and to found the order, Sangha.

18. The _____ became the keystone of the Christian faith, the guarantee that Jesus was of God.
1) cross 2) God 3) resurrection 4) person
19. The Gospel of John views Christ as:
1. a latter-day Jewish prophet
2. the king of the Jews
3. the promised Messiah of Judaism--a new revelation from God to man
4. Logos, the cosmic intermediary between God and man.
20. The _____ emphasis upon worship made their monasteries centers for the development of liturgy and for the development of the Christian culture of the early Middle Ages in which liturgy was a central element.
1) Benedictines 2) Apologists 3) Trinitarians 4) Montanists
21. The doctrine of Original Sin is expressed in the following:
1. while the human race is damaged by the Sin of Adam, man is not completely sinful in all of his human acts.
2. the sin of Adam is transmitted to oncoming generation by heredity through the sexual act.
3. the sin of Adam is the Original Sin.
4. to sin is to be very original.

IDENTIFY: 1) Essenes 2) Zealots 3) Pharisees 4) Sadducees

22. They placed great emphasis upon obedience to the law, but they also looked forward to a fulfillment of Israel's sacred destiny and believed in the resurrection of the dead.
23. They held their position as priests by hereditary right and were often wealthy. They practiced a kind of cooperation and compromise with the Roman power.
24. They withdrew from the common life of the Jewish people and set up monastic communities taking the radical view of rejecting the evil and darkness of ordinary existence.

IDENTIFY: 1) Gospel of Matthew 2) Gospel of John 3) Gospel of Mark 4) Paul's letters

25. written about 70 A.D.
26. written about 85 A.D.
27. he retold story to a new generation which lived and thought within the Hellenistic world.

IDENTIFY: 1) Acts of the Apostle 2) Docetism 3) Defensor Pacis 4) City of God
5) Gnosticism

28. It held that Christ did not really become man, did not really assume human nature, but only maintained the appearance of so doing.
29. It examined the relationship of Christianity to the world and set forth for the first time a Christian philosophy of history.
30. It believes that man is an alien here and is lost and out of touch with his original home.
31. It presents a proposal for a radical disestablishment of the Church and placing it under the civil rule of the state.

IDENTIFY: 1) Roman Catholic understanding of the Eucharist
2) Reformation understanding of the Eucharist

32. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all...but only a commemoration.

1) True 2) False

33. The early Christian community proclaimed that there is a broken continuity between Israel and this newly established people of God.
34. The early Christian believed that to the extent that the rule of Satan was being overcome the rule of God was already making itself evident in their midst.

MARA, WITH LAST TEMPTATION

1. Mara was waiting for him, with one last temptation.
2. He appealed this time to reason.
 - a) Who could be expected to understand truth as profound as that -- that Buddha had laid hold off?
 - b) How could speech-defying revelation be translated into words?
 - c) How could visions that shattered definition be rendered in terms of "yes" and "no".
3. So Mara presented the Buddha with a new temptation:
 - a) Why not keep the experience of Enlightenment to himself?
 - b) Why share it with others?

~~Each man has to find his own method way.~~
~~Then, why, teach?~~

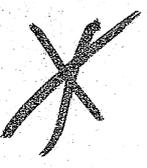
Ashby, 89

1. Note the subtlety of Mara's temptation.
2. An essential element of the Enlightenment was the release it brought from earthly attachment.
3. Did this mean, then, that the Buddha himself was to be free from concern for those who had not received enlightenment?
4. Was this experience to be one that removed him from all sensitivity to anguishing problems which had first motivated his struggle and search?

Compassion He observed the suffering of all beings & it was the ensuing compassion that moved him to go out & preach.

1. The answer to this question gives us one of the most significant clues to the character of Buddhism, and the dynamic of its message to men.
2. The man who sought his own salvation and found it in an experience of enlightenment--now became the Compassionate Buddha.
 - a) He sought to serve his brothers as their teacher and their guide. - help him find his own way
2. The Buddha's understanding of the relevance of his experience for all mankind thus became a foremost happening in human history.

TWO UNIVERSAL FACT OF BUDDHISM EMERGED FROM "HIS STANDING UP"



First: Compassion.

1. For 40 years, he denied himself the fruits of his own experience in order that he might share it with others.
2. He understood the fact and whys of suffering and wanted to help people overcoming it.

Second: universal mission to all men.

1. Buddhism has become a missionary religion.
-with a mission to all men.

III. MEDITATION

When he realized that this severe mortification did not work to give him sublime knowledge and insight,
-he tried to think of another way.

He remembered the incident when he sat under a shady tree while his father was plowing.

1. His mind had happened on a dispassionate equilibrium
-and he had entered the first trance, a pleasant and zestful state.
2. Perhaps this pointed to a fruitful method.
3. But his body was too weak and lean, he realized, to gain this blissful exaltation.

LEGEND SAYS THAT GAUTAMA THEN SAT UNDER ANOTHER SACRED TREE

1. A woman named ~~Sujata~~ Sujata had vowed a yearly offering to this tree if she obtained a son.
2. The wish was fulfilled, and she prepared as offering a fine bowl of rice milk.
3. Her maid came upon the bodhisattva sitting there, mistook him for the spirit of the tree, and reported the apparition to her mistress, who came and presented the food to Gautama.
4. The Pali Sutra says simply that Gautama took solid food, rice, and yogurt.
5. The five mendicants then left him in disgust, saying that he had given up striving and was living in abundance.

HEALTHY BODY NECESSARY FOR PURSUIT OF WISDOM

1. It dawned on him that there was nothing wrong with being happy.
2. He went on to recognize that a healthy body is necessary for the pursuit of wisdom.
3. In so doing he turned toward enlightenment, and took the first step on the Middle Way.

When he broke his fast he affirmed in the act that person is both body/spirit.

He is an organic entity in which both physical and psychic factors participate.

SAT under Bo-Tue

GOTAMA - BLISS BY WAY OF TRIAL/ERROR

HE FOUND HIS OWN WAY TO BLISS BY A METHOD OF TRIAL AND ERROR

1. He tried way of luxury and found it unsatisfactory
2. He tried way of asceticism, no good.
3. Finally, through insight into his failure, discovered a middle way between luxury and asceticism.

Has to find own way between extremes: going from ordinary life to life of thinking fasting/wasting.

WE THINK: WHY NOT LEARN FROM HIS MISTAKE AND START ON MIDDLE WAY

1. First thng one wuld tink of doing would be to learn from his mistakes and not attemp to find bliss along way of luxury/asceticism.

-Luxury/asceticism are hindrances

Enter immediately upon middle way.

-And those who are practicing them in that they lead to misery rather than bliss.

This is what his disciples tried to do.

2. His descriptions of the way, however, are not that helpful.

Paradox is: that one cannot

He called it the Eightfold Path.

find way to bliss but except by trying ways of luxury/asceticism for oneself.

3. The inevitable question is: what is right view, etc, etc.

4. Maybe there is no way of finding out except by trial/error, by tring way of luxury/asceticism

-and by discovering znd eliminating causes of their failure to lead man to bliss.

out
EXPERIENCE OF CHILDHOOD/YOUTH

Way of luxury for Gotama was no life of an adventurer but simply childhood and youth in well-do-circmstances.

So with Jesus--but in poor circumstances.

2. For our purposes an exp of childhood/youth is siffucient.
3. Problem is not to gain complete exp of all ins/outs of self-ondulgence, to live life an adventurer like Casanova, -but to examne exp we already have to point where it becomes clear to us why young man like Gotama/Jesus went into desert.

- 33. It believes that ~~an~~ man is an alien here and is lost and out of touch with his original home.
- 34. Their emphasis upon worship made their institutions centers for the development of liturgy and their concern for work made them pioneers in agricultural development.
- 35. It states a belief in one God in three divine persons and in one essence and three "subsistencies".
- 36. What it actually did was to provide a tighter formulation of Catholic doctrine and to increase the significance of strict and proper belief as the criterion of orthodoxy.

IDENTIFY: Augustine (1), Thomas Aquinas (2), Martin Luther (3), John Calvin (4),
Joachim of Fiore (5)

- 37. He developed his thinking from Manichaeism to skepticism to Neo-Platonism to Christianity in which he saw the whole of reality from the supremacy and centrality of God in human experience.
- 38. He began the movement known as Reformation when in 1517 he protested against the sale of indulgence.
- 39. He made the great intellectual revolution of shifting Christian theology from a Platonic to an Aristotelian basis.
- 40. He wrote three chief works in which he put forth the idea that the history of the world was divided into three periods: Age of the Father, that of the Son, and of the Holy Spirit.
- 41. He was the father of ascetic Protestantism which advocated a strict ascetic mode of life characterized by a high degree of self-control.

ISLAM ISLAM ISLAM ISLAM ISLAM

- 42. In the Islamic doctrine of the after-life:
 - 1) every person will ultimately be redeemed.
 - 2) every person has a day of reckoning
 - 3) every person will receive forgiveness through the power of Muhammad
 - 4) only the non-believer will have a day of reckoning
- 43. The Ummah is:
 - 1) a special community set apart from the rest of society
 - 2) a special priesthood called the imams.
 - 3) the congregation of Allah
 - 4) a brotherhood of man based on the fatherhood of God
- 44. Orthodox Muslims regard the Qu'ran as:
 - 1) the original revelation of the Prophet
 - 2) the work of the Prophet alone, not that of commentaries and others.
 - 3) the book whose every letter was directly dictated by angel Gabriel
 - 4) the final and infallible revelation of God's will.

GOTAMA - Rhythm of life

~~1. His life given to insight and sharing of insight with others.~~

2. Experiences of Gotama's life are not uncommon:

- a life in world, then a withdrawal into wilderness,
- then a return among men.

Life given to insight & sharing of insight with others.

3. ~~What is uncommon is his insight into his own experience, his enlightenment~~

cf. Jesus

1. Same simple structure, only greatly telescoped:

- instead of 7 yrs in wilderness, only 40 days
- " " " 4 1/2 yrs public ministry, only 1 1/2 yrs.

11. The second century was a most significant one in Christian history for essentially it was the time when:
 - 1) the church began to experience a rapid expansion.
 - 2) the church began to overcome the severe persecution conducted under imperial Rome.
 - 3) the church put order into its beliefs and into its internal organization.
 - 4) the church began to develop theological sophistication.

12. Gnosticism threatened to distort and transform the meaning of Christian faith from within. The church responded to this challenge by:
 - 1) establishing the canon of the New Testament.
 - 2) developing the Apostles' Creed.
 - 3) developing its ecclesiastical institution
 - 4) all of the above

13. The catholic belief that the church is the Mystical Body of Christ means that:
 - 1) man finds his salvation through the Church
 - 2) the Church is the earthly extension of Christ
 - 3) union with God and the doing of his will is found in the church
 - 4) all of the above

14. The synoptic gospels, the primary sources of information concerning the life of Jesus, are:
 - 1) Romans, Colossians, Luke
 - 2) Luke, Hebrews, Isaiah
 - 3) Mark, Matthew, Luke
 - 4) Peter, Paul, Mary

15. Easter was not only a beginning of a new age, not only a victory over death, but a victory over _____.
 - 1) sin
 - 2) ignorance
 - 3) illusion
 - 4) temporal life

16. St. Paul, Augustine and Martin Luther held in common the one basic idea expressed in:
 - 1) the church is a centralized teaching office and an objective sacramental system.
 - 2) there are basically seven sacraments and two main articles of faith summarized in love of God and love of neighbor as thyself.
 - 3) salvation is the work of grace and it is neither deserved nor earned by man; it is God's free gift
 - 4) man was himself responsible for both initiating and achieving his own salvation.

17. The idea of purgatory is expressed in the following:
 - 1) some kind of intermediate state after death in which souls exist
 - 2) some kind of intermediate state after death in which souls exist and can be helped.
 - 3) life after death in which souls exist but cannot be helped.
 - 4) eternal damnation

18. "Thou art my beloved Son; with thee I am well pleased." The voice of God was heard saying this at the occasion of:
 - 1) Jesus' crucifixion.
 - 2) Jesus' temptation
 - 3) Jesus' baptism
 - 4) when Jesus prayed in the garden of Gethsemane

19. Jesus' view of love:
 - 1) was the spontaneous affirmation of one's selfhood
 - 2) was an attitude of the heart towards one's neighbor
 - 3) referred to mercy as without justice or judgment
 - 4) did not draw on the tradition in the Torah.

THE FIVE CONVERTED

THE FIVE BHIKSUS WELCOMED THE DISCOURSE

1. And during it, one of them, Kaundinya, acquired the pure Dharma-eye and saw that whatever is subject to arising is subject to cessation.
2. Then the Buddha declared, "Kaundinya has caught on."
"Kaundinya has caught on."
3. Kaundinya asked the Buddha for full ordination, which he received with the simple formula:

"Come, bhiksu, the Dharma is well proclaimed. Walk the holy course to the perfect termination of suffering."
4. Thus he became the first member of the Order of Monks.

1. The other four mendicants took turns begging alms for the group -and listening to the Buddha's instruction.
2. Very soon all four attained the Dharma-eye and received admission to the Order.

DISCOURSE ON THE FIVE SKANDHAS

1. The Buddha then preached a discourse on the five skandhas, -briefly mentioned earlier under the First Truth.
2. Form, feeling, conception, dispositions and consciousness are each devoid of self (Atman)
3. They are impermanent and so are subject to suffering.
4. Recognizing this, the saintly disciple overcomes infatuation for the five skandhas and goes to liberation.
5. Hearing this exposition, the five monks were freed from the outflows and thus became arhants.

GAUTAMA: THE FIRST SERMON

Having decided to proclaim his doctrine, Gautama, moved by filial piety, thought first of telling his two former teachers.

1. But a deity informed him that both had died recently.

Then, he thought of the five mendicants who had shared his austerities.

1. With his divine eye, he saw that they were staying near Benares, so he set out.

ON THE WAY

1. On the road, Gautama met an ascetic who remarked on his clear eyes and radiant complexion and asked about his religion.
2. Buddha declared that he was a Victor.
 - that he had no equal in the world of gods and men,
 - that he had become omniscient
 - had reached nirvana.
3. Ascetic answered in one word which means either "it may be so" or "let it be so", shook his head, and ~~walked~~ walked away on another road.
4. This curious encounter seems like historical fact rather than pious invention.
5. Gautama's first proclamation of his Buddhahood was not heeded.

CONVERSION OF THE FIVE

1. He walked by stages to Benares, about 130 miles from Gaya.
2. Four miles north of the city, in the Deer Park at Sarnath,
 - the five ascetics saw him coming,
 - and resolved not to show more than the minimum courtesy to the backslider who had taken to the easy life.
3. But his charisma was too strong for them, and against their own resolve they saluted him,
 - took his bowl and robe
 - prepared his seat
 - and gave him implements with which to wash his feet.

* || THE IMPACT OF HIS SPIRITUAL PRESENCE PRECEDED ANY WORD.

The five mendicants called him "Friend Gautama"

And he told them not to do so, since he was now a Tathagata, an arhant, a perfectly enlightened one.

"he who has gone thus" or "he who has reached what is really so"

1. He declared that he had attained the immortal,
 - that he was going to teach Dharma,
 - and that if they practiced as he taught they would quickly realize it for themselves.

The five were dubious, saying that one who quit striving could not have attained the superhuman Dharma.

1. The Buddha denied that he had given up striving,
 - and reasserted his claim.
2. Eventually they admitted that he had never spoken to them in this way before,
 - and agreed to listen willingly and receptively.

THE MIDDLE WAY

1. The Middle Way is to avoid two extremes: *path of self-torture*
 " " *in self-indulgence*
- pleasure seeking - sensual indulgence (vulgar, useless)
 - mortification - self-torture (painful, useless)

"There are two extremes, O Almsmen, which he who has given up the world ought to avoid. What are those two extremes? A life given to pleasures, devoted to pleasures and lusts; this is degrading, sensual, vulgar, ignoble and profitless.

And a life given to mortifications; this is painful, ignoble and profitless.

By avoiding these two extremes the Tathagata (Truthfinder) has gained the knowledge of the Middle Path which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to Enlightenment, to Nirvana."

THE TATHAGATA HAS AVOIDED THESE EXTREMES

And so had discovered the Middle Way which leads to enlightenment and Nirvana.

1. This Middle Way is the Holy Eightfold Path.

THE FOUR HOLY TRUTHS

The Buddha then declared the Four Holy Truths.

COMMENTARY ON THE FIRST SERMONHE INSISTED ON HIS OWN STATUS

It is noteworthy that Gautama proclaimed and insisted on his own status.

1. He used two terms current among the ascetic ~~xxxx~~ sects:
-Victor and Tathagata ("he who has gone thus, or he who has reached what is really so")
1. Those who earlier heard him make this claim were unconvinced.
Gautama was unable to convince the stranger whom he met on the road.
2. And eventually prevailed with his old friends by appealing to their knowledge of his responsible character.

HIS MOTIVE FOR PROCLAIMING HIS OWN STATUS

Gautama's apparent motive in self-proclamation was not vanity,
-but was to prepare the listener to receive the doctrine.

1. He did not proceed to instruct the five mendicants until they acknowledged his authority
-and were disposed to assent.
2. His style in the first sermon, as in many later discourses, was didactic rather than demonstrative.
3. He elaborated his points but did not attempt to prove them.
4. The chief guarantee of their truth is that they are the testimony of an Enlightened One.
5. It is assumed that men with keen faculties will find them self-evident.
6. The tone is earnest and exalted, free from sentimentality.
7. Gautama's manifest desire to convince his hearers never shakes his gravity.

FIRST STEP ON PATH: FAITH IN BUDDHA AS REVEALER OF DHARMA

Faith in Buddha as revealer of Dharma is a first step on path.

1. Faith is not a substitute for knowledge
-but is the seed which grows into confirmatory realization.
2. It is willingness to take statements provisionally on trust,
-confidence in the integrity of a witness
-and determination to practice according to instructions.
3. It is not a mental state of boiling zeal,
-but rather of serenity and lucidity.

Sariputra, one of the great disciples, explained that the confidence with which he proclaimed the Doctrine came,
-not from his own superknowledge but from the faith inspired in him as he heard Gautama teach.

OBJECTS OF FAITH ~~ARE~~ HOLY PERSONS

Objects of faith are not credal statements (faith is not belief)
-but holy persons (Buddha and Sangha)
-and the Truth (Dharma), of which their statements are just expressions.

Faith transforms the persons.

PUBLIC MINISTRY AND DEATH

1. He had 45 years of very successful ministry.

First He preached in the vernacular; not in Sankkrit.

We don't know precisely what language he spoke. Probably the precursor of the
Secondly: he invited all men to walk the path of enlightenment.

1. No man was restricted by his birth;

Magadhi dialect in which most of Ashoka's inscriptions are couched.

2. No man was forbidden because of his occupation.

3. His was the democratic way.

4. He was radical in addressing all men.

a) What had been possible for a few, became possible for all.

b) What had appened in small groups of forest hermits was now attempted in open -- in cities, countryside, among men everywhere.

5. Thus, a new existential reality took form: the life of vast throngs of mendicant monks.

Thirdly: he founded and organized the Buddhist order--the ~~Sang~~ Sangha.

1. He founded a community of men and women who accepted the corporate life as the best path for salvation.

2. There were four groups: monks, nuns, laymen and laywomen-- these constituted the Buddhist community.

1. Should be noted that the formation of a mendicant order was not a new creation of Buddhism.

a) There had been other grups of ascetics and mendicants throughout long history of India.

Admission into monastic order:

1. In beginning, the only prerequisite for admission was the pabbajja ("going forth" or "leaving")

1. In Buddhism, the "going forth" meant more than traditional Brahmanic practice of leaving home for a homeless life.

) In Hinduism, this going forth was the last two stages of life--hermit and holy man stages.

b) Furthermore, this stage of life was tied to the caste system.

~~xxxxxx~~,

c) So for the Hindu, if he fulfilled the stages of life, he would, in fact, fulfill the requirements of his caste.

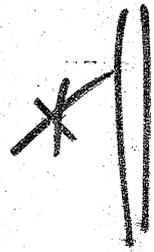
d) And in this case, receive the Dharma (the cosmic sanction) of his faith.

1. Now, in Buddhism, the "going forth" meant a radical rejection of the caste system as understood within Hindu faith.

i.e. Buddha rejected the metaphysical-social basis of the Hindu holy community.

1. This does not mean, however, that Buddha was a great social reformer, who fought against the evils of the caste-ridden Indian society.

a) There is no indication that Buddha tried to fight against the caste system as such.



2. What he made clear was that the metaphysical-socio-political system, important though they may be for practical operation of human society, do not provide the path for man's ultimate liberation.

1. This meant: that those who went forth were no longer subject to caste restrictions within Buddhist monastic order.

MISSIONARY WORK

1. Buddha urged his mendicant brethren to undertake missionary work.

"Go forth, mendicant brothers, upon journeys for the help of the many, for the well-being of the many, out of compassion for the world, for the sake of, for the help of, for the well-being of spirits and men."

Note: the new factor: the conscious mission.

1. Buddha was convinced that he had found a path of life which was important for one's salvation.

a) It was a light that should reach out into the world and shine everywhere.

2. As a consequence of this conscious mission, Buddhism became a world religion.

a) It is a world religion not because it embraces within its fold diverse national groups.

b) But more basically: because it holds that the fundamental meaning of life and world cannot be derived from the experience of any one group of people or culture.

-and this meaning of life can be applied universally, regardless of time, place or culture.

Thus from the very start, Buddha's founding of the monastic community meant two things:

1. A path of salvation for the individual; a highly democratic order.

2. A means of propagating the doctrine by journeyings through the world.

ORDINATION OF MONKS

1. After period of instruction, according to ancient ordination rite ascribed to Buddha, the aspirant was to repeat three times the Three Refuge formula:

"I take refuge in the Buddha; I take refuge in the Dharma, I take refuge in the Sangha."

2. Note: symbol of entrance into Buddhist order is not recital of a creed, but performance of an act.

World Religion

X

X

PHYSICAL ASPECT OF MONASTIC COMMUNITY

1. It underwent many stages even during Budha's lifetime.
2. In beginning, monks had no buildings.
 - a) They lived in forests, in valleys, in mountain caves, in groves of trees.
2. Gradually, for practical considerations, the mendicants began to stay together either in caves or in some resthouses during raining season.
3. As number of members increased, the monastic orders were compelled to secure buildings of their own.
4. Once the resident quarters were established, the Community became a monastic-centered community.
 - a) It replaced the earlier idea of Sangha that embraced both mendicants and laity.

Here we find transition from: Two things:

1. Egalitarian ideal of primitive Buddhism to monastic ideal of Theravada Buddhism.
2. Also, in contrast to earlier emphasis on the "path" as the goal, shifted the emphasis to "perfection" as goal.
 - a) To latter monks, the path was important, but only as a means.
 - b) The goal was to attain arahatship.

HIS MOVEMENT met with widespread success even in his own lifetime.

1. And within a hundred years of his death, his way of salvation was one of the most powerful religious forces in India.

noah flight
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Sangha

Fried - "Civilization & its discontent"

1. Institutions are necessary, but at the cost of repressing vital instinctive drives - their members.

Institutions as men's natural habitat

1. Institutions are structures of meaning & differentiation.
a) They assign roles, describe tasks & needs.

2. When we hear word "institution" we think of org. & authorities.

Helped to recall that language is part & basic
~~institution~~

So is Culture.

3. Talent is precondition of human inst.

4. Human being - not just individual but member of a historical race -

1. Can shape inst - change, etc -

6. Then inst - persons acquire roles, tasks, learn their identity, test their skills, discover what possible, etc -

Inst. are enabling agencies, represent favorable possibilities for individual.

37. The silence of the Buddha implies the recognition that the Unconditioned Reality is indescribable.

IDENTIFY: 1. Stupas 2. Shunyata 3. Nirvana 4. Amitabha
5. Lotus of the True Law

38. It means the absence of craving and involves the extinction of hatred, lust, or ignorance.

39. Ruler of the Western Paradise.

40. If there is any term used for Reality, it is the Void which is the disavowal of all views about Reality.

IDENTIFY: 1. Dharmakaya 2. Bodhisattvas 3. Madhyamika 4. Sangha 5. Jizo

41. It is a body of people who formed a common life free from the cares of food and clothing so that they could concentrate on Arhatship.

42. If Reality transcends all language and reason, then only by the repudiation of all views can Reality appear.

43. It is the cosmic body, the essential nature of the Buddha and one with the Absolute.

44. They are compassionate beings who out of love for suffering humanity minister to them.

IDENTIFY: 1. Shinran 2. Dogen 3. Nichiren 4. Prince Shotoku 5. Kannon

45. Promised to save men from all forms of calamity and to grant them health, wealth, and security in life.

46. Insisting on the supremacy of the Lotus Sutra over all other teachings of Buddhism, he demanded that the government establish it as the national religion to the exclusion of all other forms of Buddhism.

47. He criticized all forms of Buddhism, including those advocating the repetition of Buddha's name, as expressions of man's egoism through attempting to achieve salvation by his own effort.

IDENTIFY: 1. Rissho Koseikai 2. Dogen 3. Honen 4. Soka Gakkai 5. Saicho

48. The main characteristic of his school was the rejection of manifold practices of Buddhist tradition and the selection of the single practice of recitation of Amida Buddha's name as the only means of salvation.

49. He was the founder of Soto Zen and he asserted that Buddhism was superior to the state and refused to associate with the government.

50. It provides for the satisfaction of individual needs through the emphasis on the benefits which the devotee receives from the concentrated practice of reciting the Daimoku.

HIS LAST DAYS

Cause of death: severe dysentery, caused by food poisoning.

1. The memory of Buddha's death and the period preceding it has been preserved.
2. The date of his death, 480 BC, is regarded as certain.
3. His last wandering is described in detail.
4. At first he tried to get the better of his painful illness and cling to his life.
5. But then he put his will behind him: "Three months hence the Perfect One will enter into Nirvana."
6. Journeying onward, he casts a last glance back at the beloved city of Vesali.
7. As they enter a little wood, he gives his last instructions: "Make me a bed between two twin trees, my head to the north. I am tired, Ananda."

And he lay down as a lion lying down to rest.

8. When one of his disciples wept, he said:

:Not so, Ananda. Do not mourn, do not lament. Have I not taught you that it is in the very nature of all things near and dear to us to pass away? How then, Ananda, since whatever is brought into being contains within itself the inherent necessity of dissolution, how can it be that such a being should not be dissolved?"

9. Disciples believe that with Buddha's death the world will have lost its master.

"Think not so. The doctrine and the order that I have taught you, they will be your master when I am gone. The Perfect One thinks not that it is he who should lead the brotherhood...I am now grown old, my journey is drawing to its close, I am turning eighty years of age. Therefore, O Ananda, be ye lamps unto yourselves. Rely on yourselves. Hold fast to the truth as a lamp. Seek salvation alone in the truth."

His last words were: "All accomplishment is transient. Strive unremittingly."

The Religion of Analysis

As rebel

I. BUDDHA AS A REBEL

He exposed the pretensions of organized religion.

He is one of the great rebels of human history.

1. He refused to attribute mystical, occult and sacred power to the Vedas
 - to Brahmin priesthood
 - to caste system on which people of his native India rested their hopes for a better future.

Illusion of Religion

1. He discovered in his own life-and-death, stubborn struggle ~~wik~~ that the institutional religion of his day was founded upon an illusion.
 - a) Illusion that spiritual problems could be solved with a Holy Book, Sacred Ritual, or a concept of the divine.
2. To reserve sacred power to such things seemed to Buddha spiritually irrelevant.

HE DENIED THE ASSUMPTIONS on which religion in his society was based.

1. And thus gave the religious quest an entirely new orientation.

1. He held that no concept (God, soul, etc) can alter the concrete circumstances in which man's life was immersed.

Individuals had to undergo some kind of inner wrenching,
-they had to do something to alter their individual character and commitment and change the flow and direction of their lives.

To this extent, the Buddha belongs to a small company of men who have torn the halo from organized religion.

1. But he did more than just brush aside religious illusion and pretension.

HE BELONGS to a more exclusive group of rebels who knew that it ~~wa~~ was not enough to expose error.

It

Why we hold to pretensions of Religion?

Rather, the question must be asked why human living seeks salvation in mere palliatives which do nothing to change facts.

||

1. He probed the root causes of religion's romanticism
-by discovering why the only kind of worship men would accept was a system that left them firmly rooted in their miserable conditions.

His answer

SUB-RATIONAL VITALITIES AND COMPULSIONS

~~||~~

1. He revealed that certain sub-rational vitalities and compulsions were stronger by far than the most powerful psiritual drives,
-especially when these have become institutionalized
2. And he insisted that nothing could be done to improve either present or future of individual-society
-until these compulsive vitalities were loosened and voercome.

1. Men loved their gods.

2. But they loved their own compulsions more.

HE IS A REBEL because he sought to discover why man's highest aspirations served only to reinforce and entrench his bonage.

II. BUHHA WAS LIBERATOR

HE CALLED FOR A PROFOUND REVOLUTION IN THE ORDERING OF LIFE

1. What he was saying:
 - that entire superstructure of society is unsound,
 - it is actually in conflict with reality.
2. Not because, society is based upon social class.
3. But because it rests firmly upon wants, hungers, drives, and these drives rule over us and drive us unrelentingly without our knowing.

SOCIETY IS SICK AND SUFFERING

1. We are all participating in social practices and seeking social goals which have their origin in wants and hungers that rule over us without our knowing.
 - a) who among us knows why he wants what he wants, -or, for that matter, who even knows what he really wants?
 - b) who knows what makes him behave as he does?

THE SPRINGS OF HUMAN BEHAVIOUR LIE BENEATH THE LEVEL OF CONSCIOUS AWARENESS

1. And these unconscious drives are the foundation of all social organization.
1. We have the kind of social order we have because of DRIVES that lie deep with us.
2. And these drives rule over our behaviour.
3. We shape and mould little children ~~as~~ so that they will have the same drives that move us all.
4. And having these drives, will act socially in ways that support the social institutions which are but social expression of these unconscious drives.

GAUTAMA AS A YOUNG MAN

Literature of Buddhism gives something concerning life of luxury which he led as a young man.

"Night and day a white parasol was held over me so that I should not be touched by cold or heat, by dust or weeds or dew."

1. He had three palaces and forty thousand dancing girls at his disposal.
2. He rode forth in a golden chariot and everywhere he went, he saw only youth, beauty and wealth.
 - a) He rejoiced in it and in the warmth of the welcome ~~and~~ the people gave him.

MARRIAGE TO YASODHARĀ - whom his father selected.

Legend has many folklore motifs

1. When time comes for him to marry, the father-in-law, demanded that Gautama prove himself worthy of his daughter.
2. In a contest with other men, he easily won the games:
 - writing, mathematics, physical prowess.
3. At 16, he married this princess.

4. Had a son, called Rāhula (the ^u ~~pond~~ ^{father})

- indication that father was already turning away from household life.

As a young man, he seemed to have everything:

- A model wife who bore him a beautiful son
- As heir to his father's throne, he was destined for power and prestige.

Despite all this, there settled over him in his twenties, a discontent.

The backgrounds of his discontent is embedded in legend of The Four Passing Sights.

BACKGROUND FOR FOUR PASSING SIGHTS

1. When Siddhartha was born, his father summoned fortune-tellers to find out what future held for his heir.
2. All agreed that this was no unusual child.
3. His career, whomever, was crossed with one basic ambiguity.
 - a) If he remained with the world, he would unify India and become her greater conqueror---or Universal King.
 - b) If, on other hand, he forsook the world, he would become a world redeemer.
4. Faced with this option, his father determined to steer his son into the former destiny.
 - a) No effort was spared to keep the prince's mind attached to the world.

GAUTAMA: THE GREAT RENUNCIATION

Legend tells that Gautama, secluded by his overprotective father from every hint of sorrow and suffering, -made a series of forbidden and secret journeys outside the gates of his family palace.

And there he saw three unhappy sights which forever altered his destiny.

First trip: saw a decrepit old man.

1. Shocked, he asked his charioteer about the man's condition.
2. Charioteer declared that such is the destiny of all men.
3. Prince turned back to the palace and brooded in melancholy, -taking no relish in the gaily and pleasure around him.

Second ride: he saw his first diseased man.

1. And reflected that people are foolish to remain gay under the constant threat of disease.

Third trip: he saw his first corpse.

1. Was stricken with dismay, and marveled that men could forget the fear of death and live heedlessly.

ROLLO ~~MAX~~. In crisis of suffering, man will endure pain and anxiety involved in digging out the deep roots of their problems. Love and Will.

The brooding prince rode out again.

1. Observed the peasants plowing, and, was moved to grief at the suffering of men and oxen.
-and even at the slaughter of worms and insects by the plow.
2. He sat under a tree, entered the first trance, and found some peace of mind.
3. He meditated on the truth of suffering.
4. After a while he saw a religious mendicant (holy mna) -and made up his mind to heave the household life.

LEAVING HIS FAMILY AND HOME

1. Legend poignantly describes how in the depth of night, the prince took a last look at his wife and infant son, -mounted his horse, and rode out of the sleeping city, accompanied by his charioteer.

2. He dismounted, sent his charioteer back with his ornaments and a message,

-then cut off his hair and exchanged clothes with a passing hunter.

"He went out from his household life into the homeless state"
Expression "went out"--means: detachment from world.

KERNEL OF THIS EPISODE, THE GREAT RENUNCIATION, IS CONFLICT BETWEEN THE HOUSEHOLD AND THE ASCETIC WAYS OF LIFE

1. Far from encouraging his son to become a monk, his father did everything in his power to prevent him.

2. And at each point, Siddhartha recognized his duty and expressed strong affection toward his father.

THE EVENT WAS OF COSMIC IMPORT

1. All created things filled the morning air with their rejoicings.
2. The earth quaked six ways with wonder.
3. Ten thousand galaxies shuddered in awe.
4. As lotuses bloomed on every tree, turning the entire universe into "a bouquet of flowers sent whirling through the air"

The bliss of this vast experience kept the Buddha rooted to the spot for seven entire days.

- Use
1. On the eighth day, he tried to rise, but was lost again in bliss.
 2. For a total of forty-nine days, he was deep in rapture.

He spent 49 days in the neighborhood of the Bodhi Tree.

THE FIRST BUDDHISTS

1. Then two merchants en route from Orissa passed close by, and were advised by the spirit of a dead relative that they should go and make offerings to the new Buddha who was sitting at the foot of a certain tree.
 2. They offered honey cakes and sugar cane and "took refuge" in the Buddha and his Dharma,
 3. And thus becoming the first Buddhists and the first lay devotees in the world.
-
1. Note that Guatama did not preach Dharma to the two men, -but merely received their reverence and offerings.
 2. Worship of holy men is nonsectarian and does not involve subscribing to man's ideas.
 3. Buddhist lay cult is here shown developing naturally out of pre-Buddhist practices.

Just then, say the Buddhist Scriptures, in a passage sacred to all followers of Gautama,

"a lamp of scented oil was burning. On the bed strewn with heaps of jessamine and other flowers, the mother of Rahula was sleeping, with her hand on her son's head. The Bodhisattwa, standing with his foot on the threshold, looked, and thought, "If I move aside the Queen's hand and take my son, the Queen will awake, and this will be an obstacle to my going. When I have become a Buddha I will come back and see him." And he descended from the palace."

GOTAMA--THE FOUR PASSING SIGHTS

THINGS WE TAKE FOR GRANTED

1. ~~We~~ Many facts in a man's exp which he will ordinarily dismiss as mere "coincidences"
-such as persons he happens to meet, course wh ch evets happen to take in his life, words which whpappen to be spoken to him, etc, etc.
2. Also: facts of life, e.g. ægular occurrences in all human life: e.g. birth, death, youth, etc.

He takes the regular occurences in stride because the very fact that they occur regularly seems to him to imply that tey sould not change the normal paceof hislife.

WHAT IF WE DON'T TAKE THEM FOR GRANTED

What if a man have difficulty taking in strice the facts which regularly occur in human livds.

E.g. man is confortned with fact that men grow old, take sick and die,
-and these things will happen to him also.

1. If he finds signficance in what hpapens to him, he is likely to look for signficance also in these facts of his life.
2. He is not likely to be satisfied withthought that old age, sickness, death are tings which happen toeverybody.
3. Instead ff taking them in stride he is likely to let these propsects change normal paceofhis life.
 - a) He will not be able to continue his life as before like man who never gives such things a second thought.

WE CAN IMAGINE SOMETHING LIKE THIS HAPPENING TO GOTAMA.

1. He decided to leave home and enter forest: sight of sick man, old man, dead man.

WE CAN VERIFY EXPERIENCE FOR OURSELVES

1. Mere sightof sick/old/dead man is not enuf.

20. The doctrine of Original Sin is expressed in the following:
- 1) the sin of Adam is transmitted to oncoming generation by heredity through the sexual act.
 - 2) while the human race is damaged by the sin of Adam, man is not completely sinful in all of his human acts.
 - 3) the sin of Adam is the Original Sin
 - 4) to sin is to be very original.
21. The early Christian community felt:
- 1) they were a radical break with older Jewish tradition
 - 2) that God had always absolute control over the world.
 - 3) the Church exemplified the New Kingdom of God
 - 4) that they needed no faith to support this position in the world.
22. The Catholic doctrine of predestination is expressed in the following:
- 1) that some persons are foreordained by divine decree to eternal salvation
 - 2) that some persons are foreordained by divine decree to eternal damnation
 - 3) that some persons are foreordained by the church to eternal salvation and damnation
 - 4) that some persons are foreordained to eternal salvation

IDENTIFY: the Catholic (1), and the Reformation (2) understanding of the Eucharist:

23. The bread and wine are changed into the substance of Christ while the accidents of bread and wine remain and are present to our sense perception
24. The Eucharist celebration reenacts the sacrificial death of Christ upon the cross-- his offering of himself as the sacred victim of his Father for the redemption of men.
25. In the sacrament both the bread and wine and the body and blood of Christ coexist-- "the bread and wine are really bread and wine and the true flesh and blood of Christ is in them".
26. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all...but only a commemoration.

IDENTIFY: Acts of the Apostle (1), the City of God (2), Kerygma (3), Defensor Pacis (4), Docetism (5).

27. It examined the relationship of Christianity to the world and set forth for the first time a Christian philosophy of history.
28. It presents a proposal for a radical disestablishment of the Church and placing it under the civil rule of the state.
29. It has often been called the first church history because it gives us a picture of the young Christian community in the Apostolic Age.
30. An announcement, a proclamation
31. It held that Christ did not really become man, did not really assume human nature, but only maintained the appearance of so doing.

IDENTIFY: Council of Trent (1), Gnosticism (2), Monasticism (3), Benedictines (4), Nicene Creed (5).

32. It represented the attempt to live in harmony with the highest and strictest ideals of a religious tradition, to assert those ideals, and to form an ideal community of believers.

WE CAN VERIFY EXPERIENCE FOR OURSELVES

1. Mere sight of sick/old/~~age~~ dead man is not enough.
2. Rather, must make them significant facts--which will acquire power to upset us.
3. Prospect of sickness/old age/death will make it impossible to continue living as before
-and will make it seem necessary to enter upon a new way.

Name _____

(last name first)

1. Within the Greco-Roman world a religious phenomenon known as _____ appeared which held the world in which man found himself to be radically evil.
 - 1) Orphism
 - 2) Gnosticism
 - 3) Epicureanism
 - 4) Stoicism
2. The Middle Ages combined the Biblical tradition with:
 - 1) Plato
 - 2) Aristotle
 - 3) Catholicism
 - 4) Augustine
3. Among the early Christians, the person who is second to Jesus himself, in his influence upon Christianity and its development was:
 - 1) Paul
 - 2) John
 - 3) Peter
 - 4) Augustine
4. The _____ became the keystone of the Christian faith, the guarantee that Jesus was of God.
 - 1) cross
 - 2) God
 - 3) person
 - 4) resurrection
5. Christianity was the product of Jewish _____ hopes.
 - 1) prophetic
 - 2) messianic
 - 3) religious
 - 4) revolutionary
6. Jesus taught that:
 - 1) religion and ethics are inseparable, the former being the inner allegiance of the human heart, the latter being the conduct that such allegiance manifests.
 - 2) the primary religious reality is justice for all and the brotherhood of man.
 - 3) one must first serve his fellow man, his "brother", then serve God.
 - 4) religion and ethics are separable--religion coming first, then ethics.
7. Which of the following is most true concerning the teachings of Jesus:
 - 1) his primary teaching was the ethical worship of God in the Christian Church.
 - 2) he reinterpreted the "last supper" to symbolize his own body and blood through which he believed God was making a new covenant with mankind.
 - 3) the primary concern of Jesus was to prove God's existence and only secondarily to show what man's relationship to that God should be.
 - 4) the doing of God's will can be summed up in the single word "justice".
8. The theme of the teaching of Jesus is:
 - 1) the kingdom, or the reign of God.
 - 2) about himself and his own claims.
 - 3) "Repent, for the kingdom of Satan is about to fall".
 - 4) about his service to the kingdom of God.
9. The Gospel of John views Christ as:
 - 1) the king of the Jews
 - 2) Logos, the cosmic intermediary between God and man
 - 3) he promised Messiah of Judaism--a new revelation from God to man
 - 4) a latter-day Jewish prophet
10. The early Christian community:

~~God is primary teaching was the ethical worship of God in the~~

 - 1) were good Jews in all respects except one: they believed that Jesus was the Messiah.
 - 2) the crucifixion of Christ certified to the Christian community that the living spirit of Christ was an ever-present reality.
 - 3) there were little or no differences of opinion in the Christian community.
 - 4) were good people seeking to spread "a bit of sunshine" all over the place.

FOUR PASSING SIGHTS

~~Saw old man, sick person and a corpse~~

~~He began realizing the impermanence of this world~~

~~Then saw a priest.~~

1. ~~He made up his mind to become one, in order to discover the way of deliverance from this world which is so full of agony and suffering.~~

THE IMPERMANENCE OF THIS LIFE.

He abandoned his worldly life when he realized the fact that all existences and phenomena of this world are but temporal and ipermanent.

-that all those who are born have to die

-and all that which exists will become extinghished.

When he realized, this, he felt that all worldly pleasures and happiness were temporal

-and he could not continue his life as the prince.

Therefore, he became a wnaderer seeking truth in order to find the real happiness which must not be temporal for hisemself a and others.

Rejected Power
 When he left palace, he rejected idea of becoming statesman. Rejected power.
 Cf. Jesus - he, too, rejected idea of being earthly King.
 Mohammed - at Medina, became statesman.

One narrative runs: "As a young man in the bloom of his youth in the first flush of life; the ascetic Gautma left his home and went into homelessness. Though his aprents did not wish it, though they shed tears and wept, the ascetic Gautama had his hair and his beard shorn off and put on yellow garments."

FOUR STAGES OF LIFE:

1. His leaving home behind to undertake this quest -- was not at all unusual.
 - a) It was quite a common practice.
2. Describe: first student stage; then householder; then hermit.

MARA, THE TEMPTER

1. Like Jesus, Gautama was tempted.
2. Mara, the Buddhist temper, appears more than once, in the various sources.
3. Mara promised him that on seventh day, he would become ruler over four great isalands and two hundred small ones, if he would not leave.

SIX YEARS OF SEARCH.

Then began the six years of quest for enlightenment.

OCHRE-COLORED GARMENT

1. The ochre-colored garment is traditionally the barb of the criminal ejected from society and condemned to death.
2. The monks donned this disgraceful raiment as a sign that they too were dead to the social hierarchy.
3. They had been handed over to death and were beyond the boundaries of life.
4. They had stepped away from the world's limitations,
-out of all the bondages of belonging to something.

GOTAMA--WHY SHOULD THE NEW WAY BE WAY OF ASCETICISM?

"What did you go out into the wilderness to see? Jesus asked multitudes, speaking to them of John the Baptist.

1. We could ask same question of Jesus himself and Gotama.

If one were to treat individual facts of life as significant, one's life would be so enriched that one could bear going out in desert to follow way of asceticism.

1. But man who ordinarily dismissed individual facts of life as coincidences could hardly bear impoverishing his outer life too.

Still this doesn't tell us positively what man with rich inner life would go out into wilderness to see.

1. Perhaps he would go out to see what significance he could find in common facts of life like sickness, old age, death.
 - a) Going out into wilderness would strip him to his bare humanity and enable him to see what man is like without external aids.

Studied under 2 Teachers — & failed
~~OR SO HE WOULD THINK~~

1. Actually exp of thinking, fasting, waiting if one tries it, does not bring kind of sight one would hope for.
2. Meditation, it is true, brings peace of mind, but meditation on teachings of others is not same as personal insight.

Try, eg. read books containing entire worldview, e.g. Aquinas, Summa Theologiae; Spinoza, Ethics; Hegel, Phenomenology.

1. Thru them, one exp a great peace of mind, lifting one out of moods of depression, loneliness, etc.
2. One can gain great visions.

Yet it is not YOUR vision--but Aquinas, Spinoza, Hegels. What one has is at best a vicarious exp of another man's vision.

45. The least correct answer concerning the attribute of Allah:
- 1) he is all-powerful
 - 2) he is material
 - 3) he is One
 - 4) he is unified personal will
46. The hijrah (flight) occurred in the year:
- 1) 262 A.D.
 - 2) 520 A.D.
 - 3) 762 A.D.
 - 4) 622 A.D.
47. The first and most important thing about the shari-ah is the fact:
- 1) its authority is derived from the consent of the highest rulers.
 - 2) that it is human law at its best
 - 3) that it is divine law only for those who are capable of fulfilling it
 - 4) that God has decreed a way of life for men, and this decree is the sole and determinative norm
48. Muhammad is called the "seal of the Prophet" because:
- 1) he is the last and greatest of all the prophets
 - 2) he is uniquely endowed with great religious insights
 - 3) he is perfect in his moral character
 - 4) he is uniquely related to Allah by virtue of his superior qualities of character
50. Which of the following statements is false concerning the Five Pillars of Islam?
- 1) the second pillar is prayer
 - 2) the fourth pillar is almsgiving
 - 3) the third pillar is fasting during the sacred month of Ramadan
 - 4) the fifth pillar is pilgrimage to Jerusalem

IDENTIFY: as Sunnis (1), as Shi'ah (2)

51. Man cannot will anything of himself; it is Allah who causes what happens in and through man.
52. Holds that Muhammad was a prophet, but more, he had come to earth from a state of pre-existence as a divine being.
53. Allah is just and therefore allows men freedom to choose between right and wrong.
54. Muhammad is only a prophet.

IDENTIFY: al-Ash'ari (1), al-Shafi (2), al-Ghazali (3), al-Afghani (4), Muhammad 'Abduh (5)

55. He is one of the towering individuals of modern Islamic history, an indefatigable worker for the liberation of Muslims from European dominance, who traveled extensively throughout the Islamic world and Europe preaching the need for Islamic unity and the requirement of a revived Islam as the key to renewed Muslim strength.
56. One of the great Islamic modernists who proclaimed that Islam is the very origin and inspiration of science, even of the science of Westerners, who had made their first steps in its direction under the influence and tutelage of Arab thinkers from classical Islamic times.
57. He is credited with reconciling Sufism with traditionalist Islam
58. He more than any other is responsible for the acceptance of kalam (theology) among traditionalist Muslims. His writings were primarily defensive, to ward off the attacks of those who questioned certain aspects of traditional Islam.
59. Through an extensive series of writings in which he analyzed and discussed the rival opinions of jurists he worked out a concise and clear theory of the sources or roots of Islamic law.

TRUE (1) or FALSE (2)

60. The year 622 A.D. is the year from which the Muslims date their calendar.

GOTAMA--WHY HE WAS DISSATISFIED WITH HIS TEACHERS

This may have been kind of exp which led Gotama to be dissastidfed with teachers he encountered in forest.

1. He attached himself first to a teacher named Alara Kalama and then to one named Uddaka Ramaputta.
2. He seems not to have disagreed with their teachings, but only to have been dissatisfied with degree of personal insight which he attained under them.
3. So he gave up following teachings of others and decided to go his own way.

HE TRIED ASCETICISM

- 33. It believes that ~~an~~ man is an alien here and is lost and out of touch with his original home.
- 34. Their emphasis upon worship made their institutions centers for the development of liturgy and their concern for work made them pioneers in agricultural development.
- 35. It states a belief in one God in three divine persons and in one essence and three "subsistencies".
- 36. What it actually did was to provide a tighter formulation of Catholic doctrine and to increase the significance of strict and proper belief as the criterion of orthodoxy.

IDENTIFY: Augustine (1), Thomas Aquinas (2), Martin Luther (3), John Calvin (4),
Joachim of Fiore (5)

- 37. He developed his thinking from Manichaeism to skepticism to Neo-Platonism to Christianity in which he saw the whole of reality from the supremacy and centrality of God in human experience.
- 38. He began the movement known as Reformation when in 1517 he protested against the sale of indulgence.
- 39. He made the great intellectual revolution of shifting Christian theology from a Platonic to an Aristotelian basis.
- 40. He wrote three chief works in which he put forth the idea that the history of the world was divided into three periods: Age of the Father, that of the Son, and of the Holy Spirit.
- 41. He was the father of ascetic Protestantism which advocated a strict ascetic mode of life characterized by a high degree of self-control.

* * * * *

ISLAM ISLAM ISLAM ISLAM ISLAM

- 42. In the Islamic doctrine of the after-life:
 - 1) every person will ultimately be redeemed.
 - 2) every person has a day of reckoning
 - 3) every person will receive forgiveness through the power of Muhammad
 - 4) only the non-believer will have a day of reckoning
- 43. The Ummah is:
 - 1) a special community set apart from the rest of society
 - 2) a special priesthood called the imams.
 - 3) the congregation of Allah
 - 4) a brotherhood of man based on the fatherhood of God
- 44. Orthodox Muslims regard the Qu'ran as:
 - 1) the original revelation of the Prophet
 - 2) the work of the Prophet alone, not that of commentaries and others.
 - 3) the book whose every letter was directly dictated by angel Gabriel
 - 4) the final and infallible revelation of God's will.

GAUTAMA: TEMPTATION BY MARAACCORDING TO LEGEND:

1. He sat under the Bodhi Tree, facing east, and resolved not to arise until he attained enlightenment.

"Even if my skin should parch, even if my hand should wither, even if my bones should crumble into dust, until I have attained supreme knowledge I shall not move from this seat," he said in a solemn voice, and crossed his legs.

Mara the Evil One was alarmed at the prospect of Bodhisattva's victory,

-and came to assail him with an army of fearful demons.

1. The Bodhisattva was protected, though, by his accumulated merit and his friendly love.

2. After failing to shake him, the hosts of demons fled in defeat.

Mara then invoked his own merit so as to convert it into magic power and overthrow the Bodhisattva.

1. But Gautama invoked his own superior merit, amassed thru many previous lives.

2. Mara called on his retinue to witness his merit.

3. Sakyamuni, having no other witness on his side, touched the earth with his right hand (pose often shown in Buddhist art) and called Mother Earth to testify to his merit.

4. The earth quaked in response, thundering: "I bear you witness."

Then Mara, having failed with intimidation and compulsion, turned to temptation.

1. He sent his three daughters, Discontent, Delight and Desire, to seduce the future Buddha.

2. Who remained as impervious to lust as he had to fear.

3. As sun set, Mara and his hosts gave up and withdrew.

Intimidation

Compulsion

Temptation

THIS TEMPTATION EPISODE IS QUITE A LATE ADDITION AND ENTIRELY MYTHICAL

1. The myth, though, is a suitable expression of an experience common to most contemplatives.
1. When seeker is committed, this conjures up demons of fear from unconscious.
2. All the habit-hardened dispositions protest against their coming destruction.
3. But good habits sustain the seeker's resolve.
4. The waves of fear pass, and doubts arise as to whether the candidate is really equal to the challenge.
5. If he possesses genuine self-confidence, the doubts are vanquished.
6. The last peril is of course the wisest and the deadliest.
7. Perfect love may cast our fear, but it all too easily changes into libido.

Step

THE ENLIGHTENMENT

(comparable to Resurrection for Christians)

GOING THROUGH THE FOUR STAGES OF TRANCE (XXXX DHYANA)

xx On night of the full moon, he ascended the four stages of trance.

1. First trance is produced by detaching from sense objects and calming the passions.
 - a) it is marked by zest and ease, and thinking in it is discursive, focusing and gazing at the mental images as they pass.
2. Second trance is nondiscursive.
 - a) There is one-pointedness of mind, serene, faith, zest, and ease.
3. Third trance is dispassionate rather than zestful;
-it is mindful and conscious, with a feeling of bliss in the body.
4. Fourth trance is free from opposites such as pleasure and pain, elation and depression.
 - a) It is pure awareness and equanimity.

All of the trances are characterized by concentration and accurate cognition.

1. The insight they facilitate is not theoretical knowledge but direct perception.

They lead to the six "superknowledges"

1. magic powers (such as levitation and walking on water)
2. divine ear
3. knowledge of others' minds
4. memory of one's former lives
5. divine eye
6. and extinction of the "outflow", namely sensual desire, desire for coming to be, and ignorance.

The first 5 are mundane, while 6th is realized only by perfected saint.



INTERPRETATION OF THE ENLIGHTENMENT

WHAT ACTUALLY HAPPENED ON THE NIGHT OF THE ENLIGHTENMENT

1. The oldest account is stylized and exhibits typical mythic features.
2. It purports to be autobiographical, and the claim may be substantially true.
3. There is dignity, economy and sobriety in the account.

1. Later doctrine elaborates the idea of "the silence of the saints".
And holds that nirvana is indescribable.

2. But nowhere does the early Canon say that the content of the Enlightenment is nonintellectual,
-or that it is inexpressible.

1. Rather, the Enlightenment consisted of the discovery of communicable ideas.

2. It is described as realization in trance of specific destinities of all living beings
-and of the general principles governing these destinies.

THE FIRST COGNITION

1. It is memory of one's own former lives.
2. It is a shamanic power, documented even among the Amerindians.

SECOND COGNITION

1. Perception of living beings everywhere dying and being reborn.
2. This is likewise a variety of shamanic power, unobstructed cosmic vision--widely attested in archaic cultures.

1. It evidently involves seeing the past and future, as well as the present, condition of others.
2. Specifically Buddhist feature is correlating good deeds with happy births
-and bad deeds with miserable ones.

THIRD COGNITION

1. Is a philosophical theory (Greek theoria, "a seeing, a vision, a contemplation).
2. It is presented not as fruits of speculation but as a direct perception,
-like the first two cognitions.
3. The universals that Gautama saw were simply the aggregates of observable particulars.

SUMMARY:

1. Content of enlightenment is thus two-thirds shamanism ethically transformed,
2. And one-third philosophy.

NOCTURNAL WATCHES AND DAYBREAK

1. May be mythic but not necessarily fictitious.
2. Sat rapt in thought all night and has seen his solution in a flood of light as his whole being quickened to the new day.
3. The light is not just a figure of speech, but a physical experience of overwhelming radiance.

1. His preaching begins in Benares, where he attracts his first disciples.
2. He was to live for another forty^{five} years, wandering, teaching in vast territories of northeastern India.
3. Spiritually, nothing new happened in him.
4. The core of his sermons was a finished doctrine;
he varied an identical theme.
5. ~~Consequently~~, He taught in lectures, stories, parables, maxims.
6. We hear of dialogues, of countless scenes and situations, of conversions.
7. He preached not in Sanskrit, but in the vernacular.
8. He thought in concrete images, but he made use of concepts taken over from Hindu philosophy.

COMPASSIONATE BUDDHA

1. Compassionate Buddha always remained close to the concrete situation,
-to the pragmatic problem at hand, @ "How can I help or how can we help ourselves escape from suffering?"

This closeness to the concrete is renewed in paradoxical form in Zen.

35. The early Christian community was convinced that it was not enough to check Satan's activities. Satan himself must be defeated. To achieve this, Jesus had to die as the decisive factor that would bring in the rule of God.
36. The central and decisive fact of Jesus was the sense of present immediacy of God.
37. According to Jesus, entrance into the Kingdom of God must be the supreme object of man's striving. For it, man must be ready for any sacrifice--man must be ready even to hate his own parents.
38. Unlike the Jews of his day, Jesus rejected the Torah as revealing God's will.
39. According to Jesus, the thing that constitutes the readiness for God's rule, is the fulfillment of God's will.
40. Jesus was viewed by his own age as a great exorcist. His power to cast out demons was central to his ministry.
41. The Gospels are primarily interested in giving a historical account of the life of Jesus.
42. For Jesus, the Kingdom of God was at hand; at hand in such a way as to be already effectively operative in the moment.
43. According to Jesus, what is important for the Christian person, is not obsession with his own personal life, but, with doing what God is doing in the world.
44. Jesus pointed to what God is doing in the world--healing, liberating, etc. And in what God is doing, God places judgment on all values, ideologies.
45. According to the New Testament, the death of Jesus is viewed as a sacrifice that removes the barrier of sin between man and God.

ISLAM ISLAM ISLAM ISLAM ISLAM ISLAM ISLAM ISLAM

46. The word "Islam" means:
 1. to believe in the will of God
 2. to act according to the will of God
 3. to submit to the will of God
47. (pick out the least correct answer). The essential features of the Call to Prayer (said five times a day) are:
 1. the call is an invitation in which Islam summons itself to its faith and practice.
 2. it is a call to prayer
 3. the call begins with "I testify" or "I bear witness"
 4. it is a call to meditation
48. In the Islamic doctrine of the after-life:
 1. every person will ultimately be redeemed
 2. every person will receive forgiveness through the power of Muhammad
 3. every person has a day of reckoning
 4. only the non-believer will have a day of reckoning
49. The Ummah is:
 1. a special community set apart from the rest of society/
 2. a special priesthood called the Imams.
 3. the congregation of Allah.
 4. a brotherhood of man based on the fatherhood of God.
50. Orthodox Muslims regard the Qu'ran as:
 1. the original revelation of the Prophet.
 2. the work of the Prophet alone, not that of commentaries and others.
 3. the book whose every letter was directly dictated by angel Gabriel
 4. the final and infallible revelation of God's will.

He Walked Alone

GOTAMA -- ~~THE WAY OF THE INDIVIDUAL~~

HE WALKED ALONE

1. Remarkable thing about Gotama was that he walked alone, without a friend, even without a God.
2. Without a friend, though he was very ready to share with others everything he had discovered
3. Without a God, though he seems to have enjoyed an inward bliss like that of a man at peace with God

1. He would not allow anyone to call ~~in~~ him "friend" (8)
-he had many disciples and admirers, but not deep intimacy.
2. No personal God in his teaching, although Nirvana as he described it has many of attributes of God,
-but no God to whom one could pray and whose companionship one could enjoy in life.

Gotama's way presupposes less than any other great religion.

1. It is the simplest and starkest way of all.

out
THIS MAKES IT VERY HELPFUL FOR PURPOSES OF EXPERIMENT

1. It adds an element of control -- no divine/human comradeship involved.

Other religions promise man attainment of bliss but they assume that he will walk with God along the way to it.

2. We can learn from Gotama's way whether a man can attain bliss who walks alone.

Name MURASHIGE, FLOYD
(last name first)

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1) Orphism 2) Gnosticism 3) Epicureanism 4) Stoicism
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1) Paul 2) John 3) Peter 4) Augustine
4. The _____ became the keystone of the Christian faith, the guarantee that Jesus was of God.
1) cross 2) God 3) person 4) resurrection
5. Christianity was the product of Jewish _____ hopes.
1) prophetic 2) messianic 3) religious 4) revolutionary
6. Jesus taught that:
1) religion and ethics are inseparable, the former being the inner allegiance of the human heart, the latter being the conduct that such allegiance manifests.
2) the primary religious reality is justice for all and the brotherhood of man.
3) one must first serve his fellow man, his "brother", then serve God.
4) religion and ethics are separable--religion coming first, then ethics.
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2) the crucifixion of Christ certified to the Christian community that the living spirit of Christ was an ever-present reality.
3) there were little or no differences of opinion in the Christian community.
4) were good people seeking to spread "a bit of sunshine" all over the place.

Jesus

GOTAMA -- LIFE

1. At 29 he renounced luxury and became an ascetic. *7 years: experiment with truth*
2. After 7 years of searching he discovered a way to bliss, -a way midway between luxury and asceticism.
3. Moved by compassion he spent remainder of his life, over 40 years, sharing his discovery with others.

~~Perhaps this could be a guiding image for a man:~~

- ~~1. First he must find middle way,~~
- ~~2. Then he must spend rest of his life sharing insight with others.~~

LIFE OF JESUS

1. Jesus life has this same simple structure, only greatly telescoped.
 - instead of 7 years in wilderness, only 40 days
 - instead of 40 years public ministry, about 1 year/3.

~~When he left palace, he rejected idea of becoming statesman. Rejected power.~~

~~Jesus: rejected idea of being earthly king~~

~~Mohammed - at Medina, became statesman~~

- 33. It believes that ~~an~~ man is an alien here and is lost and out of touch with his original home.
- 34. Their emphasis upon worship made their institutions centers for the development of liturgy and their concern for work made them pioneers in agricultural development.
- 35. It states a belief in one God in three divine persons and in one essence and three "subsistencies".
- 36. What it actually did was to provide a tighter formulation of Catholic doctrine and to increase the significance of strict and proper belief as the criterion of orthodoxy.

IDENTIFY: Augustine (1), Thomas Aquinas (2), Martin Luther (3), John Calvin (4),
Joachim of Fiore (5)

- 37. He developed his thinking from Manichaeism to skepticism to Neo-Platonism to Christianity in which he saw the whole of reality from the supremacy and centrality of God in human experience.
- 38. He began the movement known as Reformation when in 1517 he protested against the sale of indulgence.
- 39. He made the great intellectual revolution of shifting Christian theology from a Platonic to an Aristotelian basis.
- 40. He wrote three chief works in which he put forth the idea that the history of the world was divided into three periods: Age of the Father, that of the Son, and of the Holy Spirit.
- 41. He was the father of ascetic Protestantism which advocated a strict ascetic mode of life characterized by a high degree of self-control.

ISLAM ISLAM ISLAM ISLAM ISLAM

- 42. In the Islamic doctrine of the after-life:
 - 1) every person will ultimately be redeemed.
 - 2) every person has a day of reckoning
 - 3) every person will receive forgiveness through the power of Muhammad
 - 4) only the non-believer will have a day of reckoning
- 43. The Ummah is:
 - 1) a special community set apart from the rest of society
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 - 4) the final and infallible revelation of God's will.

GOTAMA - ASCETICISM

The first thing he tried on his own initiative was to engage in most severe austerities and fasting.

1. Apparently he believed that his body was holding his mind back and that he must win a complete victory of mind over body before he could attain insight.

EFFECT OF BODILY DEPRIVATION

1. Effect of bodily deprivation is to create wild fantasies of fulfillment and generally of opposite of whatever one believes in and is pursuing.

One can verify from exp.

2. Jesus went into desert to be tempted by Satan.
3. Gotama went into forest to be tempted by Mara.
4. Most lurid description of these fantasies is probably that of Flaubert in his Temptation of St. Anthony.

-Flaubert has Anthony tempted in his desert solidly first by memories, esp. of a girl who attracted him and a young disciple who abandoned him

-then by fiery imaginings of possessing power and doing violence and being seduced

-then by doubts about his faith and his ideals of martyrdom and the hermitic life

-then by imaginary conversations with great heresiarchs expounding alternatives to his own faith, discouraging visions of martyrs who do not want to die, superstitious women beaushing at tombs

-then uncomfortable visions of other gods and other saviors who parody his God and his Savior, the death of the gods precluding death of God

-then initiation by devil himself into scientific view of universe and impersonal character of God in such a view

-then finally a vision of death and lust, chimera and sphinx, and whole menageries of monsters which give him a kind of pantheistic feeling of being one with all matter and life.

20. The doctrine of Original Sin is expressed in the following:
- 1) the sin of Adam is transmitted to oncoming generation by heredity through the sexual act.
 - 2) while the human race is damaged by the sin of Adam, man is not completely sinful in all of his human acts.
 - 3) the sin of Adam is the Original Sin
 - 4) to sin is to be very original
21. The early Christian community felt:
- 1) they were a radical break with older Jewish tradition
 - 2) that God had always absolute control over the world.
 - 3) the Church exemplified the New Kingdom of God
 - 4) that they needed no faith to support this position in the world.
22. The Catholic doctrine of predestination is expressed in the following:
- 1) that some persons are foreordained by divine decree to eternal salvation
 - 2) that some persons are foreordained by divine decree to eternal damnation
 - 3) that some persons are foreordained by the church to eternal salvation and damnation
 - 4) that some persons are foreordained to eternal salvation

IDENTIFY: the Catholic (1), and the Reformation (2) understanding of the Eucharist:

23. The bread and wine are changed into the substance of Christ while the accidents of bread and wine remain and are present to our sense perception
24. The Eucharist celebration reenacts the sacrificial death of Christ upon the cross-- his offering of himself as the sacred victim of his Father for the redemption of men.
25. In the sacrament both the bread and wine and the body and blood of Christ coexist-- "the bread and wine are really bread and wine and the true flesh and blood of Christ is in them".
26. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all...but only a commemoration.

IDENTIFY: Acts of the Apostle (1), the City of God (2), Kerygma (3), Defensor Pacis (4), Docetism (5).

27. It examined the relationship of Christianity to the world and set forth for the first time a Christian philosophy of history.
28. It presents a proposal for a radical disestablishment of the Church and placing it under the civil rule of the state.
29. It has often been called the first church history because it gives us a picture of the young Christian community in the Apostolic Age.
30. An announcement, a proclamation
31. It held that Christ did not really become man, did not really assume human nature, but only maintained the appearance of so doing.

IDENTIFY: Council of Trent (1), Gnosticism (2), Monasticism (3), Benedictines (4), Nicene Creed (5).

32. It represented the attempt to live in harmony with the highest and strictest ideals of a religious tradition, to assert those ideals, and to form an ideal community of believers.

GOTAMA -- continue on WAY OF ASCETICISM

Fantasy seems to have balancing effect bothon way of luxury and way of asceticism.

WAY OF LUXURY

1. Eating, drinking and making merry along way of luxury tends to be balaced by grim fantasies of sickness/old age, death.
e.g. "eat, drink and be merry, for tomorrow we die"

WAY OF ASCETICISM

Thinking, fasting, waiting along wayof asceticism tends to be balanced by wild fantasies of sex and violence, doubt and despair as in temptations of Anthony, ~~Gotama, Jesus~~

-or of dread and fascination as in temptations of Gotama

-or of satiation, presumpiton, and power as in teptations of Jeuss.

Each kind of fantasy points towards a whole man, not part man

1. To learn what he realy is a man would have to put together what he is doing with what he is imagining.

APPROACHING WHOLENESS FRM SIDE OF LUXUYRY

1. Approaching wholeness frm side of luxry, he has problmm of putting together individual and common facts of life.
2. If he considrs ind. facts ofhis life fortunate, luxury will consists for him in taking advantage ofhis good fortu ne.
3. If he considers them unfortunate, it will consit in making up for his bad forune.

T.H. White, who considered himself very unfortunate in parents and upbringing, advises that when one is feeling unhppay the thing to do is to learn something.

1. The many things ta he himself learned in courseof his life--arcehry, flying, etc, etc--were a measureof his own great unhappiness.

ONE THNG that a man can lern only by fitting together his ind lot with common lot.

11. The second century was a most significant one in Christian history for essentially it was the time when:
 - 1) the church began to experience a rapid expansion.
 - 2) the church began to overcome the severe persecution conducted under imperial Rome.
 - 3) the church put order into its beliefs and into its internal organization.
 - 4) the church began to develop theological sophistication.
12. Gnosticism threatened to distort and transform the meaning of Christian faith from within. The church responded to this challenge by:
 - 1) establishing the canon of the New Testament.
 - 2) developing the Apostles' Creed.
 - 3) developing its ecclesiastical institution
 - 4) all of the above
13. The catholic belief that the church is the Mystical Body of Christ means that:
 - 1) man finds his salvation through the Church
 - 2) the Church is the earthly extension of Christ
 - 3) union with God and the doing of his will is found in the church
 - 4) all of the above
14. The synoptic gospels, the primary sources of information concerning the life of Jesus, are:
 - 1) Romans, Colossians, Luke
 - 2) Luke, Hebrews, Isaiah
 - 3) Mark, Matthew, Luke
 - 4) Peter, Paul, Mary
15. Easter was not only a beginning of a new age, not only a victory over death, but a victory over _____.
 - 1) sin
 - 2) ignorance
 - 3) illusion
 - 4) temporal life
16. St. Paul, Augustine and Martin Luther held in common the one basic idea expressed in:
 - 1) the church is a centralized teaching office and an objective sacramental system.
 - 2) there are basically seven sacraments and two main articles of faith summarized in love of God and love of neighbor as thyself.
 - 3) salvation is the work of grace and it is neither deserved nor earned by man; it is God's free gift
 - 4) man was himself responsible for both initiating and achieving his own salvation.
17. The idea of purgatory is expressed in the following:
 - 1) some kind of intermediate state after death in which souls exist
 - 2) some kind of intermediate state after death in which souls exist and can be helped.
 - 3) life after death in which souls exist but cannot be helped.
 - 4) eternal damnation
18. "Thou art my beloved Son; with thee I am well pleased." The voice of God was heard saying this at the occasion of:
 - 1) Jesus' crucifixion.
 - 2) Jesus' temptation
 - 3) Jesus' baptism
 - 4) when Jesus prayed in the garden of Gethsemane
19. Jesus' view of love:
 - 1) was the spontaneous affirmation of one's selfhood
 - 2) was an attitude of the heart towards one's neighbor
 - 3) referred to mercy as without justice or judgment
 - 4) did not draw on the tradition in the Torah.

It is his heart's desire and his personal destiny.

1. As long as he compares his lot only with individual lot of other persons, it will tend to appear fortunate or unfortunate.
2. If he compares it with common lot of mankind, it will no longer seem fortunate or unfortunate but simply individual.
 - a) It will appear as something beyond good/evil future.

APPROACHING WHOLENESS FROM OTHER SIDE, THAT OF ASCETICISM

Approaching wholeness from side of asceticism, he has problem of putting together mind and body.

1. Mind is cultivated at expense of body along way of asceticism, and yet works of mind in this condition tend to lack originality.
2. At same time deprived body gives rise to wild orgies of imagination.

Perhaps solution is to apply one's mind to one's temptations and make them the material of insight.

1. By attaining insight into images thrown up in his temptations and then acting upon that insight, a man might redeem both his mental and his bodily difficulties with one stroke.

THE TWO APPROACHES TO WHOLENESS,

- a) uniting individual and common facts of life
- b) uniting mind and body

seem to converge upon a single point, the concreteness of individual man.

1. This appears to have been point which Gotama reached when he attained his enlightenment.

He comprehended both:

- common facts of life which drove him into forests
- and temptations which he experienced in forest.

Whatever it was that he found, sitting under tree, it filled him with lifelong assurance and confidence.

Gave him inner resource that he could walk alone thru life.

Name _____

(last name first)

1. Within the Greco-Roman world a religious phenomenon known as _____ appeared which held the world in which man found himself to be radically evil.
 - 1) Orphism
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2. The Middle Ages combined the Biblical tradition with:
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 - 3) Catholicism
 - 4) Augustine
3. Among the early Christians, the person who is second to Jesus himself, in his influence upon Christianity and its development was:
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FOURTH CONFIDENCE: MIDDLE WAY LEADS TO LIBERATION

Fourth confidence was that the way he taught, the middle way, would lead anyone who followed it to perfect destruction of misery.

1. He was confident of this because this is where it led him.
2. What he was not confident of was his ability to communicate his own insight to others.
3. After attaining his enlightenment he debated seriously whether or not he should try to teach his way to others.

"Must I preach to others now what I have so hardly won?" (18)

1. There was good reason for doubt if what we have said is correct, that mean between extremes is concrete.
2. For if mean is concrete, each man has to find his own middle way.
3. If mean were abstract, then it could be adequately described in a general doctrine intended for any and everyman.
4. If it is concrete, then best one man can do for another is help him find his own way between luxury/austerity.
5. This is what Gotama ended up doing.
6. Decision to do this, though laughed him upon a way which was less solitary than the way he had traveled till then.

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~~HINDUISM:~~ FOUR STAGES OF LIFE --IN GOTAMA'S LIFE

FOUR STAGES:

student, household,er forewst-dweler, sage.

GOTAMA

1. Gotama left his young wife and child, when he was 29.
2. Becme a forest-dweller when stil a young man, instead of waiting until he was a seasoned householder.
3. He came back again as a sage when he was only 36.

So he had 40 yeas to communicte his wisdom to others.

PROBLEM AT EACH STAGE OF LIFE:

is to go over from purusit of certainty to pursuit of understanding.

IN CHILDHOOD:

1. Here, the problem lies on level of here and now.
2. Fear of dark has to do with uncerainty of immeidate situation

-child's wonder about unkown, etc--is seeking to understand the immeidate realities of his life.

IN YOUTH:

1. Problem lies on level of life onsideed as a whole with a past and a future.
2. Adolescent's insecurity is an uncertainty about his future, a lack of confidence in his past
3. Youth becomes adventure when he gives up tring to make sureof his luture/past, and tries instead to live by insight.

IN MANHOOD:

Problem lies on levll which reaches beyond self to other persons.

1. His cares are for himself and toehrs.

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(last name first)

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 - 4) were good people seeking to spread "a bit of sunshine" all over the place.

GOTAMA - FOREST-DWELLER STAGE

At this stage, person let's go of his children; allow them to live their own lives.

GOTAMA

1. He reached stage of forest-dweller early.
 - may have developed inner life prematurely
 - outgrown his domestic relationships.
2. His search, nevertheless, has many qualities of youthful quest.
 - a) anticipated events of later life in youthful manner
 - e.g. sharp of insight (stage of sage) --had it in youthful manner, like householder instructing his sons.
3. Extraordinary about him--attained fullness of insight in middle of life.

33. It believes that man is an alien here and is lost and out of touch with his original home.
34. Their emphasis upon worship made their institutions centers for the development of liturgy and their concern for work made them pioneers in agricultural development.
35. It states a belief in one God in three divine persons and in one essence and three "subsistencies".
36. What it actually did was to provide a tighter formulation of Catholic doctrine and to increase the significance of strict and proper belief as the criterion of orthodoxy.

IDENTIFY: Augustine (1), Thomas Aquinas (2), Martin Luther (3), John Calvin (4), Joachim of Fiore (5)

37. He developed his thinking from Manichaeism to skepticism to Neo-Platonism to Christianity in which he saw the whole of reality from the supremacy and centrality of God in human experience.
38. He began the movement known as Reformation when in 1517 he protested against the sale of indulgence.
39. He made the great intellectual revolution of shifting Christian theology from a Platonic to an Aristotelian basis.
40. He wrote three chief works in which he put forth the idea that the history of the world was divided into three periods: Age of the Father, that of the Son, and of the Holy Spirit.
41. He was the father of ascetic Protestantism which advocated a strict ascetic mode of life characterized by a high degree of self-control.

ISLAM ISLAM ISLAM ISLAM ISLAM

42. In the Islamic doctrine of the after-life:
 - 1) every person will ultimately be redeemed.
 - 2) every person has a day of reckoning
 - 3) every person will receive forgiveness through the power of Muhammad
 - 4) only the non-believer will have a day of reckoning
43. The Ummah is:
 - 1) a special community set apart from the rest of society
 - 2) a special priesthood called the imams.
 - 3) the congregation of Allah
 - 4) a brotherhood of man based on the fatherhood of God
44. Orthodox Muslims regard the Qu'ran as:
 - 1) the original revelation of the Prophet
 - 2) the work of the Prophet alone, not that of commentaries and others.
 - 3) the book whose every letter was directly dictated by angel Gabriel
 - 4) the final and infallible revelation of God's will.

✓
Dunne

GOTAMA __ SUFFERING

1. His exp of compassion--a sympatheitec exp of suffering which human persons undergo.
2. Compassionate man, by fact that his in sympathy wih sufferings of others is not enclosed in hell of private suffering.

This is what enables him to map that hell.

3. If he were enclosed withi it, he would be unable to see its limits and describe its boundaries.
4. Where his wisdom fails is in attempt to udnderstand suffering that comes to him afterhe has risen to compaasion/forgiveness.

e.g. Jesus: "my god, my god..."

He is enclosed in worddf of his suffering and cannot see its limits or desdrbe its boundaries.

HOW GOTAMA GAINED INSIGHT INTO SUFFERING?

1. By recalling all his prvious exitences.

a) This was way of Indian with its idea of reincaranation

b) Tradition:

- first call his previous lives
- then recall former epochs of history
- then finally discover truth about suffering, its origins, ending, way to end it.

We in West can't recall previous lives; but we can compare our lives with lives of other times and people.

Passing Over

Dunne: this is method of "passing over" into other lives.

1. It is a method of entering sympathetically into another person's autobiographical standpoint, seeing the whole wold anew as that person sees it, and then coming back enriched to ne's own standpoint and to a new understanding of one's own life.
2. Technique of passing over is based on process of eliciting images from one's feelings, attaing insight into images, and turning insight into a guide of life.
3. What one does in passing over is try to enter sympathetically into feelings of another person becme rceptive to images hich give expression to his feelngs, attain inishht into those images,

45. The least correct answer concerning the attribute of Allah:
- 1) he is all-powerful
 - 2) he is material
 - 3) he is One
 - 4) he is unified personal will
46. The hijrah (flight) occurred in the year:
- 1) 262 A.D.
 - 2) 520 A.D.
 - 3) 762 A.D.
 - 4) 622 A.D.
47. The first and most important thing about the shari-ah is the fact:
- 1) its authority is derived from the consent of the highest rulers.
 - 2) that it is human law at its best
 - 3) that it is divine law only for those who are capable of fulfilling it
 - 4) that God has decreed a way of life for men, and this decree is the sole and determinative norm
48. Muhammad is called the "seal of the Prophet" because:
- 1) he is the last and greatest of all the prophets
 - 2) he is uniquely endowed with great religious insights
 - 3) he is perfect in his moral character
 - 4) he is uniquely related to Allah by virtue of his superior qualities of character
50. Which of the following statements is false concerning the Five Pillars of Islam?
- 1) the second pillar is prayer
 - 2) the fourth pillar is almsgiving
 - 3) the third pillar is fasting during the sacred month of Ramadan
 - 4) the fifth pillar is pilgrimage to Jerusalem

IDENTIFY: as Sunnis (1), as Shi'ah (2)

51. Man cannot will anything of himself; it is Allah who causes what happens in and through man.
52. Holds that Muhammad was a prophet, but more, he had come to earth from a state of pre-existence as a divine being.
53. Allah is just and therefore allows men freedom to choose between right and wrong.
54. Muhammad is only a prophet.

IDENTIFY: al-Ash'ari (1), al-Shafi (2), al-Ghazali (3), al-Afghani (4), Muhammad 'Abduh (5)

55. He is one of the towering individuals of modern Islamic history, an indefatigable worker for the liberation of Muslims from European dominance, who traveled extensively throughout the Islamic world and Europe preaching the need for Islamic unity and the requirement of a revived Islam as the key to renewed Muslim strength.
56. One of the great Islamic modernists who proclaimed that Islam is the very origin and inspiration of science, even of the science of Westerners, who had made their first steps in its direction under the influence and tutelage of Arab thinkers from classical Islamic times.
57. He is credited with reconciling Sufism with traditionalist Islam
58. He more than any other is responsible for the acceptance of kalam (theology) among traditionalist Muslims. His writings were primarily defensive, to ward off the attacks of those who questioned certain aspects of traditional Islam.
59. Through an extensive series of writings in which he analyzed and discussed the rival opinions of jurists he worked out a concise and clear theory of the sources or roots of Islamic law.

TRUE (1) or FALSE (2)

60. The year 622 A.D. is the year from which the Muslims date their calendar.

GOTAMA

1. He saw: old, ksick, dead man.
 2. This was enuf to make him realize in effect that death is the only victor.
 3. Then he saw an ascetic.
-this was enuf to make him think there was an alternative to conquering fortune.
-
1. He left his father's palace and withdrew into forest to seek enlightenment.
-
1. Malraux tells the story twice in his Anti-Memoirs, discusses it with Nehru, dwelling esp. on the sentence "Prince, that is what is called a dead man." (12)
 2. He speak of Gotama as "this figure who touches so lightly upon history but who brews so many dreams." (13)
-
1. Touching lightly upon history--means. life really is somehow independnt of history.
 2. This is why he brews so many dreams;
-he shows how life can be made independnt of time.

1. Accoring to storyof his enlightenment, the withdrawal was not enough.
2. It was infact a failure; he spent seven fruitless years inthe forest.
3. Enlightenment came only when the failure was evident to him,
-and when it came, it consistef of insight into failure.
 - a) Insight turned failure into success.
 - b) by understanding why withdrawal failed to lead to wisdom and peace, he attained wisdom and peace.

~~WHY DOES WITHDRAWAL FAIL?~~

29. He is regarded as the father of the gods in Taoist lore. His palace is in the constellation above the North Pole where all the powers of Nature which influence earth are concentrated.
- 1) Golden Emperor 2) Silver Emperor 3) Bronze Emperor 4) Jade Emperor
30. Of the Four Books, it is the most reliable source available for studying Confucius' thought.
- 1) Analects 2) Mencius 3) Great Learning 4) Doctrine of the Mean

ON JUDAISM

31. The unity of the Israelite tribes was based upon:
- 1) the covenant of the people with Moses
2) the Ten Commandments
3) the covenant with Yahweh
4) the teachings of the prophets
32. The supreme achievement of Jewish thought concerning God is expressed in:
- 1) When Israel was a child, I loved him and out of Egypt I called my son.
2) "Hear, O Israel, the Lord our God, the Lord is one".
3) "You only have I known of all the families of the earth; therefore, will punish you for all your iniquities."
4) Then God said, "Let us make man in our image, after our likeness."
33. With the covenant:
- 1) commitment and vocation were placed at the heart of Israel's religious experiences.
2) God's primary requirement was that man transcend society and his fellowmen to communion with Him.
3) the Jews were set free from bondage in Egypt.
4) all the Jews, once and for all, rejected the agricultural deities called baals.
34. The meaning of the Ex odus is best expressed in:
- 1) it was a historical divide which turned a people into a nation.
2) it was the time when the Hebrews escaped from the Egyptians with the help of Moses.
3) it was an episode in which God disclosed himself to the Hebrews and liberated them from the power of the Egyptians.
4) it was an episode in which this people became overwhelmingly aware of God's demand that they become a "kingdom of priests and a holy nation."
35. The Hebraic point of view is best expressed in:
- 1) God intervenes from another realm of reality other than the historical realm.
2) Religion is man's search for God.
3) God is to be found within the limitations of the world of change and struggle.
4) man's temporal existence is an illusion.
36. The Hebraic view of God is most fully expressed in:
- 1) God reveals himself first and foremost in what he says.
2) God reveals himself first and foremost in what he does.
3) The God of the Jews possessed those traits which, in greater or lesser degree, characterized the Gods of their neighbors.
4) "in the beginning God..."

KNOWLEDGE VS. ENLIGHTENMENT

Buddha accepts all knowledge.

But he does not take them too seriously.

A conversation of the Buddha, recorded among the "Long Dialogues" enumerates an extended list of practical and theoretical disciplines by which people master ~~ka~~ various skills or seek understanding.

All are described and then dismissed without criticism, but with the formula:

5 skip
"Such knowledge and opinions, if thoroughly mastered, will lead inevitably to certain ends and produce certain results in one's life. The Enlightened One is aware of all these possible consequences and also of what lies behind them. But he does not attach much importance to this knowledge. For within himself he fosters another knowledge--the knowledge of cessation, of the discontinuance of worldly existence, of utter repose by emancipation. He has perfect insight into the manner of the springing into existence of our sensations and feelings, and into the manner of their vanishing again with all their sweetness and bitterness, and into the way of escape from them altogether, and into the manner in which, by non-attachment to them thru right knowledge of their character, he has himself won release from their spell." (quoted by Zimmer, Philosophies of India, p. 470).

In all knowledge, one lives by process of individuation.

I.e. by process of distinctions--subject-object, etc.

The goal of techniques of Buddhist therapy is to bring this process to a stop.

The living process is likened to a fire burning.

Life always functions in contact with outer world.

The treatment is the extinction (nirvana) of the fire.

And the Buddha is the one no longer kindled or enflamed.

Buddha is far from having dissolved into non-being.

It is not He who is extinct but the life illusion--the passions, desires, and normal dynamisms of psyche.

The Buddha realizes himself to be void of characteristics that constitute an individual subject.

Thus released from karma, he reposes beyond fate.

He is no longer subject to consequences of personal limitations.

What other people behold when they look upon his physical presence is a sort of mirage.

For he is intrinsically devoid of the attributes that they venerate.

Buddhist art has attempted to render this paradoxical exp of the Enlightened One in certain curious works of sculpture, which represent the scene of the temptation of the Buddha. (see Zimmer, p. 472)

1. The fierce hosts of Kama-Mara, the tempter, assail the Buddha.

a: They brandish weapons, fling uprooted trees and prodigious rocks against him, and attempt by every means to break the calm of his meditation.

b: By threats they strive to arouse in him some fear of death, a wish to cling to the perishable frame of the body.

2. Simultaneously, the charm of life--in guise of divine women, is displayed before him.

They try to provoke the least stir of a will to enjoy from Buddha.

3. But both temptations fail.

The powers work in vain to discover in his nature some flaw.

4. They fail, because the Buddha was vanished from the sphere of the currents of life.

a: In the works of sculpture, this state of the "one who cannot be reached any more" is expressed by omitting the Buddha-image from the composition.

Amid the turmoil of the hosts, the holy seat beneath the Bo Tree is empty; the Buddha is not to be seen.

The De-spirated One (term contrived by Ananda K. Coomaraswamy, a literal rendering of nir (de) vana (spirated), or "blown out") is never depicted thru visible or tangible features in the early Buddhist monuments.

For anything tangible or visible would amount to a description of him.

He would then be endowed with attributes which would come under influences of karma.

To depict his presence, what art does:

Show footprints on the ground or a slight hollowing of the cushion
betray his presence.

But no visible trait.

For visible traits are signs of ordinary beings and reveal
their karma.

BUDDHISM

Introduction from Life's Article on Buddhism

"From the island of Ceylon to the islands of Japan, and throughout large sections of the Asian mainland, hundreds of millions of people--perhaps as many as 500 million--believe in a gentle and peaceable religion called Buddhism. Many Western thinkers, who have come to know its yellow-robed monks and have investigated the vast libraries of their quiet monasteries, consider it one of the noblest edifices of thought ever created by the human spirit. It is, as a whole, one of the most rational of the world's great religions, for the system of human conduct that it preaches relies very little on the supernatural.

"In its history, which stretches back for 2,500 years, Buddhism has been one of the greatest civilizing forces the Far East has ever known, stimulating art and contributing profound ideas to the great Tang Dynasty culture of China in the Seventh to Tenth Centuries, A.D. and bringing civilization to Japan. Today it is the state religion of Burma, Thailand, Tibet, Cambodia and Laos, the dominant religion of Ceylon and a faith to which vast numbers of Chinese and Japanese turn for spiritual purpose. With Christianity and Islam, Buddhism is one of the three great international religions of the world."

Buddhism has produced nothing short of a civilization:

A literature and art, an ethic and philosophy, as well as ^{social} ~~civil~~,
political and religious institutions.

LIFE OF GAUTAMA THE BUDDHA

DETAILS OF HIS EARLY LIFE WAS UNCERTAAIN.

1. According to later Buddhist accounts, his given name was: Siddhartha
2. His family or clan name: Gautama
3. His father was a chief of Sakyas, a small tribe of the Himalayan foothills north of Magadha.

1. He led a sheltered and pampered existence for the first 29 years of his life.
2. When he became aware for first time of suffering caused by:
 - sickness, old age and death,
 - he left his wife and infant son and set out to find a solution to this suffering.

1. He tried two different systems of philosophy and meditation.
2. And then spent several years as an ascetic punishing his body with fasting, trances, retention of breath, and exposure to elements.
3. None of these solutions was adequate, since none led to "aversion, absence of passion, cessation, tranquility, higher knowledge and nirvana."
4. He decided finally to try a system of his own that emphasized control of mental states
 - instead of bodily punishment.

4. He began to meditate under a tree; tradition called "bohi tree" bodhi
6. Controlling his sense, he passed thru progressively deeper stages of concentration.
7. He reached a state of concentration in which his mind was completely undisturbed
8. And was then able to remember details of his own past lives and see the effects of actions on passing away and rebirth of beings.

Finally, directing his mind to central problem of transmigration,
-he discovered basic causes of bondage:

sensual desire, desire for existence, and ignorance.

1. These, he realized, can be understood in their true nature and eliminated.
2. With their elimination comes cessation of suffering, sorrow, and transience that characterize the world.

NIRVANA

1. The insight gained thru meditation removed the causes of his continuing rebirth.

2. Knowing his own past karma, seeing how it brought about and maintained the chain of his existence,

-and recognizing the essential ignorance that caused him to preserve that chain,

-he became at last enlightened and free.

3. Knowledge and light replaced ignorance and darkness.

4. Now, he was the Buddha, the enlightened one.

1. His experience set him against both:

-the sacrificial Vedic tradition

-and radical asceticism practiced by Jains and Ajivakas.

2. His was a Middle Way of discipline, meditation and knowledge:

-leading to an awareness of transience of all existence.

GAUTAMA THE BUDDHA

(563-48 B.C.) - 80 yrs old
558-478

Theravada } 623-543
 } 624-544

BEFORE HIS BIRTH AS GAUTAMA

The term Buddha means An Enlightened One.

This Enlightenment reached via practice of ten great spiritual Perfections in numberless births during incomprehensible length of time.

Buddha is not a person but rather a personality evolved through the accumulation of psiritual qualities.

His humanity is evident--he is a true friend, a philosopher, a guide for mankind.

Buddha is a way-finder, a discoverer of Path of Deliverance will will free men from samsara.

There have been many Buddhas in past and many more will follow in future.

As needs for liberation remain, Buddhas will reappear.

GAE BUDDHA BEFORE HE APPEARED IN GAUTAMA

1. Aeons in past, in previous existence Gautama was an ascetic called Sumedha.
2. Then he met the Buddha of that age, Buddha Dipankara --then he had urge to become a Buddha.
 - a. Read the Jataka Tales, collection of stories about birth and previous existence of Gautama. (c. 5th Century A.D.)

His feelings then are described in a verse from The Story of Sumedha (seen in introduction to Jataka Tales)

There is, there must be, an escape
Impossible there should not be;
I will make the search and seek the way,
Which from suffering finds release.
(Warren, Buddhism in Translation, p.5)

3. It was his all-embracing compassion that made Sumedha abandon his personal release.

4. He made a vow to the Buddha Dipankara.

a. That vow was a pledge to fulfill the ten Perfections required of a Bodhisattva.

5. The ten Perfections (Paramis) are:

-Liberality, Morality, Renunciation, Wisdom, Energy, Forbearance, Truthfulness, Resolution, Good Will, and Equanimity.

Career of one who aspires to become a Buddha is a hard and painful one and takes aeons to perfect.

One goes thru numberless series of births--sometimes as a god, sometimes as a person, sometimes as animal.

And so our future Buddha was born for last time as Siddhattha Gotama.

- ~~1. Born 563 or 560 BC in northern India--in Lumbini, near Nepal-Indian border.~~
- ~~2. Personal name: Siddhartha (wish-fulfilling) bec use he fulfilled long cherished wish of barren family.~~
- ~~3. Gautama (Sanskrit), Gotama (Pali)--name of his community (gotra)~~
- ~~4. Father's name: Sudhodana; mother--Maya.~~

~~Hence Gautama the Buddha of Sakya--name of clan to which family belonged.~~

~~Sakya state was a small aristocratic republic governed by a raja, who was under King of Kosala. There were 4 great kingdoms of northern India at time of Gautama~~

BIRTH OF GAUTAMA

Gautama came into the world in fulfillment of a prophecy of his coming.

1. According to one account, Gautama in a previous birth decided to become a Buddha.
2. He was then born into one of the heavens, when he remained until his earthly birth, in his last human existence.
3. The gods announce that a new Buddha is to come.
4. He thereupon makes five investigations as to time, continent, country, family, mother, and descends to earth and is born in Kapilavatthu to Queen Maya.
5. He came into a world in a miraculous way, without benefit of human father.
6. As told in the Nidanakatha, it runs something like this:
7. At the time of a certain festival, Queen Maya, having been prepared for seven days, celebrated the festival without intoxicants and with garlands and perfumes.
 - a. Having ceremonially bathed, given alms, and properly adorned herself, she took the uposatha vows, entered her bedchamber, lay down alone, and had a marvelous dream.
8. Four great kings lifted her bed and transported it to the Himalayas and placed it beneath a vast sal tree.
 - a. Their queens took her to a sacred lake and bathed her to remove human stain, dressed her in heavenly raiment, anointed her with perfumes and bedecked her with flowers.
 - b. In a golden mansion they prepared a divine bed with the head toward the east, and laid her on it.
9. Now the Boddhisatta, or Buddha-to-be, took the form of a white elephant and approached the mansion where she lay, from the north.
 - a. In his trunk he held a white lotus flower.

b. Trumpeting, he entered, circled three times around his mother's bed, struck her right side, and appeared to enter her womb.

1. The next day the queen awoke and told her husband the dream.

a. He at once called sixty-four brahmins and asked them the meaning of the dream.

b. To which they replied; "No not be afraid, O king, the queen has conceived a male, and thou shalt have a son.

b. If he dwells in a house, he will become a king, a universal monarch; if he leaves this house and goes forth into the world, he will become a Buddha, a remover in the world of the evil of ignorance."

2. Then a great earthquake followed, and thirty-two other signs appeared heralding the occurrence of something very unusual.

a. The blind had their sight restored, the deaf heard, the lame walked, and all the fires of all the hells were extinguished.

3. Ten months the queen carried her precious burden.

a. According to some legends, the Buddha could be seen within his mother's womb, and he even preached from thence, very effectively.

b. When the time of her delivery approached, she asked the king that she be allowed to go to the home of her family.

c. He made ready the road, adorned it with trees and flowers, flags and banners, and she set out, borne by a thousand courtiers in a golden palanquin with a huge retinue following her.

4. At the Lumbini gardens, which were on the road, she asked to stop.

a. The company entered the grove, and she paused at the foot of a great sal tree.

b. A branch reached down, and she took it in her hand.

c: As she did so, the birth throes began.

As told by Sir Edwin Arnold in the Light of Asia, which follows one of the legendary accounts:

The conscious tree bent down its boughs to make
A bower about Queen Maya's majesty,
And earth put forth a thousand sudden flowers
To spread a couch, while, ready for the bath,
The rock, hard by, gave out a limpid stream
Of crystal flow. So brought she forth her child,
Pangless--he having on his perfect form
The marks, thrity and two, of blessed birth.

1. Queen Maya lived only seven days after his birth, and he was reared by his mother's sister, Mahaprajapati.
2. Buddha, like Jesus, is recognized soon after birth by elder religious figures as of unusual significance and destined to have a great influence upon humanity.
3. At the birth of Buddha, the great sage Asita, meditating in the Himalayas, beheld many wonders.
 - a: According to legend, he rose up like a royal swan and flew to Kapilavatthu and came to the house of the king.
 - b: Invited to enter, he asked to see the child, and observing that he bore the thirty-two marks of a great man and the eighty minor marks, he cried:
"Marvelous verily is this person that has appeared in the world."
 - c: Then, circling about the child and contemplating his person, he exclaimed: "If he dwells in a house, he will become a king, a universal monarch..but if he goes forth from a house to a houseless life, he will become a Tathagatha, loudly proclaimed, a fully enlightened Buddha", and looking upon the child, he wept.

"Why do you weep? Is there misfortune for the boy?"

1. To which Asita replied: "I weep not for the lad, ~~xx~~ for him there will be no misfortune, but I weep for myself...This boy will ~~ix~~without doubt attain complete enlightenment, and, having done so, will take countless beings across the ocean of transmigration to the other side and establish them in the immortal state. But we shall not see that Buddha-jewel. Hence, O king, I weep...for I shall not be able to reverence him."

From Morgan, Path to Buddha, 5

As was vogue in those days, on sixth day after birth Brahman astrological experts called to forecast his future.

1. They prophesied: child destined to become either a universal monarch or Buddha.

2. They predicted if child witnessed four signs: ~~of ill~~ old age, sickness, death, or a recluse -- he would renounce life of royal pomp and exchange it for life of homeless monk

THE TEMPER

Gautama resolves to meditate beneath a certain Bodhi tree until he finds enlightenment.

1. But Mara, the Evil One, challenges the Buddha in an attempt to break his meditative calm.
2. He first assumes the form of Kama (pleasure) and employs supreme distraction by sending three beautiful goddesses with their retinues to dance about the sage, to caress him, and to provoke desire and temptation.
3. But they fail to arouse this remarkable sage.

1. Then Kama changes his tactics; he becomes Mara, the Evil One.
2. He sends hordes of demons, hurls winds and rain, sand and flaming ~~rocks~~ rocks, live coals and boiling mud at seated Gautama.
3. But the sage betrays no feeling for self-preservation; he does not flinch, does not stir.
4. The demonic hordes and their weapons are repelled by his virtuous serenity.
5. Immune to pleasure, he is also dead to fear.
6. He has extinguished all his passion, attained Buddhahood, reached enlightenment.

ehp

GREAT AWAKENING

His insight is uttered as a doctrine:

Neither worldly pleasure nor ascetic mortification of the flesh is the right way of life.

- a) The former is ignoble; the latter is rich in suffering,
- b) And neither leads to the goal.

Buddha's discovery is the Middle Path.

It is the path of salvation.

Path of Salvation:

1. It starts from belief, not yet illumined by understanding, that all existence is suffering.
2. And that the essential is redemption from suffering.
3. Then, by way of decision to live righteously in word and deed, the Path leads to immersion in various degrees of meditation
4. And through meditation to knowledge of what was already present in the initial faith:

the truth of suffering.
5. It is only at the end that one attains clear knowledge of the Path one has traveled, Enlightenment.
6. This Enlightenment is step from endless coming-into-being and passing-away to eternity, from worldly existence to Nirvana.

HIS TEACHINGS - DIFFICULT

His teachings more recondite and difficult to understand than any other teachings of spiritual leaders.

1. Buddha's first reaction to his ~~his~~ Enlightenment was that it was too obscure to be taught.
2. His first reaction was that they would not understand.
3. This conviction was initially so strong that friends, and even the god, Brahma, appealed to Gautama to consider that at least a few would understand.g

THE BUDDHIST COMMUNITY: THE SANGHA (Pali), Sangha (Sanskrit)THE SANGHA

1. E.J. Thomas once stated that Buddhist movement began "not with a body of doctrine, but with formation of a society found by certain rules".
 - a. Buddha did not intend to hold a series of mass meetings for purpose of general spiritual edification.
 - b. He founded a community of men and women, who accepted the corporate life as best path for salvation.
 - i- Thus "to begin by analyzing the doctrine without first examining the Community and the circumstances in which it originated would be likely to lead to quite arbitrary results."
2. Formation of a mendicant order was not a new creation of Buddhism.
 - a. There had been other groups of ascetics and mendicants throughout long history of India.
3. The term sangha was not specifically a religious term originally.
 - a. Literally, it means a herd or association or a group of people living together for some purpose.
4. It was during the Maurya period (ca. 322-185 BC) that the term Sangha came to be accepted as an official designation of the Buddhist community.
5. Before that time, a number of other terms seem to have been used.
 - a. Buddha called his disciples "my people".
 - b. Another term: savaka (hearer, disciple)
 - i- referring both to monastics and laity.
 - ii- later this term used strictly for those who have realized one of eight stages of holiness.

- 1. Significantly, both Buddhism and Jainism often used the term ariya-savaka (noble disciples), referring to pious laity.

There is every indication that Buddha regarded the monastic life as the normative path in Buddhist Community.



- 1. Nevertheless, early Buddhism took it for granted that the four groups: monks (bhikkhu), nuns (bhikkhuni), laymen (upasaka) and laywomen (upasika)--constituted the Buddhist Community.

- 2. At first, there was no necessity to adopt an official name for the Buddhist Community.

- a. Non-Buddhists called Buddhists Sakyaputta or Bodha-Bauddha (followers or members of Sakya or Buddha).

- b. Some of monastic groups called themselves variously: bhikkhugana, bhikkhusamgha, or isisamgha (congregation of monks).

- c. By time the general term Samgha was accepted as official name of Community, it came to be used frequently as a synonym for monastic order because of strong monastic emphasis of that period.

But it should be remembered that the term Samgha in its origin and intention referred to whole of Buddhist Community.

- 1. Embracing both monastics and the laity.

ADMISSION INTO MONASTIC ORDER

1. In beginning, the only prerequisite for admission was the pabbajja ("going forth" or "leaving").
2. And after a period of instruction the aspirant was permitted to take ordination vows.

Very early in history of Buddhism these two steps became united for all practical purposes.

THE PABBAJJA (going forth)

1. In Buddhism it meant more than traditional Brahmanic practice of leaving home for a homeless life.
 - a. In Hinduism, this going forth was last stage of stages of life.
 - b. Further this stage of life derived from and sanctioned by cosmic dharma.

~~ixixix~~

2. The Buddhist going forth was a radical rejection of Brahmanic notion of equating the cosmic dharma and the particular dharma of one's given caste and stage of life.

The background to the above statement:

In Hinduism the complex social system of castes and stages of life was divinely ordained by dharma, the cosmic moral law.

While, metaphysically speaking, dharma transcended the empirical world, practically it was taken for granted that correct manner of apprehending the cosmic dharma was to follow particular laws (dharma) of one's given caste and of given stage of life.

1. According to Buddha, dharma could not be apprehended by observing the external religious principles and practices.
2. Instead, the Buddhist held that cosmic dharma was fully realized by Buddha's Enlightenment.
 - a. And that the sad-dharma (Holy Law) was integrally related, not to caste and stage of life, but to Samgha.
3. Hence the threefold affirmation: "I take refuge in Buddha, Dharma, Samgha"

*Symbol of entrance into Buddhist order.
is not merely a creed, but performance of an act.*

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"Thus Buddha and Buddhism have to be understood, not so much as a revolt against the corruption and ritualism of Brahmanism, but more basically as a rejection of the metaphysico-social basis of the Hindu holy community." p.169

In turn, Buddhism was repudiated by Hinduism, "not because of its peculiar, deviating doctrine, but by virtue of its having a different dharma, which excluded conformity. Hinduism sensed that Buddhism discarded one of its two indispensable foundations—its social conception of religion as a common dharma."--Kraemer, "The Christian Message in a Non-Christian world, pp.173-174.

BUDDHA AND CASTE SYSTEM

1. This does not mean, however, that Buddha was a great social reformer.
 - a. Who fought against the evils of caste-ridden Indian society.
2. There is no indication that Buddha tried to fight against the caste system as such, or any other traditional sociopolitical institution for that matter.

1. What he made clear was that sociopolitical system, important though they may be for practical operation of human society, do not provided the path for man's ultimate liberation.

The corollary to this principle:

that those who renounced the world were no longer subject to caste restrictions within Buddhist monastic order.

PHYSICAL ASPECT OF MONASTIC COMMUNITY

1. It underwent many stages evn during Buddha's lifetime.
 1. In beginning monks had no buildings.
 - a. They lived in forests, in valleys, in mountain caves, in cemeteries, or in groves of trees.
 2. Gradually, for practical considerations, the mendicatsns began to stay together either in caves or in some resthouses during raining season.
 3. As number of members increased, the monastic orders were compelled to secure buildings of their own.
 - a. Settled resident quarters called vihara.
 4. Once vihara were established, the Community becmee a monastic-centered community.
 - a. It replaced earlier idea of Samgha that embraced both mendicants and laity.

Here we find transition from:

- ① egalitarian ideal of primitive Buddhism to monastic ideal of Theravada Buddhsim.
- ② Also, in contraat to earlier emphasis on the "Path" as the goal, shifted the emphasis to "perfection" as goal.
 - i- To them, path was important but only as a means.
 - ii- Goal was to attain Arahatsip.

The whole Community was to exist for monastic community, which in turn was to exist for spiritual elite.

THE SANGHA

RAPID EXPANSION OF COMMUNITY INEVITABLY CAUSED SOME PROBLEMS

1. At first, those who gathered around Buddha were known as his "disciples".
 - a. They were seekers, interested only in attainment of Nirvana.
 - b. But not all of them were capable of sharing life with others in close quarters.
 - i- A certain amount of personality conflict was unavoidable.

2. The situation became more complicated as the Community accumulated worldly properties.

3. Change of atmosphere within order:
 - a. Reflected in accounts that monastic discipline was violated by some monks
 - b. And that Buddha's authority was resisted by others.

Most heart-breaking:

schism caused by his own cousin, Devadatta, who aspired for position of leadership, displacing Buddha.

EAST VS WESTWEST

1. West absorbed much more with thoretic component which designates some factor in a man or nature which in whole or in part is not directly observed and felt.
2. Western philosophy has taught West to believe that a decision in theory is a decision in fact
 - that the intellect is the highest level of reality,
 - the highest level of the soul (as in Aquinas)
 - that application of thought to practice is a descent from ~~pure~~ pure being or essences into a realm where corruption and failure are to be expected, as in Plato.

BUDDHISM

1. Concerned primarily with inner qualities of concrete feeling
2. And with concepts which refer to this aesthetic component for their complete meaning.

WESTERN

1. Teachings of Buddha run counter to dominant tradition in Western phil and religion,
 - where human existnce has always been organized into some kind of system of institutions, laws, moral codes, philosophical idels and theological formulations.
2. Western thought has conceived greatest good of man to lie in bringing himself under control of a rational order
 - so that surge of existence may be organized in ways that permit logical inferences to be drawn and reliable predictions be made.
3. Western civilization has been one long effort to invent rules and principles and project them upon an objective world.
4. It has been adventurous and outgoing, climbing mountains, corssing oceans, invening new tools, etc.

Buddhism lives wholly in the individual, concrete, unrepeatable present, the deep and active feeling and striving tones of human existence.

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WEST VS. EAST

1. Chief reason why Buddhism has made little progress in West lies in the difficulty to which we have been pointing:

- the theoretical bent of the West
- and practical-psychological-intuitive bent of East.

Steinbock's remark of 35 years ago:

"Although a hundred years have elapsed since the scientific study of Buddhism has been initiated in Europe, we are nevertheless still in the dark about the fundamental teachings of this religion and its philosophy."

TRUTH

Buddhism sees man as rooted in realities of which it is impossible to speak.

1. In their deepest involvements it is as though men were mute and dumb.
2. They live primarily a life of feeling that is deeper than tears.
3. And this life of feeling never finds expression in words.

It is incredible to a Western mind, that anything absolutely important should be absolutely indefinable.

There is about Reality--a non-linguistic, non-cognitive, intimately personal and richly qualitative dimensions.

IN THE WEST, THE WORD

1. In West, dominant emphasis on the WORD.
2. Truth is something which theory carves out and separates from the whole organic content of experience.
-so that it can be pointed to, talked about, manipulated for purposes of inspection, verification, and control.
3. The way to take hold on reality is to forge the appropriate theory.

TRUTH IN BUDDHISM

1. This is a handicap when it comes to understanding Buddhism.
2. Because truth is not something to be talked about and manipulated in Buddhism.
3. Truth is something to be attained.
4. Point is to become, to realize, to experience the truth.
5. Truth is a state of being, not a matter of cognition.

1. By controlling the external conditions of that existence,
-it has sought to know the meaning of the human situation.
2. It has lived out the conviction that we learn about one thing by discovering what is next to it.
3. We learn what things are by discovering what it is to which they are related.
4. We search out all possible connections between things and gradually piece together the secret about them all.

1. And yet, the piecing together is never complete
2. The fragments always lie about our feet to remind us that no mind is powerful enough to fit them all together.
3. System after system have been attempted,
4. Until at last modern man rebels against all systems,
-whether of thought, or politics, or theology.

1. Because of his age-old effort to find life's meaning in external relationships and accomplishments,
-Western man finds a deep inner uncertainty somewhat native to his situation.
2. Restless, uncertain, and unstable, he is never quite satisfied with the meaning and purpose that his objective acquisitions and victories have won.
4. Nothing that he does has meanin for very long
5. Each venture lures im on to someting else.
6. Nothing turns out to be meaningful in itself.

HISTORICAL SIGNIFICANCE OF BUDDHA

1. In approaching a discussion of Buddhism, it is essential that we remind ourselves of two things:
 - a) The historic nature of its initial beginnings
 - b) The relationship of this historic event to subsequent Buddhist understanding of the religion.

HISTORIC BUDDHA

1. Buddhism differs from Hinduism in its consciousness of an historic event and an historic person.

1. Westerns, with their emphasis upon history, place Hinduism and Buddhism together as religions which place no real emphasis upon history.
2. It is true that both the eastern religions do have a different conception of history.
 - a) And ~~that~~ this difference is of great significance for their philosophical expressions.
3. But, we must not overlook the central importance of the person and the experiences of the historic Buddha--Siddharta Gautama.

1. Non-Buddhists are all too eager to point to the degree to which the historic Buddha is overshadowed by the supra-mundane Buddhas (Amida) central to much of the developed faiths.
2. They are forgetful that because of its historic beginnings in an historic person, Buddhism has an appreciation of human history which gives that history a meaning and a content easily overlooked.

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GAUTAMA AS A CHILD

1. As child he once saved a swan from his cruel cousin Devadatta who had shot it down.

2. The swan fell fluttering at his feet when he was playing.

He lifted frightened creature and tenderly pulled out the arrow and rubbed some healing herbs on wound.

3. The bird lost its fear and became quite tame.

Gautama

4. After a time when the prince was going to release the bird,

Devadatta demanded it and was promptly refused. Then in the full hearing of the court there ensued a lively debate as to who should get the killer, the killer or the savior. His superior pleading, it is said, won the hearts of all.

BACKGROUND

A. "Decadance" of popular and intellectual Hinduism.

1. See page 30 (mimeographed sheet)-- Age of Susra
2. Conditions of religion similar to those of age of the Brahmanas.
 - a: Same sacrifices, same rites and ceremonies.
 - b: Same belief in a host of gods.
 - c: More rigorous insistence on caste and the four stages of man.

B. Movement of heretics. Age of amazingly free thought, and a thousand experiments in philosophy.

k. Sceptics, nihilists, sophists, atheists, materialists.

Held all kinds of unorthodox views.

1. Despised all priests, doubted all gods.
2. Others would neither admit nor deny life after death.
3. That the Vedas were the work of conceited fools.

When Buddha grew to manhood, he found halls, streets and woods of northern India ringing with philosophic disputation, mostly of an atheistic and materialistic trend.

Large class of traveling Sophists -- the Paribbajaka, or Wanderers, sought pupils.

Some taught logic as art of proving anything; others everything.

Not much has come down to us from these sceptics, etc.

What has preserved has come down thru the diatribes of their enemies.

Consequence of this heretical movement:

1. It weakened hold of Brahmins on mind of India.
2. Left in Hindu society a vacuum which almost compelled the growth of a new religion.

C. Causes?

Difficult to determine.

1. Dissatisfaction of Kshatriya warrior caste.

Their reaction against sacerdotal ceremonialism and theology of Brahmin caste.

2. Perhaps material progress contributed.

3. Intellectual decay of old religion.

This period produced:

Mahavira (Jainism); Buddha in India.

Lao-tze and Confucius in China.

⁶²⁵⁻⁵⁸⁵Jeremiah and ⁷⁶⁰II Isaiah in Judea.

Pre-Socratic philosophers in Greece.

1. Nearly half a century followed during which Buddha trudged the dusty paths of India until his hair was white, step infirm, and body naught but a burst drum, preaching the ego-shattering, life-predeeming ~~elixir~~ of his message.
2. He founded an order of monks,
 - challenged the deadness of Brahmin society,
 - and accepted in return the resentment, queries, and bewilderment his words provoked.
3. His daily routine was staggering.
 - a: In addition to training monks, correcting breaches of discipline, and generally directing the affairs of the Order, he maintained an interminable schedule of public preaching and private counseling, advising the perplexed, encouraging the faithful and comforting the distressed.
4. Underlying his response to these pressures, and enabling him to stand up under them was a pattern which Toynbee has found basic to creativity in all history, the pattern of "withdraw and return".
5. Buddha withdrew for six years, then returned for forty-five.
6. But each year was similarly divided; nine months in the world, the rainy season spent in retreat with his monks.
7. His daily cycle too was patterned to this mode; his public hours were long, but three times a day he withdrew that through meditation he might restore his center of gravity to its sacred inner pivot.
8. After an arduous ministry of forty-five years, at the age of eighty and around the year 480 B.C. Buddha died upon eating at the home of Cunda the smith some poisoned mushrooms that had gotten into a dish by accident. *(Village of Beluva)*
severe dysentery, caused by food poisoning.
9. Even on his deathbed his mind moved towards others.

1. In the midst of his pain it occurred to him that Cunda might feel responsible for his death.
2. His last command, therefore, was that his companions tell Cunda that of all the meals he had eaten during his life only two stood out as exceptional blessings.
 - a: one was the meal whose strength had enabled him to attain enlightenment under the Bo tree;
 - b: The other was that which was opening to him the final gates to Nirvana.

His last words:

Decay is inherent in all
 "Now then, O monks, I address you. ~~Subject to decay are~~ compound things. Strive with earnestness. Work out your own salvation with diligence."

His end was peaceful and serene - so characteristic of his personality.

In a real sense, Buddha was a spiritual heir of Yoga.

1. He expected his followers not simply to understand his gospel.
2. But to realize liberation experimentally.

1. Buddha himself underwent a mystical experience under Bodhi tree.

2. And he gave personal instruction to his disciples in the art of meditation.

Buddha was a child of the Indian spiritual tradition.

But his gospel had a universal message.



MONASTIC COMMUNITIES

1. His immense historical influence rests very largely on the monastic communities he founded.
2. The disciples left ~~xxx~~ ~~xxx~~ home and occupation and family.
3. They wandered far and wide, in poverty and chastity, tonsured and clad in yellow monks' robes.
4. They lived by begging.

1. From the very start the communities had their rules and regulations, their leaders and discipline.
4. They were joined for periods of time by lay companions, including kings, wealthy merchants, nobles, famous courtesans.
3. All ~~xx~~ were generous with their gifts.

1. As it spread, this monasticism met with resistance.

"The people grew restive: The ascetic Gautama has come to bring childlessness, to bring widowhood, the end of the generations. Many noble youths are turning to the ascetic Gautama to live in holiness."

2. When the throngs of monks appeared, the people mocked them:

"Here they come the baldheads. Here they come, mawkishly hanging their heads in meditateness; yes indeed, they are as meditative as a cat lying in wait for a mouse."

3. But for Buddha it was matter of principle to offer no resistance.

"I fight not with the world, ye monks. The world fights with me. He who proclaims the truth, ye monks, fights with no one in the world."

1. Buddha met with resistance:

For he rejected sacrifices of Vedic religion and authority of Vedas themselves.

HIS EARLIEST DISCIPLES

FOUND ADHERENTS AMONG WEALTHY MERCANTILE FAMILIES

1. A certain youth, called Yasa, joined Buddha's group.
2. Yasa's father, a guild master of Benares, became first lay disciple
3. His mother and former wife became laywoman disciples.
4. Four of Yasa's friends, later followed by 50 more of them, joined Buddha's group too.

As soon as the little band of monks came into existence, Buddha urged his mendicant brethren to undertake missionary work:

"Go forth, mendicant brothers, upon journeys for the help of the many, for the well-being of the many, out of compassion for the world, for the sake of, for the help, of, for the well-being of spirits and men."

This missionary commission was followed by Buddha's instruction regarding "ordination" of new monks.

1. According to ancient ordination rite ascribed to Buddha, the aspirant was to repeat three times the Three Refuge formula:

"I take refuge in the Buddha
I take refuge in the Dharma
I take refuge in the Sangha."

Symbol of entrance into Buddhist order is not recital of a creed but performance of an act.

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HIS MISSIONARY WORK WAS QUITE SUCCESSFUL FROM BEGINNING

1. Conspicuous success of work was largely due to personality of Buddha and his penetrating sermons.
2. Two able Brahmans, Sariputta and Moggallana, were converted and played eminent roles in development of the order.

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- 1. On occasion of Buddha's visit to his native place:
 - a. His family, including his own son, embraced Buddhism.

1. Increasingly, Buddha shouldered greter responsibility of instruction and administration of growing Community.

- 1. Able disciples were added:
 - a. Anuruddha, Ananda, Upali the barber, and Buddha's cousin, Devadatta.

The Caste broken - His Sangha was Democratic

BUDDHA THE MAN

Buddha seems to have combined in high degree two qualities that are rarely found together and each of which is rarely exemplified in high degree.

He had a cool head and a warm heart, a blend which shielded him from sentimentality on the one hand and indifference on the other.

AS A THINKER

1. He was a thinker, of unexcelled philosophic power.

2. He was one of the giant intellects of human history, exhibiting a keenness of analytical understanding that has rarely been equaled.

3. He probed through the virtues and the deceptions of the philosophic thought of his day,

adopting it where it seemed to him clearly sound and abandoning or radically revising it when he saw that it was missing the true and the good.

4. Every problem that came his way was automatically subjected to the cold, analytical glare of his intellect.

a: First it would be dissected into its component parts,

b: After which these would be reassembled in logical, architectonic order with their meaning and import laid bare.

c: He was a master of dialogue and dialectic, and calmly confident.

Compassion

The remarkable fact, however, was the way this objective, critical component of his character was balanced by a Franciscan tenderness so strong as to have caused his message to be subtitled "a religion of infinite compassion."

1. He was a man of rich and responsive human sympathy, of unfailing patience, strength, and gentleness and goodwill.
2. In him, the springs of tenderness gushed abundant.
3. Intent to draw from all the arrows of sorrow, he gave to each his sympathy, his enlightenment, and that strange power of soul which, even when he did not speak a word, gripped the hearts of his visitors and left them transformed.
33. No matter how far an individual had fallen or been rejected by society, he received from the Buddha an irreducible response of respect arising from the simple fact that he was a fellow creature. Thus many an outcaste and derelict finding himself for the first time understood and accepted found his self-respect returning and was restored to the human community.

Notwithstanding his own objectivity toward himself, there was constant pressure during his lifetime to turn him into a god.

1. He rebuffed all these categorically, insisting that he was human in every respect.
2. He made no attempt to conceal his temptations and weaknesses,
 - how difficult it had been to attain enlightenment
 - how narrow the margin by which he had won through
 - how fallible he still remained.

Once he saw a monk very ill, unattended and covered with his own filth, utterly abandoned by his fellow monks because of the unpleasant nature of his illness. He himself attended the monk, washing and nursing him until he was well. Later he called the monks together and taught them, "He who attends the sick, attends me." (Mahavagga) From Morgan, Path of the Buddha, 20.

HIS TITLES

No description of Buddha ever satisfied his disciples completely.

1. After words had done their best, there remained in their master the essence of mystery--unplumbed depths which their language could not express because their thought could not fathom.
2. What they could understand they revered and loved, but there was more than they could hope to exhaust.

To the end he remained half light, half shadow, defying complete intelligibility.

3. They called him Sakyamuni, "silent sage (muni) of the Sakya clan--symbol of something beyond what could be said and thought.
4. They called him Tathagata, the "Thus-Come", the "Truth-winner" the "Perfectly Enlightened One"--for he alone thoroughly knows and sees, face to face, this universe.

"Deep is the Tathagata, unmeasurable, difficult to understand, even like the ocean."

Buddha regarded himself as a

Tathagata - one who has "arrived"; experienced and transcended the imperfections of life.

WHAT IS NEW IN BUDDHA?

NOTHING PARTICULARLY NEW:

There was nothing particularly new in Buddha's doctrines, forms of thought, conceptions, or actions.

1. Ascetics, ascetic communities, and practice of monastic life already existed.

a) E.g. forest hermits

2. Idea of redemption by knowledge already a living part of Hinduism.

3. Buddha took over old conceptions of cosmos, the ages of the world, and world of gods.

Whole of Buddhist doctrine appears to be perfection of Hinduism.

Category of "New" as standard of value is peculiar to modern Western world.

1. While nothing "new", yet this category may be applied to Buddha.

FIRST: BUDDHA'S IMPOSING PERSONALITY

1. Through legends we can feel powerful presence of historical man.

a) He acts, he feels, he cries; he has humour, compassion, etc.

b) He shows men what they should do.

c) He knows the power of silence.

2. His life was molded by an intense effort of the will.

a) But this will is not to conquer and shape the world.

b) But a will to conquer oneself.-- declining to be a prisoner either of oneself or of his worldly tasks.

"To master the pride of defiant selfhood, that in truth is the highest bliss."

1. So perfect is his self-conquest that all sign of effort vanishes.
 - a) Here is nobility, serenity and infinite gentleness of his manner.
- 2
2. He never concerns himself with personal lives and individual secrets of men.
3. He has become impersonal.
4. He vanishes as an individual amid the uncounted multitudes of his peers.

"Without house and home, my spirit removed from the world,
I walk beyond all ties with men."
5. He is unknowable: "Buddha, he who walks through infinity, leaving no trace: How might you know him?"

The absence of all characteristic features is a part of our picture of Buddha's personality.

1. He is without unique individuality.
2. He appears as a type, not as a personality.
3. Over against him stand other types, the wided, the unbelievers, the sophists.
4. Here, paradoxically, is a personality which owes its influence to the extinction of all individual traits.
 - a) Negation of the self is a basic principle of Buddha's truth.

SECOND: BUDDHA IS COMPLETE AND RADICAL IN WHAT HE DID

Another new feature is that Buddha did wholly and radically what before had been done only partly.

1. He turned away from tradition - e.g. from caste system.

2. He did not oppose the gods.

a) He acknowledged them as realities, but he reduced them to unimportance.

1. He was radical in addressing all men.

a) What had been possible for a few became possible for everyone.

b) What had happened in small groups of forest hermits was now attempted in open, in cities, countryside, among men at large.

c) A new existential reality took form: the life of vast throngs of mendicant monks:

i- These monks fulfilled the doctrine by a life of poverty, chastity, homelessness and unworldliness.

2. Actually most of the monks came of two higher castes.

a) Buddha himself was of noble origin.

b) Buddhism was an aristocratic religion

i- And this it remained insofar as only men of a certain intellectual rank can understand it.

3. But the revelation is addressed to all who possess the vocation for it.

4. Thus for first time in history, the idea of humanity, of a religion for the whole world, became a reality.

a) What in India had been carefully guarded secret of a privileged few became a truth to be divulged to all.

THIRD NEW FACTOR: THE CONSCIOUS MISSION

Another new factor: the conscious mission.

1. Convinced that anyone can understand enough about universe to know ~~because doctrine is addressed to individual and to all individuals~~ his relation to it.
2. And such knowledge is important for one's salvation.
3. And because it knows itself to be a light that should reach out into world and shine everywhere.

Thus from very start Buddha founded a monastic community:

It is two things at once:

1. A path of salvation for the individual — *Democratic*.
2. And a means of propagating the doctrine by journeyings through the world.

A consequence of this conscious mission:

Buddhism became a world religion.

1. ~~is~~ A world religion not because it embraces within its fold diverse national groups.
2. But more basically: because it holds that the fundamental meaning of life and world cannot be derived from the experience of any one group of people or culture.
 - a) Here, we discover a way of life which can be applied universally, regardless of time, place or culture.

BUDDHISM AS A PHILOSOPHY

Philosophy, as we understand it, is a creation of the Greeks.

1. It is unknown to Buddhist tradition.
 - a. Buddhists would regard philosophy--as inquiry ~~ix~~ into reality--for mere purpose of knowing more about it--- a waste of time.
2. Buddha's teaching is exclusively concerned with showing the way to salvation.
 - a. Any philosophy in works of Buddhist authors quite incidental.
3. In ample vocabulary of ^B_h Buddhism we find no word to correspond to our term "philosophy".

When we turn to Mahayana Thought--we call it philosophy.

1. Was Mahayana a product of inability of Indian mind to rest content with Buddha's "noble silence"?
 - a. Thus indulging in its urge for "abstract metaphysical speculations?"

This view is misleading:

1. Vast body of Mahayana doctrine arose not so much to satisfy intellectual curiosity,
As to deal with practical psychological problems encountered in following Buddha's way.

Mahayana's consistent aim:

To bring about the experience of liberation,
Not to construct a philosophical system.

Philosophy is of value merely insofar as it helps men to attain the aim of release.

His followers had begun to deify him. All this despite his challenge to them to doubt him and to think for themselves.

Now, says one of the last Dialogues,

"the venerable Sariputta came to the place where the Exalted One was, and having saluted him, took his seat respectfully at his side, and said:

"Lord, such faith have I in the Exalted One that mehhinks there never was has been, nor will there be, nor is there now, any other, whether Wanderer or Brahman, who is greater and wiser than the Exalted One.. as regards the higher wisdom."

"Grand and bold are the words of thy mouth, Sariputta" (answered the Master); "verily, thou hast burst forth into a song of ecstasy. Of course, then, thou hast known all the Exalted Ones of the past,... comprehending their minds with yours, and aware what their conduct was, what their wisdom,...and what the emancipation they attained to?"

"Not so, O Lord."

"Of course, then, thou hast perceived all the Exalted Ones of the future, ...comprehending their whole minds with yours?"

"Not so, O Lord."

But at least, then, O Sariputta, thou knowest me,...and hast penetrated my mind?"

"Not even that, O Lord."

"You see, then, Sariputta, that you know not the hearts of the Able, Awakened Ones of the past and of the future. Why, therefore, are your words so grand and bold? Why do you burst forth into such a song of ecstasy?"

* * * * *

AND TO ANANDA HE taught his greatest and noblest lesson:

"And whosoever, Ananda, either now or after I am dead, shall be a lamp unto themselves, and a refuge unto themselves, shall betake themselves to no external refuge, but, holding fast to the Truth as their lamp, ...shall not look for refuge to any one besides themselves-pitz is they... who shall reach the very topmost height! But they must be anxious to learn."

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Buddha had a sense of humor.

When a simpleton abused him, he listened in silence. When the man has finished, Buddha asked him: "Son, if a man declined to accept a present made to him, to whom would it belong?"

The man answered: "To him who offered it."

"My son", said Buddha, "I decline to accept your abuse, and request you to keep it for yourself."

HIS MISSION

1. Buddha's ~~entire~~ entire life was saturated with the conviction that he had a cosmic mission to perform.
2. Immediately after his enlightenment he saw in his mind's eye "souls whose eyes were scarcely dimmed by dust and souls whose eyes were sorely dimmed by dust", the whole world of humanity, milling, lost, desperately in need of help and guidance.
2. He had no alternative but to agree with his followers that he had been "born into the world for the good of the many, for the happiness of the many, for the advantage, the good the happiness of gods and men, out of compassion for the world."
3. His acceptance of this mission without regard for personal cost won him India's heart as well as her mind.

6. Supernatural, Mystery

1. Buddha preached a religion devoid of the supernatural.
2. He condemned all forms of divination, soothsaying and forecasting as low arts.
3. He refused to allow his monks to play around with any form of superhuman power.
 - a: For all appeal to the supernatural amounted to looking for shortcuts, easy answers, simple solutions that could ~~not~~ only divert attention from the hard, practical task of self-advance.

While he worshiped no deities, he was not an atheist.

1. For he did not deny the existence of gods.
2. He belittled their importance and did not respect them.
3. They were finite; subject to death and rebirth.
 - a: He considered them luckier than men, but did not consider them ultimately blessed or immortal.
4. He considered that gods had more difficulty escaping the wheel of rebirth.
 - a: For they are surrounded by pleasure and thus forget the necessity for liberation.
 - b: Thus are bound to the wheel.
4. Because he knew so well the weakness of the gods, he was called, the teacher of gods and men.

Then did Buddha never believe in the Ultimate--Brahman?

1. Answer may be: he did. In that, he was a deeply religious man.
2. But he was different from the ~~the~~ Hindus in that he had a stronger will to refuse to give names and shapes to the Ultimate.

For him, even the word Brahman was too much of an appearance.

see next page - on God

1. Whether Buddha's religion:

- without authority
- without ritual
- without theology
- without tradition
- without grace
- without supernatural

was also a religion with God is a key question which must be reserved for later.

2. After his death, all the accouterments of religion which Buddha himself labored so carefully to exclude came tumbling into his religion with a vengeance.

3. But as long as he was its leader they remained at bay.

Buddha's approach to religion can be summarized in the following terms:

1. It was empirical.

a: Never has a religion set out its case with so complete an appeal to empirical judgment.

b: On every question, direct, personal experience was the final test for truth.

"Do not go by reasoning, nor by inferring, nor by argument.

A true disciple must know for himself."

2. It was scientific.

a: Direct experience was final but it was aimed at uncovering the cause and effect relationships that order existence.

THE MONASTIC ORDER

If the Buddha's teachings are as revolutionary as this, why are they found only in cultures where social revolution is almost totally unknown except as an importation from ~~xxx~~ the West/

1. How could the teachings of one of great rebels of history issue in a monastic order and leave the rest of society unaltered?

Is the monastic order, as Mrs. Rhys Davids contended, an aberration that "cramped his outlook" -by "chucking overboard" his deeper emphasis upon "becoming".

Is the stagnation of so many Asiatic peoples, ...mainly due to the monastic principle of Buddhism?

JACOBSON DOESN'T THINK SO.

1. In one sense, the Sangha is a living testimonial to correctness of Buddha's analysis of man's compulsive desires -and their entrenched social organization.
2. Had his teachings revolutionized Indian patterns of culture, -we would have evidence that Gautama exaggerated the force of those subrational vitalies upon which men rear their individual and social patterns of life.
3. If men could change their ethos by deliberate choice directed in a social revolution, -it would mean that they were not actually bound by their unconscious compulsive drives.

In one sense, therefore, the very existence of monastic order is living evidence of validity of his argument that human life tends to bind itself to tanha.

1. And deliverance can be achieved only by one individual at a time, and in solitary struggle.

Buddha insisted that patterns of social existence are rooted in tanha,

-and this tanha is stronger than devotion to the divine.

So long as this kind of society is the only one man knows,
-no other way was possible than to institutionalize, as
a monastic order,
-the efforts of individual men and women to be free.

This is precisely the basis upon which the monastic order developed.

1. It has been successful in providing conditions where such individual struggles could be carried on.
2. Note: the Buddhist Sangha is the oldest unbroken institutional continuity in human history.

*||

THE SANGHA

NO CENTRAL AUTHORITY

1. In both Theravada and Mahayna, Buddhist community has never been organized around a central authority which could decree doctrines or practices which must be observed by all followers.
2. Buddhist followers have been comparatively individualistic and unwilling to submit to a rigid outer authority.
3. Agreement as to doctrines to be held and practices to be followed has been reached by discussion within community, guided by scriptures accepted as basis for faith.

NO GREAT SECTS, EXCEPT IN JAPAN

1. In Theravada countries, there is great unity, although there are several sects.
2. In Tibet, although there are several sects, great unity.
3. In China, in past had rather marked sectarian differences, but now blended into one general form of Mahayana Buddhism.
4. Only in Japan, marked sectarian differences.

OUTLINE: BUDDHA AS REBEL/LIBERATOR

Two I. TWO THINGS HE DID AS REBEL:

1. He EXPOSED the pretensions of organized religion
2. He QUESTIONED why we hold on to these pretensions of religion.

~~3. After his enlightenment, he did not establish a religion~~

II. AS LIBERATOR, he called for profound revolution in ordering of life.

1. Society is sick/suffering - He teaches us nature of this suffering.

2. ~~Spring~~ Springs of human behavior lie beneath level of conscious awareness

3. Need of method: analysis and meditation to overcome sickness

4. Also model of Compassion

Read: Nolan Jacobson, "Buddha as liberator"

4. Essential techniques of liberation -
not to gain something, but to let go.

OUTLINE: METHOD OF ANALYSIS AND MEDITATION

1. Message not about Gautama, but his method (analysis and meditation)

2. Explore inner spaces (mind)

a) Pervasive aspect of mind:

-naturally, easily, consistently tends to reveal inner dispositions, tendencies, values of person

-It can lead, educate person if its guidance is understood and followed.

Person must become inner to understand inner.

Inner cannot be violated by our manipulations.

-it will live and express itself whether.....

We have ample guidance to become what we essentially are.

1. If we miss nature, has warnings

What Buddhism is essentially:

not an intp of life

not system of beliefs, doctrines

BUT, FUNDAMENTALLY, A WAY, PATH, A METHOD of dealing of suffering.

OUTLINE: TWO THINGS ABOUT METHOD

1. It is empirical
2. It is pragmatic

42. "Renouncing all attachment to the fruits of actions, ever content, independent--
1 such a person even if engaged in action, does not do anything whatever."
43. "The Brahman's existence is well known, because it is the Self of all; everyone
2 realizes the existence of the Self, for none says, 'I am not'...And the Self is
the Brahman."
44. "On Me fix your mind; become My devotee, My worshiper; render homage unto Me.
4 Thus having attached yourself to Me, with Me as your goal, you shall come to Me."
45. "The fastening of the mind at a point in the body is concentration. Contemplation
3 is knowledge being solely engrossed there. That itself becomes absorption when
as if void of itself, it is wholly of the form of the contemplated."

THE MODERN PERIOD

IDENTIFY: (1) Brahma Samaj (2) Arya Samaj (3) Vivekananda (4) Radhakrishnan (5) Gandhi

46. He organized the Ramakrishna Mission and attempted to make room for social concern
3 and the dignity of the individual.
47. He popularized the concept of satyagraha--a struggle against unjust law or regime
5 through non-cooperation and civil disobedience.
48. In its varied history, it has been strongly theistic; it has rejected polytheism,
1 the worship of images, and sacrifice of animals; it has advocated the abolition
of sati, child marriage, and polygamy.
49. Its founder established the movement as a universal religion open to anyone,
2 regardless of caste or nationality. He held to the infallibility of the Vedas
and used the slogan "back to the Vedas."
4 50. A professional philosopher and a defender of Hinduism, he was also concerned with
showing that the Hinduism he defended was relevant to social and international
problems.

GENERAL QUESTIONS

51. To the person who wants pleasure, Hinduism says in effect:
1. Don't go after it since it will eventually fail to satisfy you
2. Pleasure isn't all one wants, therefore suppress the desire for it
3. Go after it, don't suppress this desire
52. According to Hinduism, what men really desires is:
1. moksha 2. dharma 3. kama 4. veda
53. (1) maya (2) dharma (3) yogas 4. samadhi
When the mind is so deeply absorbed in the object of contemplation that it loses the
distinction between the subject and the object--it is called the state of _____
54. (1) unremovable 2. removable (3) impossible to overcome
According to Hinduism, ignorance, a great limitation of human life, is _____
55. The least correct statement is:
1. We are like a lion cub who, having become lost from his mother at birth, grows
up by accident among sheep and takes to grazing and bleating like them, assuming
that he too is a sheep.
2. We are like a lover who, dreaming, searches the world in despair for his beloved,
oblivious to the fact that she is lying at his side.
3. We are like a king who, falling victim to amnesia, wanders his kingdom in tatters,
announcing to people who he really is--a king.

BUDDHISM (in its nontheistic form)

NEED

1. ^{B.K} ~~Not~~ ignorance, ⁴ ~~but~~, boundlessness of desire.
2. Need is for a way of overcoming tanha and subjecting it to discipline.

DELIVERER ^{in this way (a)} ^(b) (WISDOM, COMPASSION)

1. Buddha as deliverer offers illumination he has gained.
2. He teaches: nature of tanha
3. He guides us through a PATH to end it.
4. But more: He is model of COMPASSION

Hence: he combines wisdom and compassion.

ESSENTIAL TECHNIQUE OF LIBERATION:

-to encourage the student to explore his false premises consistently to the end.

As Lao-tzu: ~~is~~ is not to gain something, but to let go.

I. BUDDHA AS A REBEL

TWO THINGS HE DID AS A REBEL:

- 1 He exposed the pretensions of organized religion.
- 2 He questioned why we hold on to these pretensions of religion.

~~And in his answer, he ~~did~~ became the liberator of man.~~

He wondered why our human drives are so powerful, that organized religion could not alter them.

Mention: Nolan Jacobson's book

He discovered that these drives were loved with a love greater than love of God,
-especially when organized into a socially acceptable religion.

HE CREATED METHOD OF ANALYSIS AND MEDITATION

1. Created a method for analyzing all emotions, bonds and worldly ~~at~~ distractions until they loosed the prisoner.

A model of Compassion

He combines Wisdom & Compassion

56. According to Hinduism:

1. What man wants most, that, he must work for and perhaps in his next birth achieve it
2. What man wants most, he must work for it and he will achieve it if he fulfills his dharma
- ③. What man wants most, that he can have, for it is his already

57. The Hindu tradition:

1. admits only the absolute Brahman
- ② admit of different levels of Gods from Absolute to small spirits
3. look at God as an instrument to gain human ends
4. stresses that there is nothing greater than a personal God

HERMAN HESSE, SIDDHARTHA. (1) True (2) False

58. Siddhartha goes with Govinda to hear the teachings of Gautama the Buddha. Siddhartha remains with the great teacher, but Govinda perceives that everyone must seek out his own path.

59. Through his rebellious son who succeeds in getting away from the two senile old boatmen, Siddhartha learns what he had not been able to learn in his 20 years of worldliness: to love another, and to lose himself in another person to such an extent as to forget himself.

60. Siddhartha is healed of wound that his love for his son has caused him, when he learns to listen to all the thousand voices of the river at once, without binding his soul to anyone particular voice.

***** *PLEASE HAND IN BOTH SHEETS*****

ESSAY QUESTIONS --Do either the essay questions or the Multiple-choice. Don't go both.

1. Explain fully the system of religious thought represented by Shankara. If it helps follow the book's outline: (70 points)
 - a) Metaphysical questions
 - b) Psychological questions
 - c) Epistemological questions
 - d) Liberation and ethics

Choose one only: (15 points)

2. Describe the essential characteristics of the Bhakti Yoga, Karma Yoga and Raja Yoga.
2. Describe briefly the nature of the following Vedic literature: Rig-Veda, Brahmanas, Upanishads.
3. Describe the basic position and contribution of one of the following movements and persons: (10 points)
 - Brahma Samaj
 - Arya Samaj
 - Vivekananda
 - S. Radhakrishnan
 - Vishishtadvaita

PLEASE HAND IN BOTH---THE QUESTION AND ANSWER SHEETS

BUDDHA AS LIBERATOR

"The Buddha is like Hume in wanting to set man free from his own irrational attempts to build metaphysical scaffolding as a vantage point for perceiving the nature and destiny of almost everything about which man has ever had a persisting question.

"He is like Nietzsche in seeing the sad plight of human power shackled by the guilt-ridden resentment of the weak.

"He is like Marx and Engels in wanting to liberate man from the ~~chimeras and~~ myths under whose mystification he is pining away.

"The Buddha is like John Stuart Mill in seeing that the most powerful bonds that enslave man are not tyrants sitting astride great thrones but those subtle persuasions that rule the inner man and strip him of his integrity and independence.

"The Buddha is like Freud, too, in wanting to free the creative forces deep in human personality from the compulsive, authoritarian controls of an ego or super-ego in which every urge to happiness is distorted, suppressed, and denied.

"He is like Wittgenstein in wishing to alert man to the 'mystification' of the human intellect by language."

STUDY SUPERIOR SPECIMENS

*Use for 150 also
1. What you have in Religion -
let human specimen*

STUDY SUPERIOR SPECIMENS FOR STUDYING BEST CAPABILITY THAT HUMAN SPECIES HAS

e.g. self-actualizing people are better cognizers/perceivers.
-true even at sensory level itself--e.g. differentiate
many many hues of colors, etc.

If I ask the question, "of what are human beings capable"?
I put the question to this small and selected superior group
rather than to whole of population.

1. If we want to answer question how tall can human species grow,
-pick out ones who are already tallest and study them.
2. If: how fast a human being can run,
-then collect Olympic gold medal winners and see how well they can do.
3. If: spiritual growth, value growth, then study our most moral, ethical, or saintly people.

WE HAVE SOLD HUMAN NATURE SHORT

1. The highest possibilities of human nature have practically always been underrated.
2. When studying saints, etc, temptation too often has been to consider them not human but supernaturally endowed.

healthiest people are good specimen as choosers for whole species

1. These healthiest people are advanced scouts, or more sensitive perceivers, to tell us less sensitive ones what is that we value.
2. And what they like is what human beings will come to like.
 - a) Aristotle is pertinent here: "what the superior man thinks is good, that is what is really good,"
 - b) what great human beings value are what I will eventually agree with, what I will come to value.

I take superior people who are also superior perceivers not only of facts but of values, and then using their choices of ultimate values as possibly the ultimate values for whole species.

SUPERIOR SPECIMEN

WHERE DO THESE ULTIMACY, SACRED -- APPEAR?

In exceptionally creative individuals.

1. Via these creative persons, new attitudes to reality appear.
2. In such persons these attitudes are generated on that relatively inchoate but weightier ~~x~~ level of experience
 - where creative self as contingent and fragmentary confronts existential problems of its being in world.
 - and seeks to make sense, order and meaning out of its position there.
1. And they arise because that person has experienced an illumination,
 - a sudden apprehension or seeing which brings reality and order into chaos of life.

OUR PROBLEM;

1. Men are faced with a confusing mass of events in which they are involved.
 - an infinity of facts which they must understand-
 - with decisions which they must make.
2. Thus they are forced, alone or in concert, to undertake necessary task of unifying this chaos into ordered coherence.
 - a) For without some ~~link~~ unity, coherence and meaning to this initial confusion,
 - individual existence would not be humanly bearable
 - and man could neither think nor act.
1. Men can find this intelligibility only if some illumination,
 - some insight with regard to questions of reality and order are given to them
2. And in response, if they determine in some deeply volitional act, some profound "Yes" to awareness
 - and to hold to some principle of order.

CONCERNING LUMINOUS EXPERIENCE -- ILLUMINATION

1. For some this illuminating exp has been in:

- community of science
- in ethical exp
- in social or political expericne
- in religious exp in some relg comunity.

1. In each area of experience, the basic questions of each are answered

2. And so our fundamenal convictions about characger of reality and about its intelligibility take their start.

a) And so receive their ultimate form.

SO WE START WITH EXPERIENCE

So thought should begin with point where the sacred has been known,

- with the direct experience of an answer
- with the concrete reception of revelation of ultimacy and so with its appropriate symbols.

SUMMARY: BUDDHA AS ^{Rebel} LIBERATOR

UNIQUENESS OF BUDDHA AS ONE OF GREAT REBELS OF HISTORY RESTS UPON SEVERAL CONSIDERATIONS:

FIRST: he exposed the pretensions of sacred ceremony and myth.

SECOND: He identified those human drives which were too powerful to be dislodged and altered by any theology or pattern of worship

THIRD: He discovered that these compulsive desires were loved with a love greater than love of God,

-especially when organized into a socially acceptable religion.

FOURTH: The method he developed for analysing all emotional bonds and worldly distractions until they loosed the prisoner .