

Buddhism Beliefs and Teachings

The Dhamma (Dharma)

- The concept of Dhamma (Dharma).
- The concept of dependent arising (paticcasamupada).
- The Three Marks of Existence:
 - anicca (impermanence)
 - anatta (no fixed self)
 - dukkha (unsatisfactoriness of life, suffering).
- The human personality, in the Theravada and Mahayana traditions:
 - Theravada: the Five Aggregates (skandhas) of form, sensation, perception, mental formations, consciousness
 - Mahayana: sunyata, the possibility of attaining Buddhahood and Buddha-nature.
- Human destiny: different ideals in Theravada and Mahayana traditions: Arhat (a 'perfected person') and Bodhisattva ideals
- Buddhahood and the Pure Land.

The Buddha and the Four Noble Truths

- The Buddha's life and its significance:
- the birth of the Buddha and his life of luxury
- the Four Sights: illness, old age, death, holy man (Jataka 075)
- the Buddha's ascetic life
- the Buddha's Enlightenment.

The Four Noble Truths:

- 1 suffering (dukkha) including different types of suffering
- 2 the causes of suffering (samudaya); the Three Poisons, ignorance, greed and hate
- 3 the end of craving (tanha), interpretations of nibbana (nirvana) and Enlightenment
- 4 the Eightfold Path (magga) to nibbana/nirvana; the path as the Threefold Way: ethics (sila), meditation (samadhi) and wisdom (panna). Dhammapada 190-191.

Buddhism - Beliefs and Teachings - The Dhamma (Dharma)

The Dhamma (Dharma) is not a simple concept; it has many meanings. The Dhamma, along with the Buddha and the Sangha (Buddhist monastic community, or simply all Buddhists), is one of the **Three Refuges/Jewels of Buddhism**.

The Concept of Dhamma (Dharma)

Buddhists are expected to think about the Dhamma for themselves and work out how to live according to it. This is called **ehi-passiko**.



Dhamma is often represented by an eight-spoked wheel.

Human Personality



Mahayana Buddhists teach the concept of **sunyata**, which translates as 'emptiness'.

- Not only do humans *not* have a true essence, but this is true for objects as well.
- Understanding this is important, as clinging to the idea of people/things having a substance or an essence can result in forming attachments to them, and so moving further from enlightenment.

'Form is only emptiness...'
(Heart Sutra)

This can be illustrated by thinking of a car. You think of it as one thing, but if you take away the bodywork, the parts inside the car, and the engine, there is no longer a car.

Theravada Buddhists believe that the human personality is made up of **Five Aggregates (skandhas)** – five components:

- ▶ **Form** (physical substance)
- ▶ **Sensation** (e.g. from sight, smell, hearing, touch)
- ▶ **Perception** (understanding of sensations)
- ▶ **Mental formations** (e.g. will, belief, desire)
- ▶ **Consciousness** (awareness of world and self)

These five things interact and vary – there is no consistent soul beneath them.

Mahayana Buddhists believe that everyone has a **Buddha nature**.

- They believe that everyone has the ability to become a **Buddha** for themselves. **Buddhahood** is the state of being a Buddha – an **enlightened** being.
- Therefore, all people have the ability to become enlightened, not just monks. (Theravada Buddhism is more pessimistic about the ability of non-monks to become enlightened.)

Meanings of Dhamma:

- The Buddha's teachings.
- The way of living a Buddhist life.
- The truths and laws behind the universe and nature of existence.

'... The wise find their delight in the Dhamma, in the Truth revealed by the great.'

(Dhammapada 79)

Importance of Dhamma:

- The Buddha's teachings help Buddhists understand the world around them and live the correct kind of life.
- The **Three Refuges/Jewels**, including the Dhamma, aid Buddhists in moving further along the path to enlightenment.
- Taking refuge in the Dhamma can comfort Buddhists in times of difficulty and suffering.

Dependent Arising (Paticcasamuppada) is the Buddhist belief that everything is interdependent and connected. Nothing occurs on its own. This has implications for Buddhist teachings on how to escape **samsara**.

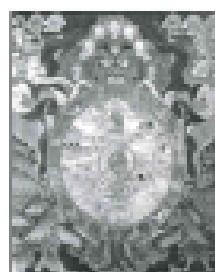
Dependent Arising (Paticcasamuppada)

'Dependent Arising' can be thought of as similar to cause and effect in the material world. For example, think of the water cycle – water evaporates, forms into clouds, and then returns as rain – each event in the cycle is dependent on a previous cause. Buddhists apply a similar idea to things such as feelings.

Samsara is a Buddhist belief in a cycle of life, death and rebirth. Buddhists do not believe that people have souls, but they do believe that certain aspects of a person are reborn, and have continuity with previous lives.

Samsara is influenced by **kamma (karma)**. Kamma can be translated as action, but more broadly refers to whether an action is good or bad – good kammic energy leads to a better rebirth, bad kammic energy to a worse rebirth.

- Buddhists believe in **12 nidanas** – links in the chain of causes and effects that form the basis of human existence and suffering.
- This chain starts with ignorance, and ends with suffering and death.
- Kamma can be seen as a process involved with **dependent arising** – good action causes a better rebirth, etc.
- The **bhavacakra**, or Tibetan Wheel of Life, illustrates the cycle of samsara, including 12 nidanas (around the outside of the wheel).



Theravada Buddhists believe that Buddhists should aim to become an **arhat**.

- An arhat is a perfected person. Both arhats and **Buddhas** are perfected persons, but Buddhas have come to **enlightenment** on their own, and arhats come to enlightenment through a teacher, e.g. the Buddha.
- Arhats have freed themselves from the **Ten Fetters** which Buddhists believe keep people within **samsara**.

Theravada Buddhism is the oldest and most traditional branch of Buddhism. It is stricter and puts more emphasis on monasticism.

Theravada Buddhism

Mahayana Buddhism is less traditional and more internally diverse. It includes Tibetan Buddhism, Zen Buddhism and Pure Land Buddhism.

Mahayana Buddhism

Pure Land Buddhists are devoted to the **Amitabha Buddha**, and hope to be reborn in his **pure land** – a pleasant realm in which it is easier to become enlightened. Pure Land Buddhists chant the **Amitabha Buddha's** name as part of meditation and practise visualising him.

The Tibetan Dalai Lama is believed to be a **bodhisattva**.

Mahayana Buddhists believe that Buddhists should aim to become a **bodhisattva**.

- A bodhisattva is an **enlightened** being who chooses to remain within **samsara** in order to help others to achieve enlightenment.
- Bodhisattvas do this because of their compassion. Mahayana Buddhists believe that the Buddha taught compassion and ethics as well as teaching a way to understand the truth and escape suffering.

Human Destiny

5

"All is transient. When one sees this, he is above sorrow..."
(Dhammapada 277)

Dukkha – Suffering/Unsatisfactoriness

Buddhists believe that living naturally involves suffering. Even if you are not constantly in mental or physical pain, there is discomfort caused by change and there is always the potential for a lack of satisfaction.

- Buddhists want to escape **samsara** and, with it, suffering. They believe that meditation can reduce/end suffering, along with accepting **anicca** and **anatta**.

Three Marks of Existence

The **Three Marks of Existence** are three characteristics which Buddhists believe everything has. They are impermanence (**anicca**), no fixed self (**anatta**), and suffering/unsatisfactoriness (**dukkha**).

Anicca – Impermanence
Buddhists believe that nothing lasts forever – everything eventually changes.
→ The Buddha taught that accepting this, and seeking not to get attached to impermanent things, reduces suffering.

Anatta – No fixed self
Buddhists do not believe in a soul or fixed self. People change.
→ The Buddha taught that accepting this can help Buddhists become less selfish.

Buddhism - Beliefs and Teachings - The Buddha and the Four Noble Truths

Stories about the Buddha's life are very important to Buddhists, as the Buddha's life experiences led to him creating the religion of Buddhism and paving the way to enlightenment for others. Some Buddhists may believe that stories about the Buddha's early life are myth.

About the Buddha:
 → The founder of Buddhism
 → Born in the 500s or 400s BC
 → Born in India, in what is now Nepal
 → Real name Siddhartha Gautama

Enlightenment is becoming awakened to the truth. In Buddhism this includes understanding suffering. Buddhists believe that they need to become enlightened to achieve **nibbana** (nirvana).

The Buddha's Life



Birth:
 → Siddhartha was born a prince, to King Suddhodana and Queen Maya.
 → Queen Maya became pregnant after dreaming that a white elephant with six tusks went into her womb through her right side.
 → Queen Maya gave birth in the Lumbini Gardens and a tree branch bent down to support her.
 → Siddhartha began to walk and speak immediately. He walked seven steps, a lotus flower blooming at each one, and declared that this would be his last rebirth.
 ↳ These stories show that Buddhists believe that the Buddha was always destined to be special.

Life of luxury:
 → A prophet / holy man predicted that Siddhartha would become either a holy man or a ruler.
 → Siddhartha's father wanted him to become a ruler and so gave him the best life of luxury he could, protecting him from the pain of the world.

Four Sights:
 The Four Sights are recorded in Jataka 075 – the Jataka tales tell stories from the Buddha's life. Upon venturing out of the palace, the Buddha saw four sights:

- ▶ Old age
- ▶ Illness
- ▶ Death
- ▶ A holy man / ascetic

→ The first three sights distressed him, as he realised that everyone suffered, grew old and died. He resolved to become an ascetic (giving up worldly pleasures) in order to find happiness and the end of suffering.
 ↳ The Four Sights are important to Buddhists as they set the Buddha on the path to enlightenment.

The Buddha's Enlightenment:
 → After the Buddha stopped being an ascetic, he sat down under a Bodhi tree and was determined to become enlightened.
 → While the Buddha meditated, the demon Mara tried to tempt him, but the Buddha did not give in.
 → The Buddha became enlightened over 'Four Watches':

- ▶ First Watch: he learnt the truth of samsara (rebirth) and gained knowledge of his previous lives.
- ▶ Second Watch: he learnt about **kamma** (action).
- ▶ Third Watch: he learnt about why there is **dukkha** and how to escape samsara.
- ▶ Fourth Watch: he achieved enlightenment.

→ When he reached enlightenment, he became a **Buddha** – an 'enlightened one'.
 → The Buddha began to teach others the way to enlightenment, starting with the five ascetics in the Deer Park in Benares.
 ↳ The Buddha's enlightenment is significant for Buddhists, as it allowed the Buddha to share enlightenment with others so that they could escape dukkha and samsara.

Ascetic life:
 → The Buddha left his wife and son (the **Great Renunciation**).
 → He trained under several different teachers.
 → He lived with five other ascetics, and practised denying himself food, existing on the bare minimum.
 → Eventually he realised that this was not helping him. He stopped being an ascetic and ate a meal.
 → He decided that he should follow the **Middle Way** between asceticism and luxury.

The **Four Noble Truths** are the Buddha's key teachings, which he taught others in his first sermon after becoming enlightened. They are:

- The Truth of Suffering
- The Truth of the Cause of Suffering
- The Truth of the End of Suffering
- The Truth of the Path

'He who goes for refuge to Buddha, to Truth and to those whom he taught, he goes indeed to a great refuge. Then he sees the four great truths: sorrow, the cause of sorrow, the end of sorrow, and the path of eight stages which leads to the end of sorrow.'

(Dhammapada 150-151)

1. The Truth of Suffering/Unsatisfactoriness – Dukkha
 Suffering is inevitable; it is a part of life. (Buddhists do believe in happiness, just that this is never permanent.)

- Suffering is one of the **Three Marks of Existence**.
- Clinging to the **Five Skandhas** contributes to suffering (if people believe they are an unchanging self, then this attachment to a self, and the delusion lead to suffering).
- Birth, sickness, old age and death are all types of suffering noted by the Buddha. Physical pain, mental pain, and dissatisfaction resulting from change are also types of suffering which the Buddha identified. Additionally, lack of what brings happiness and unfulfilled desire are suffering/unsatisfactoriness.
- Buddhists need to accept this in order to take steps towards enlightenment.

2. The Truth of the Cause of Suffering – Samudaya
 One cause of suffering is craving (**tanha**). The Buddha outlined three types of craving:

- ▶ Sense experience / Pleasure – people crave food, sex, etc.
- ▶ Being – people crave existence, and achievement.
- ▶ Non-existence – people crave for pain, stress, and anxiety, etc. to end.

→ Where there is this craving, or desire, the Buddha taught this acted as the fuel for continued rebirth.
 → The craving causes suffering because people are never fully satisfied and always want something else. **Anicca** (impermanence) can lead to suffering when people crave security, but there is constant change.
 → The **Three Poisons** – greed, hatred and delusion/ignorance – all lead to suffering. These are represented by a rooster, snake and pig respectively in the Tibetan Wheel of Life (**bhavacakka**).

3. The Truth of the End of Suffering – Nirodha
 Buddhists can bring an end to their suffering, by bringing an end to their craving and the **Three Poisons**. They must also understand the truth of existence – the **Dhamma**. When they reach this point, they achieve **nibbana**.
 → The Buddha taught that people should not seek to fully understand nibbana – they only need to know that they should seek it. He said wanting to know about nibbana is like being shot with a poisoned arrow and trying to find out details about who shot it rather than treating the poison.

4. The Truth of the Path – Magga
 The Buddha taught that the way to end craving and the **Three Poisons** was to follow the **Middle Way** or the **Eightfold Path** – eight steps towards enlightenment. These are split into three sections – the **Threefold Way**.

Four Noble Truths

In the doctor analogy of the **Four Noble Truths**, the first truth is the diagnosis of illness.
 ↳
 The second truth is the cause of the illness.
 ↳
 The third truth is the cure for the illness.
 ↳
 The fourth truth is the treatment for the illness.

Nibbana (nirvana) means being extinguished. However, it does not mean not existing, but rather existing without suffering and negative mental states. Buddhists believe that this state can be achieved during this life (**nibbana in life**), but then it is also a state after death (**parinibbana**) – one is no longer reborn.

Zen Buddhism focuses on **nibbana** in this life, in achieving liberation from suffering in the day-to-day.

Eightfold Path		
Ethics (<i>Sila</i>)	Meditation (<i>Samadhi</i>)	Wisdom (<i>Panna</i>)
Right Speech	Right Effort	Right View
Right Action	Right Mindfulness	Right Intention
Right Livelihood	Right Concentration	

Teaching	Source of Authority	Specification
<p>'Thus, he realised the triviality of the mundane life, which is bound to crumble, because if one is born one would undergo the process of ageing, sickness, death and all kinds of suffering...</p> <p>The ascetic's resolution to renounce the worldly life in quest of the truth infused greater happiness in his heart and inspired him to lead the life of an ascetic.'</p>	Jataka 075	<p>Prescribed - 3.1.1.2 The Buddha and the Four Noble Truths (page 11)</p> <p>Beliefs - The Dhamma, The Buddha and the four noble truths</p>
<p>'He who has gone for refuge to the Buddha, the teaching and his Order, penetrates the transcendental wisdom of the Four Noble Truths - suffering, the cessation of suffering, and the Noble Eightfold Path leading to the cessation of suffering'</p>	Dhammapada 190 -191	<p>Prescribed - 3.1.1.2 The Buddha and the Four Noble Truths (page 11)</p> <p>Beliefs - The Dhamma, The Buddha and the four noble truths</p>
<p>"I take refuge in the Buddha. I take refuge in the Dharma. I take refuge in the Sangha."</p>	Declaration of faith, chant. Used in the Sangha when they 'take refuge'	Beliefs - The Dhamma, The Buddha and the four noble truths
<p>The world is afflicted by death and decay. But the wise do not grieve, having realized the nature of the world.</p>	The Buddha [Sutta Nipata]	Beliefs - The Dhamma, The Buddha and the four noble truths
<p>In Buddhism, ignorance as the root cause of suffering refers to a fundamental misperception of the true nature of the self and all phenomena.</p>	HH The 14th Dalai Lama	Beliefs - The Dhamma, The Buddha and the four noble truths
<p>Attachment is the root of suffering-Buddha</p>	Pali Canon	Beliefs - The Dhamma, The Buddha and the four noble truths

Teaching	Source of Authority	Specification
All conditioned things are impermanent. All conditioned things are inherently lacking. All realities are devoid of an abiding self	Dhammapada 277-9	Beliefs - The Dhamma, The Buddha and the four noble truths
Suffering I teach, and the way out of it' - Buddha	Pali Canon	Beliefs - The Dhamma, The Buddha and the four noble truths
If you walk the path, you will arrive at the end of suffering' - Buddha	Pali Canon	Beliefs - The Dhamma, The Buddha and the four noble truths
We and all sentient beings fundamentally have the Buddha nature as our innermost essence	Sogyal Rinpoche	Beliefs - The Dhamma
One who sees paticcasamuppada sees the Dhamma. One who sees the Dhamma sees paticca samuppada'	Majjhima Nikaya 1.190 (Sutta Pitaka, Pali Canon)	Beliefs - The Dhamma
'I am chief of the world, Eldest am I in the world, Foremost am I in the world. This is the last birth. There is now no more coming to be' - Siddhartha's words when born	Jataka tales	Beliefs -The Buddha and the four noble truths
'To Nirvana my mind has gone, I have arrived at the extinction of evil desire'	Buddha	Beliefs - The Dhamma, The Buddha and the four noble truths
All beings love life and happiness. Taking yourself for comparison, you should neither harm or kill, nor cause to harm or kill another being	Buddha	Beliefs -The Buddha and the four noble truths Practices - Buddhist ethics Themes - Religion and life Themes - religion, human rights and social justice Themes - religion, peace and conflict
'Some are reborn as humans; evildoers are reborn in hell. Doers of good are reborn in bliss and the pure enter Nibbana'	Dhammapada 126	Beliefs - The Dhamma, The Buddha and the four noble truths Practices - Buddhist ethics Themes - religion and life
'There is no need for temples, no need for complicated philosophies. My brain and my heart are my temples; my philosophy is kindness'	HH The 14 th Dalai Lama	Beliefs - The Dhamma, The Buddha and the four noble truths Practices - Buddhist ethics
'Just seeing a portrait or statue of Buddha purifies our mind and plants the seed of enlightenment	Kyabe Lama Zopa Rinpoche	Beliefs -The Buddha and the four noble truths Practices - Worship and festivals

Teaching	Source of Authority	Specification
The Buddha's perfection is complete; there is no more work to be done...in him there is no craving	Dhammapada 179-180	Beliefs - The Dhamma, The Buddha and the four noble truths
There is no old age, sickness or death for me, my life is forever without end. I proceed burning bright like a flame	Nirvana Sutra	Beliefs - The Dhamma, The Buddha and the four noble truths
'Disciples of the Buddha are fully awake both day and night taking delight in cultivating the heart'	Dhammapada 301	Beliefs - The Dhamma, The Buddha and the four noble truths Practices - Buddhist ethics
The truth of suffering is like a disease....and the truth of the path is like the medicine	Visuddhimagga p512	Beliefs - The Dhamma, The Buddha and the four noble truths Practices - Buddhist ethics
However innumerable sentient beings are; I vow to save them	Bodhisattva vow	Beliefs - The Dhamma, The Buddha and the four noble truths Practices - Buddhist ethics Themes - religion and life Themes - religion, human rights and social justice Themes - religion, peace and conflict
Not in the sky, not in the middle of the sea, not entering an opening in the mountains is there that place on earth where standing one might be freed from evil action	Dhammapada 127	Beliefs - The Dhamma, The Buddha and the four noble truths Practices - Buddhist ethics
No one saves us but ourselves, No one can and no one may. We ourselves must walk the path, but Buddha has clearly show the way.	Dhammapada 165	Beliefs - The Dhamma, The Buddha and the four noble truths
By action, knowledge and Dhamma, by virtue and noble way of life - By these are mortals purified, not by lineage or wealth	Majjhima Nikaya vol 3 /262	Themes - religion, human rights and social justice Themes - religion, peace and conflict Practices - Buddhist ethics Beliefs - The Dhamma, The Buddha and the four noble truths

How to use this to make it stick!

1. Read through the information
2. Highlight the key information
3. Create a revision aid on it (flash card, mind map, acronym, cheat sheet etc)
4. Test yourself on the revision aid (cover up and say it out loud > cover up and write it out)
5. Practice the past paper questions (without the revision aid)
6. Review your answers with your revision aid (add anything you missed out) and rate your progress

The concept of Dhamma (Dharma) and The concept of dependent arising (paticcasamupada)

Dhamma: Universal law; ultimate truth; the teachings of Buddha. Spelt in Sanskrit as dharma.
 Paticcasamupada: The concept of dependent arising. The belief that everything in existence is because other things are. The idea that everything is interconnected and that everyone affects everyone else

Concept	Description	Sacred writing/ teaching	Why it is important for Buddhists/ how it influences them
Dhamma (Dharma)	<ul style="list-style-type: none"> • This is the teaching of the Buddha, it is the way the universe operates. • It is the second of the three refuges (or jewels) • So what the Buddha taught is, to Buddhists, a form of law. • The Buddhist teachings include: The three marks of existence; the four Noble Truths; the eightfold path etc. 	<ul style="list-style-type: none"> • 'My teaching is a means of practice, not something to hold on to or worship. My teaching is like a raft used to cross the river.' 	<ul style="list-style-type: none"> • Following the teachings has relieved many Buddhists from suffering, giving them meaning and purpose and greater happiness in life. • Becoming more aware, wise and compassionate is good for them. • It transforms their relationships with others and the wider world.
Dependent arising (paticcasamupada)	<ul style="list-style-type: none"> • The Buddhist vision says that everything arises and continues, dependent on conditions. Nothing is permanent and unchanging. • Life is an interdependent weather conditions. For example, a tree depends on soil, rain and sunshine to survive. Nothing is independent of Supporting conditions, this means nothing is eternal - including humans. Everything is in a constant process of change • The Tibetan wheel of life demonstrates the process of dependent arising in relation to the human life, death and rebirth cycle. Many Buddhist believe that when they die, the consciousness transfers to anybody. The wheel shows the continual life of birth, death, and then rebirth. This cycle is called Samsara. 	<ul style="list-style-type: none"> • All events and incidents in life are so intimately linked with the Fate of others that a single person on his or her own cannot even begin to act. - Dalai Lama 	<ul style="list-style-type: none"> • The ultimate aim is to Break Free of the cycle of Samsara, because this causes suffering. The cycle is broken by following the Buddhist path and three breaking the habit of craving (tanha).

Test yourself

1. Which one of the following means living a simple life? (1 mark)
 Sunyata B) Ascetic C) Enlightenment D) Meditation
2. Give two of the four sights that the Buddha saw (2 marks)
3. Explain two ways in which belief in the Buddha's enlightenment influences Buddhists today (4 marks)
4. Explain two Buddhist beliefs about the Buddha's ascetic life. Refer to scripture/sacred writings in your answer (5 marks)
5. 'The stories of the Buddha's birth have no relevance for Buddhists today.'
 Evaluate this statement (12 marks)
 Based on my revisions and testing I need to focus on:

The three marks of existence: dukkha, anicca, anatta

Dukkha: the first noble truth - there is suffering
 Anicca: impermanence - everything is changing
 Anatta: the idea that people do not have a permanent, fixed self or soul

Three marks of existence:	Anicca	Anatta	Dukkha
What is it?	<ul style="list-style-type: none"> All things are impermanent, everything changes. All things that exist did not exist at one time and everything will eventually cease to exist. During their existence, things are constantly changing. This is because everything is interdependent, everything interacts with everything else and so affects change in other things. 	<ul style="list-style-type: none"> We have no permanent self because we are always changing. We have no soul. They just argue that your identity is an illusion. Body is made up of things that it takes into itself: the air that surrounds you, what you eat, etc. Those things become you. Your identity merges with your environment and cannot be separated from it. You have no separate self. 	<ul style="list-style-type: none"> Suffering and the unsatisfactory nature of life It is dissatisfaction and suffering. Buddhist tried to reduce suffering for themselves and others through right actions and intentions, and by gradually increasing their understanding of reality. Eventually they hope to break out of the cycle of Samsara and achieve Nirvana. There are three types of dukkha. 1) dukkha-dukkhata: this refers to pain or suffering it is used to describe both physical and mental pain. 2) viparinama-dukkha: The process of Change - when something changes and a sense of happiness is lost as a result. 3) samkhara-dukkha: Link to the idea of attachment. When people crave and try to hold on to things they are attached to, they suffer.
Quote/ teaching	<p>The story of the mustard seed - 'The Buddha reminded Kisa that plants grow in the spring, flower in the summer, and die in the winter - and that new plants grow the following year. Similarly, people are born and eventually die. Kisa now understood that was just how things are.'</p>	<p>If all the harm, fear, and suffering in the world occur due to grasping onto the self, what use is the great demon to me?</p>	<p>'What I teach is suffering and the cessation of suffering.' - The Buddha</p>
Why is it important?	<p>By understanding that everything changes we will not become attached to things. This will hopefully reduce craving and suffering.</p>	<p>By understanding anatta we will crave less as we have no one to crave for.</p>	<p>It is important to accept suffering so we can do something about it. (see 4 noble truths)</p>

Theravada Buddhism & The Five Aggregates (skandhas) of form, sensation, perception, mental formations, consciousness

Theravada Buddhism: The school of the Elders; ancient Buddhist tradition found in Southern Asia.

The five aggregates: the five aspects that make up a person

Theravada Buddhism grew from the original Sthavira school and so thinks of itself as being closest to the Buddhism of Siddhattha Gotama.

At the heart of Theravada lie Three Universal Truths and the Four Noble Truths. For Theravadins they imply that all life is liable to suffering, and that the Buddhist path is the way to escape from this life and, perhaps after many lifetimes of practice, to achieve Nibbana

They believe in the Five aggregates (Skandhas) that make up a human identity and personality: 1. Form, 2. Sensation, 3. Perception, 4. Mental Formations, 5. Consciousness
follow strict rules

Mahayana: sunyata, the possibility of attaining Buddhahood and Buddha-nature

Mahayana Buddhism: An umbrella term to describe some Late of Buddhist traditions. Including pure Land Buddhism, Tibetan Buddhism, Zen Buddhism

Sunyata: Emptiness; the concept that nothing has a separate, independent self or soul

Buddha nature: The idea that everyone has the essence of the Buddha inside them.

Buddhahood: When someone achieves enlightenment and becomes a Buddha.

Mahayana developed from the progressive Mahasanghika group, though today it's not a single group, but a name that can be applied to a large number of Buddhist sects. Mahayana means great vehicle. They don't disagree with the Theravada ideas as they also follow the Four Noble Truths and the Eightfold path but believe Theravada tradition and beliefs is limited. a more progressive movement

They believe all people have equal access to Buddhahood and enlightenment. Everyone has a Buddha Nature. To achieve this you have to understand the concept of sunyata (emptiness) Nothing exists independently.

Sunyata

his translates as emptiness for Mahayana Buddhists understanding sunyata is important for achieving enlightenment.

It emphasises that human beings do not have a fixed, independent, unchanging nature. Nothing exists independently but only in relation to other things.

How it influences Buddhists:

The Buddhist realising that everything depends on, and interlinked with, everything else can lead to trust, compassion and selflessness.

Why it is important:

Realising that everything is impermanent is important for reducing the suffering that results in becoming too attached to things.

These realisations are important for achieving enlightenment.

Buddha-nature and Buddhahood

Mahayana Buddhists believe that everyone has Buddha nature- that is they have the potential to become Buddha, to become enlightened. It is the practice of Buddhism that helps us to realise our Buddha nature for ourselves.

Sometimes it is argued that deep down every person is already enlightened. But a person's Buddha nature is hidden by desires, attachment, ignorance and negative thoughts.

It is only when people understand the nature of themselves and the reality around them, by understanding Buddhist teachings. That they experience the Buddha nature that was always there.

Mahayana Buddhists aim to achieve buddhahood: To become a Buddha (an enlightened being). They believe everyone has the potential to do this.

The five aggregates	What is it?	Why is it important?
1. Form	This refers to material or physical objects. Made up of the elements air, earth, fire and water. For example, a house, an apple, all the organs that make a person.	Theravada Buddhists believe that these five parts of human personality interact with each other to make up a person's identity
2. Sensation	This refers to the feelings or sensations that occur when someone comes into contact with things. They can be physical (such as a sensation of pain) or emotional (such as a feeling of joy)	
3. Perception	This refers to how people recognise what things are, based on previous experiences. For example you might recognise what the feeling of happiness means because you have felt it before.	
4. Mental Formations	This refers to a person's thoughts and opinions - how they respond mentally to things they experience, including their likes and dislikes, and the attitudes towards different things.	
5. Consciousness	This refers to a person's general awareness of the world around them	

Human destiny: different ideals in Theravada and Mahayana traditions: Arhat (a 'perfected person') and Bodhisattva ideals

Pure Land Buddhism

Is part of the Mahayana tradition. It began in China as early as the second century but is mainly practiced in Japan today.

Pureland is based on faith in Amitabha Buddha in the hope of being reborn in the aradise where Amithaba lives. Amithaba was a king that renounced his throne to become a monk. Mahayana scriptures tell how when he achieved enlightenment and became a Buddha, he created his own pure land called Sukhavati where there is no suffering.

- Believe enlightenment can be achieved with help from Amitabha rather than through ones thoughts and actions.
- Practiced in: Japan

	What is it?	Quote/Teaching	Why is it important?
Arhat	Found in Theravada Buddhism, it means perfect being, one who is gained insight into the true Nature of existence and has achieved Nirvana. They have overcome the main causes of suffering - the three poisons. When someone becomes an Arhat, they are no longer reborn when they die. This means they are finally freed from the suffering of existence in the cycle of birth and death. This goal is achieved by following the eightfold path and concentrating on wisdom, morality and meditation.	I have no teacher, and one like me exist nowhere in the world... I am the Teacher Supreme. I alone am a Fully Enlightened One. Whose fires are quenched and extinguished. - The Buddha	It is the ideal achievement for Theravada Buddhists
Bodhisattva	Found in Mahayana buddhism, this means ones whose essence is Bodhi (enlightened). They believe the bodhisattva has made a veil to postpone the full enlightenment in order to help other beings. They see this as a higher being than the arhat. They can transfer their own merit to their followers, therefore helping them. The stages of being a bodhisattva are: 1) declaring the intention to put of buddhahood to help others. 2) taking vows to show determination. 3) working hard to develop and perfect the six perfections. 4) becoming enlightened and attaining buddhahood.	However innumerable sentient beings are; I vow to save them - A Bodhisattva vow	Mahayana Buddhists believe there are earthly and transcendent bodhisattvas. The Ashley ones continue to be reborn in the world, to live on Earth, while the transcendent ones remain in some region between the Earth and nirvana, as spiritual beings. However, they remain active in the world, by appearing in different forms to help others and lead them to enlightenment.

The Buddha's life and its significance

Stage	Description	Teaching	Importance/ How it influences Buddhists
The birth of the Buddha and his life of luxury	<ul style="list-style-type: none"> Born into a rich, noble clan in Lumbini in northern India. His father was a nobleman and mother a queen (Maya) His mother had a vision of 6 tusked elephant entering her from highest heaven. Brahmins (priests) said this was an omen and that she would give birth to a child who would achieve perfect wisdom. She gave birth to Siddhattha under a bodhi tree. He shot out of her side and took seven steps in all four directions, lotus flowers blossoming in his footsteps. He declared that this was his last life and his last body and that he would defeat the sorrow caused by birth and death. A seer predicted that he would either become a great ruler or a religious leader. His father wanted him to following his footsteps so tried to keep him from suffering. Became a very gifted and brave young man, was married at 16 and had a son. 	'I had three mansions; one for the winter, one for the summer, and one for the rainy seasons' - The Buddha	<ul style="list-style-type: none"> Even before his conception, Siddhartha Gotama was special. Prophecies were made saying Gotama would become a holy man and renounce his life of extreme wealth and luxury - these became true. His statements at birth show that we are driven by past lives
The Four Sights	<ul style="list-style-type: none"> Siddhattha become curious and left the palace with his charioteer Channa He saw 4 sights... 1) Dead man 2) Old man 3) Sick man (These taught him that we all suffer (dukkha) and that life is impermanent as we will all die (anicca) and we all grow old and change (anatta) 4) Holy man - This inspired him to pursue a more spiritual path to find an end to suffering 		<ul style="list-style-type: none"> The encounter with death shows the impermanence of the material world - no amount of money can stop this Seeing the Four Sights with no comprehension of them beforehand was mind-blowing - it resulted in Siddhartha renouncing his life of extreme wealth, rejecting it as not satisfactory. The holy man gave him a potential solution to the dissatisfaction caused by the other three - a religious path
The Buddha's ascetic life	<ul style="list-style-type: none"> Siddhattha decided to leave the palace for good and embarked upon the life of a wanderer, sleeping in forests and living off the food given to him by those he came into contact with. Siddhattha decided that enlightenment could be won by pushing the body to extremes so he became an ascetic. This meant that he took on rigorous fasting (eating one grain of rice a day!) Thus he became extremely ill and was no nearer to enlightenment and when a young cow-girl offered him some rice milk he took it and realised that life as an ascetic was not going to lead him to nibbana He realised that enlightenment had to be found by living 'the middle way' between the extremes of hardship and luxury. 	'When the Great Being was practising severe austerities for six years it was to him like a time of intertwining the sky with knots. Releasing that the practice of such austerities was not the path to Enlightenment he went about gathering alms in villages'	<ul style="list-style-type: none"> Meditation is an important theme throughout the lives of Buddhists
The Buddha's Enlightenment	<ul style="list-style-type: none"> Six years after Siddhattha had left his home and family he sat under a Bodhi-tree at Bodh Gaya, determined to gain enlightenment once and for all. First he entered into a series of trance-like states known as <i>jhanas</i>. And then, going beyond these, he gained insight into the true nature of reality. During his enlightenment experience, Siddhattha attained three types of knowledge. (i) First he saw that he had died and been reborn many times: (ii) Then, having acquired the 'divine eye', he saw that all beings are reborn according to their deeds, the law of <i>kamma</i>. (iii) He saw the nature of suffering, the origin of suffering, the cessation of suffering and the way leading to the cessation of suffering - in short, the Four Noble Truths. During the course of the evening he was tempted by Mara (a sort of devil) and his daughters who tried to seduce him and offer him food and physical luxuries. 	'Let only my sin, sinews and bone remain and let the flesh and blood in my body dry up; but not until I attain the supreme Enlightenment will I give up this seat of meditation.'	<ul style="list-style-type: none"> It may take many lives to reach enlightenment - we learn in each one Even with great determination a person can be distracted and have doubts. Enlightenment comes from the power of the human mind, not a divine intervention. Siddhattha's realisations form the basis of Buddhist teachings
After Enlightenment	<ul style="list-style-type: none"> The first thing Siddhattha did was speak to the five ascetics (his former companions) in the Deer Park in Benares. This is referred to as 'Setting into Motion the Wheel of Dhamma'. In his first sermon, the Buddha advises against the two extremes of luxury and hardship and offers a 'Middle Way'. He taught about the Eightfold Path Forming of the sangha: Originally the Buddha and his monks (bhikkhus) travelled around, meeting together during the rainy season. Lay Buddhists continued to live a 'normal' life. The lay community (lay Sangha) supported the bhikkhus (monastic Sangha) by providing them with food and clothing, and accommodation during the rainy season. These buildings gradually became permanent monasteries (called <i>viharas</i>, literally 'resting places') where the monks lived all year. He taught for the next 45 years to all of his followers - both Bhikkhus and lay Buddhists 		<ul style="list-style-type: none"> The lotus flower is a symbol for Buddhism The Buddha taught everyone how to reach enlightenment - this shows Buddhism is for everyone, regardless of gender, age or creed - shows compassion and concern for all.

The four noble truths, Eightfold path, Arhat and Bodhisattva

The Four Noble Truths

1). All life involves suffering (dukkha)

.This is the problem that needs to be overcome.

.*This is important* because you need to understand the problem if we are to do something about it.

2). The cause of suffering (dukkha) is craving (Samudaya)

.Craving causes suffering because we feel upset/disappointed when the things we crave change.

.We crave things because our actions are motivated by greed, hatred and desire (the three poisons).

.*This is important* because once you know the cause of the problem you can try to stop it.

3). The way to end Dukkha is nirodha

.We need to overcome samudaya in order to stop dukkha.

.This can be done by finding happiness inside ourselves rather than craving for things.

.*This is important* as it tells us how to overcome the problem.

4). The way to overcome samudaya is the Middle Way Magga

.A life of luxury will cause you to form too many attachments and crave but a life of hardship will cause one to crave the bare necessities.

.Buddhists believe that you should live the middle way between the two.

.By following the 8 fold path you can live the middle way

.*This is important* as it gives strategies to overcoming craving and therefore suffering.

Section	8 Fold Path	What is it?	Why is it important?
Way of Morality Sila	Right Action	Not acting in a way to harm others or yourself. This includes all of the 5 precepts.	<ul style="list-style-type: none"> Generates good kamma Helps to follow the 5 precepts
	Right Speech	You should not speak in ways to hurt others e.g.: lies, gossip, idle chatter, swearing.	<ul style="list-style-type: none"> Generates good kamma Helps to follow the 5 precepts
	Right Livelihood	Buddhists should only get a job which does not harm others but benefits others. E.g. a butcher or soldier would be against right livelihood.	<ul style="list-style-type: none"> Generates good kamma
Way of mental training/ Meditation Samadhi	Right Effort	Buddhists should make an effort to put aside negative thoughts and replace them with positive ones. Without effort the other parts of the path can not be achieved.	<ul style="list-style-type: none"> Enables Buddhists to complete other aspects of the path. Without effort meditation would be impossible
	Right Mindfulness	This is being mindful or aware of yourself and everything around you. You can not be in control of your life if you are not aware of these things.	<ul style="list-style-type: none"> By being mindful this will enable a Buddhist to understand how their actions affect others.
	Right Concentration	Right concentration is needed for meditation. Through meditation the mind can become calm and gain insight, hopefully leading to enlightenment.	<ul style="list-style-type: none"> This is vital for meditation which will hopefully lead to enlightenment.
Way of Wisdom Prajna	Right View	Understanding life as it really is. Therefore understanding the dhamma (the Buddha's teachings)	<ul style="list-style-type: none"> By having right view you will understand the dhamma enabling you to increase your chances of enlightenment.
	Right Intention	This is the motivation behind your actions. Actions should be motivated by unselfish love for all beings.	<ul style="list-style-type: none"> Right intention underpins the rest of the path. Without the right intention no kamma will be generated.

Test yourself

1. Which one of the following means living a simple life? (1 mark)

Sunyata B) Ascetic C) Enlightenment D) Meditation

2. Give two of the four sights that the Buddha saw (2 marks)

3. Explain two ways in which belief in the Buddha's enlightenment influences Buddhists today (4 marks)

4. Explain two Buddhist beliefs about the Buddha's ascetic life. Refer to scripture/sacred writings in your answer (5 marks)

5. 'The stories of the Buddha's birth have no relevance for Buddhists today.'

Evaluate this statement (12 marks)

Based on my revisions and testing I need to focus on:

Test yourself:

1. Which one of the following means a Buddhist teacher?

A) Sunyata B) Asceticism C) Theravada D) Bodhisattva

2. Give two of the eightfold path (2 Marks)

3. Explain **two** ways in which belief in the Four Noble Truths influences Buddhists today. (4 marks)

4. Give details of two Buddhist beliefs about the third noble truth refer to scripture or sacred writings in your answer (5 Marks)

5. Bodhisattvas should not have a god-like status because that is not what Buddhism is all about (12 Marks)

Based on my revisions and testing I need to focus on:



Theravada Buddhism, Mahayana Buddhism and Pure Land Buddhism

	What it is	similarities	Differences
<h2>Theravada</h2>	<p>Theravada Buddhism grew from the original Sthavira school and so thinks of itself as being closest to the Buddhism of Siddhattha Gotama.</p> <p>At the heart of Theravada lie Three Universal Truths and the Four Noble Truths. For Theravadins they imply that all life is liable to suffering, and that the Buddhist path is the way to escape from this life and, perhaps after many lifetimes of practicee, to achieve Nibbana</p> <p>They believe in the Five aggregates (Skandhas) that make up a human identity and personality:1. Form, 2. Sensation, 3. Perception, 4. Mental Formations, 5. Consciousness follow strict rules</p>	<p>Siddhartha Gautama was a Buddha and Teacher</p> <p>Three Marks of Existence</p> <p>4 Noble Truths</p> <p>Enlightenment</p>	<ul style="list-style-type: none"> • How enlightenment can be achieved by becoming a perfected person who has overcome the main causes of suffering known as an 'Arhat' • Practiced in: Thailand, Sri Lanka, Laos, Cambodia and Myanmar
<h2>Mahayana</h2>	<p>Mahayana developed from the progressive Mahasanghika group, though today it's not a single group, but a name that can be applied to a large number of Buddhist sects. Mahayana means great vehicle. They don't disagree with the Theravada ideas as they also follow the Four Noble Truths and the Eightfold path but believe Theravada tradition and beliefs is limited. a more progressive movement</p> <p>They believe all people have equal access to Buddahood and enlightenment. Everyone has a Buddha Nature. To achieve this you have to understand the concept of sunyata (emptiness) Nothing exists indeendantly.</p>	<p>Siddhartha Gautama was a Buddha and Teacher</p> <p>Three Marks of Existence</p> <p>4 Noble Truths</p> <p>Enlightenment</p>	<ul style="list-style-type: none"> • How enlightenment can be achieved by becoming a 'Bodhisattva' who sees their own enlightenment as being bound up with the enlightenment of all beings • Practiced in: China. Tibet, Japan, Mongolia, Vietnam and Bhutan
<h2>Pure Land</h2>	<p>Is part of the Mahayana tradition. It began in China as early as the second century but is mainly practiced in Japan today.</p> <p>Pureland is based on faith in Amitabha Buddha in the hope of being reborn in the aradise where Amithaba lives. Amithaba was a king that renounced his throne to become a monk. Mahayana scriptures tell how when he achieved enlightenment and became a Buddha, he created his own pure land called Sukhavati where there is no suffering.</p>	<p>Enlightenment</p>	<ul style="list-style-type: none"> • Believe enlightenment can be achieved with help from Amitabha rather than through ones thoughts and actions. • Practiced in: Japan

“ [Sukhavati] is rich in a great variety of flowers and fruits, adorned with jewel trees, which are frequented by flocks of birds with sweet voices ... And all the beings who are born ... in this Buddha-field, they are all fixed on the right method of salvation, until they have won nirvana. For this reason that world system is called the 'Happy Land.' ”

The Larger Sukhavativyuha Sutra, sections 16–24

Test yourself

1. Which is not a Mahayana Buddhist tradition?
A) Pure Land B) Theravada C) Zen Buddhism D) Tibet Buddhism
2. Name two differences between Theravada and Mahayana traditions (2 marks)
- 3 Explain two similarities between Mahayana and Theravada Buddhism (4 marks)
4. What are the beliefs of Pure Land Buddhism? Refer to scripture or sacred text in your answer
5. 'Enlightenment can only be achieved by ones own actions' evaluate this statement (12 Marks)

Based on my revisions and testing I need to focus on:



<i>Anatta</i>	No fixed self, no soul; the Universal Truth that the soul is insubstantial; that people change in the course of their lives; denial of a real or permanent self.
<i>Anicca</i>	Impermanence, instability, not permanent.
<i>Arhat</i>	A perfected person.
<i>Ascetic</i>	A life free from worldly pleasures, often with the aim of pursuing religious and spiritual goals.
Bodhisattva	A being destined for enlightenment, who postpones final attainment of Buddhahood in order to help living beings.
<i>Buddha</i>	Historically the Buddha - the enlightened one.
<i>Buddhahood</i>	Enlightenment
<i>Buddha-nature</i>	The fundamental nature of all beings, which means that all beings can attain Buddhahood
<i>Buddha rupa</i>	An image of a being that has achieved Buddhahood
<i>consciousness</i>	The fifth of the Five Aggregates. Awareness of something without or before recognition (perception)
<i>dependent arising</i>	The belief that everything in existence is because other things are. The idea that everything is interconnected and that everyone affects everyone else
<i>dhamma</i>	Universal law; ultimate truth; the teachings of Buddha.
<i>Dhammapada</i>	A sacred text of the Pali tradition with 426 verses
<i>Dukkha</i>	Suffering; ill; everything leads to suffering
<i>The Eightfold Path</i>	The fourth Noble Truth. The Middle Way. The way to wisdom; mental training and the way of morality.
<i>Enlightenment</i>	Wisdom or understanding enabling clarity of perception; this allows a Buddhist to be freed from the cycle of rebirth
<i>the Five Aggregates</i>	The five skandhas of form, sensation, perception, mental formation, consciousness. The idea that one's being is composed of these five factors.
<i>form</i>	The first of the Five Aggregates. It refers to matter, to the sense organs and the objects of their experience
<i>the Four Noble Truths</i>	Dukkha, Samudaya, Nirodha, Magga (suffering, the cause of suffering, the end of suffering, the path to the end of suffering).
<i>the Four Sights</i>	Gautama's four encounters with illness, old age, death and a holy man
<i>greed</i>	One of the Three Poisons, it is the attachment to material things, sensual desire
<i>hate</i>	One of the Three Poisons, it is about wishing others harm, anger, hostility etc.
<i>ignorance</i>	One of the Three Poisons, it is the inability to see things as they really are

<i>impermanence</i>	Anicca. The idea of instability, nothing being permanent
<i>magga</i>	The Eightfold Path. 'The Middle Way' which leads to freedom from suffering (The Fourth Noble Truth).
<i>Mahayana</i>	A form of Buddhism which includes both the lay and monastic communities. Focuses on achieving enlightenment for the sake of all beings.
<i>nibbana</i>	A state of perfect peace where the individual experiences liberation from the cycle of birth, death and rebirth.
<i>no fixed self</i>	Anatta No self, no soul; the Universal Truth that the soul is insubstantial; that people change In the course of their lives; denial of a real or permanent self.
<i>paticcasamupada</i>	The belief that everything in existence is because other things are. The idea that everything is interconnected and that everyone affects everyone else
<i>perception</i>	The third of the Five Aggregates. The ability to distinguish between different objects that we experience through our senses. It enables memory
<i>Pure Land</i>	This is the dominant form of Buddhism in Japan and focuses on chanting the name of Amitabha Buddha
<i>rebirth</i>	This refers to the belief that when a person dies he / she is reborn and that this process of death and rebirth continues until nibbana is attained
<i>Samudaya</i>	The causes of suffering (the Second Noble Truth).
<i>sensation</i>	The second of the Five Aggregates. It is about the feelings that arise from our sense organs making contact with their objects
<i>skandhas</i>	The Five Aggregates of form, sensation, perception, mental formation, consciousness. The idea that a person consists of these five factors.
<i>suffering</i>	Dukkha. Refers to the unsatisfactoriness of life. Suffering is physical and mental pain.
<i>sunyata</i>	Literally 'emptiness'. The absence of an intrinsic nature (or identity) in all phenomena
<i>tanha</i>	Craving / desire, which causes suffering. The attempt to grasp at the things we enjoy.
<i>Theravada</i>	The kind of Buddhism found in Sri Lanka and Thailand.
<i>the Threefold Way</i>	A term that refers to three divisions of the Eightfold Path into ethics, meditation and wisdom
<i>the Three Marks of Existence</i>	Sometimes known as the Three Universal Truths: dukkha, anicca, anatta (unsatisfactoriness, impermanence, no self).
<i>the Three Poisons</i>	Ignorance, greed and hate
<i>the Three Refuges</i>	Buddha, Dhamma, Sangha.
<i>the Three Universal Truths</i>	Dukkha, anicca, anatta (unsatisfactoriness, impermanence, no self). Also known as the Three Marks of Existence.
<i>unsatisfactoriness of life</i>	Dukkha. The experience of suffering means that life is unsatisfactory
<i>mental formations</i>	The fourth of the Five Aggregates. They refer to mental activities which direct a person to good, bad or morally neutral actions. They produce good or bad kamma

Buddhist Ethics (Teachings)

- kamma (karma) and rebirth
- compassion (karuna)
- loving kindness (metta).
- **The five moral precepts:**
 - do not take life
 - do not take what is not given
 - do not misuse the senses
 - do not speak falsehoods
 - do not take intoxicants that cloud the mind.
- **The six perfections in the Mahayananan tradition:**
 - generosity
 - morality
 - patience
 - energy
 - meditation
 - wisdom, including how the individual develops these perfections within themselves

The Five Moral Precepts, The six perfections in the Mahayanan tradition, Karuna, Metta and Karma

5 Precepts		5 Precepts
Positive application	Precept	Negative application
I Shall show loving kindness to all beings	1	I undertake to abstain from taking life
I shall show generosity to all beings	2	I undertake to abstain from taking what is not freely given
I shall show respect to all beings	3	I undertake to abstain from the misuse of the senses
I shall show honesty and sincerity to all beings	4	I undertake to abstain from wrong speech
I shall show mindfulness in my actions	5	I undertake to abstain from drugs and alcohol that cloud the mind

The six perfections- qualities or virtues that Mahayana Buddhists try to develop to become Bodhisattvas	Meaning
1. Generosity (dana)	Selfless Generosity
2. Morality(Sila)	Thoughts, words and acts that are based on respect for all life.
3. Patience(Kshanti)	Accepting people and things as they are
4. Energy(Virya)	Making effort to work for the benefit of all beings
5. Meditation(Samadhi)	Clarity of mind
6. Wisdom(Prajna)	Insight and understanding

Karuna: Compassion

- Karuna is compassion. This does not mean feeling sorry for people. It means feeling the suffering of others as your own and recognising that you cannot be truly happy so long as there are people who are not.
- Karuna can be active (i.e. helping people who are distressed mentally, emotionally or physically.)
- But, more importantly, karuna is an attitude that motivates all of your actions. It is a state of concern for all beings to relieve them of their suffering.
- It was compassion for others that motivated the Buddha to teach the dhamma. After Siddattha Gotama became enlightened he had to decide whether he was going to teach the dhamma. The choice was not an easy one as he was unsure as to whether people would understand the teachings and he knew it would mean them giving up their Gods and belief in the soul.
- It is said that Brahma Sahampati, a Hindu diety, convinced him to teach the dhamma. The Buddha realised that he had to spread the dhamma as it was the only way to stop the ignorance in the world and to eradicate the suffering. He did this out of compassion for others.

Karuna is important because...

↳ By acting with compassion you are following the right action part of the 8 fold path.

↳ By acting with compassion it will generate good kamma

↳ By acting with compassion we are following in the Buddha's example.

↳ By showing compassion you are acting with right intention (8 fold path)

Kamma

- This is the idea that actions have consequences.
- Bad actions produce negative kamma. Good actions produce good kamma. This kamma will determine what rebirth you have.
- It is kamma that keeps a person in the wheel of samsara.

Test yourself

1. Name two of the five precepts (1Mark)
2. Explain what Karuna is (2 Marks)
- 3 Explain the difference between Karuna and Metta (4 marks)
4. Give reasons why Mahayana Buddhists follow the six perfections Refer to scripture or sacred text in your answer
5. "Just by showing Metta, will produce good Karma" evaluate this statement (12 Marks)

Based on my revisions and testing I need to focus on:

Metta: Loving Kindness

• Metta is universal love for all beings
 • Buddhists try to develop metta by cultivating an awareness of the effects of anger and hatred and in turning becoming aware of the positive effects that love, care and warmth have.

• As well as being beneficial to others metta can benefit the individual who develops it. The Suttas say that there are 11 personal benefits of practicing metta: peaceful sleep, kindness to people, kindness to animals, admiration, protection, concentration, a bright complex, a peaceful death and a fortunate re-birth.

• If the number of lives you have is infinite, then every other person at some time has been your mother, and you have been a mother to every one else. Metta is treating everyone as if that were the case.

Metta is important because...

↳ By showing loving kindness to all beings it will generate good kamma and a fortunate re-birth

↳ There are 11 personal benefits of practicing metta e.g. peaceful sleep etc..

↳ By acting with loving kindness it will help you follow the right action and right speech part of the 8 fold path which will in turn help you to live the middle way.

↳ If our actions are motivated by metta we are also following the right intention part of the 8 fold path.



Practices

Worship and festivals

- The nature, use and importance of Buddhist places of worship including temples, shrines, monasteries (viharas), halls for meditation or learning (gompas) and their key features including Buddha rupa, artefacts and offerings.
- **Puja**, the significance and role of puja/devotional ritual in the home and in the temple, including chanting, both as a devotional practice and as an aid to mental concentration, mantra recitation, use of malas.
- **Meditation**, the different aims, significance and methods of meditation:
 - **Samatha** (concentration and tranquillity) including mindfulness of breathing
 - **Vipassana** (insight) including zazen
 - **the visualisation** of Buddhas and Bodhisattvas.
- The practice and significance of different ceremonies and rituals associated with death and mourning in **Theravada communities** and in **Japan and Tibet**.
- Festivals and retreats and their importance to Buddhists in Great Britain today, including the celebrations, origins and significance of:
 - **Wesak**
 - **Parinirvana Day**.

Teaching	Source of Authority	Specification
'My religion is simple, my religion is kindness'	HH The 14 th Dalai Lama	Practices - Buddhist ethics
'Some are reborn as humans; evildoers are reborn in hell. Doers of good are reborn in bliss and the pure enter Nibbana'	Dhammapada 126	Beliefs - The Dhamma, The Buddha and the four noble truths Practices - Buddhist ethics Themes - religion and life
'There is no need for temples, no need for complicated philosophies. My brain and my heart are my temples; my philosophy is kindness'	HH The 14 th Dalai Lama	Beliefs - The Dhamma, The Buddha and the four noble truths Practices - Buddhist ethics
'Just seeing a portrait or statue of Buddha purifies our mind and plants the seed of enlightenment	Kyabe Lama Zopa Rinpoche	Beliefs - The Buddha and the four noble truths Practices - Worship and festivals
'Om mane padme hum'	Chant which covers the Six Perfections and/or the entirety of Buddhist teachings, often repeated with a mala Used in Mahayana temple-worship also.	Practices - Worship and festivals, Buddhist ethics
Breath is the bridge which connects life to consciousness	Thich Nhat Hanh	Practices - worship and festivals
I believe that at every level of society, the key to a happier and more successful world is the growth of compassion	HH The 14th Dalai Lama	Practices - Buddhist ethics Themes - Relationships and families Themes - religion and life Themes - religion, human rights and social justice Themes - religion, peace and conflict
Just as compassion is the wish that all sentient beings be free of suffering, loving-kindness is the wish that all may enjoy happiness	HH The 14th Dalai Lama	Practices - Buddhist ethics Themes - Relationships and families Themes - religion and life Themes - religion, human rights and social justice Themes - religion, peace and conflict
All tremble at violence; all fear death...one should not kill or cause to kill	Dhammapada 129	Themes - Religion and life Themes - religion, human rights and social justice Themes - religion, peace and conflict Practices - Buddhist ethics
Not in the sky, not in the middle of the sea, not entering an opening in the mountains is there that place on earth where standing one might be freed from evil action	Dhammapada 127	Beliefs - The Dhamma, The Buddha and the four noble truths Practices - Buddhist ethics

Teaching	Source of Authority	Specification
<p>Whoever injures with violence creatures desiring happiness...he does not gain happiness when he has passed away</p>	<p>Dhammapada 131</p>	<p>Themes - Religion and life Themes - religion, human rights and social justice Themes - religion, peace and conflict Practices - Buddhist ethics</p>
<p>Even if thieves carve you limb from limb with a double-handed saw, if you make your mind hostile you are not following my teaching.</p>	<p>Kamcupamasutta, Majjhima-Nikkaya I: 28-29</p>	<p>Themes - religion, peace and conflict Themes - religion, human rights and social justice Practices - Buddhist ethics</p>
<p>Whoever is not hostile among the hostile, at rest among those who are violent...him I call a holy man</p>	<p>Dhammapada 406</p>	<p>Themes - religion, peace and conflict Themes - religion, human rights and social justice Practices - Buddhist ethics</p>
<p>By action, knowledge and Dhamma, by virtue and noble way of life - By these are mortals purified, not by lineage or wealth</p>	<p>Majjhima Nikaya vol 3 /262</p>	<p>Themes - religion, human rights and social justice Themes - religion, peace and conflict Practices - Buddhist ethics Beliefs - The Dhamma, The Buddha and the four noble truths</p>

Buddhism - Practices - Worship and Festivals

→ Buddhists can pay devotion to **Buddhas/bodhisattvas**.
 → Buddhists can work on improving themselves – their attitude and actions.
 → Buddhists can **meditate** and study (and in many of the places meet other Buddhists).

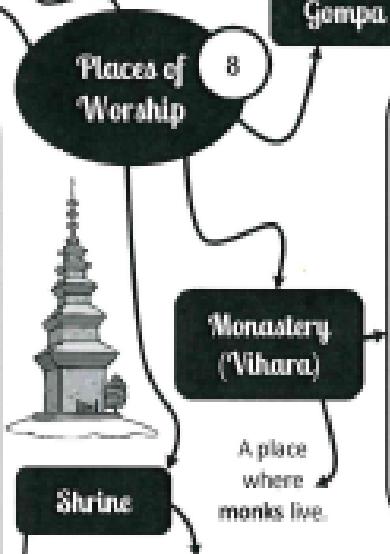
In Tibetan Buddhism, the name for a hall for meditation and/or learning.

Gompa
 Purpose:
 → A place to meditate
 → A place to learn about Buddhism
 → A place for libraries of Buddhist scripture which people can come to study

'He who has not wisdom has not contemplation, and he who has not contemplation has not wisdom; but he who has wisdom and contemplation, he is very near NIRVANA.'
 (Dhammapada 372)

Meditation (bhavana) is a practice of mental concentration and calming. This is used in many religions, and outside of religion, to focus the mind, but it has a special place in Buddhism. In Buddhism it is important as a step towards **enlightenment**. Buddhists aim to rise through different meditation levels (**jhanas**) to reach enlightenment.

Temple
 A place for Buddhists to meet and worship.
 Purpose:
 → To allow Buddhists to meet each other and practise their religion
 May contain:
 → Shrine(s)
 → Main hall with shrine
 → Halls, e.g. for meditation (**gompas**)
 → Study rooms, e.g. for reading scripture or lectures
 → A **stupa** (a mound containing Buddhist relics) which Buddhists worship at
 ↳ In some places there will be a **pagoda** (a tiered tower) instead



Monastery ('Vihara)
 A place where monks live.
 Purpose:
 → A place to shelter monks (bhikkhus/bhikkhunis) in the rainy season
 → Now monks live here all the time – viharas may be out of the way of worldly distractions
 → Some young people may undergo some of their education here
 May contain:
 → Rooms in which the monks can eat, sleep, meditate and study, and a library
 → Stupa(s)/shrine(s)

Samatha meditation
 → Calming meditation, to achieve a tranquil state of mind and better concentration.
 → Done by focusing on breathing or simple objects.
 → Can be useful before other types of meditation, such as **Vipassana**, to get into the mindset.

Vipassana meditation
 → Meditation to gain insight into the truths of reality.
 → Done by concentrating on something such as a Buddhist teaching, or a personal life issue.
 → A Buddhist may switch attention between multiple teachings while remaining focused.

Visualisation of Buddhas and bodhisattvas
 → May start with visualising easier objects.
 → Popular in Tibetan Buddhism and Pure Land Buddhism.
 → Can help to understand Buddhas and bodhisattvas and one's own **Buddha nature**.

Zazen meditation
 Widely practised in Zen Buddhism, it is similar to Vipassana meditation in that it is a type of insight meditation. However, there are some differences:
 → It must be practised seated (other types often are, but not always).
 → It is practised in a place of minimal distraction, e.g. opposite a wall.
 → Done by concentrating **not** on a teaching, for example, but on meditation and the present moment.
 → It may be conducted over longer periods, with breaks in the middle.

Aims of meditation include:
 → Cultivating positive mental states.
 → Focusing on Buddhist teachings.
 → Better understanding of the truth about reality.
 → Focusing on the person of the Buddha / another Buddha/bodhisattva.

A focus of worship within places such as temples, but also within Buddhists' homes.

Puja is devotional ritual. This is not worshipping a god but expressing commitment to the ideas of Buddhism.

Puja
 Purpose:
 → To thank the Buddha and pay him respect.
 → To work towards becoming a better Buddhist.
 → Making merit.

Examples:
 → Bowing towards a **Buddha rupa** with hands together – or full prostration – three times (representing the **Three Refuges**)
 → Chanting
 → Reciting mantras
 → Making offerings

Shrine
 Purpose:
 → To help Buddhists focus on meditation and devotion
 → Somewhere to give offerings
 ↳ e.g. a candle to show wisdom driving away ignorance
 ↳ e.g. incense to show purity, reminding Buddhists how to act
 ↳ e.g. flowers to show impermanence (the flowers will die)
 ↳ many Buddhists believe that these offerings bring them good **kamma** – the process of making offerings is called merit-making
 May contain:
 → A **Buddha rupa** (a statue of a Buddha or bodhisattva)
 → A lotus flower (to symbolise the Buddha's teaching and the possibility of enlightenment)
 → Buddhist scripture



Mala (strings of beads) may be used to help with mantra recitation. A mala often has 108 beads, and Buddhists can use it to count the number of mantras they have recited.

Puja can be personal/private or communal, in a home, temple, or elsewhere.

Chanting
 → Chanting the Buddha's teachings can help Buddhists learn them and express their appreciation for them.
 → Chanting can help focus the mind for meditation.
 → Common chants include chanting the **Three Refuges** and **Om mani padme hum**.

Reciting mantras
 → Mantras are often short groups of words or syllables.
 → They can be repeated to aid concentration.
 → Reciting mantras is meant to make Buddhists feel calm and spiritual.
 → Mantras can be found on prayer wheels and prayer flags.

Death and Mourning

In Buddhism, death is not the end – most people remain in **samsara**. Death is important because it shows impermanence.

Theravada
 → Shrine set up to deceased person.
 → Funerals can include sermon, street procession, and cremation.
 → Friends and relatives transfer merit to the deceased to help with rebirth.

Japan (Mahayana)
 → People pray for the dead for 49 days after their death.
 → **Pure Land** Buddhists are buried facing west and mourners chant to the **Amitabha** Buddha.

Tibet (Mahayana)
 → Traditionally have 'sky burial', or important people are put in stupas.
 → The Tibetan Book of the Dead is read to the dying to help them through the 'barde states' before rebirth.

Wesak (on a full moon in April, May or June)
 → Most important festival celebrating the Buddha's birth, enlightenment and death for **Theravada**, and birth for **Mahayana**.
 → Celebrations include decorating, hanging lights representing enlightenment, worship, pouring water over a **Buddha rupa** to symbolise purifying the mind, and giving to charity for good **kamma**.
 → Buddhists may visit temples and listen to lectures from monks. They may also take up extra precepts.

Parinirvana Day (15th February)
 → **Mahayana** celebration of the Buddha's death and achievement of **parinibbana/parinirvana**.
 → Buddhists reflect on death and their impermanence, often at the temple.
 → More sombre than **Wesak**.

Retreats are time away, often at monasteries, for Buddhists to focus on Buddhism and enlightenment. These started with **Vassa** – the monk's retreat in the rainy season.

Festivals and Retreats

Buddhism - Practices - Buddhist Ethics

Karma (karma) and rebirth:

- Karma means 'action'. For Buddhists, good karma leads to a better rebirth and bad karma leads to an unfavourable rebirth.
- Buddhists believe that this only relates to deliberate actions, e.g. accidentally hurting someone does not produce bad karma – Buddhists are concerned with intentions.
- Buddhists try to act well so they achieve good karma.

- Skilful actions are those which aim to help others, etc. and lead to good karma.
- Unskilful actions are those whereby people act immorally and these lead to bad karma.

Compassion (karuna):

- Karuna is desiring to help others who are suffering, and acting on this.
- The Buddha is believed to have been the model of compassion.
- Karuna is really important to Buddhists, especially Mahayana Buddhists, who believe it is necessary for becoming a bodhisattva.

Buddhists need to act wisely to know what is compassionate – this is what makes skilful actions skilful!

The Five Moral Precepts are five teachings about how to act – specifically things not to do. These are particularly important to Theravada Buddhists, especially for monks.

The Five Moral Precepts:

- Do not take life
- Do not take what is not given
- Do not misuse the senses
- Do not speak falsehoods
- Do not take intoxicants that cloud the mind

The Five Moral Precepts

The third precept is often taken to refer mainly to sex, but can also refer to other senses. Monks are celibate and do not have sex, and other Buddhists are expected to have respectful sexual relationships. Buddhists should also avoid excesses, e.g. overeating. This is to combat the poison of greed and to avoid craving – barriers to enlightenment.

The Five Moral Precepts are part of the ethics component of the Eightfold Path. When someone becomes a Buddhist they commit to keeping them. The Precepts also have positive parts:
→ Be compassionate, generous, self-controlled, truthful and wise.

'A man is not a great man because he is a warrior and kills other men; but because he hurts not any living being..'
(Dhammapada 270)

The first precept is stricter than not murdering humans. It refers to all killing of humans, including in war (so many Buddhists are pacifists). It also refers to killing animals. Some Buddhists do eat meat, but many are vegetarians, including all monks. Buddhists should also try not to cause any suffering.

The second and fourth precepts are quite straightforward – Buddhists should not steal, or exploit others; and they should not lie, spread untruths, gossip, or engage in idle speculation which may be unfounded.

'But he whose mind is in calm self-control is free from the lusts of desires..'
(Dhammapada 39)

The fifth precept includes alcohol and other drugs. Addiction can lead to greed and craving, which Buddhists want to avoid, but intoxicants are also avoided because they prevent the clear mental states needed for Buddhist meditation. They also make it harder to concentrate on the 'sublime states' or the Six Perfections. Many Buddhists do drink, but do so in moderation.

'All is sorrow.' When one sees this, he is above sorrow. This is the clear path.'
(Dhammapada 278)

'... The creeper of craving grows everywhere. If you see the creeper grow, cut off the roots by the power of wisdom.'
(Dhammapada 340)

Ethical Teachings

Ethics is very important in Buddhism, as well as understanding the nature of reality. Someone cannot become enlightened solely by believing the right things; one must also act morally.

The Buddha taught that people should try to achieve four sublime states:
→ Karuna (compassion)
→ Metta (loving kindness)
→ Mudita (empathetic joy – happiness for others)
→ Upekkha (calmness, remaining composed)

Loving kindness (metta):
→ Metta is being friendly, positive and kind, treating fellow humans with respect and warmth.
→ Metta is important for purifying oneself from the Three Poisons – having a positive attitude towards others helps avoidance of greed and hatred.
→ Metta bhavana is loving kindness meditation, where Buddhists aim to make themselves kinder.

Karuna and metta may seem very similar – karuna is more specific; acting to stop suffering in particular, whereas metta is more universal; always helping others and wishing them well in all circumstances.

'As from a large heap of flowers many garlands and wreaths can be made, so by a mortal in this life there is much good work to be done.'
(Dhammapada 53)

For the first perfection, Buddhists try to help others with their time and money. Being generous is linked to karuna and metta and helps to combat greed.

For the second perfection, Buddhists will try to follow the Five Moral Precepts and practise karuna and metta, for example. Morality is a section of the Eightfold Path.

For the third perfection, Buddhists try to be patient in everyday life and also patient with following the Buddha's teachings; accepting that they will suffer before achieving enlightenment – they must be patient in meditation, not expecting to become enlightened immediately. Buddhists have to be patient by not craving what they do not have.

For the fourth perfection, Buddhists try to cultivate strength and enthusiasm, and remain consistent in following the Buddha's teachings. They also try to keep practising meditation.

For the fifth perfection, Buddhists make time to meditate, try to understand the Buddha's teachings in more detail, work on reducing craving and the Three Poisons in their life, and focus on cultivating their positive qualities. They may also try to achieve higher mental states.

For the sixth perfection, Buddhists try to better understand reality and apply this knowledge to their actions; for example, not becoming attached to things. They attempt to achieve insight through meditation and reflection, and also experience of the world. They may study Buddhist scripture such as the Dhammapada to help them. Wisdom is also a section of the Eightfold Path.

The Six Perfections are found within Mahayana Buddhism – they are six qualities which Mahayana Buddhists seek to perfect in themselves, in order to become a bodhisattva.

- The Six Perfections:**
- Generosity
 - Morality
 - Patience
 - Energy
 - Meditation
 - Wisdom

The Six Perfections

'All is sorrow.' When one sees this, he is above sorrow. This is the clear path.'
(Dhammapada 278)

'... The creeper of craving grows everywhere. If you see the creeper grow, cut off the roots by the power of wisdom.'
(Dhammapada 340)

Place of Worship	What it is used for	What are the key features	Why it's important
Temple	At the heart of the community Buddhist Temples can be found in all shapes and sizes where Buddhists come together to practice	It contains a main hall or building where Buddhists practice together where it may contain a statue of a Buddha or Bodhisattva. A Gumpa: in Tibetan Buddhism is a quiet space for Buddhists to meditate. A stupa or pagoda is a small building that sometimes contains holy relics. They are designed to symbolise the five Buddhist elements of Earth, Water, Fire, Air, and Wisdom.	Temples are important centres of religious life where Buddhists can study, meditate and practise together. Buddhists may listen to talks given by members of the monastic community, and lay people may take offerings, including food to support them.
Shrine	An area with a statue of a Buddha or Bodhisattva, which provides Buddhists with a focal point for meditation and devotion. In Mahayana tradition shrines focus on Bodhisattvas. They can be found in Temple or a home	A statue of a Buddha (Buddha rupa) often sitting crossed legged in the meditation pose. Offerings on the shrine are a reminder of Buddhist teaching. Buddhists will focus on those ideas in worship/meditation, such as flowers for impermanence, the light of candles for enlightenment, incense for the spreading of feelings of compassion to all living things. They will also chant scriptures at the shrine - as a reminder of teaching - a relevant teaching explained.	<p>Items placed on the shrine are a focus for meditation - eg a Buddha image, worshippers may aim to develop Buddha qualities within themselves in the practice such as compassion, patience or to achieve further insight into Buddhist teaching. A relevant teaching explained</p> <p>Some things on the shrine are a reminder of Buddhist teaching. Buddhists will focus on those ideas in worship/meditation, such as flowers for impermanence, the light of candles for enlightenment, incense for the spreading of feelings of compassion to all living things. They will also chant scriptures at the shrine - as a reminder of teaching - a relevant teaching explained.</p> <p>Setting up a shrine makes any place a place of worship: they may be set up in the home, worship can take place anywhere at any time it does not have to happen in a temple, worship at a shrine may be seen as merit-making. Merit-making briefly explained.</p>
Monastery (Vihara)	A place where a community of Buddhist Monks and nuns live. They are Buddhists who have chosen to dedicate their lives to spiritual practice	Stupa can be found here that contains holy relics, remains and ashes associated with important monks and nuns.	The monastery provides for all the nuns and monks needs because it's where they live, eat, study and sleep.
Worship/ Puja	<p>There are three aspects to puja:</p> <p>1). Looking Inwards- looking at ones self for those qualities that are worthy of respect, love and admiration.</p> <p>2). Development-the worshipper will need to develop those qualities to make them stronger</p> <p>3). Extension—the worshipper should spread these positive</p>	<ul style="list-style-type: none"> • Worship at home mostly centred around the shrine. • • Leaving offerings • • Meditation • • Chanting • • Use of objects in worship (e.g. vajra, prayer wheel, mala beads) • Chanting- reciting text from Buddhists scriptures • Mantras -eg OM MANI PADME HUM is recited to calm the mind • Mala-prayer beads - <p>A rupa is a statue or image of the Buddha is sometimes present</p>	<p>Allows Buddhist to express their gratitude and respect for the Buddha and his teachings. Through performing Puja and reciting verses of scripture, Buddhists acknowledge the Buddha's qualities and their commitment in following his example to show compassion towards themselves and others to attain enlightenment.</p> <p>Why Chant?</p> <ul style="list-style-type: none"> • At the time of the Buddha writing down teachings was seen as vulgar so they were memorised and recited together which started the tradition of chanting • Chanting helps Buddhists learn the Buddhist teachings • It is a way of showing commitment to the dhamma. • It strengthens the relationship between the sangha as it is done together. • Chanting has a calming effect and is often used in preparation to meditation. • Mantras can be used as a kasina. Buddhists can use the mantra as the object of meditation. Buddhists believe they have transformative powers. <p>Mala prayer beads-Used to count chants and keep them mindful during worship.</p> <p>Rupas- represent the qualities of enlightenment</p> <ul style="list-style-type: none"> • Each rupa will represent a different characteristic of the buddha. • There are 32 characteristics represented on a rupa: <p>E.g.... long earlobes signify Siddhartha's princely status. The wealthy used to wear gold earrings that stretched their lobes.</p> <p>Curly hair, this represents what the historical Buddha was supposed to have looked like : Top knot in his hair, this shows ancient Indian fashion at the time.</p> <ul style="list-style-type: none"> • They are used to show different mudras. • They help Buddhists to remain focused during meditation.

Types of Meditation	What it is used for	Why it's important
	A Spiritual exercises that calms the mind and body and leads to the development of insight into the nature of existence	<p>Meditation creates a disciplined mind which is necessary to understand such complex ideas.</p> <p>Meditation can help with the three marks of existence (Anicca, Dukkha, Annata) Gives devoted time to consider this / allows search within self for the truth of this teaching, full understanding can only come through total focus on the teachings to uncover the truths</p> <p>This is how the Buddha found understanding for himself - and monks also practice it.</p>
Samatha Meditation-	Technique of mental concentration-an example of this, if you wanted to find something in an untidy cupboard you would first empty it and get rid of the unwanted things and concentrate on the thing you want	Samatha is one of the main types of meditation used in Theravada Buddhism to calm the mind and develop deeper concentration. It focuses on the mindfulness of breathing.
Vipassana-	Insight and understanding the nature of reality-Like getting a punch line to a joke, some people get it some people don't. Then out of the blue it dawns on the person who didn't get it a bit like having a lightbulb moment. It's like understanding a mathematical problem that you didn't get before.	It helps Buddhist understand how all things are Characterised by the three marks of existence and to develop greater wisdom an awareness about the world. This makes meditation an essential part of the eightfold path, with the goal of developing complete understanding and achieving enlightenment
Zazen- Zen	Buddhism that requires awareness of the present moment-Focuses on the here and now of reality	Zazen is intended to lead to a deeper understanding of the nature of existence

Test yourself

- Which of the following is a place of worship for Buddhists?
A) Church B) Temple C) Synagogue D) Mosque
- Give two ways in which Buddhist worship (2 Marks)
- Explain two ways Buddhist can perform Puja in the home (4 marks)
- Explain **two** ways in which Buddha rupa are important in Buddhist worship. Refer to Buddhist teaching in your answer. (5 marks)
- 'Meditation is the most important practice for Buddhists.' evaluate this statement (12 Marks)

Based on my revisions and testing I need to focus on:



Ceremonies & rituals associated with death and mourning, Wesak and Parinirvana day

Buddhist rituals associated with death and mourning		
Type of ceremony/ funeral	Rituals	Why its important
Theravada	Bodies will be cremated / There may be a delay in cremating the body while merit-making activities are carried out on behalf of the dead to improve the next rebirth / monks lead the funeral and remind everyone present of the truth of anicca (impermanence) / relatives pour water into an overflowing jar to symbolise giving merit (good karma) to the deceased / after the funeral, and about a week after the death, a monk visits the home and delivers a sermon to relatives and friends , this is 'preaching for the benefit of the dead' and is believed to help them gain a better rebirth.	<p>Rituals performed transfer merit to the deceased in hope that the next rebirth is an improvement on the last.</p> <p>It teaches that when a Buddhist dies, their kammic energy leaves their body and is reborn. So death is not seen as the end only a transition from one form to another</p> <p>Whilst Buddhists grieve or mourn the loss of a loved one they also bear in mind what the Buddha taught about impermanence being a natural part of life</p>
Japan	Flowers, incense and a candle are placed near the deceased's bed. These are reminders of impermanence. The body is washed and dressed and placed in a casket /coffin, positioned with the head towards the west - the realm of Amida Buddha. A Buddhist priest recites a section from scripture while mourners offer incense, flowers are placed in the casket which is then taken for cremation.	The coffin may be placed with the head pointing west. Relation gather after the cremation to pick out bones from the ashes
Tibet	A dying or recently dead person will have the Tibetan book of the dead read to them to help them through the Bardo stage between lives. The corpse is either cremated or fed to the vultures. Rituals and scripture readings on behalf of the dead may continue for 49 days the length of time people are believed to be in Bardo between lives.	Giving away ones body is seen as a generous act.

Buddhist festivals		
festival	What is it and what happens	Why its important
Wesak	<p>A Theravadin festival that takes place on the day of the full moon in May.</p> <ul style="list-style-type: none"> · It commemorates the birth, enlightenment and death of the Buddha. <p>What happens?</p> <ul style="list-style-type: none"> · Lanterns are lit and carried through the streets. · Lay believers make a special effort to make donations to monks. · Some lay people will take on the extra five precepts that monks take (no eating after mid day, no luxurious bed, no jewellery, no entertainment, no handling of money) · Bhikkus and lay believers spend the day together at the vihara; attending lectures on scripture, chanting and meditating. · Stupas are lit u and families walk around them. · Stalls are set up to give food and drink to passers by. 	<p>It is a way of bringing the sangha together as lay people and monks can worship together.</p> <ul style="list-style-type: none"> · It is a good opportunity to make merit and gain good karma. · People can reflect on their faith and renew commitment to their faith. · It is a chance for Buddhists to learn about their faith.
Parinirvana	<p>What is it?</p> <ul style="list-style-type: none"> • A festival in Mahayana Buddhism that celebrates the death of the Buddha and his attainment of final nibbana. It is most often celebrated on 15th February. <p>What happens?</p> <ul style="list-style-type: none"> • The Mahaparinirvana Sutra is an important Buddhist scripture that describes the Buddhas last days, passages are often read either at home, temples, and monasteries for puja and meditation. • Also a day for pilgrimage to Kushingar in India where the Buddha is believed to have died 	<p>it's a chance for Buddhists to reflect on their own future death and remember friends and relatives that have passed. The real teaching for the day is impermanence (nothing stays the same</p>

Visualisation- Imagining or seeing an object in ones mind

The visualization of Buddhas and Bodhisattvas		
Type of visualisation	What its used for	Why its important
Deity	<p>■ Deity visualisation</p> <p>Tibetan Buddhists will often visualise a 'deity' when they meditate. For Buddhists, a 'deity' is not a god but a being who has become fully enlightened, such as a Buddha or a Bodhisattva. The meditator will focus not just on what the deity looks like, but also on its qualities and characteristics. They might even imagine themselves as that deity, with its particular qualities, in order to gain those qualities and become more like that deity themselves. The idea here is that you imagine what you want to be, in order to understand it better and therefore become more like it.</p>	<p>Some Mahayana Buddhists also believe that visualising themselves as a Buddha helps them to stimulate and awaken their Buddha-nature.</p> <p>Some of the Buddhas or Bodhisattvas that a Buddhist might focus on include:</p> <ul style="list-style-type: none"> • The 'Medicine Buddha': this Buddha is related to healing. Buddhists believe that visualising the Medicine Buddha will heal them and reduce their suffering, and may even increase their own healing powers. • Avalokiteshvara: one of the most popular Bodhisattvas, who is related to compassion. Visualising this Bodhisattva helps Buddhists to develop their own sense of compassion, which is considered to be an important quality to cultivate in order to achieve enlightenment. <p>Buddha Amitabha: we saw on pages 42-43 that Pure Land Buddhists worship Buddha Amitabha in the hope that he will help them to be reborn in the pure land and achieve enlightenment quicker. Pure Land Buddhists might visualise Buddha Amitabha while meditating.</p>
Using thangkaas or Mandalas	<p>■ Using thangkaas or mandalas</p> <p>Sometimes Buddhists use paintings or patterns to help them visualise a deity. They might use a thangka: a detailed painting of a Buddha or Bodhisattva. Or they might use instead a mandala: an intricate, colourful, circle-shaped pattern. These patterns can symbolise different things; some symbolise the universe, others the Buddha, and others still a paradise or pure land. They are sacred diagrams that represent Buddhist principles or teachings. Buddhists who are highly skilled in visualisation can study a thangka or mandala and then imagine it in their mind, visualising all the tiny details and intricacies of the painting or pattern.</p>	<p>In Tibetan monasteries, monks often make mandalas out of brightly-coloured sand. It can take weeks to make a sand mandala, because many different colours of sand have to be delicately placed next to each other to form a complex, intricate pattern. Even though they may take a long time to complete, mandalas are always brushed away once they are finished, to try to encourage the monks to focus on the impermanence in life. They are never kept as a piece of art, as the attachment which that might lead to goes against the Buddha's teachings and one of the main aims of meditation, which is to see how everything is impermanent.</p>

Test yourself

1. Which one of the following is the Buddhist word for compassion
A) Metta B) Karuna C) Kamma D) Anicca (1 Mark)
2. Explain why Tibetan monks brush away their mandalas once they are finished (2 Marks)
3. Explain two contrasting Buddhist rituals associated with death and mourning (4 marks)
4. Give reasons why festivals are important to Buddhists
Refer to scripture or sacred text in your answer
5. The most important religious festival for Buddhists is Parinirvana day" evaluate this statement (12 Marks)

Based on my revisions and testing I need to focus on:



chanting	Singing or intoning
compassion	Karuna. Pity. Part of the spiritual path.
concentration	Focusing one's attention
devotional ritual	Puja. A ceremony that involves meditation, prayer and offerings.
energy	One of the six perfections, it relates to making a courageous effort to attain enlightenment
ethics	Sila. Moral conduct
the five moral precepts	To not kill any living being, refrain from stealing, refrain from wrongful sexual activity, refrain from lying, refrain from taking drugs and alcohol that cloud the mind.
generosity	One of the six perfections. The sincere and selfless desire to benefit others with no expectation of reward
gompas	Tibetan monasteries associated with learning
intoxicants	Substances that cloud the mind
Jataka	The Jataka Tales are stories about the previous lives of the Buddha
kamma/karma	Literally 'action'. Deliberate actions that affect the believer's circumstances in this and future lives; cause and effect.
karuna	Compassion or pity. Part of the spiritual path.
loving kindness	Metta. A pure love which is not possessive and which does not seek to gain.
mantra recitation	A short sequence of words or syllables chanted repetitively as a form of meditation
malas	Strings of beads, used as a prayer aid
meditation	A spiritual experience that opens a person up to the highest state of consciousness. One of the six perfections
metta	Loving kindness. A pure love, which is not possessive and which does not seek to gain.
mindfulness of breathing	A form of meditation. It entails focusing on breathing, both inhalation and exhalation
monasteries	Viharas. Buildings that house monks and nuns

morality	One of the six perfections. It entails following the five moral precepts
panna	Insight into the true nature of reality
Parinirvana Day	A festival in Mahayana Buddhism that celebrates the death of the Buddha and his attainment of final nibbana. It is most often celebrated on 15th February
patience	One of the six perfections. Tolerance, forbearance, endurance
puja	The name given to ceremonies that involve meditation, prayer and offerings. Devotional ritual
retreats	Temporarily leaving one's everyday life and going to special places to aid spiritual development
samadhi	Meditation, the spiritual experience leading to the highest form of consciousness
samatha	Concentration and tranquility. A method of meditation; a state of calmness.
shrine	A room or part of a room which contains a statue of the Buddha, candles and an incense burner
silā	Ethics / moral conduct
the six perfections	Guides in Mahayana Buddhism to lead one to enlightenment
temple	A structure reserved for religious or spiritual activities, such as prayer.
tranquillity	A state of peace and calm
viharas	Monasteries. Buildings that house monks and nuns
vipassana	Insight into the true nature of things; meditation.
visualisation of Buddhas and Bodhisattvas	Imagining an image of a Buddha , focusing on it, on the qualities of a Buddha and with the aim of becoming one to help others
Wesak	A Buddhist festival celebrating the Buddha's birth. For some Buddhists it also celebrates his enlightenment and death
wisdom	Insight into the true nature of reality. One of the six perfections and in Mahayana Buddhism, it is the realization of sunyata, the 'emptiness' of all phenomena
zazen	This is the main form of meditation in Zen Buddhism and is practised while sitting cross-legged
Zen	It focuses on the value of meditation and intuition rather than ritual worship and study of the scriptures