GCSE BUDDHISM
REVISION BOOKLET
This is a checklist of every topic you need to know about for the Buddhism section of your exam. For each topic indicate your level of understanding in both columns.

<table>
<thead>
<tr>
<th>Topic</th>
<th>Shade RED/AMBER/GREEN</th>
<th>Confidence Rating 1-10</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Life of The Buddha (The Four Sights, Defeat of Mara)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The meaning of Samsara, dependent origination and Nibbana</td>
<td></td>
<td></td>
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<tr>
<td>The Three Marks of Existence: dukkha, anicca, anatta.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The 12 Nidanas (The 12 Links)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Three Jewels: Buddha, Dhamma, Sangha.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Four Noble Truths (in general)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The First Noble Truth: the three types of suffering</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Second Noble Truth: the nature of craving (tanha)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Second Noble Truth: the three poisons and their opposites</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Third Noble Truth: different meanings of the term Nibanna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Fourth Noble Truth: The Eightfold Path</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Buddhist views about The Human Personality</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Five Aggregates (khandas) in Theravada Buddhism</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Mahayana concept of sunyatta (Emptiness)</td>
<td></td>
<td></td>
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<tr>
<td>The Mahayana concept of tathagatagarbha (the potential to become a buddha)</td>
<td></td>
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<tr>
<td>The Mahayana concept of buddha-nature (inherent buddhahood of all beings)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How Buddhist views about the nature of being connect with practices.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Buddhist views about Human Destiny</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The meaning of the terms: Arhat, Bodhisattvas &amp; Buddhas</td>
<td></td>
<td></td>
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<tr>
<td>The stages on the path to enlightenment.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The meaning of the terms: Bodhisattva ideals, Buddhahood, Pure Land.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Buddhist Ethical views (in general)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Compassion (karuna), Loving kindness (metta/maitri)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Five Precepts (pancha sila)</td>
<td></td>
<td></td>
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<tr>
<td>The Six perfections/virtues (paramitas)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The Middle Way</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Application of Buddhist Principles in Modern Life</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Buddhist Practices (in general)</td>
<td></td>
<td></td>
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<tr>
<td>Different forms of Buddhist worship.</td>
<td></td>
<td></td>
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<tr>
<td>Different forms/types of mediation.</td>
<td></td>
<td></td>
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<tr>
<td>Buddhist sacred places and spaces.</td>
<td></td>
<td></td>
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<tr>
<td>The Sangha: differences between the monastic and lay sanghas.</td>
<td></td>
<td></td>
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<tr>
<td>The Ten Monastic Precepts</td>
<td></td>
<td></td>
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<tr>
<td>Festivals: origins, significance, cultural variations.</td>
<td></td>
<td></td>
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<tr>
<td>Beliefs about death and asociated funeral rites.</td>
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</table>
DEPICTIONS OF BUDDHA

You can refer to Buddhist artwork in your 15 mark answers by using them as evidence for or against a given point.

For example: if the statement evaluated was "Meditation is the most important form of Buddhist worship." You could write: "This claim is evidenced by images of Buddha in traditional Buddhist artwork in which he is shown to be meditating."

Create a mind-map in the box below describing how Buddha is depicted in the images throughout this booklet....

How is Buddha depicted in Buddhist art?
## THE LIFE OF THE BUDDHA

### The story...

<table>
<thead>
<tr>
<th>Early Life</th>
<th>Why it’s important to Buddhists</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Buddha</strong> was the son of a wealthy king. Soon after his birth eight wise scholars predicted his future, all giving the same prediction: that the baby would either become a great king or a great holy man.</td>
<td>• It shows that wealth and power is ultimately unsatisfactory.</td>
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<td>He was raised as a prince: wishing for his son to be a great king, is said to have shielded him from religious teachings and from knowledge of human suffering. He made special efforts to hide all evidence of disease, old-age and suffering. He is said to have married at age 16 and borne a son with his wife.</td>
<td>• Most of our parents and our culture, like the king, want us to be wealthy and powerful more than spiritual.</td>
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<tr>
<td><strong>Seeing The Four Sights</strong> At the age of 29 Siddhartha left his palace to meet his subjects. Despite his father's efforts to hide from him the sick, aged and suffering, Siddhartha was said to have seen an old man. When his charioteer Channa explained to him that all people grew old, the prince went on further trips beyond the palace. On these he encountered a diseased man, a decaying corpse, and an ascetic (known as The Four Sights).</td>
<td>• We all have the reality of death and suffering shielded from us when we are young.</td>
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### The Life of an Ascetic

Siddhartha gave up his princely life, renouncing both his family and his wealth. Buddha then lived the life of a beggar, he then practised under two hermit teachers of yogic meditation and then practised various forms of Hindu meditation in order to reach higher and higher levels of meditative consciousness. Whilst he excelled at the practices, he was not satisfied and moved on. They tried to find enlightenment through deprivation of worldly goods, including food, practising self-mortification. After nearly starving himself to death by restricting his food intake to around a leaf or nut per day, he collapsed in a river while bathing and almost drowned. Siddhartha began to reconsider his path. Then, he remembered a moment in childhood in which he had been watching his father start the season’s ploughing. He attained a concentrated and focused state that was blissful and refreshing, the jhāna (“state of perfect equanimity and awareness”).

### Awakening

After realizing that meditative dhyana was the right path to awakening, but that extreme asceticism didn’t work, Gautama discovered what Buddhists call the Middle Way a path of moderation away from the extremes of self-indulgence and self-mortification, or the Noble Eightfold Path. He sat beneath the Bodhi Tree and vowed never to arise until he had found the truth. After a reputed 49 days of meditation, at the age of 35, he is said to have attained Enlightenment. According to some sutras of the Pali canon, at the time of his awakening he realized complete insight into the Four Noble Truths, thereby attaining liberation from samsara, the endless cycle of rebirth, suffering and dying again.

### Revision Activities for ‘The Life of The Buddha’

<table>
<thead>
<tr>
<th><strong>Why it’s important to Buddhists</strong></th>
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<tbody>
<tr>
<td>• Only by facing and accepting the four sights in our own lives can we begin our spiritual path.</td>
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<td>• Buddhism is about accepting the truth of things.</td>
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<td>• Refers to annica (impermanence) and dukkha.</td>
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<td>• Illustrates the wisdom of ‘The Middle Way’ or ‘Middle Path’.</td>
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<td>• Emphasises balance, compromise and moderation.</td>
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<td>• Emphasises the importance of meditation, right mindfulness and right concentration.</td>
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<td>• The Middle Way serves as the foundation for The Eightfold Path</td>
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<td>• As in Zen Buddhism: the child-like, “original mind” is valued. Age is irrelevant to wisdom and awakening.</td>
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<td>• The Noble Eightfold Path was essential to Buddha’s own enlightenment.</td>
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<td>• Shows the need for a disciplined mind.</td>
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<td>• Shows that meditation is essential for enlightenment.</td>
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<td>• Provides Buddhists with a clear goal to their spiritual journey and a means of attaining it.</td>
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</tbody>
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Practice 6 Mark Questions

1. Explain the story of the life of the Buddha
2. Explain why the story of The Buddha’s spiritual journey is important to Buddhists.
3. Explain the significance of The Four Sights
4. Explain the ways in which Buddha’s life is a role model for modern-day Buddhists.

Design a story-board or comic-strip depicting the life of The Buddha

Design a video-game about the life of The Buddha

Practice 15 Mark Questions

Make mind-map plans to prepare for the following potential 12-mark questions

1. “The story of Buddha’s life is a metaphor for the journey of every Buddhist practitioner”
2. “The historical details of Buddha’s life are not important.”
3. “Death was the most important of The Four Sights”
4. “It was wrong for Buddha to abandon his wife and child.”
5. “Buddha’s life shows that ‘The Middle Way’ is the most important Buddhist teaching.”

Create five quiz questions each

Summarise the story of the Buddha in one sentence...
**The Dharma Wheel**

*‘Dharmachakra’*

Features 8 Spokes to represent The Noble Eightfold Path. The Buddha is known as the Wheel-Turner: he who sets a new cycle of teachings in motion and in consequence changes the course of destiny.

**The Three Jewels**

Buddhists ‘take refuge’ in The Three Jewels:

- **The Buddha** – The Historical Buddha, Cosmic Buddhas or inner Buddha-Nature (depending on Tradition)
- **The Dharma** – The Teachings of The Buddha, The Way, The Path
- **The Sangha** – The Buddhist Community (Lay and Monastic)

**The Three Poisons**

The root cause of human suffering, usually seen in the center of ‘The Wheel of Life’ art:

- Greed or Attachment (Lobha) [The Cockrel]
- Anger or Aversion (Dosa) [The Snake]
- Delusion (Moha) [The Pig]

**The Lotus**

Grows in the filth of muddy water (the world) yet flowers towards the heavens: the lotus symbolises the spiritual path and the capacity for all beings to reach nibbana.

**The Conch (shankha),** which is also used as a horn, symbolises the deep, far reaching and melodious sound of the Buddha’s teachings: it awakens all who hear it from the slumber of ignorance.

**The Endless Knot** (shrivatsa) symbolises the nature of reality where everything is interrelated and only exists as part of an endless web of karma and its effect.
**TOP 10 MUST KNOW BUDDHIST BELIEFS**

1. Humans can end their suffering by attaining Nibbana (enlightenment)

2. Nibbana means liberation from samsara: the endless process of death, suffering and rebirth.

3. The Four Noble Truths teach that suffering (dukkha) is caused by desire, clinging and attachment.

4. Annica (impermanence) – All conditioned things change, nothing lasts forever. Avoid attachment.

5. Anatta (no-self) – People are not what they think they are: there is no soul or fixed self.

6. The Four Noble Truths teach that following The Eightfold Path will end suffering.

7. Ignorance is one of ‘The Three Poisons, Buddhists are dedicated to pursuit of ultimate Truth.

8. Moral conduct is essential to ending one’s own suffering: Buddhists live by The Five Precepts

9. Dependant Origination (nothing exists independently of other things) and Sunyatta (Emptiness)

10. It is best to avoid extremes and extreme views by sticking to The Middle Path
Buddhism has six realms into which a soul can be reborn. From most to least pleasant, these are:

- Heaven, the home of the gods (devas): this is a realm of enjoyment inhabited by blissful, long-lived beings. It is subdivided by later sources into 26 levels of increasing happiness
- The realm of humanity: although humans suffer, this is considered the most fortunate state because humans have the greatest chance of enlightenment
- The realm of the Titans or angry gods (asuras): these are warlike beings who are at the mercy of angry impulses
- The realm of the hungry ghosts (pretas): these unhappy beings are bound to the fringes of human existence, unable to leave because of particularly strong attachments. They are unable to satisfy their craving, symbolised by their depiction with huge bellies and tiny mouths
- The animal realm: this is undesirable because animals are exploited by human beings, and do not have the necessary self-awareness to achieve liberation
- Hell realms: people here are horribly tortured in many creative ways, but not for ever - only until their bad karma is worked off

Many Buddhists believe these are figurative references to states we experience in life, and not real places we go to after death, most take the teaching literally though. What do you think?
**NIBBANA/ENLIGHTENMENT**

*What is the goal of Buddhism?*

**A general definition of Nibbana...**

- Ending suffering
- Escaping samsara
- Understanding the Ultimate Truth of things
- Realising the true nature of the self
- Achieving a state of moral perfection and virtue (by destroying the self, and becoming completely selfless)
- Awakening
- Complete renunciation

**According to scripture...**

> "What has to be known, that I have known; What has to be abandoned, that I have abandoned; What has to be developed, that I have developed; Therefore, O brahmin, I am a Buddha."

> "Then, monks, this is the criterion whereby a monk, apart from faith, apart from persuasion, apart from inclination, apart from rational speculation, apart from delight in views and theories, could affirm the attainment of enlightenment: 'Birth is destroyed, the holy life has been accomplished, what was to be done is done, there is no further living in this world.'”

> Atthinukhopariyaya Sutta of the Pali Tipitaka (Samyutta Nikaya 35.152)

> “I am awake!”

- The Buddha

> "Now this, bhikkhus, is the noble truth of the cessation of suffering (dukkha): it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it. This is nibbanna.”

> Dhammacakkappavattana Sutta ("The Discourse That Sets Turning the Wheel of Truth")
In Theravada Buddhism, bodhi is associated with the perfection of insight into the Four Noble Truths, which brings about the cessation of dukkha (suffering; stress).

Nibbana literally translates as ‘blowing out’: it is the "blowing out" of disturbing emotions, which is the same as liberation.

This has been linked to 'The Three Poisons' which are sometimes called 'The Three Fires' (because they "burn" in that they cause pain)

Enlightenment or 'nibbana' is sometimes interpreted in terms of knowledge and insight. To be enlightened is to have full:

- Insight into his past lives
- Insight into the workings of Karma and Reincarnation
- Insight into the Four Noble Truths

In Mahayana Buddhism, nibbana is associated with the perfection of wisdom, or sunyata. This is the teaching that all phenomena are empty of self-essence.

In The Heart Sutta it is written:
“Form is Emptiness, Emptiness is Form.”

Fully understanding the nature of this “Emptiness” is Nibbana (Enlightenment)

Knowledge and insight into ones own true nature. Buddhahnature. Understanding of the True Self.

Hsin-hsin Ming, a Chinese (Chan) Buddhist wrote:
“Do not be averse to the six-sense-realms: to fully accept what is given to the senses is the same as true enlightenment.”

Some Chan and Zen Buddhists see Nibbana as the ability to fully accept what is given in the moment: without clinging to it and without pushing it away.

‘The Enlightened Mind’ is not something you should strive for and attain, it is an inherent aspect of all minds that is waiting to be discovered. This is called ‘The Doctrine of Original Enlightenment’
Revision Activities: Nibbana

Practice 6 Mark Questions

1. Explain what the term Nibbana means.
2. Explain Buddhists interpret Nibbana in different ways.
3. Explain how meditation helps Buddhists reach Nibbana.
4. Explain why Nibbana is an important concept for Buddhists

Create a list of 15 mark statements that might come up in the exam relating to the concept of Nibbana...

Create a poster about Nibbana and how it is attained...

Practice 15 Mark Questions

Make mind-map plans to prepare for the following potential 12-mark questions

1. “It is possible to end all the suffering in one’s life.”
2. “If an enlightened person were stabbed with a knife, they would not feel pain.”
3. “Nibanna means transcending or escaping the world of the five senses.”
4. “The Doctrine of Original Enlightenment’ is correct.”
5. “Nibanna in Buddhism is the same as Moksha in Hinduism.”
6. “All Buddhists agree on the nature of Nibanna.”
7. “Nibanna takes many life times to achieve.”

Create a PowerPoint Presentation about how Buddhist practices help Buddhists work towards Nibbana...

Write a poem or series of haikus about Nibbana...
THE FOUR NOBLE TRUTHS

What are the causes of human suffering? How is Nibbana achieved?

"Now this, bhikkhus, is the noble truth of suffering: birth is suffering, aging is suffering, illness is suffering, death is suffering; union with what is displeasing is suffering; separation from what is pleasing is suffering; not to get what one wants is suffering; in brief, the five aggregates subject to clinging are suffering.

Now this, bhikkhus, is the noble truth of the origin of suffering: it is this craving which leads to re-becoming, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for becoming, craving for disbecoming.

Now this, bhikkhus, is the noble truth of the cessation of suffering: it is the remainderless fading away and cessation of that same craving, the giving up and relinquishing of it, freedom from it, non-reliance on it.

Now this, bhikkhus, is the noble truth of the way leading to the cessation of suffering: it is this noble eightfold path: that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration."

In short...
This is pain (1)
this is the origin of pain (2)
This is the cessation of pain (3)
This is the path leading to the cessation of pain (4)
THE FOUR NOBLE TRUTHS
What are the causes of human suffering? How is Nibbana achieved?

Notes about The Four Noble Truths

1. The First Noble Truth often is translated as "Life is suffering." Many people new to Buddhism tune out as soon as they hear this. But the Pali word dukkha also refers to anything that is temporary, conditional, or compounded of other things. Even something precious and enjoyable is dukkha, because it will end. Related to the nature of life is the nature of self. Are we not also temporary, conditional and compounded of many parts? We can understand that life is impermanent but are we, also, impermanent? The Buddha taught that before we can understand life and death we must understand the self.

2. The Second Noble Truth teaches that the cause of suffering is craving or thirst (tanha). We continually search for something outside ourselves to make us happy. But no matter how successful we are, we never remain satisfied. The Buddha taught that this thirst grows from ignorance of the self. We go through life grabbing one thing after another to get a sense of security about ourselves.

   We attach not only to physical things, but also to ideas and opinions about ourselves and the world around us. Then we grow frustrated when the world doesn’t behave the way we think it should and our lives don’t conform to our expectations. The Buddha’s teachings on karma and rebirth are closely related to the Second Noble Truth.

3. The Buddha’s teachings on the Four Noble Truths are sometimes compared to a physician diagnosing an illness and prescribing a treatment. The first truth tells us what the illness is, and the second truth tells us what causes the illness. The Third Noble Truth holds out hope for a cure. The Buddha taught that through diligent practice, we can put an end to craving. Ending the hamster-wheel chase after satisfaction is enlightenment (bodhi, "awakened"). The enlightened being exists in a state called Nirvana.

4. In the Fourth Noble Truth, the Buddha as physician prescribes the treatment for our illness: The Eightfold Path. Unlike in many other religions, in Buddhism there is no particular benefit to merely believing in a doctrine. Instead, the emphasis is on living the doctrine and walking the path. See ‘The Eightfold Path’ in later notes...
Revision Activities: The Four Noble Truths

Practice 6 Mark Questions
1. Explain Buddha’s teachings on how humans can end suffering.
2. Explain the significance of The Four Noble Truths to Buddhists.
3. Explain how The Four Noble Truths help Buddhists reach Nibbana.
4. Explain ‘The Eightfold Path’

Create a mind-map for each of The Four Truths connecting it to your own life.

Create a poster showing how Buddhist practices express The Four Noble Truths

Practice 15 Mark Questions
Make mind-map plans to prepare for the following potential 12-mark questions
1. “The Four Nobles Truths contain the essence of Buddhism.”
2. “The Four Noble Truths are beyond doubt.”
3. “Humans are responsible for all of the suffering in their lives.”
4. “Most of the suffering in our lives we cause ourselves”
5. “Spiritual living is impossible until we acknowledge the suffering in our lives”
6. “Living according to the Four Truths is impossible in modern society.”
7. “Desire is the main cause of suffering”

Write a short story about a person applying The Four Noble Truths to their life and becoming happier as a result...

Create a general knowledge quiz about the course in general and test your classmates – recording their scores!
THE THREE POISONS

What are the causes of human suffering?

The Three Poisons (also known as ‘the three unwholesome roots’ are Moha (delusion, confusion), Raga (greed, sensual attachment), and Dvesha (aversion, ill will). These three poisons are considered to be three afflictions or character flaws innate in a being, the root of Taṇhā (craving), and thus in part the cause of Dukkha (suffering, pain, unsatisfactoriness) and rebirths.

The three poisons are symbolically drawn at the center of Buddhist Bhavachakra artwork, with cock, snake and pig, representing greed, ill will and delusion respectively.

The Three Wholesome Factors are the opposites to the three poisons and the antidotes to them. They are:

- amoha (non-delusion) or prajña (wisdom)
- aloha (non-attachment) or dāna (generosity)
- advesa (non-hatred) or mettā (loving-kindness)

Buddhists consider these essential for liberation.

Some examples of ‘The Three Poisons’ in modern society are...

Design an NHS Leaflet for patients that:

- Refers to dukkha as a disease
- Refers to The Three Poisons and their symptoms
- Refers to the Three Wholesome Factors
THE THREE JEWELS

How is enlightenment achieved?

All Buddhists ‘take refuge’ in The Three Jewels. Taking refuge in the “triple gem” is something all schools of Buddhism have in common.

THE BUDDHA
May refer to the historical Buddha, a cosmic Buddha (e.g. Amitabha) or, for some Mahayana Buddhists Buddha-Nature

THE DHARMA
Buddha’s teachings, the way of The Buddha, The Buddhist Path, Buddhist teachings.

THE SANGHA
The community. The monastic sangha of monks and nuns and the lay sangha of “householders” and non-monks.

Many Buddhists make the following announcement before meditation, or use it as a mantra.
It is also said during rituals (for example, when taking The Five Precepts)

“I take refuge in the Buddha.
I take refuge in the Dharma.
I take refuge in the Sangha.”
"If this exists, that exists; if this ceases to exist, that also ceases to exist." It is a pragmatic teaching, which is applied to dukkha (suffering, unease) and the cessation of dukkha.

The principle is applied in the twelve links of dependent origination doctrine in Buddhism, which describes the chain of causes which result in rebirth and dukkha. By breaking the chain, liberation from this endless cycles of rebirth and dukkha can be attained.

Everything except nirvana (nibbana) are the consequence of dependant origination. Nibbana is, therefore, liberation from the things caused by dependant origination (all of which have the three marks of existence: dukkha, anatta, annica). Nibbana is, therefore, a state free from suffering.

Buddhist philosopher Nāgārjuna writes: “Whatever arises dependently is explained as empty. (sunyatta)” in other words, all experience is fundamentally empty (hence anatta, there are no selves).

The Four Noble Truths attempts to show that suffering itself is dependant on certain causes that can be undermined.
THE 12 NIDANAS

What traps a human being in the realm of samsara? How do we escape samsara?

The 12 Nidanas (Links) are what cause repeated birth, Samsara, and resultant Dukkha (suffering, pain, satisfactoriness) starting from avidyā (ignorance, misconceptions).

They are what link human beings to the world of suffering (Samsara): they are the links that cause dependant arising.

Buddhists aim to break the links in order to attain Nibbana.

1. Ignorance
2. Mental formations/volitions
3. Status consciousness
4. "Name" and "Form"
5. The six senses
6. Contact
7. Feelings
8. Cravings/longings/desires
9. Clinging to
10. Generation of factors for rebirth
11. Birth
12. All the sufferings

Draw a diagram showing how the 12 links trap a human mind in samsara...

or

Draw a memory icon for each of the 12 links

1. Due to ignorance (of underlying realities of existence) we process/ferment what comes to our mind.
2. This processing/fermentation causes karma to form and mould the status consciousness (vinyana).
3. The functioning/existence of the status consciousness has a close association with regards to sustaining life (one’s existence).
4. "Name" and "Form" describes the non-material and material components of one’s existence. "Name" are the constituents one’s mind, consciousness and ideas... "Form" (material) are the constituents of the body (made of solids, liquids, gasses...).
5. The six sense bases of perception are composed of "Name" (the mind/vinyana...components) and "Form" (the solids, liquids, gasses... components).
6, 7. When the six sense bases of perception comes in contact with entities (ex. eye with external world, nose with fragrances,... mind with thoughts/memories...), they generate feelings (in the mind).
8. Next we generate/get desires for these feelings.
9. These desires makes one "cling onto" them (wanting more...).
10, 11. This clinging causes the generation of causations/factors (karma) that causes/leads/drops one into future births, so that such accumulated karma can take effect, can materialise... (The generation of sankhara/karma due to attachments, desires, longings, cravings... or due to the aversions, anger, hates... generated during the cause of such quests/pursuits... will lead one through eternal samsara resulting in the generation of yet further causations/karma, requiring further... Thus bonding one into this eternal journey...)
12. Then once one gets into a birth, one undergoes/endures all the sufferings associated with such...

1. But again due to our ignorance, we fail to realise the underlying nature/reality of existence. Thus veiled and shadowed by ignorance, we keep on generating the mental
STAGES ON THE PATH TO NIBBANA

Theravada

• Arhatship, becoming and arahnt (arahant) is the highest goal a human can aim for.

• Arhat means:
  o ‘Perfected Saint’
  o Perfected perso
  o “One who is worthy”

• A Buddha is fully awakened and has completely purified his mind of the three poisons of desire, aversion and ignorance. A Buddha is no longer bound by Samsara, and has ended the suffering which unawakened people experience in life.

• Humans cannot become Buddhas. The Buddha was a unique being who attained a unique perfection: Buddhist should strive to reach his impossible perfection.

Mahayana

• Humans can attain Buddhahood

• The term arhat describes people far advanced along the path of Enlightenment, but who may not have reached full Buddhahood.

• Buddhas have taken ‘The Bodhisattva Vow’: they vow to save all sentient beings from suffering.

• The goal of Mahayana’s Bodhisattva path is Samyaksam buddhahood, so that one may benefit all sentient beings by teaching them the path of cessation of dukkha.

• A bodhisattva is a person who is able to reach nirvana but delays doing so through compassion for suffering beings.
In Theravada Buddhism there are four progressive stages culminating in full enlightenment as an Arahat. These four stages are Sotapanna, Sakadagami, Anāgāmi, and Arahat.

A Stream-enterer (Sotapanna) is free from:

1. Identity view
2. Attachment to rites and rituals
3. Doubt about the teachings

A Once-returner (Sakadagami) has greatly attenuated:

4. Sensual desire
5. Ill will

A Non-returner (Anāgāmi) is free from:

4. Sensual desire
5. Ill will

An Arahant is free from all of the five lower fetters and the five higher fetters, which are:

6. Craving for prosperity in the material world
7. Craving for existence in the ideal world (heaven)
8. Conceit
9. Restlessness
10. Ignorance

Mahayana Buddhism has different views:

Mahayana Buddhists believe in ‘Buddha Nature’: accordingly, all living beings already have ‘The Buddha Mind’. One reason for this belief is that, since Nibbana is beyond conditioned existence (samsara) and since Nibbana is beyond impermanence, it must already exist: only ignorance, delusion, engagement with illusion, creates the impression of suffering and unenlightenment. The Enlightened Mind is something to be discovered and realised: not created or attained by human actions, desires or striving. Realisation of ‘The Original Mind’ takes time and practice, but can occur in a single instant. A common analogy for this “Absolute” “Enlightened” Mind is that of a mirror: no matter what is reflected in a mirror (the mind) the mirror does not change, nor is it stained by the reflections. This theory, popular in Chinese and Japanese Buddhism, is called ‘The Doctrine of Original Enlightenment’.
Buddhist Ethics

What do Buddhists believe about right and wrong?

The Five Precepts

Five sacred vows that all Buddhists take: to not do certain things that hinder their spiritual progress. A precept is a general rule intended to regulate behaviour or thought.

1. I undertake the training rule to abstain from killing.
2. I undertake the training rule to abstain from taking what is not given.
3. I undertake the training rule to avoid sexual misconduct.
4. I undertake the training rule to abstain from false speech.
5. I undertake the training rule to abstain from fermented drink that causes heedlessness (alcohol).

Buddha Taught that The Noble Eightfold Path is the path to end all suffering. This was the Fourth of The Four Noble Truths.

The Six Paramitas (Perfections/Virtues)

These are six character traits Buddhists train towards...

Dāna pāramitā: generosity, giving of oneself - is an important virtue.

Śīla pāramitā : virtue, morality, discipline, proper conduct - is essential for to be a good person.

Kṣānti pāramitā: patience, tolerance, acceptance, endurance - are important virtues.

Virya pāramitā: energy, diligence, vigor, effort - are needed to be a perfectly moral being.

Dhyāna pāramitā: one-pointed concentration, contemplation - is an essential part of morality.

Wisdom

<table>
<thead>
<tr>
<th>Right Understanding</th>
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Morality

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<tr>
<th>Right Speech</th>
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<tr>
<td>Right Action</td>
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<td>Right Livelihood</td>
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Concentration

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<tr>
<th>Right Effort</th>
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<tbody>
<tr>
<td>Right Mindfulness</td>
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<tr>
<td>Right Concentration</td>
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</table>

Metta

Loving-Kindness

Buddhists should always act in a kind and loving way. 
“All living things are worthy of loving-kindness” - The Dalai Lama

Karuna

Compassion

Buddhists acknowledge, reflect on, and sympathise with the pain of others and respond to it.

“If you want others to be happy, practice compassion. If you want to be happy, practice...
REVISION TASKS

Working with a partner, give one another a moral dilemma and use Buddhist ethical/moral teachings to create a mind-map about the dilemma.

Use the mind-map to justify your solution to the moral dilemma.

Apply Buddhist ethical/moral teachings to any of the following issues...
- Eating meat
- Animal testing
- Protecting the Environment
- Abortion
- War

Generate a list of potential 15 mark answers about Buddhist ethics and create mind-maps planning answers for them.

Create a Poster about Buddhist Ethics and Morality
All life is in a cycle of death and rebirth called **samsara**. This cycle is something to escape from. When someone dies their energy passes into another form.

Buddhist believe in karma (kamma) or 'intentional action'. Through good actions, such as ethical conduct, and by developing concentration and wisdom, Buddhists hope to either gain **Nibbana** or to ensure a better future for themselves. These good actions are set out in The Eightfold Path, which includes right speech, right livelihood, and right concentration. Good actions will result in a better rebirth, while bad actions will have the opposite effect.

Depending on the actions performed in previous lives, rebirth could be as a human or animal or even ghosts, demi-gods, or gods. Being born as a human is seen by Buddhists as a rare opportunity to work towards escaping this cycle of samsara. The escape from samsara is called **Nibbana (Nirvana)** or **enlightenment**.

Once **Nibbana** is achieved, and the enlightened individual physically dies, Buddhists believe that they will no longer be reborn.

The **Buddha** taught that when Nirvana is achieved, Buddhists are able to see the world as it really is. Nirvana means realising and accepting the **Four Noble Truths** and being awake to reality.

Some Buddhists believe that enlightened individuals can choose to be reborn in order to help others become enlightened. Others believe that, when Nirvana is achieved, the cycle of samsara, all suffering and further existence for that individual itself ends.

**Why don’t Buddhists believe in souls or an eternal creator God?**

**Anicca** - Buddhists believe that nothing is permanent. Everything changes. So this means that things like everlasting souls or eternal gods **cannot** exist. Buddhism, unlike other religions, does not believe in a creator God or an eternal or everlasting soul.

**Anatta** - Buddhists believe that there is no permanent self or soul. Because there is no unchanging permanent essence or soul, Buddhists sometimes talk about energy being reborn, rather than souls.
Why do Buddhists believe in life after death?

Buddhists believe in life after death because the Buddha taught that human beings are each born an infinite number of times, unless they achieve Nirvana. In the Dhamapada the Buddha states:

"Long is the cycle of birth and death to the fool who does not know the true path."
- The Buddha

The Dhammapada contains many other teachings about samsara, enlightenment, and Nirvana:

“One road leads to wealth; another road leads to nirvana. Let the mendicant, the disciple of Buddha, learn this and not strive for honour but seek wisdom”
- The Buddha

The Buddha taught his disciples not to fear death. This has been interpreted by Buddhists as suggesting that if they live well, their rebirth will be good. After his enlightenment, the Buddha could remember his previous lives. Some of these previous lives are recorded in the Buddhist scripture, the Jakata.

In Tibetan Buddhism there are many writings about life after death including the 'Tibetan Book of the Dead’. This is a guide telling the dying person how to react and try to ensure a positive outcome of the experiences. It includes descriptions of the bardo states. These are states between dying and being reborn.

Mahayan Buddhism also uses images to teach about life after death. The Wheel of Existence shows the different realms Buddhists believe you can be reborn into.

Belief in life after death may be influenced by the meaning and purpose it gives to the lives of Buddhists.

Why do some Buddhist not believe in an afterlife?

- In the Kalama Sutra Buddha taught that we should not base views on: "reports, by legends, by traditions, by scripture, by logical conjecture, by inference, by analogies, by agreement through pondering views, by probability, or by the thought”.
- Clinging/attachment to beliefs and ideas violates The Four Noble Truths
- Whether or not the soul is eternal is listed as one of the ‘14 Unanswered Questions’
- Spending one’s life desiring, craving, and pursuing favourable rebirths violates The Four Noble Truths
- Buddha taught anatta: without a permanent soul, how is an afterlife possible?
- Buddhist meditation emphasises the present moment, worrying about the future is ego-driven.
- Reincarnation can be seen as an analogy: our “one life” is made up of countless lives, each lasting an individual moment.
Buddhist Funeral Rites

In Buddhism, death marks the transition from this life to the next for the deceased. Among Buddhists, death is regarded as an occasion of major religious significance, both for the deceased and for the survivors. For the deceased, it marks the moment when the transition begins to a new mode of existence within the round of rebirths.

When death occurs, all the karmic forces that the dead person accumulated during the course of his or her lifetime become activated and determine the next rebirth. For the living, death is a powerful reminder of the Buddha’s teaching on impermanence (anattā); it also provides an opportunity to assist the deceased person as he or she fares on to the new existence.

In Theravada Buddhism for a non-Arhat, death is a time of transitioning to a yet another rebirth; the living participate in acts that transfer merit (good karma) to the departed, either providing for a better rebirth or for the relief of suffering in the departed’s new existence. Death rites are generally the only life cycle ritual that Theravāda Buddhist monks get involved in and are therefore of great importance.

Peace and serenity are hallmarks of a Buddhist funeral. An altar is set up to display the deceased’s portrait, along with offerings of candles, incense, flowers, and fruit. An image of the Buddha is placed beside or in front of the altar.

Rituals that transfer merit to the deceased may be performed by family or other mourners, such as offering cloth to the presiding monk on the deceased’s behalf, pouring water from a vessel into an overflowing cup, preaching, and giving offerings or almsgiving. Monks themselves often have different funeral rites.

At a traditional Buddhist funeral, the family will wear white or cover their clothing with a traditional white cloth, along with a headband or armband. Mourners may also:

- Walk with sticks to symbolize that grief has left them the need for support
- Chant or sing appropriate sutras (prayers)
- Bring offerings of flowers and fruit
- Burn incense to sweeten the air
- Ring gongs or bells

The deceased may be cremated or buried, although cremation is traditional. Monks, if present, will perform last rites before the casket is sealed. Family members may assist in lifting the casket as a final act of service, while others present observe a moment of respectful silence. During the funeral procession, family members may walk behind the hearse; all attendees should be sending good thoughts to the family and contemplating the impermanence of life.
Write a poem about Buddhist afterlife beliefs...

Create a multiple choice quiz about Buddhist Afterlife Beliefs and quiz a peer...

Practice 6 Mark Questions

1. Explain Buddhist views about death and the afterlife.
2. Explain what Buddhists believe about the existence of souls.
3. Explain the differences in afterlife belief between different schools of Buddhists.

Create a poster or presentation comparing Tibetan Buddhist and Zen Buddhist attitudes to death...

Practice 15 Mark Questions

Make mind-map plans to prepare for the following potential 12-mark questions:

1. "All Buddhists should believe in reincarnation"
2. "There is no difference between Hindu and [insert religion] beliefs about the afterlife"
3. "Buddhist afterlife views contradict other teachings"
4. "A Buddhist’s most important goal is to work towards a favourable rebirth"
5. "The ultimate aim of Buddhism is to escape reincarnation"
6. "Buddhists should focus on the present moment, not the future."

Use the internet to find more quotations and scriptural references about death and the afterlife: creating an anthology of ideas...
<table>
<thead>
<tr>
<th>#</th>
<th>TOPIC</th>
<th>THERAVADA BUDDHISM</th>
<th>MAHAYANA BUDDHISM</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The Buddha</td>
<td>Only the historical Gautama (Sakyamuni) Buddha and past buddhas are accepted.</td>
<td>Besides Sakyamuni Buddha, other contemporary buddhas like Amitabha and Medicine Buddha are also very popular.</td>
</tr>
<tr>
<td>2</td>
<td>Bodhisattvas</td>
<td>Only Maitreya bodhisattva is accepted.</td>
<td>Avalokitesvara, Mansjuri, Ksitigarbha and Samanthisattva besides Maitreya.</td>
</tr>
<tr>
<td>3</td>
<td>Objective of training</td>
<td>Arahant or pacceta-buddha.</td>
<td>Buddhahood (via bodhisattva path).</td>
</tr>
<tr>
<td>4</td>
<td>Organisation of Buddhist scriptures</td>
<td>The Pali Canon is divided into 3 baskets (Tipitaka): Vinaya Pitaka of 5 books, Sutta Pitaka of 5 collections (many suttas) and Abhidhamma Pitaka of 7 books.</td>
<td>The Mahayana Buddhist Canon also consists of Tripitaka of disciplines, discourses (sutras) and dharma analysis. It is usually organised in 12 divisions of topics like Cause and Conditions and Verses. It contains virtually all the Theravada Tipikata and many sutras that the latter does not have.</td>
</tr>
<tr>
<td>5</td>
<td>Concept of Bodhicitta</td>
<td>Main emphasis is self liberation. There is total reliance on oneself to eradicate all defilements.</td>
<td>Besides self liberation, it is important for Mahayana followers to help other sentient beings.</td>
</tr>
<tr>
<td>6</td>
<td>Trikaya concept</td>
<td>Very limited emphasis on the 3 bodies of a buddha. References are mainly on nirmana-kaya and dharma-kaya.</td>
<td>Very well mentioned in Mahayana Buddhism. Samboga-kaya or reward/enjoyment body completes the Trikaya concept.</td>
</tr>
<tr>
<td>7</td>
<td>Transmission route</td>
<td>Southern transmission: Sri Lanka, Thailand, Burma, Laos and Cambodia and parts of Southeast Asia.</td>
<td>Northern transmission: Tibet, China, Taiwan, Japan, Korea, Mongolia and parts of Southeast Asia.</td>
</tr>
<tr>
<td>8</td>
<td>Language of dharma teaching</td>
<td>Tipitaka is strictly in Pali. Dharma teaching in Pali supplemented by local language.</td>
<td>Buddhist canon is translated into the local language (except for the 5 untranslatables), e.g. Tibetan, Chinese and Japanese. Original language of transmission is Sanskrit.</td>
</tr>
<tr>
<td>9</td>
<td>Nirvana (Nibbana in Pali)</td>
<td>No distinction is made between nirvana attained by a buddha and that of an arahat or pacceta buddha.</td>
<td>Also known as 'liberation from Samsara,' there are subtle distinctions in the level of attainment for the three situations.</td>
</tr>
<tr>
<td>10</td>
<td>Sakyamuni Buddha’s disciples</td>
<td>Basically historical disciples, whether arahats or commoners.</td>
<td>A lot of bodhisattvas are introduced by Sakyamuni Buddha. Most of these are not historical figures.</td>
</tr>
<tr>
<td>11</td>
<td>Rituals and liturgy</td>
<td>There are some rituals but not heavily emphasized as in Mahayana schools.</td>
<td>Owing to local cultural influences, there is much more emphasis on the use of rituals; e.g. Rituals for the deceased, feeding of Petas, tantric formalities (in Vajrayana).</td>
</tr>
<tr>
<td>12</td>
<td>Use of Mantras and Mudras</td>
<td>Some equivalent in the use of Parittas.</td>
<td>Heavily practised in the Vajrayana school of Mahayana Buddhism. Other schools also have included some mantras in their daily liturgy.</td>
</tr>
</tbody>
</table>
### Dying and death aspects

Less research and knowledge on the process of dying and death compared to some schools of Mahayana. Usually, the dying persons are advised to meditate on impermanence, suffering and emptiness. The Vajrayana school is particularly meticulous in these areas. There are many inner and external signs manifested by people before they die. There is heavy stress in doing transference of merit practices in the immediate few weeks following death to assist in the deceased’s next rebirth. Zen and Chan Buddhism tend to speculate less about the afterlife.

### Bardo

This in-between stage after death and before rebirth is ignored in Theravada school. Most Mahayana schools teach this after death aspect.

### One meal a day practice

This the norm among Theravada sanghas. This is a highly respected practice but it is left to the disposition of each individual in the various sanghas.

### Vegetarianism

This aspect is not necessary. In places like Thailand where daily morning rounds are still practised, it is very difficult to insist on the type of food to be donated. Very well observed in all Mahayana schools (except the Tibetans due to the geographical circumstances). However, this aspect is not compulsory.

### Focus of worship in the temple

Simple layout with the image of Sakyamuni Buddha the focus of worship. Can be quite elaborate; with a chamber/hall for Sakyamuni Buddha and two disciples, one hall for the 3 Buddhas (including Amitabha and Medicine Buddha) and one hall for the 3 key bodhisattvas; besides the protectors, etc.

### Schools/Sects of the tradition

One surviving major school following years of attrition reducing the number from as high as 18. 8 major (Chinese) schools based on the partial doctrines (sutras, sastras or vinaya) of the teachings. The four schools inclined towards practices like Pure Land/Amitabha, Ch’an, Vajrayana and Vinaya (not for lay people) are more popular than the philosophy based schools like Tien Tai, Avamtasaka, Yogacara and Madhyamika.

### Non Buddhist influences

Mainly pre-Buddhism Indian/Brahmin influences. Many terms like karma, sangha, etc were prevailing terms during Sakyamuni Buddha’s life time. References were made from the Vedas and Upanishads. In the course of integration and adoption by the people in other civilizations, there were heavy mutual influences. In China, both Confucianism and Taoism exerted some influence on Buddhism which in turn had an impact on the indigenous beliefs. This scenario was repeated in Japan and Tibet.

### Buddha nature

Absent from the teachings of Theravada tradition. Some philosophers claim it violates. Heavily stressed, particularly by Chan/Zen and Tibetan Schools.

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**Focussing on the bold/underlined issues**

*Create a poster, presentation, of mind-map to represent differences between Theravada and Mahayana Buddhism.*

*Use the internet to research individual topics.*
Unique/Interesting things about different forms of Buddhism...

**Therevada Buddhism**

Therevada is focussed on the earliest record of the Buddha's teachings, usually known as the Pali Canon. The purpose of life for Theravadins is to become an arhat, a perfected saint who has achieved nirvana and will not be reborn again. Unlike the Mahayana tradition: it is not believed that humans can become Buddhas or have Buddha-Nature. The teaching of ‘Buddha-Nature’ in Mahayana traditions is sometimes seen to go against Buddha teachings about no-self.

**Zen Buddhism (a form of Mahayana) [Japan]**

Emphasises meditative practice over learning of texts and rituals
- Practises meditation (zazen) with open or halfclosed eyes
- Focusses on present-moment acceptance and awareness
- Famous teachers include Dogen, Bankei and Bodhisarma
- Heavily influenced by Chinese ‘Chan’ Buddhism and Daoism

**Pure Land Buddhism (a form of Mahayana) [E.Asia]**

Is focussed on ‘cosmic Buddhas’ (Buddha's that exist in heavenly realms) and joining these Buddha’s in future rebirths.
- Meditations focusses on Amitabha Buddha and rebirth in his ‘Pure Land’:
- meditation often involves chanting or visualising these concepts.
- Emphasis on faith and trust and a personal relationship with Amitabha Buddha, who is regarded by Pure Land Buddhists as a sort of saviour.

**Tibetan Buddhism (a form of Mahayana)**

Has been heavily influenced both by Hinduism and by ‘Bon’: the shamanic tradition that existed in Tibet before Buddhism arrived.
- Emphasises visualisation as a method of meditation and mental development. Tibetan Buddhism has the broadest cannon of scriptures: it places great value on scholastic learning (unlike, for example, Zen Buddhism). These texts include tantric, esoteric and shamanic teachings. Tibetan Buddhists believe in bardo states and have carefully investigated the process of dying using meditation and first-hand accounts.
Buddhist worship

The main forms of Buddhist worship are:

- Meditation
- Chanting
- Puja and devotional ritual
- Mantras (words that are repeated in chanting or internally)
- Malas (strings of beads used for prayer and meditation, especially in Tibetan Buddhism)
- Offerings (usually to an altar)

‘Meditation’ refers to a set of internal/psychological practices designed to discipline, purify and train the mind. The most important forms of meditation for you to know about are:

- Vipassana (Theravada) – Mindfulness of breath
- Metta (Theravada & Tibetan Buddhism) – Cultivates Loving-Kindness
- Zazen (Zen Buddhism) – Open-eyed meditation cultivating non-reactive present moment awareness
- Pure Land Meditation – Visualisation of Amitahba Buddha in The Pure Land

Buddhist worship is focussed on altars. Interestingly, for the first 500 years of Buddhism no images (or statues) of Buddha were made, kept or used. The purpose of an altar is:

- To represent The Buddha (one of the three jewels) and remind worshipers of the goal of their spiritual path.
- Allow Buddhists to show gratitude and respect to the founder of their religion (Buddha) and his teachings (dharma)
- A communal focal point to strengthen the sangha (community)
- A symbol of universal principles: e.g. in bowing to the altar, Buddhists express humility and gratitude to the whole of The Universe.
- Buddhists make offerings at altars to:
  - Practice and express gratitude
  - Cultivate a selfless mind of humility and generosity (one of the paramitas)
  - Practice metta (loving-kindness)
- Offerings often include...
**Different approaches to Meditation**

Both Tibetan Buddhism, Pure Land Buddhism and Zen Buddhism (from Japan) are forms of Mahayana Buddhism. They are, however, quite different! This can be clearly seen in their different approaches to meditation...

<table>
<thead>
<tr>
<th>Buddhism Type</th>
<th>Features</th>
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<tbody>
<tr>
<td>Zen Buddhism (Mahayana)</td>
<td>• Zazen: usually with open or half-closed eyes</td>
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<td></td>
<td>• Meditation plays a more central role in this form of Buddhism than any other.</td>
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<td></td>
<td>• Mindfulness</td>
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<td>• Inaction, &quot;Just sitting&quot;</td>
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<td></td>
<td>• Not using visualisations</td>
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<td></td>
<td>• Letting go of thoughts and beliefs, not engaging in philosophical speculation</td>
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<td></td>
<td>• Present moment awareness</td>
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<td></td>
<td>• Acceptance of what is given in the moment</td>
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<td></td>
<td>• Silence, less use of chanting</td>
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<td></td>
<td>• Emphasis on realisation of Buddha-Nature, discovery of 'Original Mind'</td>
</tr>
<tr>
<td>Pure Land Buddhism (Mahayana)</td>
<td>• Chanting</td>
</tr>
<tr>
<td></td>
<td>• Chanting the name of Amitabha Buddha</td>
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<tr>
<td></td>
<td>• Visualising Amitabha Buddha in his Buddhaland/Pure Land</td>
</tr>
<tr>
<td></td>
<td>• Visualising The Pure Land</td>
</tr>
<tr>
<td></td>
<td>• Aiming to be reborn in The Pure Land</td>
</tr>
<tr>
<td>Tibetan Buddhism (Mahayana)</td>
<td>• Uses a greater variety of meditation techniques than other forms of Buddhism</td>
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<td></td>
<td>• Mindfulness of Breathing exercises</td>
</tr>
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<td></td>
<td>• Metta meditation to foster loving-kindness</td>
</tr>
<tr>
<td></td>
<td>• Visualisation exercises for healing the body and mind</td>
</tr>
<tr>
<td></td>
<td>• Use of chanting (Om Mani Padme Hum)</td>
</tr>
<tr>
<td>Theravada Buddhism</td>
<td>• Vipassana meditation</td>
</tr>
<tr>
<td></td>
<td>• Mindfulness of breath is a central focus.</td>
</tr>
<tr>
<td></td>
<td>• Metta meditation is common, especially in the Thai Forest Tradition.</td>
</tr>
</tbody>
</table>

Research one of the above forms of Buddhism and create a poster or presentation showing the ways in which it is uniquely different from other forms of Buddhism...
Create an INFOGRAPHIC about Buddhism using statistics and research you find online. Your infographic should contain information connected to your Personal Learning Checklist...
THE MONASTIC SANGHA

The Buddhist sangha (community) consists of the lay-sangha (householders, people living outside of monasteries) and the monastic sangha: monks and nuns. Some traditions in modern day Buddhism refer to both men and women as monks.

The Ten Precepts
Monks follow five additional precepts as well as the five precepts taken by all Buddhists. The ten precepts are:

1. Refrain from killing living creatures.
2. Refrain from stealing.
3. Refrain from unchastity (sensuality, sexuality, lust).
4. Refrain from incorrect speech.
5. Refrain from taking intoxicants.
6. Refrain from taking food at inappropriate times (after noon).
7. Refrain from singing, dancing, playing music or attending entertainment programs (performances).
8. Refrain from wearing perfume, cosmetics and garlands (decorative accessories).
9. Refrain from sitting on high chairs and sleeping on luxurious, soft beds.
10. Refrain from accepting money.

They are the same in most schools of Buddhism.

The 227 Monastic Rules (311 for Nuns)
In Theravada Buddhism, the Patimokkha is the basic code of monastic discipline, consisting of 227 rules for fully ordained monks (bhikkhus) and 311 for nuns (bhikkhunis). It is contained in the Suttavibhanga, a division of the Vinaya Pitaka.

A typical day in a Buddhist Monastery (Thai, Theravadan)
4.00 am - The monks wake up and meditate for one hour, followed by one hour of chanting.
6.00 am - The monks walk barefoot around the neighbourhood while the local people make merit by offering them food.
8.00 am - Returning to the temple, the monks sit together to eat breakfast, then make a blessing for world peace.
Before 12.00 noon - Some monks choose to eat a light lunch at this time. This is the last solid food they are allowed to consume until sunrise the following morning.
Row of seated Buddhas
1.00 pm - Classes in Buddhist teaching begin. Some monks may attend school outside the temple.
6.00 pm - A two-hour session of meditation and prayer begins.
8.00 pm - The monks retire to do homework.
| **Anatta** | The doctrine of "non-self", that there is no unchanging, permanent soul in living beings. |
| **Annica** | Impermanence: all of conditioned existence, without exception, is "transient, evanescent, and inconstant". |
| **Amithaba Buddha** | The main buddha in Pure Land Buddhism. "The Buddha of Immeasurable Life and Light" is believed to have created The Pure Land. |
| **Arhat / Arahant** | A "perfect person" who has completed Buddhist training and attained nibbana. |
| **Bodhisattva** | One who wishes to attain buddhahood for the benefit of all sentient beings. One who has taken the Bodhisattva vow. |
| **Bodhisattva Vow** | The promise to attain enlightenment to benefit all living beings, not just to be happy oneself but to work towards ending the suffering of others. |
| **Buddha** | "Awakened one", the founder of Buddhism. "One who is awake" |
| **Buddhahood** | The condition or rank of a buddha: one who has fully awakened and has completely purified his mind of the three poisons of desire, aversion and ignorance. A Buddha is no longer bound by Samsara, and has ended the suffering which unawakened people experience in life. |
| **Buddha-Nature** | The idea that all living beings already have the enlightened mind within them but do not necessarily realise it. |
| **Dependant Origination** | All dharmas ("things") arise in dependence upon other dharmas: "if this exists, that exists; if this ceases to exist, that also ceases to exist.". Only Nibbana is the exception. |
| **Dharma** | The teachings of the Buddha. Sometimes refers to 'cosmic law and order', or the Buddhist path. |
| **Dukkha** | Suffering. |
| **Eightfold Path** | The path to nirvana, comprising eight aspects in which an aspirant must become practised: right views, intention, speech, action, livelihood, effort, mindfulness, and concentration. |
| **Enlightenment** | See Nibbana |
| **Four Noble Truths** | The four central teachings of Buddhism about the causes of suffering and how to end suffering via The Eightfold Path. |
| **Four Sights (The)** | Disease, Old Age, Death & The Holy Man: these four sights triggered Buddha's spiritual journey and made him renounce (give up) his life as a prince |
| **Karuna** | Compassion (accepting the suffering of others, sympathising with it, and responding) |
| **Lama Tsong Khapa Day** | A Tibetan Buddhist festival celebrating a renowned teacher: Lama Tsong Khapa |
| **Lay Sangha** | Members of the Buddhist community who are not monks. |
| **Nibbana** | The end of suffering, awakening to the truth, and perfection of virtue: resulting in the liberation from samsara (conditioned existence). Breaking the 12 links and escaping the world of dependant origination. |
| **Nidanas (12 Links)** | The 12 deep-seated mental habits/activities that keep a human being trapped in the world of dependant origination (which is marked by suffering, impermanence and emptiness (non-self)) |
| **Mahayana Buddhism** | One of the two major traditions of Buddhism, now practised especially in China, Tibet, Japan, and Korea. The tradition emerged around the 1st century AD and is typically concerned with personal spiritual practice and the ideal of the bodhisattva. |
| **Mantra** | A statement or slogan repeated frequently: chanted in meditation or as an internal monologue. |
| **Mara** | The demon that tempted Gautama Buddha |
| **Metta** | Loving-kindness |
| **Middle Path (or way)** | Buddhists should avoid extreme views and practices. |
| **Monastic Sangha** | Monks and nuns |
| **Pancha Sila** | The Five Precepts – Moral vows taken by all Buddhists |
| **Paramitas (six)** | The six paramitas are the six virtues or perfections Buddhists train towards |
| **Paranirvana** | The final enlightenment Buddha achieved at death |
| **Puja** | The making of offerings at an altar |
| **Samsara** | The world of conditioned experience, unenlightened experience, that is caused by dependant origination and marked by dukkha, annica and anatta. |
| **Skhanda/ Khanda** | Buddhists believe reality/experience is underpinned by five skhandas or 'aggregates'. The five aggregates (skhandas) concept that asserts five elements constitute and completely explain a living being’s mental and physical existence. |
| **Sunyatta** | Emptiness. Since all experiences are caused by dependant origination: they are empty. All things are a temporary amalgam (bundle) of skhandas and have no real substance behind them (and so are empty). In Mahayana (especially), understanding this emptiness is seen as essential to having ‘Right view’ and ‘Right understanding’ |
| **Sutta / Sutra** | A Buddhist (or Hindu) text or scripture |
| **Tanha (craving)** | Buddha defines three types of craving: Kama-tanha (sensual pleasures craving), Bhava-tanha (craving for being), Vibhava-tanha (craving for non-existence) |
| **Tathagatagarbha** | The potential to become a buddha (only Mahayana Buddhists believe in this concept) |
| **Theravada Buddhism** | The more conservative of the two major traditions of Buddhism (the other being Mahayana). It sticks to 'The Pali Cannon', a collection of texts written much closer to the time of Buddha’s life. |
| **Thee Jewels** | The Buddha, The Dharma and The Sangha: all Buddhists ‘take refuge’ in “the triple gem” |
| **Three Poisons** | Greed, Ignorance and Anger |
| **Upasatha** | Weekly holy days of heightened spiritual practice (Theravada Buddhism) |
| **Vassa** | Rain Retreat (Theravada Buddhism) |
| **Vesak / Wesak** | The largest Buddhist festival: commemorates the birth, enlightenment (nirvāṇa), and death (Parinirvāṇa) of Gautama Buddha |
| **Zen Buddhism** | A form of Japanese Buddhism that stresses the importance of meditative practice above rituals and scriptural knowledge: practitioners aim to discover “Original Mind” by letting go of all mental attachments (including beliefs) and reaching a state of non-reactive awareness and acceptance of the present moment. |
PUZZLES

Across
1. Psychological disciplines involving mindfulness
3. A perfection or virtue
4. Craving
10. Buddhists take refuge in these
11. The word for action
12. A Tibetan Buddhist teacher
13. The first name of the historical Buddha beginning with G

Down
2. All things depend on other things
5. The potential to become a Buddha
6. Is burnt whilst making puja
7. The more traditional and conservative form of Buddhism
8. A promise or vow
9. The leader of Tibetan Buddhism
Across
2. Emptiness
3. The promise to attain enlightenment to benefit all living beings, not just to be happy oneself but to work towards ending the suffering of others.
6. The idea the humans have no soul or permanent self
8. The teachings of the Buddha. Sometimes refers to 'cosmic law and order', or the Buddhist path.
9. The state of becoming a buddha
10. The type of Buddhism that believes in bardo states

Down
1. Making offerings
4. The Buddhist word for suffering
5. The largest Buddhist festival
7. The links that bind humans to samsara
Across
1. The highest goal a Buddhist can achieve in Theravada Buddhism
3. Loving-kindness
5. Compassion
6. The goal of Buddhism
7. The central teachings of The Buddha

Down
2. When Buddha saw these he began his spiritual path
4. A form of Japanese Buddhism concerned with discovering 'The Original Mind' (Buddha-Nature)