

KEY TERMS Sanskrit, (Pāli)

बुद्ध

Buddha

Buddha

Awakened One

A fully enlightened human being, one who has attained *Nirvana*.

धर्म

Dharma (dhamma)

Dharma (Dhamma)

Duty, Law, Virtue, Morality, Righteousness
in Buddhism used in various meanings:

1) The cosmic law underlying the world; 2) the teachings of the Buddha; 3) Norms of behavior and ethical rules; 4) Manifestations of reality, of the general state of affairs; thing, phenomenon; 5) Mental content, object of thought, idea; 6) term for the so-called factors of existence which the Theravada tradition considers as building blocks of the empirical personality.

संघ

saṅgha (saṅgha)

Sangha

Society, Association, Community

Originally in Buddhism the *Sangha* referred to the monastic order. More broadly the term refers to the Buddhist community.

प्रतीत्यसमुत्पाद

pratītya samutpāda (paṭicca samuppāda)

Pratitya Samutpada (Paticca Samuppada)

Dependent arising, Conditioned arising

A central doctrine of Buddhism which holds that all psychological and physical phenomena constituting individual existence are interdependent and mutually condition each other.

अनात्मन्

anātman (anatta)

Anatman (Anatta)

No-Self

The doctrine that says no self exists in the sense of a permanent, eternal, integral, and independent substance within an individual existent.

अनित्य

anitya (anicca)

Anitya (Anicca)

Impermanence, Transitoriness

The doctrine that everything that exists must pass away.

दुःख

duḥkha (dukkha)
Duhkha (Dukkha)

Suffering, Sorrow, Pain, Difficulty

The 1st Noble Truth of Buddhism holds that all life involves *duhkha*. Literally, *duhkha* means something like “having a broken axle-hole.”

तृष्णा

ṭṛṣṇā (taṇhā)
Trishna (Tanha)

Desire, Thirst, Attachment

The 2nd Noble Truth of Buddhism holds that *trishna* is the cause of *duhkha*.

निर्वाण

nirvāṇa (nibbāna)
Nirvana (Nibbana)

Enlightenment, Bliss

The 3rd Noble Truth of Buddhism holds that *duhkha* can be extinguished through the cessation of *trishna* leading to *nirvana*. Literally, *nirvana* means “blown out,” “extinguished.” *Nirvana* is the goal of enlightenment for Buddhists.

अर्हत्

arhat (arahant)
Arhat (Arahant)

Worthy One

One who is free from all fetters, defilements and impurities through realization of *Nirvana* in the fourth and final stage, and who is free from rebirth.

तथागत

tathāgata
Tathagata

The ‘Thus-Gone’ or ‘Thus-Come’ One

An epithet for the Buddha. The Buddha is the one who has crossed over the river of *duhkha* to the other shore of *nirvana*; or one who has come to the shore of *nirvana*.

प्रज्ञा

prajñā
Prajna

Wisdom, Intelligence, Knowledge

करुणा

karuṇā
Karuna

Compassion

स्कन्ध

skandha (khandha)

Skandha (Khandha)

Aggregate

Originally the term referred to the trunk of a tree, particularly the part where the branches begin. In Buddhism there are five *skandhas* or branches of the self: form, sensation, perception, mental formations, and consciousness.

The Four Noble Truths (Sanskrit, Pali)

- 1) The truth of suffering (*duḥkha, dukkha*)
- 2) The truth of the cause of suffering (*tṛṣṇā, taṇhā*)
- 3) The truth of the cessation of suffering (*nirvāṇa, nibbāna*)
- 4) The Eightfold Path leading to the cessation of suffering

The Eightfold Path (Sanskrit, Pali)

- 1) Right View or Understanding (*dr̥ṣṭi, diṭṭhi*)
- 2) Right Resolve or Intention or Thought (*saṁkalpa, sankappa*)
- 3) Right Speech (*vāc, vācā*)
- 4) Right Action (*karmānta, kammanta*)
- 5) Right Livelihood (*ājīva*)
- 6) Right Effort (*vyāyāma, vāyāma*)
- 7) Right Mindfulness (*smṛti, sati*)
- 8) Right Concentration (*samādhi*)

The Five Aggregates (Sanskrit, Pali)

- 1) Bodily Form (*rūpa*)
- 2) Sensation (*vedanā*)
- 1) Perception (*saṁjñā, saññā*)
- 1) Mental Formations (*saṁskāra, saṁkhāra*)
- 1) Consciousness (*viññāna, viññāna*)

QUESTIONS

1. What are the Four Noble Truths taught by the Buddha in his first sermon? How are they linked?
2. How does the Buddhist notion of enlightenment, as indicated by the term '*nirvāṇa*,' contrast and compare with the Hindu notion of *mokṣa*?
3. What are the components of the Noble Eightfold Path? How does the Buddha's teaching, *The Foundation of Mindfulness*, explain the culmination of the Eightfold Path, and thus how it might be considered the most important teaching concerning the practice of Buddhism? How is it that the Eightfold Path can be said to boil down to the two basic teaching of *prajñā* and *karuṇā*?
4. How is it that the doctrine of Dependent Origination (*pratītyasamutpāda*) can be said to be the central doctrine of Buddhism? How do the teachings of impermanence (*anitya*) and no-Self (*anātman*) follow from this central teaching?
5. How does *The Fire Sermon* explain the Buddha's central teaching concerning liberation?
6. If there is no *Ātman*, what is the self according to the Buddhist analysis? What are the five groups of processes that constitute the self from the Buddhist point of view?
7. Who is it that realizes *nirvāṇa*? Explain the simile of the chariot in the response by Nāgasena (a Buddhist saint) to this question posed by King Milinda?
8. What happens to the saint after death? How does Gotama (the Buddha) respond to this question from the wandering ascetic Vaccha?
9. Explain verse 9 of Chapter XII (§165) of the *Dhammapada*. How might this verse sum up the core teaching of Theravāda Buddhism?