

### A BRIEF ACCOUNT OF THE LIFE & TEACHINGS OF THE BUDDHA

Siddhartha Gautama, the Buddha ("enlightened one") was born circa 563 BCE in Lumbini, northern India (now Nepal) to King Suddhodhana and Queen Mayadevi. He married Yashodhara at age 16 but eventually left home at age 29 in search of a way for all beings to transcend suffering. He learned meditation from various teachers and engaged in severe austerities. At age 35 Sakyamuni (the sage from the Sakya clan) sat under the "Bodhi tree" at a place now called Bodhi Gaya, with the resolve to not move until he realized complete enlightenment (Pali: *nibbāna*; Sanskrit: *nirvāna*). Early the next morning, after clairvoyantly reviewing his countless past lives, and the karmas of beings throughout the universes, he suddenly awakened by dissolving altogether the knot of egotism through profoundly penetrating wisdom and release of all clinging. Eventually the Buddha left the area and came to Deer Park at Sarnath (near Varanasi) and gave his first sermon to 5 ascetics who were formerly his companions. They got enlightened and became the first members of his *sangha* (community). The Buddha also converted three popular spiritual teachers, a rich young man, and many others to his *sangha*, which came to include monks (*bhikkhus/ bhikshus*), nuns (*bhikkhunīs/ bhikshunis*), novices (*shrāmaneras*), and lay followers (*upāsakas*). His wife Yashodarā and son Rāhula also joined the *sangha*. The Buddha spent the next 45 years traveling over India, meditating in the morning (during which he observed the minds of sentient beings to ascertain who was ready for liberating teachings), begged food for his one meal a day, then preached, advised, and ministered to those who followed him. In 483 BCE, at the age of 80, he ate some spoiled mushrooms (not pork, the usual mistranslation by Western scholars), then fell ill, gave his final instructions, and "dropped the body," henceforth to simply remain as the Unborn, Undying, Uncompounded, Peaceful, Blissful Absolute Reality.

### IMPORTANT NOTIONS FOR EARLY, THERAVADA BUDDHISM:

(technical terms given in Pali, then Sanskrit)

3 Jewels (*ti-ratana/ tri-ratna*): Awakened State (*Buddha*), Truth (*Dhamma/ Dharma*), and holy fellowship (*Sangha*). "Buddham saranam gacchami / Dhammam saranam gacchami / Sangham..."

4 Noble Truths (*ariya-satta/ ārya-satya*):

1) unenlightened living is suffering, 2) there is an origin to suffering, 3) thus there can be an end (*nirodha*) to suffering, 4) there is a path leading to the cessation of suffering (the noble 8-fold path). [In other words, worldly existence is dissatisfactory (*dukkha/ duhkha*), there is a cause for this dissatisfactoriness (selfish craving--*tanhā/ trishnā*), one can terminate this dissatisfactoriness (by ending craving), there is a way to accomplish this end of craving and dissatisfactoriness.]

Noble 8-Fold Path (*atthangika-magga/ ashtangika-mārga*):

1) proper view (*sammā ditthi*), 2) proper resolve (*sammā samkappa*), 3) proper speech (*sammā vācā*), 4) proper conduct (*sammā kammanta*), 5) proper livelihood (*sammā ājīva*), 6) effort (*sammā vāyāma*), 7) mindfulness (*sammā sati*), 8) concentration (*sammā samādhi*).

This 8-Fold Path is often synopsisized as the "3 trainings": 1) morality/ virtue (*sīla/ shīla*), 2) concentration (*samādhi*), & 3) wisdom (*paññā/ prajñā*).

The universe of sentient beings is characterized by the "law of conditioned, interdependent arising," or "causal nexus" (*paticca-samuppāda/ pratītya-samutpāda*), consisting of 12 links (*nidāna*):

1) ignorance (*avijjā/ avidyā*), 2) reactions (*sankhāra/ samskāra*), 3) ego-consciousness (*viññāna/ vijñāna*), 4) name-and-form (*nāmarūpa*), 5) six sense realms (*salāyatana/ shadāyatana*), 6) contact (*phassa/ sparsha*), 7) sensation (*vedanā*), 8) craving (*tanhā/ trishnā*), 9) clinging (*upādāna*), 10) new becoming (*bhāva*), 11) birth (*jāti*), 12) old age and death (*jarā-maranam*).

(NOTE: Links 1-2 relate to previous life, 3-7 to conditioning of present life, 8-10 to the fruits of the present life, 11-12 to the future life).

3 Marks of Worldly Existence (*tilakkhana/ trilakshana*):

All forms of experience are 1) impermanent (*anicca/ anitya*), 2) insubstantial (*anattā/ anātma*), and 3) dissatisfactory (*dukkha/ duhkha*).

5 Aggregates (*khandā/ skandha*) comprise the personality:

1) form (*rūpa*), 2) sensation (*vedanā*), 3) perception (*saññā/ samjñā*), 4) mental habit-reactions (*sankhāra/ samskāra*), 5) ego-consciousness (*viññāna/ vijñāna*). These are the "5 heaps" of mentality-materiality (*nāma-rūpā*).

7 enlightenment factors (*satta bojjhangā*): mindfulness (*sati*), discerning the truth (*dhamma-vicāya*), energy (*virīya*), rapture (*pīti*), serenity (*passaddhi*), concentration (*samādhi*), equanimity (*upekkhā*).

3 evil roots (*hetu*): greed (*lobha*), aversion (*dosa*), delusion (*moha*); all three are expressions of the primordial ignorance (*avijjā*).

5 hindrances (*kilesa*): lust (*kāmacchanda*), ill-will (*vyāpāda*), sloth & torpor (*thīna-middha*), restlessness & anxiety (*uddhacca-kukkucca*) and doubt (*vicikicchā*).

10 fetters (*samyojanāni*): 1) belief in a permanent ego (*sakkāyaditthi*); 2) doubt (*vicikicch*); 3) clinging to rules and rituals (*silabbataparāmāsa*); 4) sensual desire (*kāmarāga*); 5) aversion (*patigha*); 6) craving for existence in the world of pure form (*rūparāga*); 7) craving for existence in the world of non-form (*arūparāga*); 8) pride (*māna*); 9) restlessness (*uddhacca*); 10) ignorance/ delusion (*avijjā*).

4 types of "higher" individual (*ariya-puggalā*):

- 1) "stream-enterer" (*sotāpanna*) (has eradicated fetters 1-3 above);
- 2) "once-returner" (*sakadāgāmi*) (has partly eradicated fetters 4-5);
- 3) "non-returner" (*anāgāmi*) (has fully eradicated fetters 1-5);
- 4) "Holy One" (*arahat*) (has fully eradicated fetters 1-10; s/he has the same consciousness as a Buddha; s/he has realized *sammā sambodhi*, the unborn, uncompounded, undying peace and bliss of nibbāna).

6 modes of existence (*gati*): 1) animal, 2) ghost (*preta*), 3) hell-being (*naraka*), 4) demon (*asura*), 5) celestial being (*deva*), & 6) human (Modes 1-3 are called *apāya*, states of woe).

9 states of concentrative absorption (*jhāna*) during meditation:

- 1) investigation, sustained investigation, rapture, happiness & one-pointedness (*vitakka-vicāra-pīti-sukha-ekaggatā*)
- 2) sustained investigation, rapture, happiness & one-pointedness (*vicāra-pīti-sukha-ekaggatā*)
- 3) rapture, happiness & one-pointedness (*pīti-sukha-ekaggatā*)
- 4) happiness & one-pointedness (*sukha-ekaggatā*)
- 5) equanimity & one-pointedness (*upekkhā-ekaggatā*)
- 6) infinite space (*ākāśānañcāyatana*)
- 7) infinite consciousness (*viññānañcāyatana*)
- 8) nothingness (*ākāśaññāyatana*)
- 9) neither perception nor non-perception (*nevasaññānāsaññāyatana*)

4 classes of consciousness (*catubbidha-cittāni*):

- 1) consciousness pertaining to the sensuous sphere (*kāmāvacaram*)
  - 2) consciousness pertaining to the pure form sphere (*rūpāvacaram*)
  - 3) consciousness pertaining to the formless sphere (*arūpāvacaram*)
  - 4) supramundane consciousness (*lokuttaram*), or nibbāna
- (*Jhānas* 1-5 above involve the *rūpāvacaram*; *jhānas* 6-9 involve the *arūpāvacaram*; the first three classes of consciousness are the "triloka," 3 Worlds)

52 factors of consciousness (*cetasika*), divided into 3 groups:

- A) Neutral (*ahetuka*): 1) sense-impression (*phassa*); 2) feeling (*vedanā*); 3) perception (*saññā*); 4) volition (*cetanā*); 5) one-pointedness (*ekaggatā*); 6) psychic vitality (*jīvitindriya*); 7) spontaneous attention (*manasikāra*); 8) thinking (*vitakka*); 9) sustained thought (*vicāra*); 10) decision (*adhimokkha*); 11) energy/effort (*virīya*); 12) rapture (*pīti*); 13) desire to accomplish (*chanda*).
- B) Unwholesome (*akusula*): 1) delusion (*moha*), 2) indecency (*ahirika*), 3) unscrupulousness (*anottappa*), & 4) restlessness (*uddhacca*); 5) greed (*lobha*), 6) erroneous views (*ditthi*), & 7) conceit (*māna*); 8) aversion (*dosa*), 9) envy (*issā*), 10) egotism (*macchariya*), & 11) worry (*kukkucca*); 12) sloth (*thīna*) & 13) torpor (*middha*); 14) doubt (*vicikicchā*).
- C) Wholesome (*kusula*): 1) faith (*saddhā*), 2) mindfulness (*sati*), 3) decency (*hiri*), 4) scrupulousness (*ottappa*), 5) detachment (*alobha*), 6) sympathy (*adosa*), 7) balance of mind or equanimity (*tatramajjhataṭā*), 8-19) tranquility, buoyancy, elasticity, adaptability, proficiency, & rectitude of psychic elements and of consciousness (*kāyapassaddhi*, *cittapassaddhi*, *kāyalahutā*, *cittalahutā*, *kāyamudutā*, *cittamudutā*, *kāyakammaññatā*, *cittakammaññatā*, *kāyapāguññatā*, *cittapāguññatā*, *kāyajjukatā*, *cittujjukatā*); 20-22) three abstinences (*viratiyo*)—right speech, right action, right livelihood; 23-24) two boundless states, compassion (*karunā*) and sympathetic joy (*muditā*); and 25) reason (*paññindriya*).

A State of Consciousness (SOC) (*citta*) involves either the 1) desire realm, 2) pure-form realm, 3) formless realm, or 4) supramundane realm. Further, a SOC is either 1) volitional or automatic, 2) connected with knowledge or not, and 3) of agreeable, disagreeable or neutral feeling. Moreover, a SOC can be 1) karmically active (wholesome [*kusala*] or unwholesome [*akusula*] or without roots [*ahetuka*]), 2) reactive (*vipāka*) as outcome of former karma, or 3) non-active (*kiriyā*) as exhausting itself in its present expression. In the supramundane consciousness (*lokuttara*), the active aspect is designated as Path-consciousness (*magga-citta*) and what results, as Fruit-consciousness (*phala-citta*).

Given all these variables, there are 121 possible SOCs (*citta*):

The 12 unwholesome SOCs, 18 neutral SOCs, & 24 beautiful (*sobhana*) SOCs pertaining to the sensual realm (*kāmāvacara*); the 15 SOCs pertaining to the pure-form realm (*rūpāvacara*) (involving the first 5 *jhānas*); the 12 SOCs pertaining to the formless realm (*arūpāvacara*) (involving the higher 4 *jhānas*); and the 40 SOCs pertaining to the supramundane realm (*lokuttara*) (for stream-enterers, once-returners, non-returners & arahats only). The first 30 of these SOCs are unbeautiful, the remaining 91 SOCs are beautiful (*sobhana*)(either agreeable in feeling or equanimious).

The 40 meditation objects: 10 *kasinas* ("devices"--earth, water, fire, air, blue, yellow, red, white, light, & limited space devices); 10 kinds of foulness; 10 recollections (recollections of the Buddha, Dhamma, Sangha, virtue, generosity, deities, death, peace, mindfulness of the body, mindfulness of breathing [*ānāpāna-sati*]); the 4 divine abidings (*brahma-vihāras*: lovingkindness [*mettā*], compassion [*karunā*], sympathetic joy [*muditā*], equanimity [*upekkhā*]); the 4 immaterial states (infinite space, infinite consciousness, nothingness, neither perception nor non-perception); the one perception (repulsiveness of nutriment); the one defining of the four elements.

(These 40 meditation objects permit various levels of concentration, and some of these objects are better suited for certain types of temperament than are others--the six temperaments are the greedy, aversive, deluded, faithful, intelligent, & speculative.)

9 knowledges (*ñāna*) on the path of purification via insight meditation (*vipassanā*):

Knowledge of ... 1) contemplation of rise and fall of formations; 2) contemplation of dissolution of formations (all is empty); 3) appearance as terror; 4) contemplation of danger (there is no refuge in bodily or mental phenomena); 5) contemplation of dispassion (toward any state of becoming); 6) desire for deliverance (from entire field of formations); 7) contemplation of reflection (upon 3 marks of existence and seeing all as void); 8) equanimity over formations; 9) knowledge in conformity with Truth (perfection of the enlightenment factors; *nibbāna*).

#### IMPORTANT NOTIONS FOR LATER, MAHAYANA BUDDHISM:

Terms which denote the ultimate reality: *Nirvāna*, *Dharmakāya* (Absolute Dharma Body), *Bhutatā* (Buddha-nature), *Tathatā* (Suchness, True Nature), *Dharmatā*, *Tathāgata-Garbha* (Womb/matrix of Buddha-nature), *Sūnyatā* (Emptiness).

Terms for enlightenment: *Nirvāna*, *Anuttara Samyak Sambodhi*, *Vimoksha*.

The 2 kinds of beings: the enlightened (*Buddhas*, *Bodhisattvas*, *Arhats*, & *Pratyekabuddhas*) and the ignorant or undeveloped (*bālaprithagjana*).

The 2 truths: conventional (*samvritisatya*) & absolute (*paramārthasatya*)

The "3 Bodies" of the Buddha (*trikāya*): 1) *Nirmānakāya* (physical body), 2) *Sambhogakāya* (the subtle or "glorious bliss" body), and 3) *Dharmakāya* (Absolute Reality Body).

5 Buddha "families" (*Buddhakula*) or qualities of the Sambhogakāya:

- 1) Vairocana (center of the mandala, white), 2) Akshobhya (east [lower part of mandala], blue), 3) Ratnasambhava (south [left side of mandala], yellow), 4) Amitābha (west, red), & 5) Amogha-siddhi (north, green). Each are associated with a certain flaw and a certain wisdom.

2 Powers: self-power (*jiriki*), and Other-power ([Amitābha's] *tariki*)  
(the first is prominent in Rinzai Zen; the second, in Pure Land Buddhism)

The 6 *Pāramitās* (perfections/ virtues): 1) generosity (*dāna*), 2) discipline/ morality (*śīla*), 3) patience (*kṣānti*), 4) energy/effort (*vīrya*), 5) meditation (*dhyāna*), & 6) wisdom (*prajñā-pāramitā*)

The 10 Stages/ Planes (*Dashabhūmika*) of the Bodhisattva, the enlightening being:

- 1) plane of joy (*pramuditā-bhūmi*)--s/he arouses the Mind of Enlightenment (*bodhicitta*), takes bodhisattva vow to help liberate all beings, cultivates *dāna-pāramitā*, recognizes emptiness of ego and all dharmas/events;
- 2) plane of purity (*vimalā-bhūmi*)--s/he perfects discipline (*śīla*), and practices meditative absorption;
- 3) plane of radiance (*prabhākārī-bhūmi*)--s/he develops patience (*kṣānti*), cuts off 3 evil roots, achieves all the *jhāna* states of absorption, and first 5 of the 6 supernatural powers;
- 4) plane of blazing (*archismatī-bhūmi*)--s/he burns remaining false conceptions, develops wisdom, practices energy/ effort (*vīrya*), perfects the 37 requisites of enlightenment;
- 5) plane difficult to conquer (*sudurjayā-bhūmi*)--s/he entirely understands the 4 noble truths and the conventional and absolute truths; clears up doubt and uncertainty;
- 6) plane near wisdom (*abhimukhī-bhūmi*)--s/he perfects virtue of wisdom, sees that all dharmas are free from characteristics, arising, manifoldness and the distinction between existence and nonexistence, and s/he comprehends emptiness (*śūnyatā*);
- 7) far-reaching plane (*dūrangamā-bhūmi*)--s/he gains all skillful means (*upāya*) for liberating sentient beings, no longer can fall back into lower levels of existence;
- 8) immovable plane (*achalā-bhūmi*)--s/he no longer is disturbed by anything; can transfer merit to other beings & renounces accumulation of further karmic treasures;
- 9) plane of good thoughts (*sādhumatī-bhūmi*)--s/he possesses 10 powers, 6 supernatural powers, knows all dharmas/events;
- 10) plane of dharma-clouds (*dharmameghā-bhūmi* or *abhisheka-bhūmi*)--realization of all understanding and virtue, full development of the *dharmakāyā buddhahood* (Maitreya, Avalokitesvara and Mañjuśrī are exemplars of this--they are the most popular bodhisattvas of Māhāyāna Buddhism).

10 stages of Zen enlightenment (as symbolized in the ten oxherding pictures; these stages are synopsized more poetically as: "First there are mountains and rivers; then there are no mountains and rivers; then there *are* mountains and rivers.")

5 degrees of Zen enlightenment (*wu-wei/ go-i*): 1) phenomenal reality (*hen*) predominates, though experienced as manifestation of Absolute reality; 2) Absolute, noumenal, nondual Reality dominates, and manifoldness of phenomena fades into background; 3) no longer any awareness of body/mind; 4) each phenomenal thing is accorded special uniqueness, emptiness has vanished into forms; 5) forms and emptiness (phenomena and Absolute) fully interpenetrate each other; actions arise spontaneously.

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#### IMPORTANT FORMULAS & MANTRAS FOR DIFFERENT BUDDHIST SCHOOLS:

--*Buddham saranam gacchāmi; Dhammam saranam gacchāmi; Sangham saranam gacchāmi* (Pali)  
(I take refuge in the Buddha, ... in the Teaching, ... in the Community)

--*Namo Tassa Bhagavato Arahato Sammā Sambuddhassa* (Pali) (honoring the Buddha)

--*Rūpam śūnyatā śūnyatā rūpam* (Skt.) (form is emptiness, emptiness is form)

--*Gate Gate Pāragate Pārasamgate Bodhi Svāhā* (Skt.) ("Gone, gone, gone beyond, gone altogether beyond, O Supreme Awakening, Hail!")

--*Om Mani Padme Hum* (Skt.); *Om Mani Peme Hung* (Tib.) ("Hail to Jewel in lotus")

--*Namu Daishi Henjo Kongo* (Jap.) (in praise of Kukai Kobo Daishi & his ideals)

--*Namo Amitābha Buddha* (Skt.); *Namu Amida Butsu* (Jap.); *Na mwo A Mi Two Fwo* (Ch.)

--*Na Mwo Kuan Shih Yin Pu Sa* (Ch.) (in praise of Kuan-yin Bodhisattva)

## BUDDHIST SCHOOLS

I. **Hinayāna** ("little vehicle"--a derogatory term used by Mahāyāna Buddhists toward those Buddhists who accord more strictly with the "way of the elders"): this school of Buddhism came to include 18 sects, only one of which has survived (the Theravāda). The first schism arose at the 3rd Buddhist council, in Patna, in the second century after the Buddha's passing (483 BCE); herein, a monk challenged the Theras'/ Sthaviras' arahat ideal and started the Mahāsānghika group (between 280 and 240 BCE this group split into 6 factions). The Vātsīputrīyas or Pudgalavādins separated themselves from the Theras around 240 BCE, and came to have 4 subgroups. The Sarvāstivādas split off from the Theras during the reign of King Ashoka (272-236 BCE), and out of them arose the Sautrāntikas around 150 BCE. The Vibhajyavādins came to see themselves as the orthodox Theras (elders), and they, in turn, gave rise to 4 subgroups, most important of which is the *Theravāda*. The Theravāda is the only "hinayāna" group still surviving today (in Sri Lanka, Burma, Thailand, parts of Vietnam, and now Europe and America).

II. **Mahāyāna** ("great vehicle"): emerged as a reaction to the "hinayāna"; it emphasized enlightenment for all beings, and the ideal of the bodhisattva (enlightening being). Devotional (Pure Land) Buddhism and tantric, Vajrayāna Buddhism arose out of the Mahāyāna. The two earliest Mahāyāna schools are the *Mādhyamika* founded by Nāgārjuna (1st-2nd cent. CE), and the *Yogācāra* school founded by Asanga (4th cent. CE) (former emphasizes emptiness [shūnyatā] of all phenomena, the latter emphasizes the "Mind-only" basis of phenomena). In China, the most important Mahāyāna schools were *Ch'an* (founded by Bodhidharma, 6th cent.), *Hua-yen* (based on Avatamsaka-Sūtra), *T'ien-t'ai* (founded by Chih-chi [522-97], based on Lotus Sūtra), and *Ching-t'u* (Pure Land, founded by Hui-yuan in 402). In Japan, these schools were further developed as *Zen* (13th cent. on), *Kegon* (8th cent.), *Tendai* (9th cent.), and *Amidism* (Jodo-shu & Jodo-shin-shu were founded by Hōnen & Shinran in 12th-13th cent.). In 20th-century Korea and China, these schools have been unified. Tantric Buddhism flourished in Japan (from 9th cent. on) as *Shingon* (founded by Kukai in early 9th cent.) and in Tibet (from 8th cent. on) as *Vajrayāna* (with 4 sects: Nyingmapa, Kagyupa, Sakyapa, & Gelugpa). Note that Ch'an/ Zen/ Son Buddhism, Vajrayana/ Shingon Buddhism, & Pure Land Buddhism have each been introduced to the U.S. and Europe in our century.

## BUDDHIST LITERATURE

I. The Theravāda Pāli canonical works (the *Tipiṭṭka*, or "triple basket" literature):

1. *Sutta-piṭṭka*: 1) *Dīgha-Nikāya* ("long-collection" of 34 dialogues & discourses), 2) *Majjhima-Nikāya* ("middle-length collection" of 152 suttas), 3) *Samyutta-Nikāya* (on the 56 topics), 4) *Anguttara-Nikāya* (on numbered topics), & 5) *Khuddaka-Nikāya* (comprising 15 books, including the *Dhammapada*, *Udāna*, *Itivuttaka*, *Therīgāthā* [enlightenment verses of the nuns], *Theragāthā* [verses of the monks], *Jātaka* & *Cariyā-piṭaka* [tales of the Buddha's former lives as a Bodhisatta], *Buddha-Vamsa* [life-story of the Buddha], and the *Sutta-Nipāta* [which contains the earliest recorded version of the Buddha's teachings]).
2. *Vinaya-piṭṭka*: five books (*Pārājikam*, *Pācittiyam*, *Mahā-vagga*, *Culla-vagga*, & *Parivāra-pāṭha*) divided into 2 main sections, the *Pātimokkha*, or monastic code of 227 precepts for monks and 348 for nuns, and the *Khandakas/ Skandhakas*, or "chapters" concerning later additions to and reflections upon the monastic code.
3. *Abhidhamma-piṭṭka*: later, scholastic, "scientific" elucidations of psychological aspects of the Buddha's teaching (most early Buddhist traditions did not view Abhidhamma works as canonical); the Theravada Pali tradition (flourishing today in Sri Lanka, Burma, & Thailand) has its own 7 books of Abhidhamma (the *Dhamma-Sangani*, *Vibhanga*, *Kathā-Vatthu*, *Puggala-Paññatti*, *Dhātu-Kathā*, *Yamaka*, & *Paṭṭhāna*), whereas the Sanskrit Buddhist Sarvāstivādin tradition of Kashmir had a different set of 7 Abhidharma books (*Sangīti-Paryāya*, *Dharma-Skandha*, *Prajñāpti-Shāstra*, *Vijñāna-Kāya*, *Dhātu-Kāya*, *Prakaranā-Pāda*, & *Jñāna-Prasthāna*).

(Note: the *Visuddhimagga*, or "Path of Purification," by Buddhaghosa in the 5th century CE, is a good summary of the 7 Pali books of Abhidhamma; Vasubandhu, also of the 5th century, in his *Abhidharma-kosha-shāstra*, has summed up the 7 books of Sanskrit Abhidharma literature.)

Three other major Hinayāna works are the *Milindapañha* (the replies of Buddhist monk Nāgasena [1st cent. CE] to the Greek king Milinda) and two biographical works on the Buddha: the *Lalita-vistara* of the Mahasānghikas and the *Mahāvastu-avadāna* of the Lokottaravādins.

II. Mahāyāna canonical works (some are still preserved in Sanskrit versions; almost all are preserved in the Chinese *San Tsang* [Three Storehouses] collection and the Tibetan *Kangyur* [Translated Word (of the Buddha)]):

*Prajñāpāramitā* (*Perfection of wisdom*) literature (undergoing different phases of development):

*Prajñāpāramitā Astasāhasrikā* (*Perfection of wisdom in 8,000 lines*) & *Prajñāpāramitā Ratnaguna-samcaya-gāthā* (a versified version of the *Astasāhasrikā*) (both written 100 BCE to 100 CE); *Vajracchedikā Prajñāp. Sūtra* (*Diamond sutra*--300 lines) (late 4th cent. CE); *Mahāprajñāp. Hrdaya Sūtra* (*Heart sutra*--shortest of the *Prajñāpāramitā sūtras*, recited daily in Zen monasteries). (There are also *Perfection of Wisdom Sūtras* of 100,000 lines, 25,000 lines, 18,000 lines, 2,500 lines, 700 lines, & 500 lines, and later, short texts emphasizing magical formulae & tantric rituals).

*Saddharma-Pundarika Sūtra* (*Lotus-Sūtra*) (1st cent. BCE to 1st cent. CE)

*Vimalakīrti-Nirdesha Sūtra* (*Expositions of Vimalakīrti*) (1st cent. BCE to 1st cent. CE)

*Srīmālādevī-Simhanāda* (*Queen Srīmālā's Lion's Roar*) (1st cent. CE)

*Sukhāvati* (*Pure Land*) literature, comprising 3 sūtras: the "*Large*" *Sukhāvati-Vyūha Sūtra* (1st cent. BCE to 1st cent. CE), the "*Small*" *Sukhāvati-Vyūha Sūtra*, and the *Amitāyur-Dhyāna Sūtra*.

(Other texts exist concerning the Pure Lands of Buddhas & Bodhisattvas other than the Buddha Amitāyus/ Amitābha, such as the *Akshobhya-Vyūha*, the *Karunā-Pundarika*, the *Bhāishajyaguru-Sūtra*, the *Mañjusrī-Buddhakshetra-Guna-Vyūha*, *Kāraṇḍa-Vyūha* [concerning Avalokiteshvara], etc.)

*Ratnakūta-Sūtras* (*Jewel-heap literature*); one of the oldest is the *Kāshyapa-Parivarta* (written circa 1st cent. CE); others of these sūtras include: *Vidyutprāpta-Pariprcchā*, *Vimaladatta-Pariprcchā*, *Ashokadatta-Vyākaraṇa*, & *Sushthitamati-Pariprcchā* (dealing with sunyatā, emptiness); *Surata-Pariprcchā*, *Sumatidārikā-Pariprcchā*, *Upāli-Pariprcchā*, & *Akshayamati-Pariprcchā* (dealing with the qualities of the Bodhisattva); etc.

*Samādhi-Sūtras*: including the *Samādhirāja* (or *Candrapradīpa*) *Sūtra*, the *Sūrangama-Samādhi Sūtra*, the *Sūrangama Sūtra* (Chinese, n.d.), and the *Vajra-Samādhi Sūtra* (Chinese, n.d.).

*Sutra of 42 Sections* (probably compiled in Chinese; 1st cent. CE)

Ashvaghosha's *Shraddhotpada Shāstra* (*Awakening of Faith*), *Buddhacarita* (*Life of Buddha*), etc. (1st cent. CE)

Nāgārjuna's *Mādhyamika-Kārikā*, *Mahāyāna-Vimshaka*, and many other original works & commentaries (some may actually be by other authors) (2nd cent. CE?)

Maitreyanātha's *Yogacārabhūmi-Shāstra* (4th cent. CE)

Asanga's *Mahāyāna-Sūtrālakāra* & *Mahāyāna-Samparigraha* (4th cent. CE)

Vasubandhu's *Abhidharmakośha*, *Vimshatikgā*, *Trimshikā*, etc. (there may have been two Vasubandhus, a Yogacārin [4th cent.], brother of Asanga, and a Sarvāstivādin [5th cent.])

*Lankāvatāra Sūtra* (*Yogacāra school*, 3rd to 5th cent. CE) (this work is important for Zen school)

*Avatamsaka Sūtra* (comprised of the *Gandavyūha* & *Dashabhumika Sūtras*) (3rd-4th cent. CE)

*Mahāparinirvāna Sūtras* (most important is in 13 chapters, dating from 3rd-4th cent. CE)

*Suvarṇa-prabhāsa Sūtra* (*Sūtra of Golden Light*) (4th cent. CE)

*Mahāvairocana-Sūtra* (5th cent.?) (celebrating the central cosmic Buddha of Mahāyāna Buddhism)

*Arya-Tārā-Nāma-Ashottara-Shataka-Stotra* (in praise of the female Buddha, Tārā)

Chih-i's *Mo-ho chih-kuan* (*Great Shamatha-Vipashyanā*), *Liu-miao fa-men* (*Six Wondrous Gates of Dharma*), & *T'ung-meng chih-kuan* (*Shamatha-Vipashyanā for Beginners*) (T'ien-t'ai school, 6th cent.)

Kukai's *Ten Stages of the Development of Mind*, etc. (founder of Shingon Buddhism, 9th cent.)

Shāntideva's *Shikshāsamuccaya* & *Bodhicharyāvatāra* (*Mādhyamika*, 7th-8th c.)

The Tantras: including the *Guhya-samāja Tantra* (5th or 6th cent. CE), the *Hevajra Tantra* (8th cent.), the *Kālacakra Tantra* (10th cent.), and the works of various Indo-Tibetan *siddhas/adepts* such as Saraha (9th cent.), Aryadeva, Anangavajra, Tilopa (10th cent.), Naropa (1016-1100), Atīsha (980-1055), Milarepa (1052-1135), Gampopa (1079-1153), Tsongkhapa (1357-1419), Longchen Rabjam (1308-63), the Karmapas, the Dalai Lamas, et al.

*Bardo-Thodol* (*Tibetan Book of the Dead*) and other Terma ("unearthed" literature) reputedly written by Padmasambhava, known as Guru Rinpoche (8th century).

The Tibetan *Tangyur* (commentaries and other literature).

Ch'an and Zen works such as the *Hsin-hsin-ming* by 3rd Patriarch Seng-ts'an (d. 606?), the *Platform Sutra* by 6th Patriarch Hui-neng (638-713), works by Yung-chia (665-713), Pai-chang Huai-hai (720-814), Huang-po (d. 850), Lin-chi (d. 866/ 7), Tung-shan Liang-chieh (807-69), Dōgen (1200-53), Bankei (1622-93), Hakuin (1689-1769), modern Ch'an/ Zen/ Son masters of China, Japan, and Korea, and collections of *koans* (riddles), *mondos* (interchanges) and anecdotes such as the *Ching-te ch'uan-teng-lu* (*Record of the Transmission of the Lamp*) (compiled 1004), the *Pi-yen-lu* (*Blue Cliff Record*) (12th cent.), the *Wu-men-kuan* (*Gateless Gate*) (published 1229), the *Shaseki-shu* (late 13th cent.) and the *Zenrin-kushū* (published in 1688), etc.

Pure Land Buddhist works such as the *Senchakushū* of Hōnen (1133-1212) and the *Tannishō* (collected works) of Shinran (1173-1262).

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- Goddard, Dwight. A Buddhist Bible, Boston: Beacon, 1970 (not an "official bible" but includes many important Buddhist texts).
- Conze, Edward (Ed.). Buddhist Texts Throughout the Ages, Harper Torchbooks, 1964.

--And read works written or translated by ...

Achaan Chah, Achaan Buddhadasa, Mahasi Sayadaw, Nanamoli Thera, Ayya Khema, Jack Kornfield, U Pandita, Joseph Goldstein, William Hart, Daniel Goleman (**Theravâda Buddhism & Vipassana insight meditation**)

Hsu-yun, Hsuan-hua. Thomas and Christopher Cleary, Charles Luk, Nyôgen Senzaki Roshi, Shunryu Suzuki Roshi, Maezumi Roshi, Philip Kapleau Roshi, Jiyu Kennett Roshi, D.T. Suzuki, Heinrich Dumoulin, Frithjof Schuon, Joko Charlotte Beck, Seung Sahn, Ku San, Thich Nhat Hanh (**Ch'an/ Zen/ Son Buddhism**)

The Dalai Lamas, The Karmapas, Kalu Rinpoche, Sogyal Rinpoche, Geshe Wangyal, Tarthang Tulku, Chogyam Trungpa, Lama Anagarika Govinda, Ole Nydahl, Jeffrey Hopkins, Robert Thurman, Alan Wallace (**Tibetan Vajrayâna Buddhism**)

--and many other Buddhist teachers...