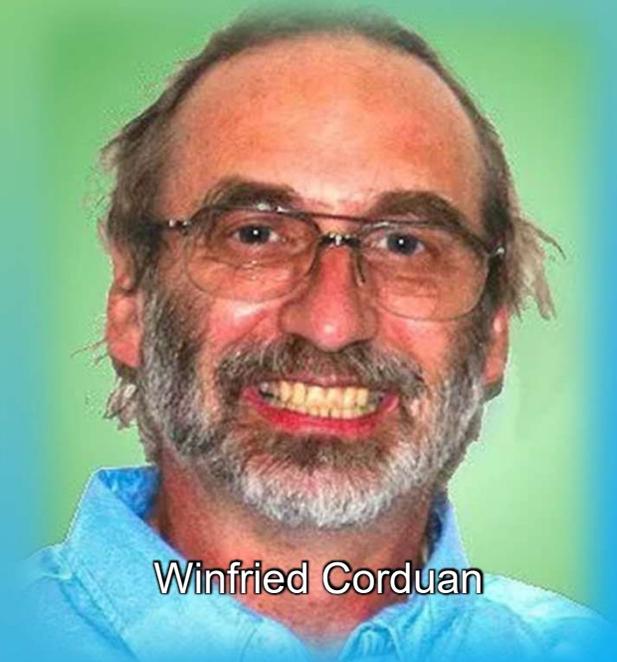


***"Buddha, Jesus and New Earth Spirituality"***  
A DHARMA TALK BY **BROTHER CHISING**  
[www.DallasMeditationCenter.com](http://www.DallasMeditationCenter.com)  
[www.AwakeningHeart.org](http://www.AwakeningHeart.org)

*"The claim to be  
'Buddhist' without  
further qualification  
conveys virtually no  
insight into what a  
person believes or  
practices."*

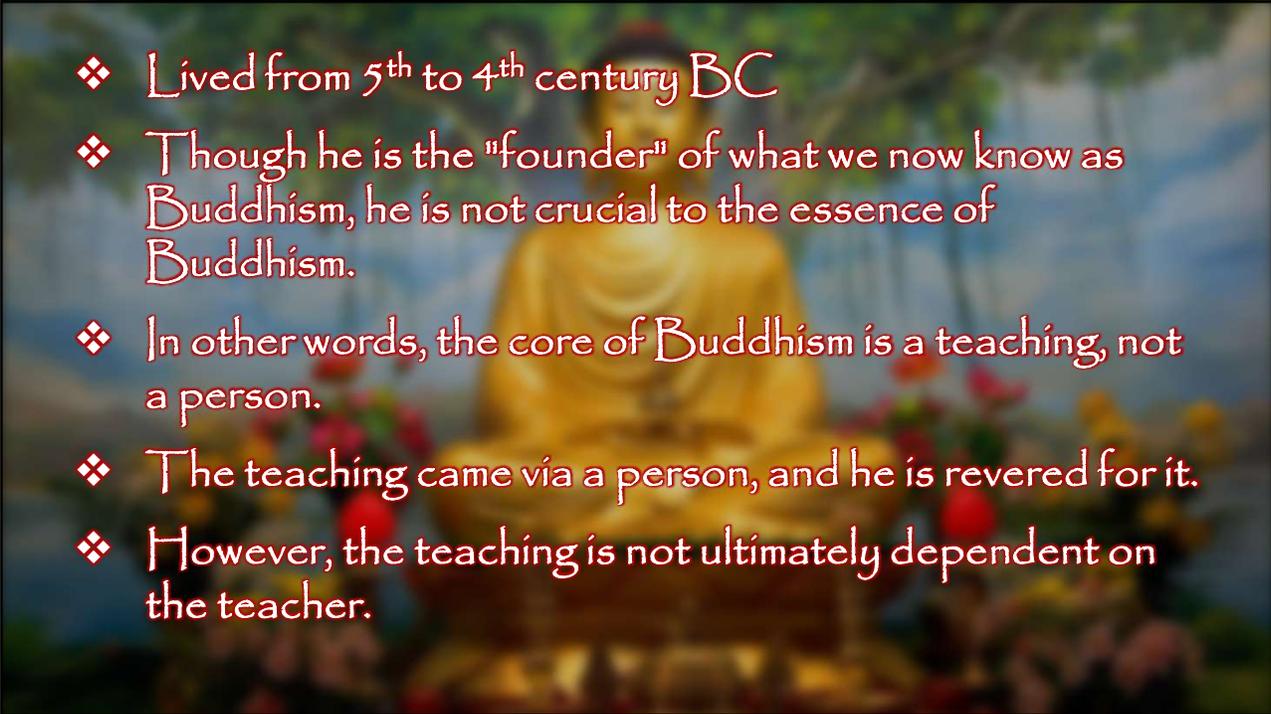
[*Neighboring Faiths*, 1<sup>st</sup> ed., p. 220]



Winfried Corduan



*Siddhartha Gautama*

- 
- ❖ Lived from 5<sup>th</sup> to 4<sup>th</sup> century BC
  - ❖ Though he is the "founder" of what we now know as Buddhism, he is not crucial to the essence of Buddhism.
  - ❖ In other words, the core of Buddhism is a teaching, not a person.
  - ❖ The teaching came via a person, and he is revered for it.
  - ❖ However, the teaching is not ultimately dependent on the teacher.

❖ Lived from 5<sup>th</sup> to 4<sup>th</sup> century BC

*The Christian should note how much this contrasts with Jesus and Christianity. Without Jesus, there is no Christianity.*

- a person.
- ❖ The teaching came via a person, and he is revered for it.
  - ❖ However, the teaching is not ultimately dependent on the teacher.

## ✿ Matthew 16:13-16 ✿

*When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?" So they said, "Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered and said, "You are the Christ, the Son of the living God."*

## ✿ 1 Corinthians 15:13-19 ✿

*"But if there is no resurrection of the dead, then Christ is not risen. {14} And if Christ is not risen, then our preaching is empty and your faith is also empty. {15} Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise. {16} For if the dead do not rise, then Christ is not risen. {17} And if Christ is not risen, your faith is futile; you are still in your sins! {18} Then also those who have fallen asleep in Christ have perished. {19} If in this life only we have hope in Christ, we are of all men the most pitiable."*

## How Siddhartha became the Buddha

- ❖ His father desired him to be a great king, so he took every precaution to ensure that his son would not be influenced in the direction of religion.
- ❖ He was protected by his parents from seeing the suffering side of human life.
- ❖ Having become curious about the outside world, he prevailed upon his father to allow him to take a chariot ride through the countryside.

## How Siddhartha became the Buddha

- ❖ His father sought to purge the area of any evidence of the four elements which could induce Siddhartha towards religion.
- ❖ All old and sick people were hidden away. There were to be no funeral processions and all religious mendicants were removed.
- ❖ However, the gods involved themselves in the matter and assumed the forms of the four banished influences; which Siddhartha inevitably saw.

## How Siddhartha became the Buddha

- ❖ These four sights left Gautama extremely troubled causing him to see that the life of luxury he was leading would only end in death and decay.
- ❖ He eventually left his life of comfort and ease to seek answers.
- ❖ He embarked on a life of asceticism and meditation.
- ❖ After seven years of self-mortification, he resigned himself to let his entire pursuit end in success or death.

## How Siddhartha became the Buddha

- ❖ He (in some versions of the story) accepted a meal of rice and sat under a fig tree to meditate until he found enlightenment or died of starvation.
- ❖ Persisting until morning, he attained enlightenment.



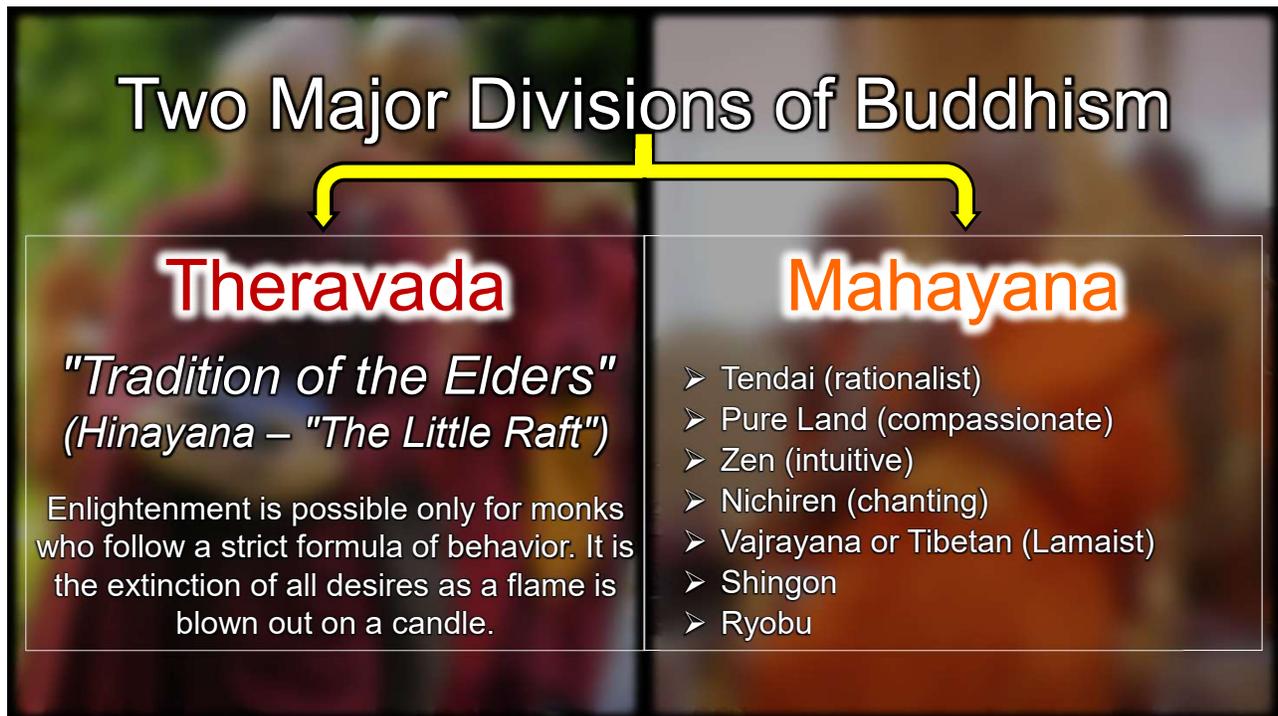
## Four Noble Truths

1. *All Life is suffering. (dukkha)*
2. *All suffering is from desire or craving (tanha).*
3. *If there is no craving, there is no suffering.*
4. *If you follow the Eightfold Path, there is no craving, and, hence, no suffering.*

## The Eight-Fold Path

Right Beliefs & Resolves	<ol style="list-style-type: none"> <li>1. Right view – Understanding the truths of existence</li> <li>2. Right Intention [resolves] – being willing to achieve enlightenment</li> </ol>
The Moral Life	<ol style="list-style-type: none"> <li>3. Right Speech – saying all that is, and only what is, required</li> <li>4. Right Action [conduct] – doing all that is, and only what is, required</li> <li>5. Right Livelihood [occupation] – being a monk</li> </ol>
The Mystical or Meditative Life	<ol style="list-style-type: none"> <li>6. Right Effort [endeavor] – directing one's energy properly</li> <li>7. Right Mindfulness – meditating properly</li> <li>8. Right Concentration [meditation] – maintaining continuous focus</li> </ol>







Applies to monks only	Applies to monks and laypeople on special days	Applies to all: monks and laypeople	Do not harm any living being. (the principle of ahimsa)
			Do not take what has not been given to you.
			Do not commit immorality.
			Do not lie.
			Do not partake of alcoholic drinks.
			Do not eat in excess or after noon.
			Do not attend entertainments, such as dancing or theater.
			Do not decorate yourself or use jewelry or cosmetics.
			Do not sleep on high or wide beds.
			Do not touch gold or silver. (money)

On all important religious occasions, lay people will recite the "creed" of Theravada, known as The Three Refuges.

*"I seek refuge in the Buddha."*

*"I seek refuge in the dharma."  
(the way taught by Buddha)*

*"I seek refuge in the sangha."  
(the order of bikhus, i.e., the monks)*



# Some of the Larger Innovations of Mahayana Buddhism



1) *Picturing sunyata, formerly the Void, as absolute love*

2) *The multiplication of divine beings*

*Manushi Buddhas*

*Dhyani Buddhas*

*Bodhisattvas*

*Maitreya*

*Avalokitesvara*

3) *The development of many schools*

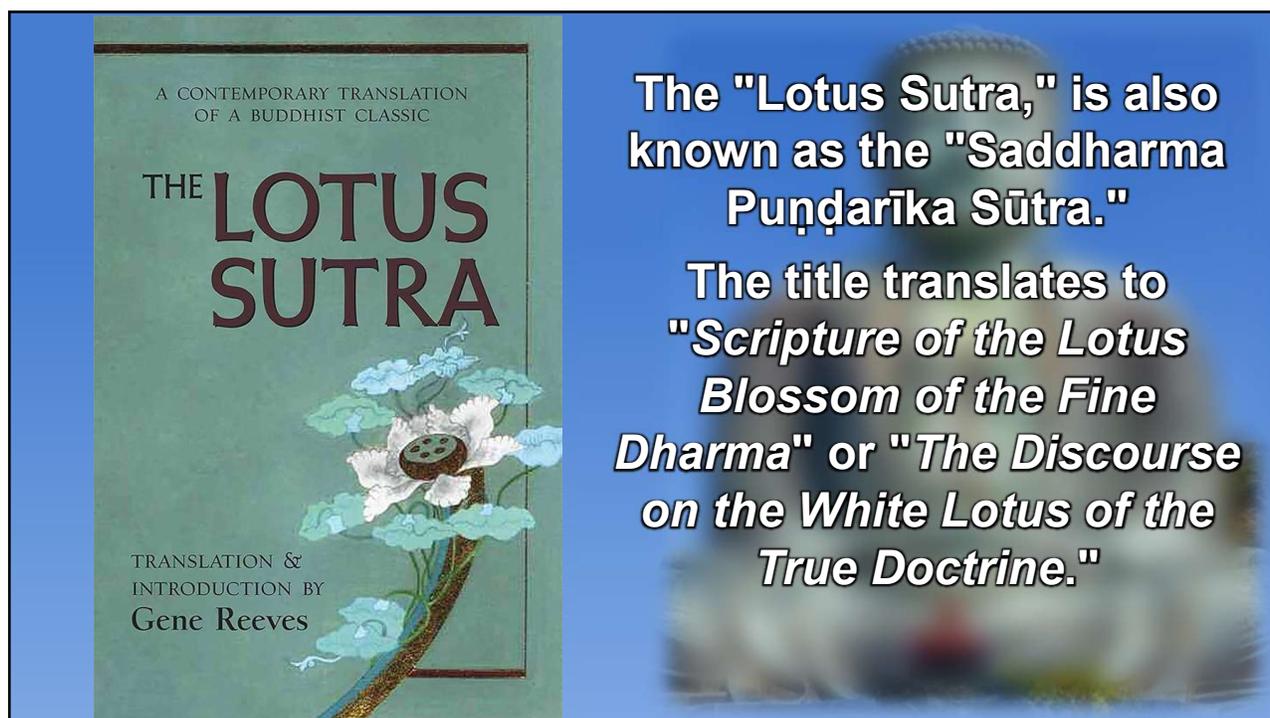
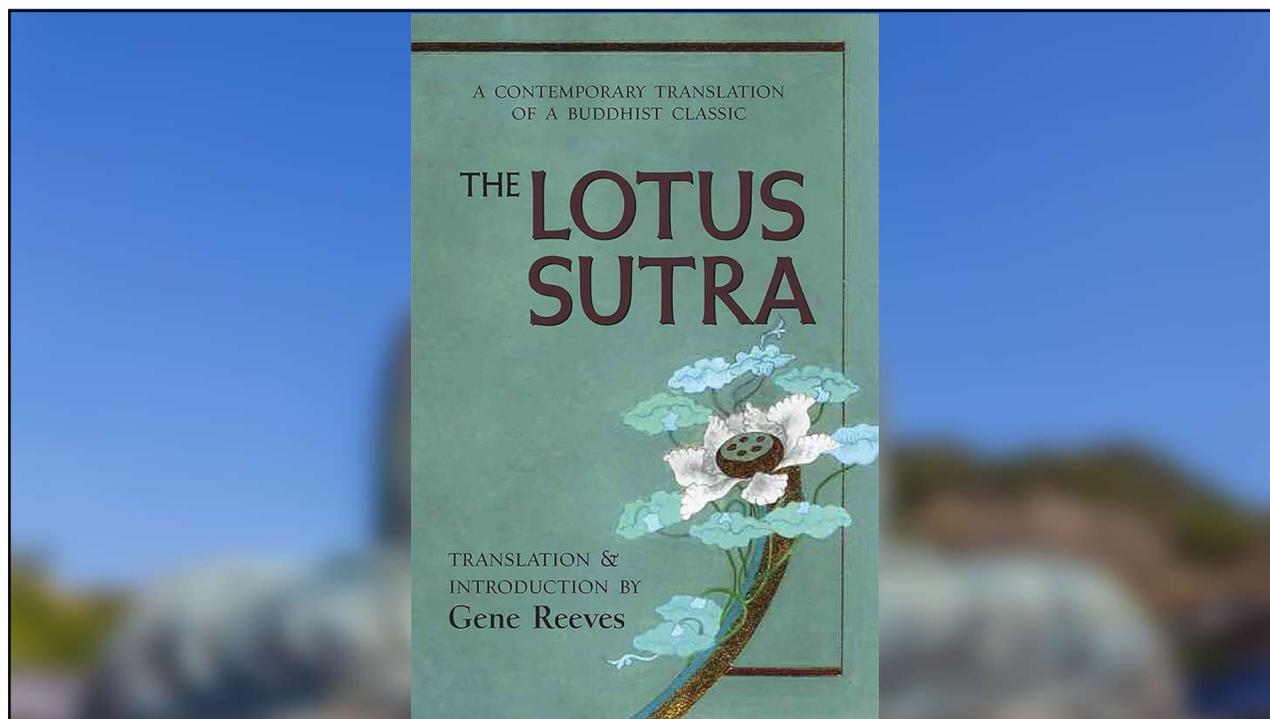
- ❖ *the (rationalist) Tendai School*
- ❖ *the (compassionate) Pure Land School*
- ❖ *the (intuitive) Zen School*
- ❖ *the (chanting) Nichiren School*
- ❖ *in Tibet, the Vajrayana (Lamaist) School and the (magical) Shingon School*
- ❖ *in Japan, Shingon existed for a long time in a synthesis with the indigenous Shinto religion known as Ryobu*

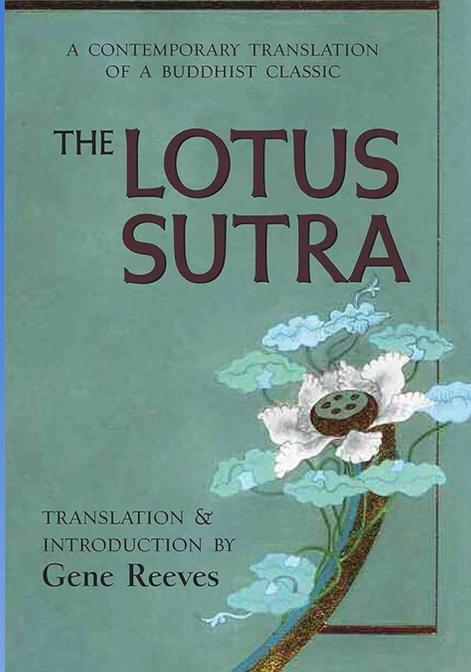
### 3) *The development of many schools*

- ❖ *the (rationalist) Tendai School*
- ❖ *the (compassionate) Pure Land School*
- ❖ *the (intuitive) Zen School*
- ❖ *the (chanting) Nichiren School*
- ❖ *in Tibet, the Vajrayana (Lamaist) School and the (magical) Shingon School*
- ❖ *in Japan, Shingon existed for a long time in a synthesis with the indigenous Shinto religion known as Ryobu*

### 4) *The writing of the Lotus Sutra and other scriptures*







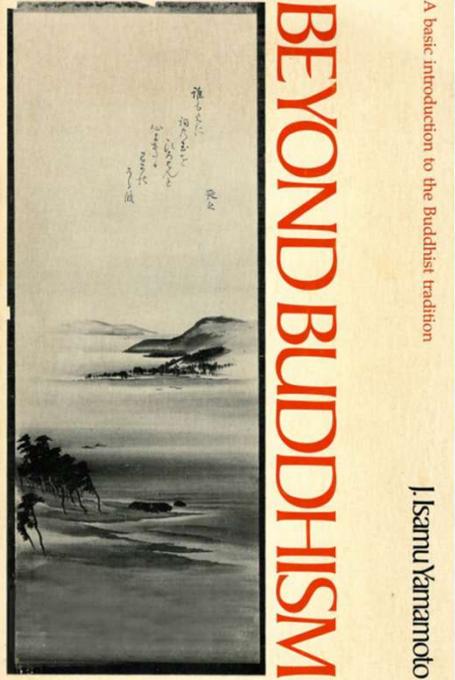
A CONTEMPORARY TRANSLATION  
OF A BUDDHIST CLASSIC

THE **LOTUS  
SUTRA**

TRANSLATION &  
INTRODUCTION BY  
Gene Reeves

The "Lotus Sutra," is also known as the "Saddharma Puṇḍarīka Sūtra."

The title translates to "Scripture of the Lotus Blossom of the Fine **Dharma**" or "The Discourse on the White Lotus of the **True Doctrine**."



A basic introduction to the Buddhist tradition

**BEYOND BUDDHISM**

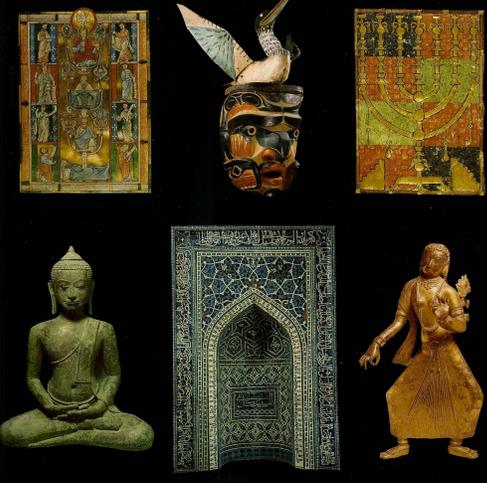
J. Isamu Yamamoto

∞ **DHARMA** ∞

*a word with complex meanings, it normally refers to the teachings of the Buddha.*

[J. Isamu Yamamoto, *Beyond Buddhism: A Basic Introduction to the Buddhist Tradition* (Downers Grove: Inter-Varsity Press, 1982), 136]

THE PERENNIAL  
◆ DICTIONARY OF ◆  
WORLD RELIGIONS



KEITH CRIM, GENERAL EDITOR  
ORIGINALLY PUBLISHED AS ABINGDON DICTIONARY OF LIVING RELIGIONS

## ∞ DHARMA ∞

Righteousness or duty;  
"law" in the broadest  
sense, including  
natural order as well as  
the details of human  
propriety and personal,  
ethical norms.

[Keith Crim, gen. ed. *The Perennial Dictionary of World Religions* (San Francisco: HarperSanFrancisco, 1981), 218-219]

- ❖ *the idea that the human Buddha, Sakyamuni, (Gautama) was a manifestation of the true celestial Buddha*
- ❖ *the notion that all human beings are eligible for Buddhahood*
- ❖ *the explicit references to various Buddhas and Bodhisattvas by name*
- ❖ *the notion that Hinayana teaching is applicable only to selfish, uncaring people*



1) *organized formally by a Chinese monk, Chih-i, in the sixth century AD*

2) *teachings include:*

- ✓ *The superiority of the Lotus Sutra*
- ✓ *The unity of reality*
- ✓ *Universal salvation*



- 1) *There are a number of schools of Mahayana under the name of "Pure Land."*
- 2) *Corduan focuses on the Japanese school of "The True Pure Land" called Jodo-Shin-Shu*
- 3) *Already a part of the many meditative practices of Tendai Buddhism in Japan was the repetition of the phrase namu amida butsu, "I bow down to (worship) the Buddha Amida (the Japanese name for the Dhyani Buddha, Amithaba).*

## ∞ The Mythology of Amida ∞

- 1) *According to the mythology associated with him, Amida, while yet proceeding through his human incarnations, was overwhelmed with the misery of human beings and the prospects of so few people ever being able to attain nirvana.*
- 2) *He vowed that some day he would provide a means of salvation available to all human beings.*

## ∞ The Mythology of Amida ∞

- 3) *Once Amida had become a Buddha, he was able to carry out his intentions.*
- 4) *With the pure mental power available to him in his spiritual state, he created a paradise in the Western regions of heaven where he resided.*
- 5) *This paradise is a "pure land," also known as a "Buddha field," or as the "Western Paradise."*

## ☞ The Mythology of Amida ☞

- 6) *Now any human being who sincerely trusts Amida is permitted entry to the paradise as soon as he or she dies.*
- 7) *Since existence in this paradisaical state takes place apart from all hindrances, once in the pure land any soul can attain enlightenment.*
- 8) *In practice the pure land and nirvana are treated as equivalent.*

## ☞ The Mythology of Amida ☞

- 9) ***Trust in Amida Buddha** is expressed through recitation of the above-mentioned phrase, namu amida butsu, usually referred to as the nembutsu.*

## ∞ The Mythology of Amida ∞

10) *Some pure land schools maintain that recitation of the nembutsu is a requirement to enter paradise, but the Jodo-shin-shu claims that the nembutsu merely expresses gratitude for something that Amida has already done.*

## ∞ The Mythology of Amida ∞

11) *Thus, this pure land school makes no demands on its followers other than what they want to do to show Amida how thankful they are.*

12) *Consequently, Jodo-shin-shu has blossomed in Japan as the most wide-spread form of Buddhism.*

## ☞ The Mythology of Amida ☞

- 13) *Anyone who cannot practice the rigor associated with other schools of Buddhism finds a promise of salvation with this school.*
- 14) *There are no monks in Jodo-shin-shu (in contrast with other pure land schools); religious services, held on a weekly or daily basis, are performed by ordained clergy. The services are times of chanting, meditation, and adoration of Amida.*

## ☞ The Mythology of Amida ☞

- 9) ***Trust in Amida Buddha** is expressed through recitation of the above-mentioned phrase, namu amida butsu, usually referred to as the nembutsu.*

### ☞ The Mythology of Amida ☞

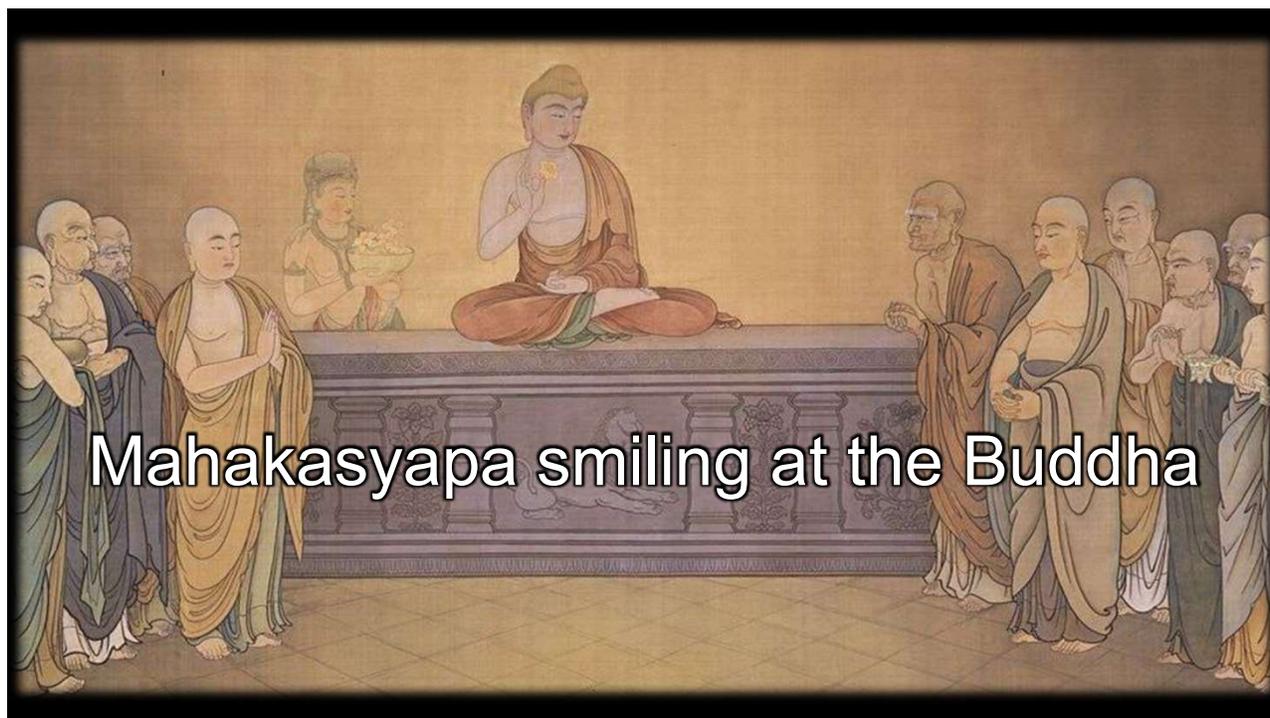
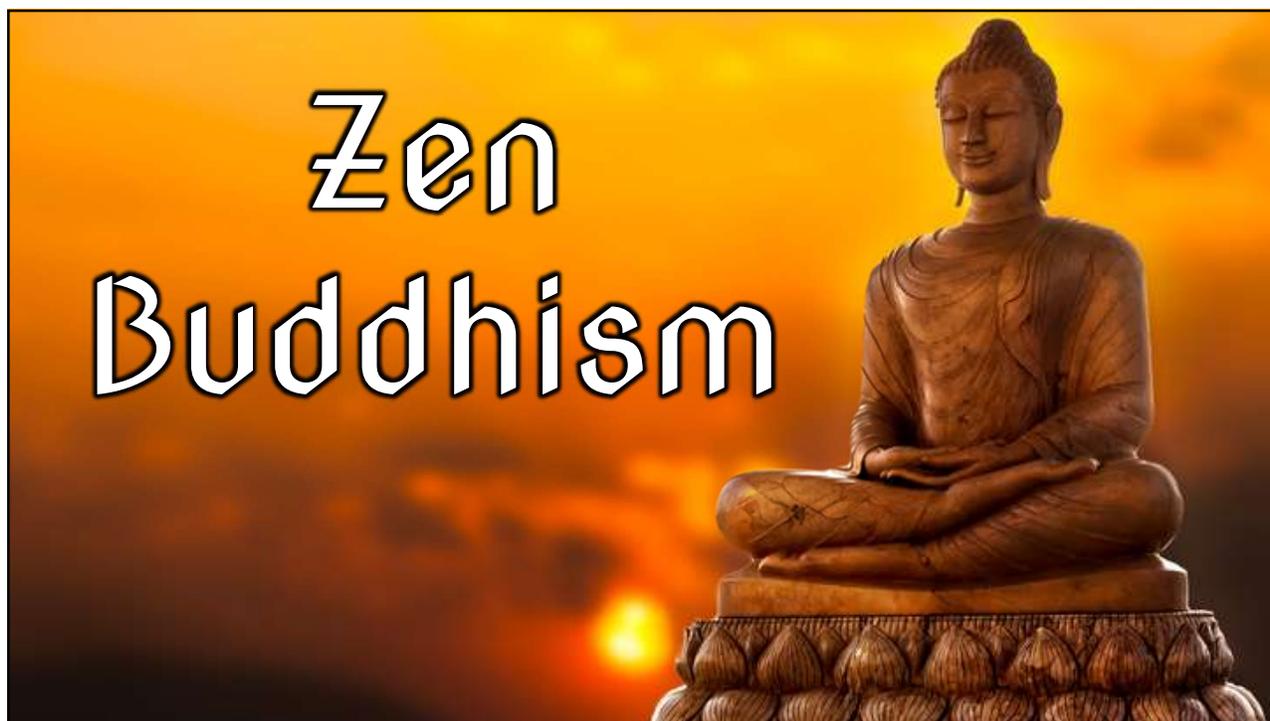
- 9) *Trust in Amida Buddha* is expressed through recitation of the above-mentioned phrase, namu amida butsu, usually referred to as the nembutsu.

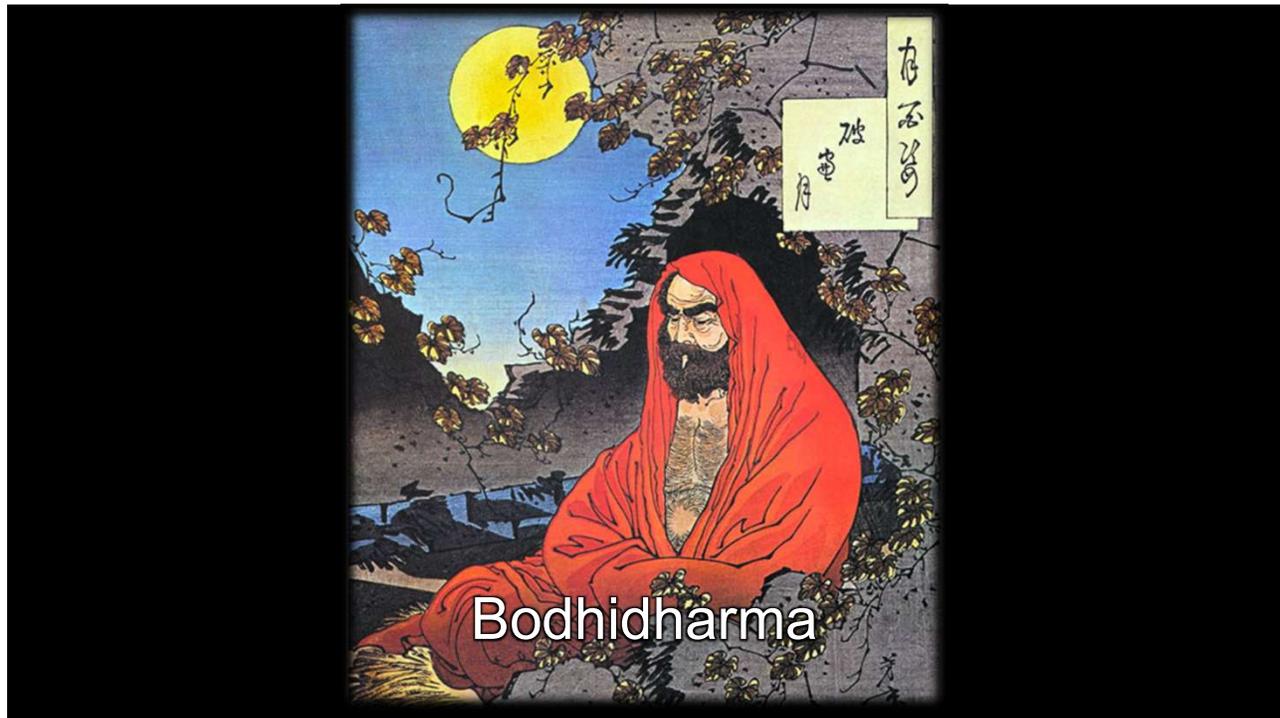
**Despite the seeming similarity of "trust in Amida Buddha" to the Christian gospel of trusting in Jesus, with Buddhism there is no notion of sin against the Creator God which needs to be punished.**

### ☞ The Mythology of Amida ☞

- 9) *Trust in Amida Buddha* is expressed through recitation of the above-mentioned phrase, namu amida butsu, usually referred to as the nembutsu.

**The promise of the "pure land" is one of many examples that could be given from the world's philosophies and religions where men desire the dividends of eternal life without acknowledging the price that had to be paid that made such "dividends" possible for sinners.**





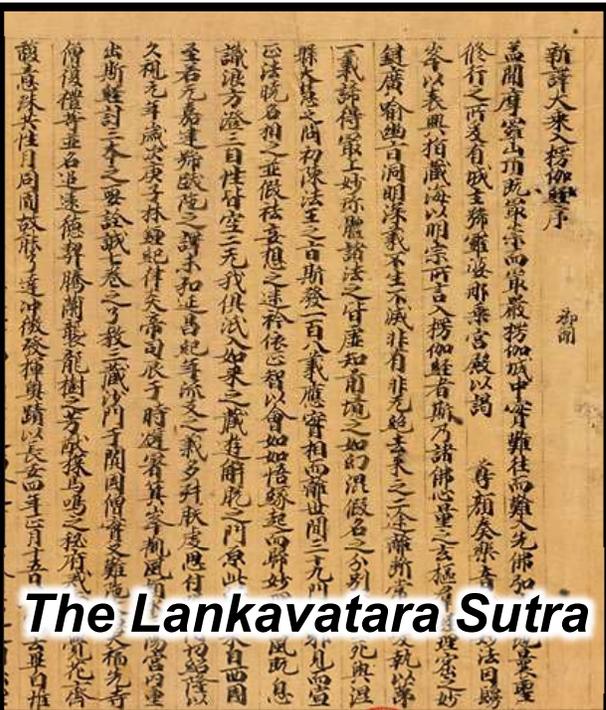
# Two Major Schools of Zen Buddhism in Japan

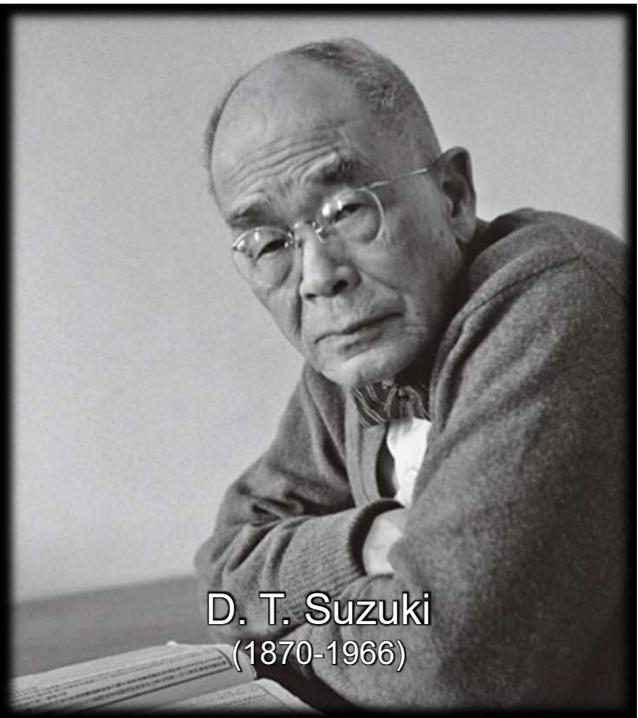
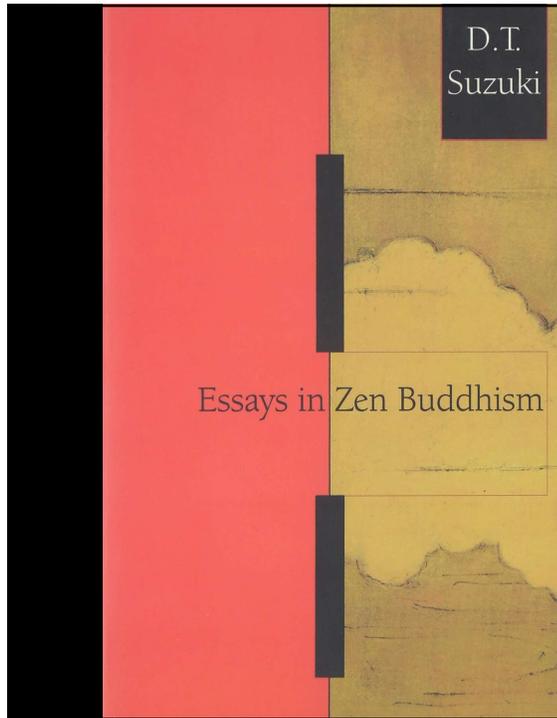
**Soto:** sees enlightenment as the result of a gradual process of growth

**Rinzai:** holds that enlightenment is an abrupt occurrence after a lengthy period of preparation

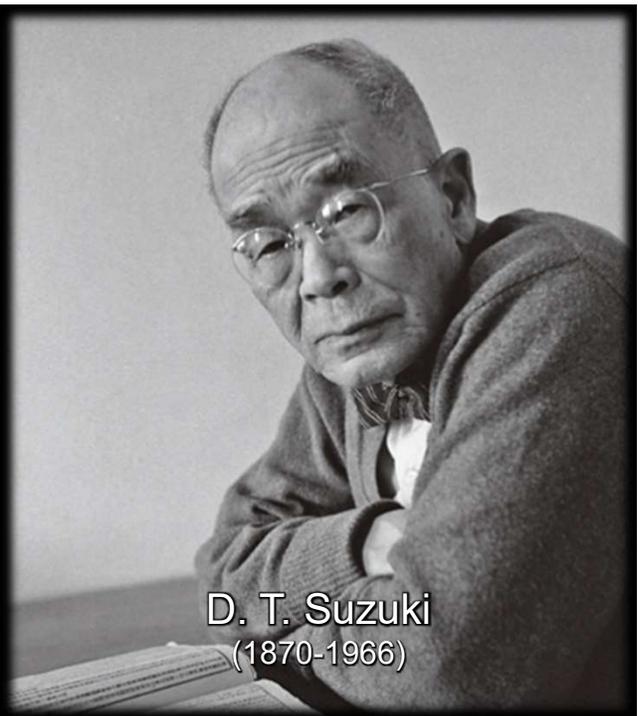
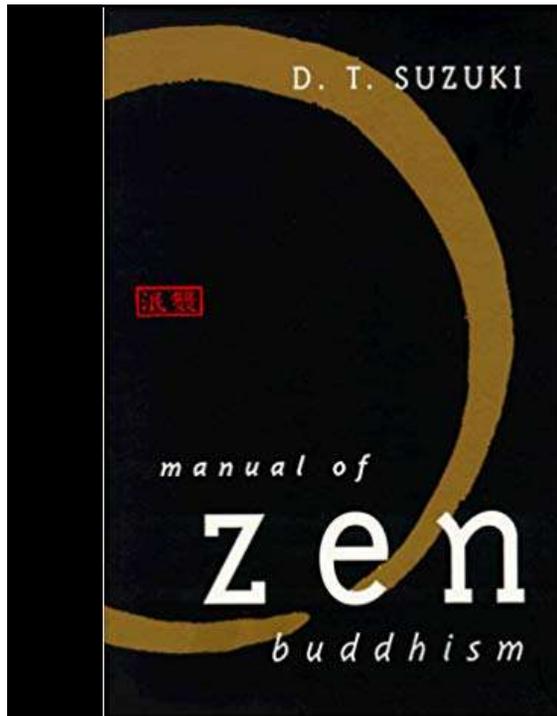
"A special transmission outside the scriptures,  
Not founded upon words and letters;  
By pointing directly to [one's] mind  
It lets one see into [one's own true] nature and  
[thus] attain Buddhahood."

[The Lankavatara Sutra, cited in Winfried Corduan *Neighboring Faiths: A Christian Introduction to World Religions*, 2<sup>nd</sup> ed. (Downers Grove: InterVarsity, 2012), 333]





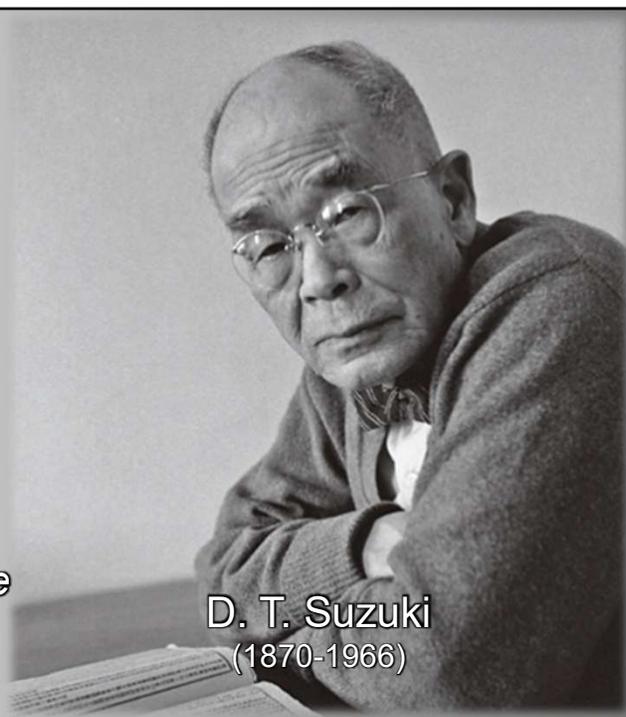
D. T. Suzuki  
(1870-1966)



D. T. Suzuki  
(1870-1966)

## D. T. Suzuki on the Nature of Zen

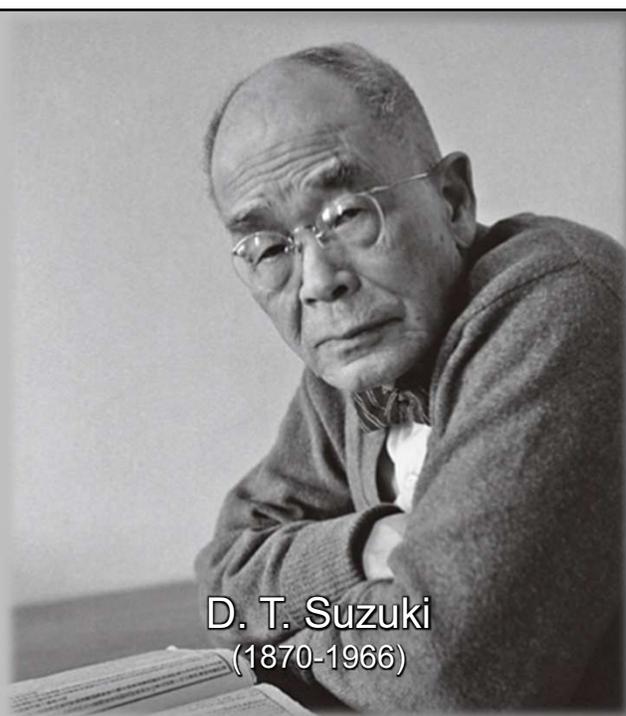
- 1) *a special transmission outside the Scriptures;*
- 2) *no dependence on words and letters;*
- 3) *direct pointing to the soul of man;*
- 4) *seeing into one's nature and the attainment of Buddhahood.*



## ∞ Satori ∞

*Satori may be defined as an intuitive looking into the nature of things in contradistinction to the analytical or logical understanding of it.*

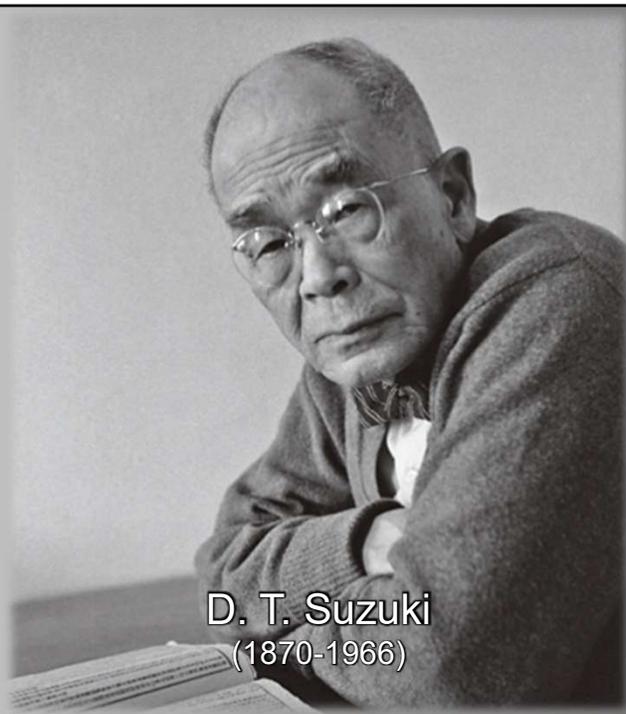
*Practically, it means the unfolding of a new world hitherto unperceived in the dualistically-trained mind.*



## ∞ Satori ∞

*Or we may say that with satori  
our entire surroundings are  
viewed from quite an  
unexpected angle of  
perception.*

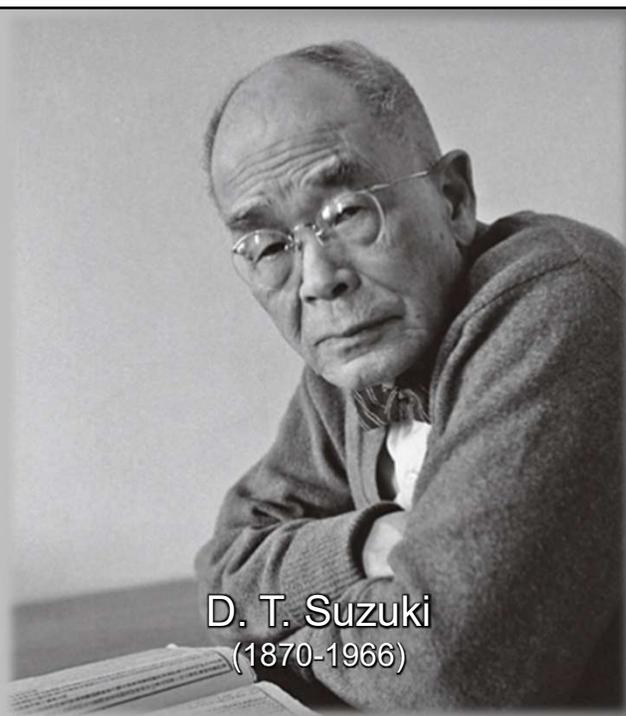
*Whatever this is, the world for  
those who have gained a satori  
is no more the old world as it  
used to be; ...*



D. T. Suzuki  
(1870-1966)

## ∞ Satori ∞

*Logically stated, all its  
opposites and contradictions  
are united and harmonized into  
a consistent organic whole.*

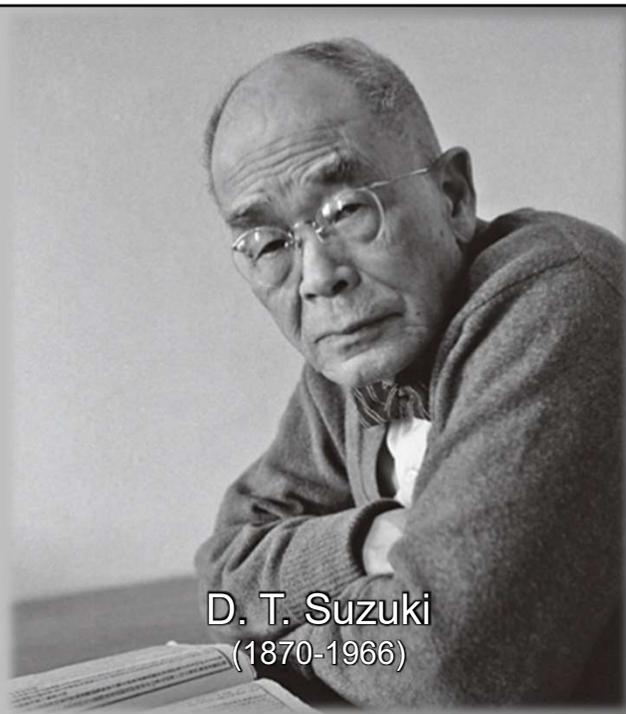


D. T. Suzuki  
(1870-1966)

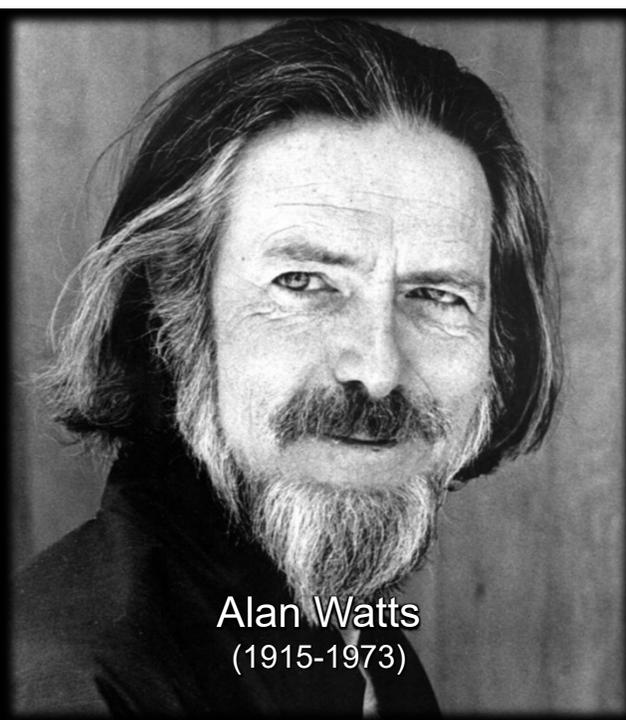
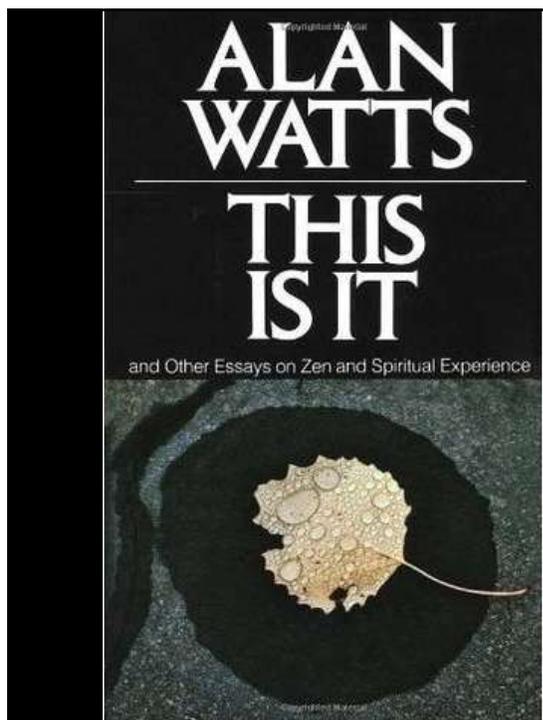
## ∞ Satori ∞

*This is a mystery and a miracle,  
but according to the Zen  
masters such is being  
performed every day. Satori  
can thus be had only through  
our once personally  
experiencing it.*

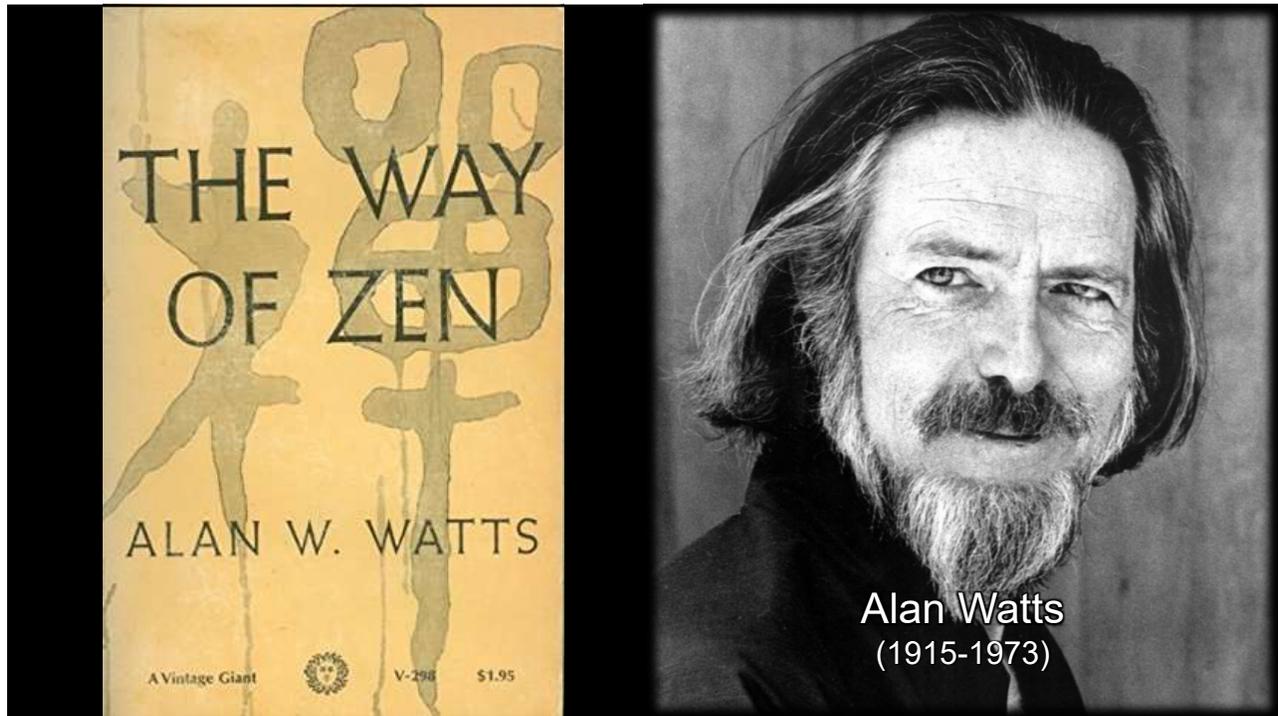
[*Zen Buddhism* (Garden City, NY: Doubleday Anchor Books, 1956), 84]



D. T. Suzuki  
(1870-1966)



Alan Watts  
(1915-1973)



## Methods Traditionally Used In Zen Buddhism To Take A Person To *Satori*

### 1) *Zazen meditation*

- *literally means "sitting"*
- *used particularly in the Soto school of gradual awareness*
- *a highly demanding process of physical and mental discipline*

## Methods Traditionally Used In Zen Buddhism To Take A Person To *Satori*

### 2) *Mondos*

- *stories involving conversations of some great Zen masters of the past or accounts of how they received enlightenment*
- pupil is supposed to study these narratives as examples for himself or herself

## Methods Traditionally Used In Zen Buddhism To Take A Person To *Satori*

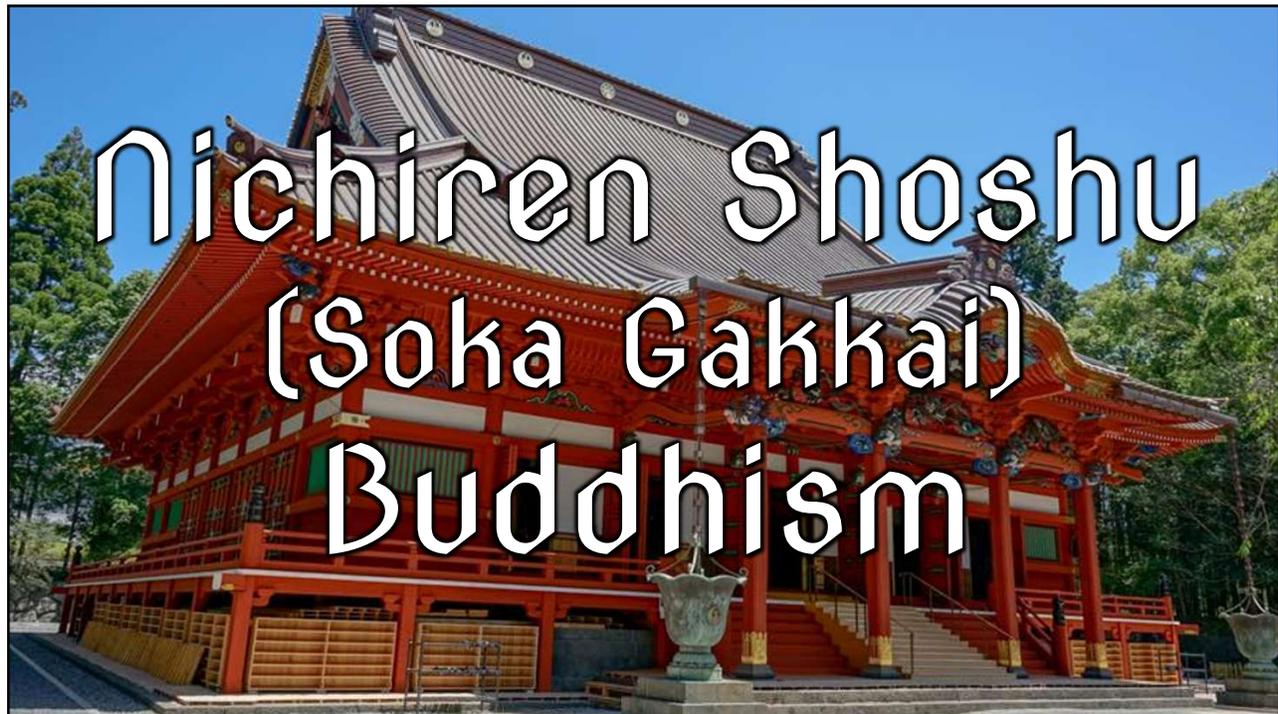
### 3) *Koans*

- *Zen riddles without genuine answers*
- *"answers" can only be discovered when a person stops thinking analytically and ceases looking for the "trick"*
- *answer cannot just be an intellectual resolution, but it must be a spontaneous internal realization*

## Methods Traditionally Used In Zen Buddhism To Take A Person To *Satori*

### 4) *Cultural activities*

- *forms of art and culture, particularly as they have become at home in Japan*
- *examples include tea ceremony, calligraphy, martial arts, haiku poetry, and rock gardens*
- they focus the person's attention on a way of capturing reality in its non-dual state

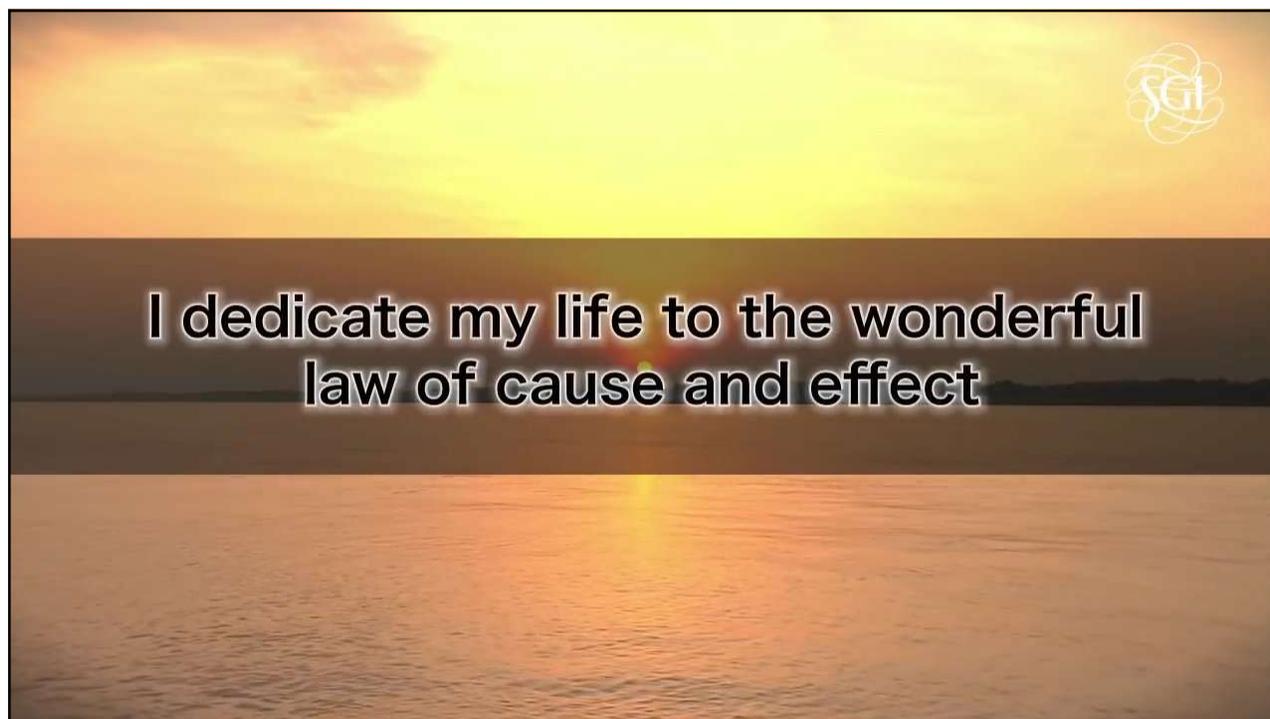


## The Ten States of Life in Nichiren Shoshu (Soka Gakkai)

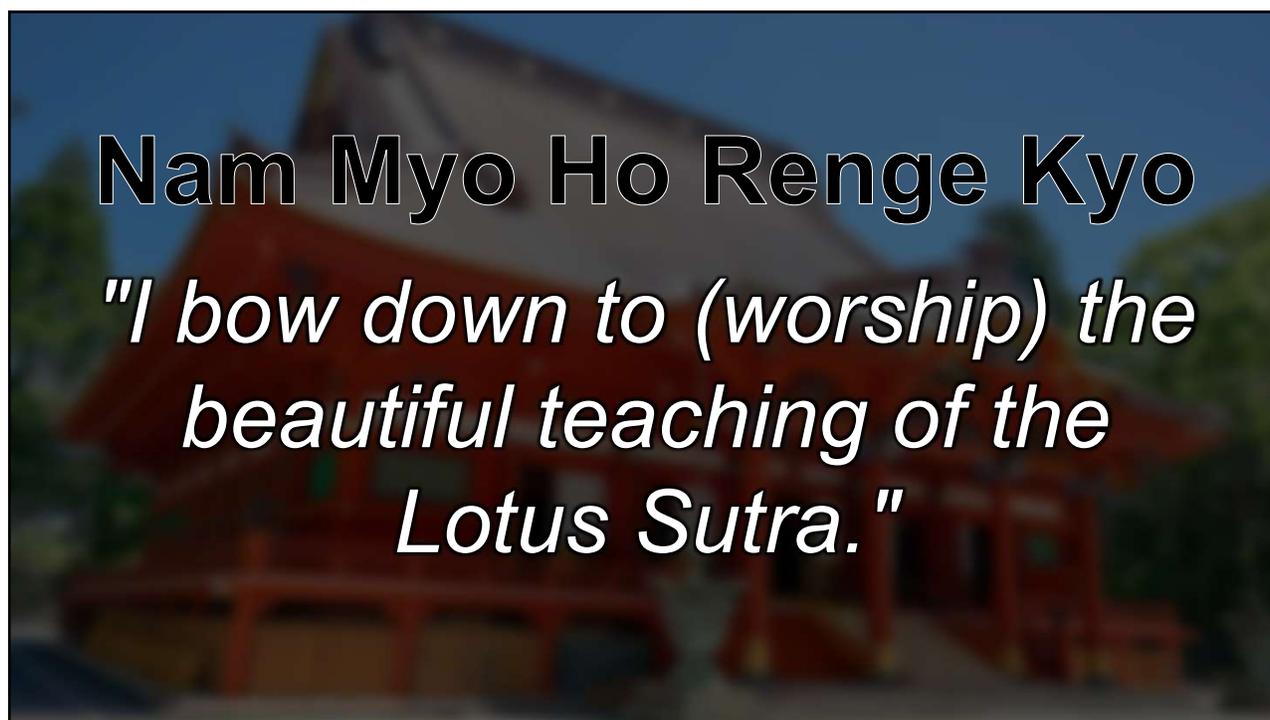
- |                |                |
|----------------|----------------|
| 1) hell        | 6) rapture     |
| 2) anger       | 7) learning    |
| 3) animality   | 8) realization |
| 4) hunger      | 9) Bodhisattva |
| 5) tranquility | 10) Buddhahood |



**NAM-MYOHO-RENGE-KYO**  
**南無妙法蓮華經**

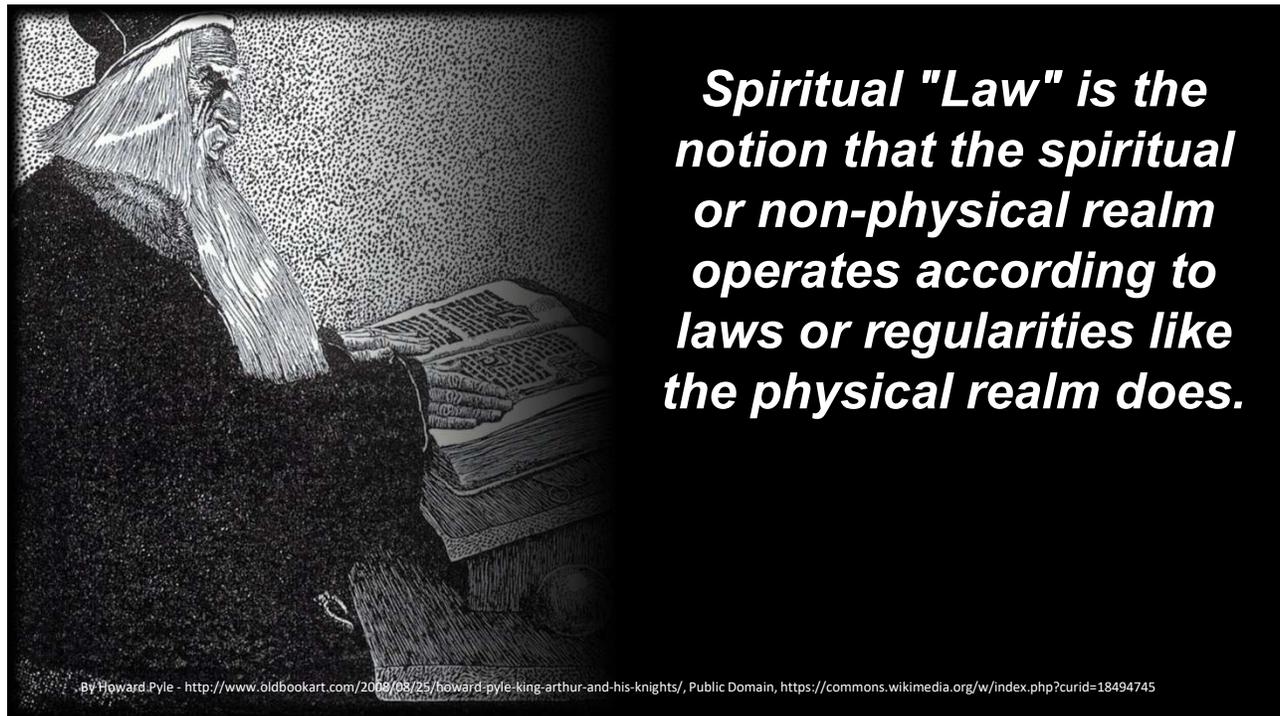


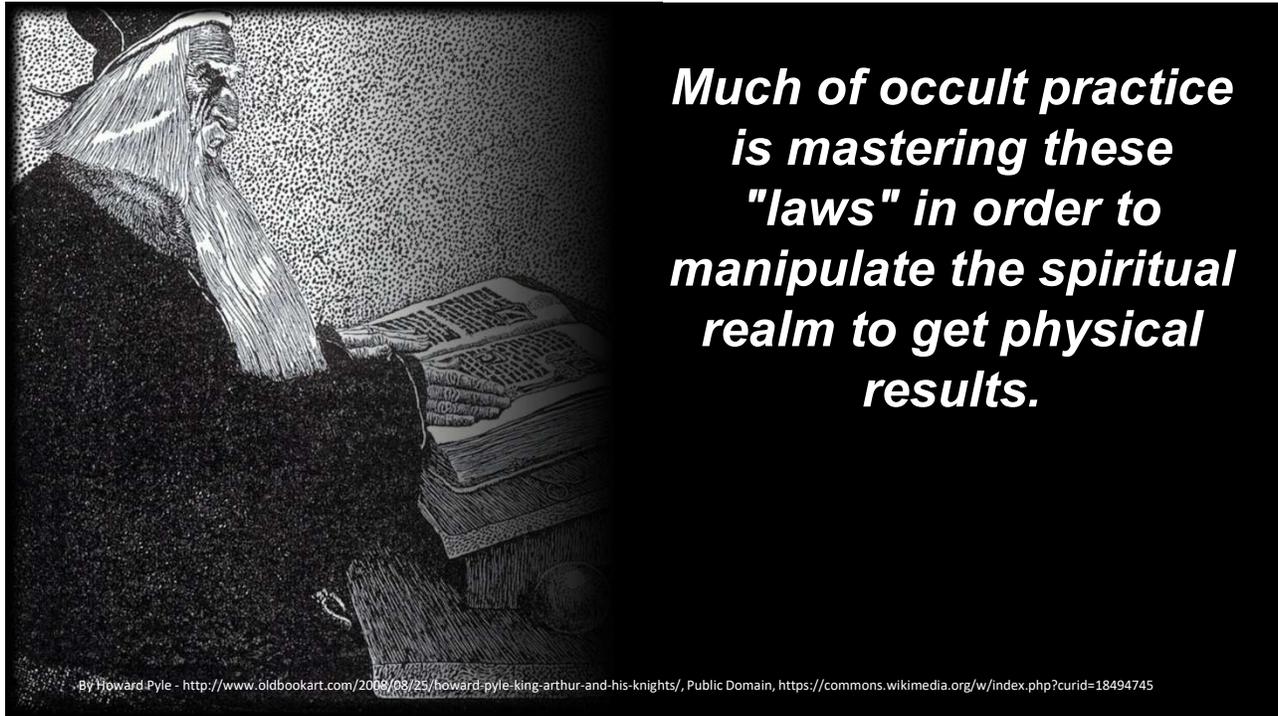
I dedicate my life to the wonderful  
law of cause and effect

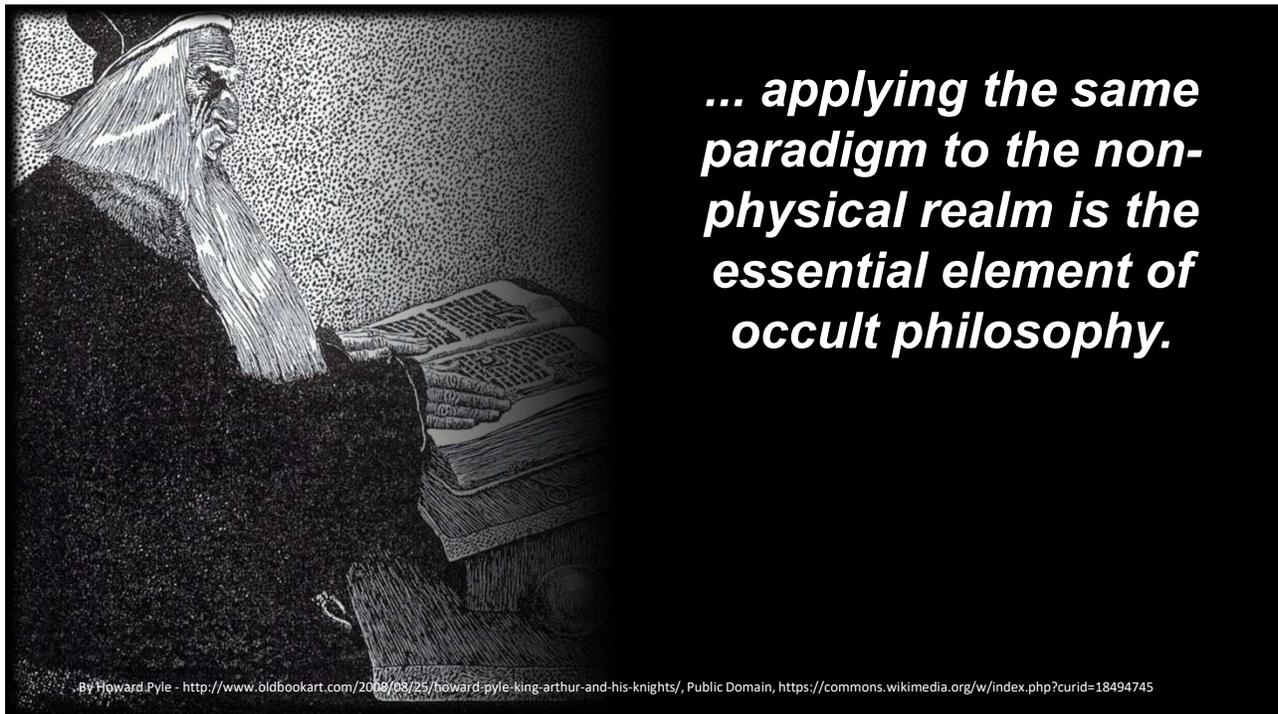
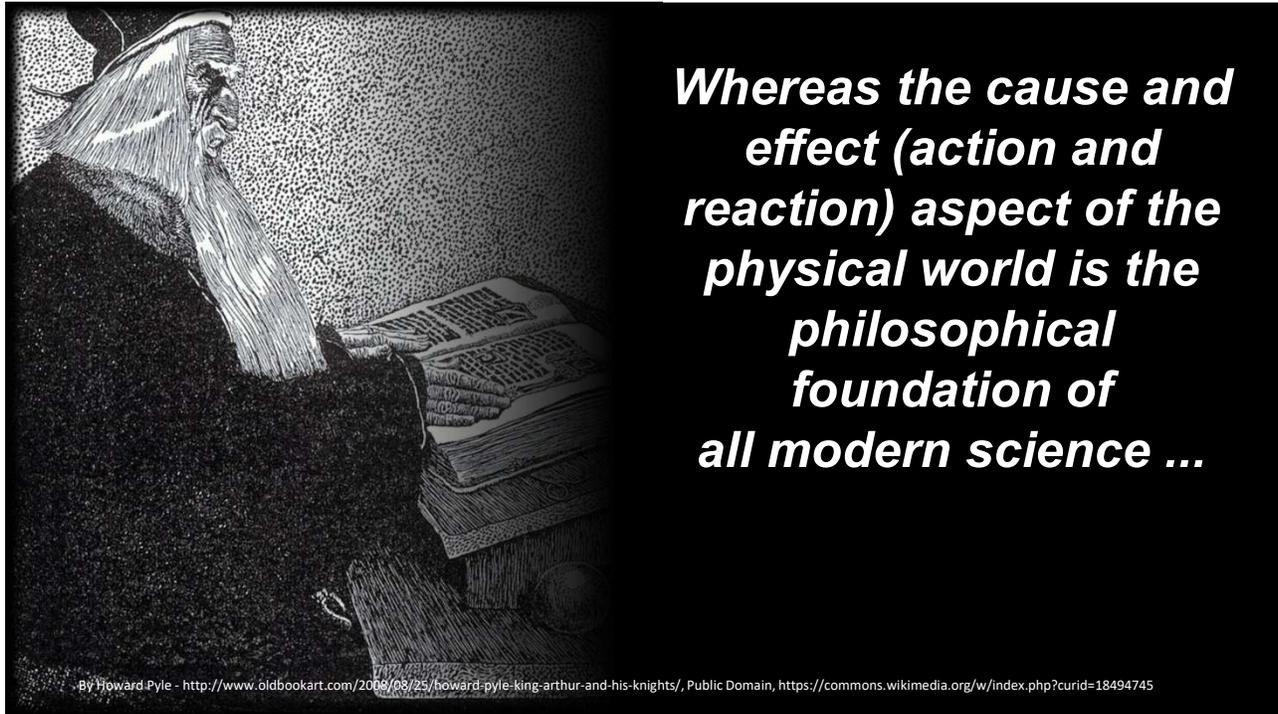


**Nam Myo Ho Renge Kyo**

*"I bow down to (worship) the  
beautiful teaching of the  
Lotus Sutra."*







## Natural Science

Mastering the laws that describe the behavior of the physical realm to enable us to control physical things and forces for the purpose of manipulating the physical world



## Occultism

Mastering the "laws" that describe the behavior of the non-physical realm to enable us to control non-physical things and forces for the purpose of manipulating the physical world

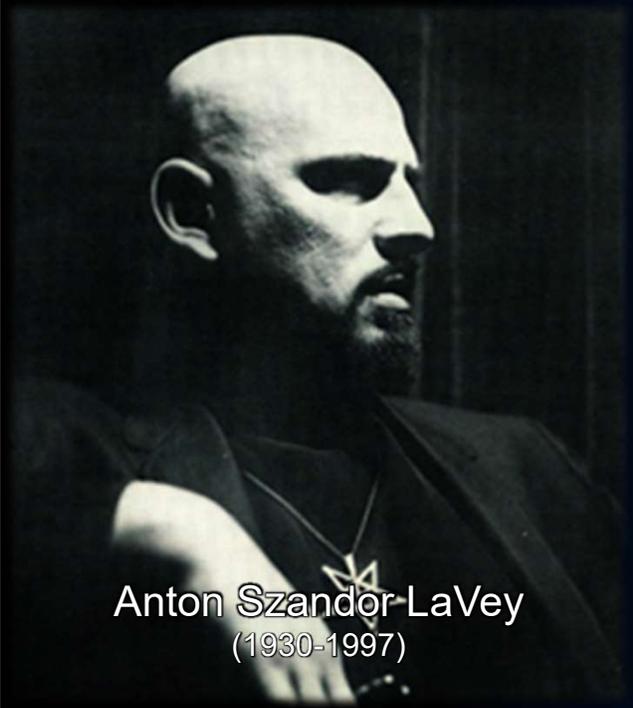
## Natural Science ✓

Mastering the laws that describe the behavior of the physical realm to enable us to control physical things and forces for the purpose of manipulating the physical world



## Occultism

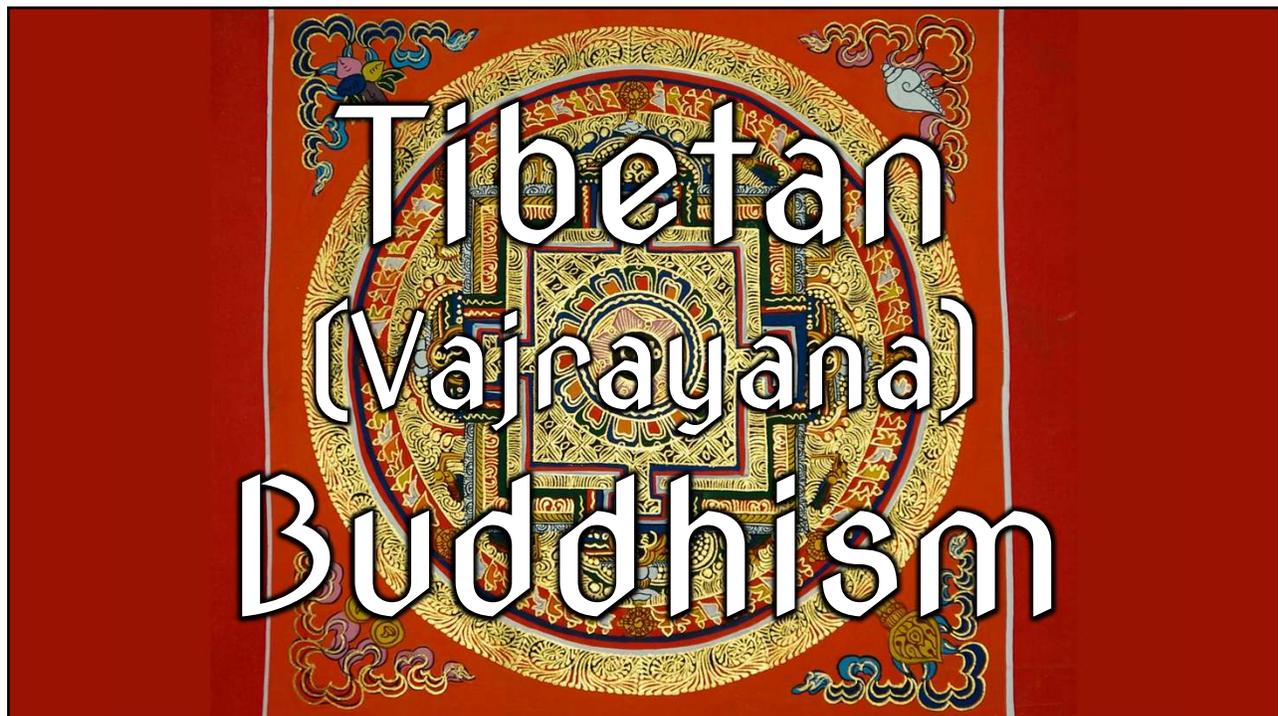
Mastering the "laws" that describe the behavior of the non-physical realm to enable us to control non-physical things and forces for the purpose of manipulating the physical world



Anton Szandor-LaVey  
(1930-1997)

*There is "balance in nature, a natural order. That's God. And that's Satan. Satan is God. He is the representation of the state of flux; he is **the action-reaction**; he is the **cause and the effect**; he is all the elements interwoven in what we call evolution."*

[LaVey, in Lawrence Wright, "Sympathy for the Devil," Rolling Stone no. 612 (September 5, 1991): 105]



# Religious Influences that Produced Tibetan Buddhism

## 1) *Bön*

- Many magical practices in present Tibetan Buddhism were incorporated from the pre-Buddhist animistic religion of Tibet, Bön.
- Apparently it was a very demanding religion based on the need for constant appeasement of threatening evil forces.
- Its practice may have included rites of immolation and human sacrifice.

# Religious Influences that Produced Tibetan Buddhism

## 2) *Tantrism*

- Indian philosophy of male-female complementarity
- Its most specific application in the idea that the Buddhas, Bodhisattvas, and other gods were all endowed with female consorts.
- Philosophically this move emphasized the idea of unity being found in the complementarity of opposites brought together.

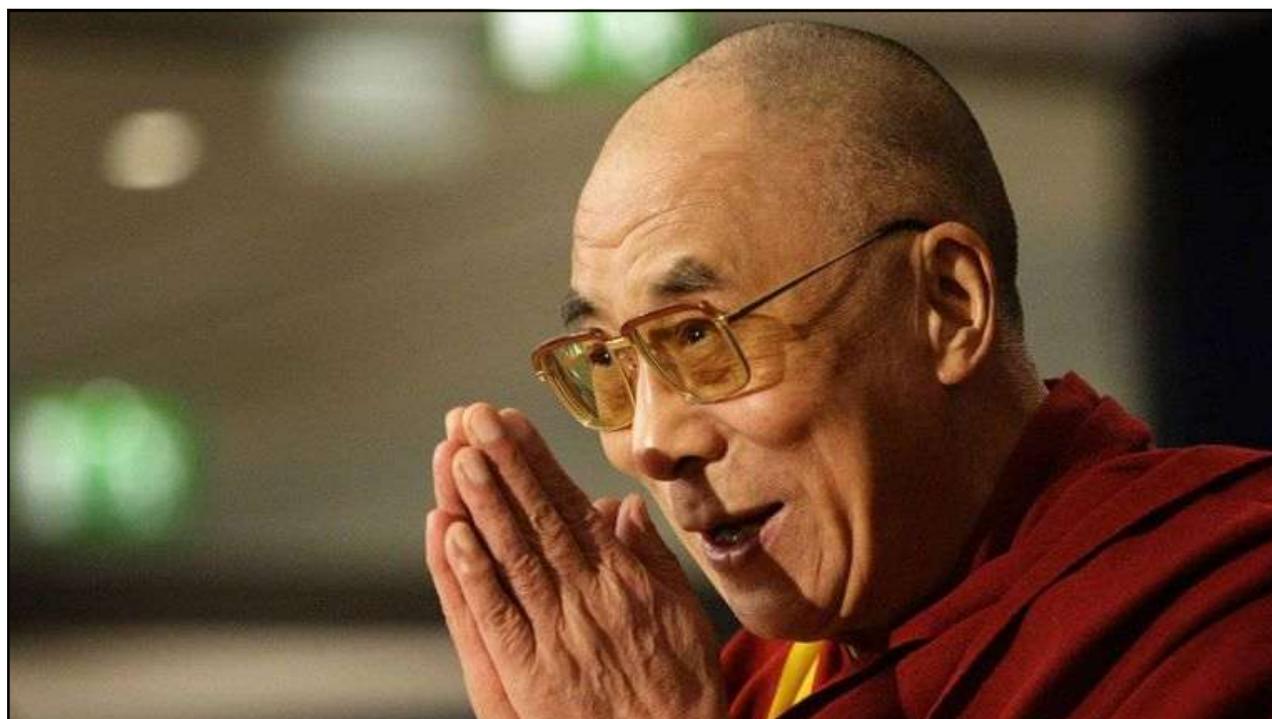
# Religious Influences that Produced Tibetan Buddhism

## 3) *Mahayana Buddhism*

- When Buddhism came to Tibet, the main beliefs, including the Buddhas and Bodhisattvas as well as the quest for nirvana, were adapted to the new context.
- It was not until the eighth century that it became established.
- Eventually it became the state religion and spread outward in its Tibetan form to Mongolia and China.

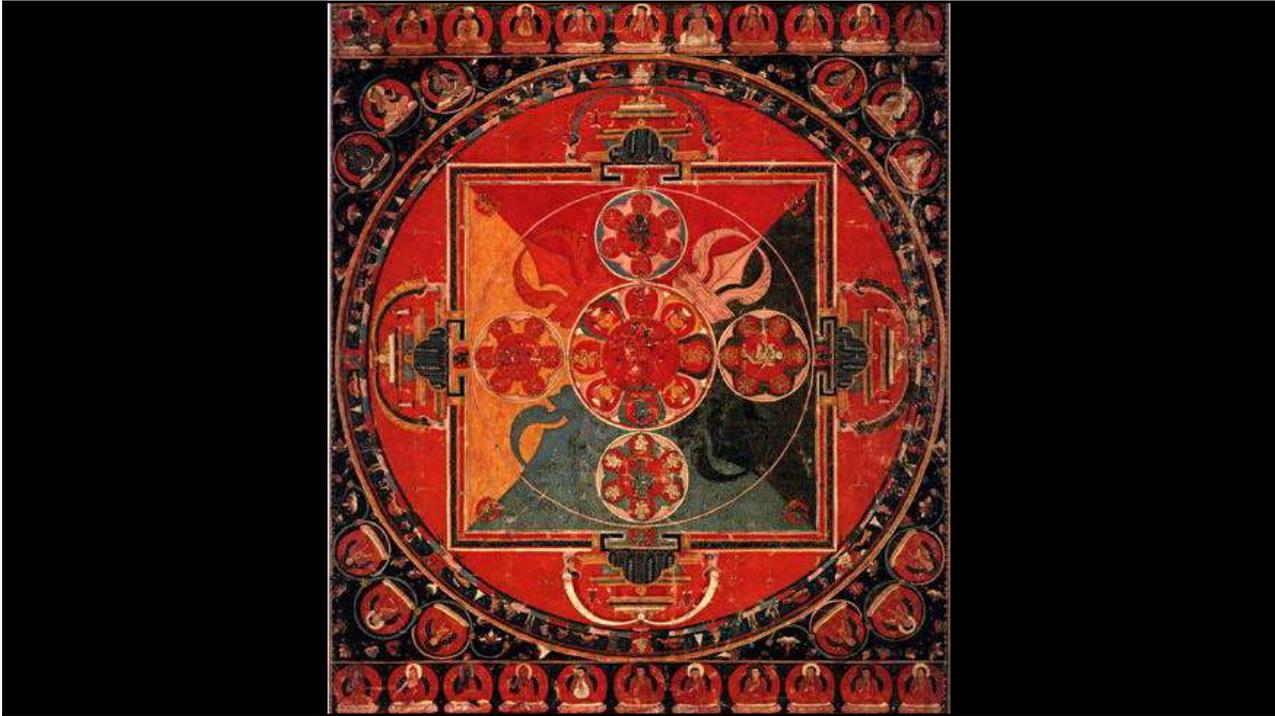
## Two Aspects to Meditation in the Tibetan Context

- 1) *mastering one's passions through exercising them*
- 2) *gradual merging with a deity*



## Certain Aids to Meditation for Merging with a Deity in Tibetan Buddhism

- 1) *Mantra*
- 2) *Mandala*





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Saint John's 150 > Calendar of Events > Tibetan Buddhist Monks Sand Mandala Painting & Photo Exhibit at Saint John's University

### Tibetan Buddhist Monks Sand Mandala Painting & Photo Exhibit at Saint John's University



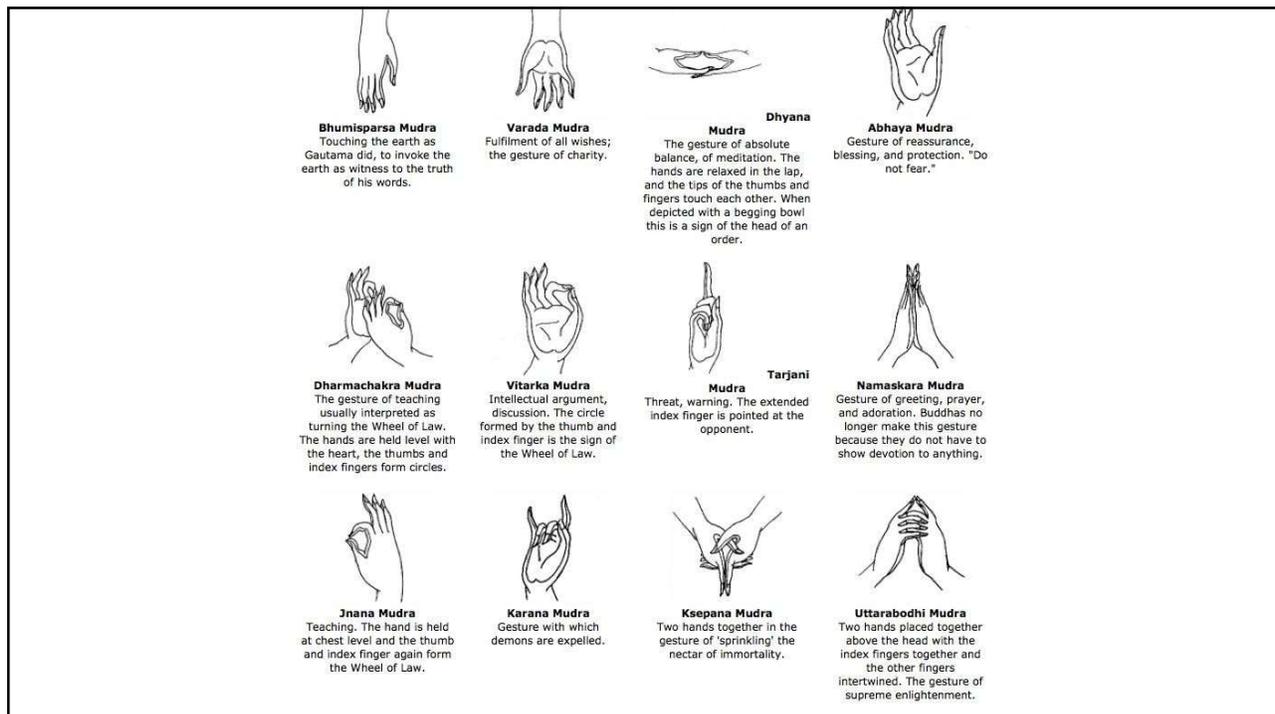
COLLEGEVILLE, Minn - Tibetan Buddhist monks from

Drepung Loseling Monastery will construct a Mandala Sand Painting January 29 to February 2, 2007 at Saint John's University's Art Center. The public is welcome to view the mandala, in its various stages of construction, throughout the week.

In conjunction with the sand mandala, Saint John's University will host *Tibet: Magical Land of Spiritual Wonders*, a photo exhibit of twenty-one stunning color images taken by some of the world's foremost photographic artists. Images include the Potala Palace (home of the Dalai Lama), the Yumbu Lagang (Tibet's first castle), the Jokhang (Tibet's first temple), Samye (Tibet's first monastery), as well as many other spiritually important and culturally significant subjects. The public is invited to the exhibit reception and lecture on Friday,

# Certain Aids to Meditation for Merging with a Deity in Tibetan Buddhism

- 1) *Mantra*
- 2) *Mandala*
- 3) *Mudra*





THE WORLD HAS HAD *enough*... OF HUNGER, INJUSTICE, WAR,  
IN ANSWER TO OUR CALL FOR HELP, AS WORLD TEACHER FOR ALL  
HUMANITY,

## THE CHRIST IS NOW HERE.

### HOW WILL WE RECOGNIZE HIM?

Look for a modern man concerned with modern problems—political, economic, and social. Since July, 1977, the Christ has been emerging as a spokesman for a group or community in a well-known modern country. He is not a religious leader, but an educator in the broadest sense of the word pointing the way out of our present crisis.

We will recognize Him by His extraordinary spiritual potency, the universality of His viewpoint, and His love for all humanity. He comes not to judge, but to aid and inspire.

### WHO IS THE CHRIST?

Throughout history, humanity's evolution has been guided by a group of enlightened men, the Masters of Wisdom. They have remained largely in the remote desert and mountain places of earth, working mainly through their disciples who live openly in the world.

This message of the Christ's reappearance has been given primarily by such a disciple trained for his task for over 20 years. At the center of this "Spiritual Hierarchy" stands the World Teacher, Lord Maitreya known by Christians as the Christ and as Christians await the Second Coming, so the Jews await the Messiah, the Buddhists the fifth Buddha, the Muslims the Imam Mahdi, and the Hindus await Krishna. These are all names for one individual. His presence in the world guarantees there will be no third World War.

### WHAT IS HE SAYING?

*"My task will be to show you how to live together peacefully as brothers. This is simpler than you imagine, My friends, for it requires only the acceptance of sharing."*

*"How can you be content with the modes within which you now live: when millions starve and die in squalor; when the rich parade their wealth before the poor; when each man is his neighbor's enemy, when no man trusts his brother?"*

*"Allow me to show you the way forward into a simpler life where no man lacks; where no two days are alike; where the Job of Brotherhood manifests through all men."*

*"Take your brother's need as the measure for your action and solve the problems of the world."*

### WHEN WILL WE SEE HIM?

He has not as yet declared His true status, and His location is known to only a very few disciples. One of these has announced that soon the Christ will acknowledge His identity and within the next two months will speak to humanity through a worldwide television and radio broadcast. His message will be heard directly, telepathically, by all people in their own language.

From that time, with His help, we will build a new world.

**WITHOUT SHARING THERE CAN BE NO JUSTICE;  
WITHOUT JUSTICE THERE CAN BE NO PEACE;  
WITHOUT PEACE THERE CAN BE NO FUTURE.**

This message is appearing simultaneously in major cities of the world.

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