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Introduction to World Religions and Belief Systems

Quarter 2 – Module 10: Mahayana Buddhism



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Introduction to World Religions and Belief Systems – Grade 12
Alternative Delivery Mode
Quarter 2 – Module 10: Mahayana Buddhism
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Introduction to World Religions and Belief Systems

**Quarter 2 – Module 10:
Mahayana Buddhism**



Introductory Message

For the facilitator:

Welcome to the Introduction to World Religions and Belief Systems -12
Alternative Delivery Mode (ADM) Module on Mahayana Buddhism!

This module was collaboratively designed, developed and reviewed by educators both from public and private institutions to assist you, the teacher or facilitator in helping the learners meet the standards set by the K to 12 Curriculum while overcoming their personal, social, and economic constraints in schooling.

This learning resource hopes to engage the learners into guided and independent learning activities at their own pace and time. Furthermore, this also aims to help learners acquire the needed 21st century skills while taking into consideration their needs and circumstances.

In addition to the material in the main text, you will also see this box in the body of the module:



Notes to the Teacher

This contains helpful tips or strategies that will help you in guiding the learners.









As a facilitator, you are expected to orient the learners on how to use this module. You also need to keep track of the learners' progress while allowing them to manage their own learning. Furthermore, you are expected to encourage and assist the learners as they do the tasks included in the module.




For the learner:

Welcome to the Introduction to World Religions and Belief Systems-12 Alternative Delivery Mode (ADM) Module on Mahayana Buddhism!

This module was designed to provide you with fun and meaningful opportunities for guided and independent learning at your own pace and time. You will be enabled to process the contents of the learning resource while being an active learner.

This module has the following parts and corresponding icons:

 <i>What I Need to Know</i>	This will give you an idea of the skills or competencies you are expected to learn in the module.
 <i>What I Know</i>	This part includes an activity that aims to check what you already know about the lesson to take. If you get all the answers correct (100%), you may decide to skip this module.
 <i>What's In</i>	This is a brief drill or review to help you link the current lesson with the previous one.
 <i>What's New</i>	In this portion, the new lesson will be introduced to you in various ways; a story, a song, a poem, a problem opener, an activity or a situation.
 <i>What is It</i>	This section provides a brief discussion of the lesson. This aims to help you discover and understand new concepts and skills.
 <i>What's More</i>	This comprises activities for independent practice to solidify your understanding and skills of the topic. You may check the answers to the exercises using the Answer Key at the end of the module.
 <i>What I Have Learned</i>	This includes questions or blank sentence/paragraph to be filled in to process what you learned from the lesson.
 <i>What I Can Do</i>	This section provides an activity which will help you transfer your new knowledge or skill into real life situations or concerns.

 Assessment	This is a task which aims to evaluate your level of mastery in achieving the learning competency.
 Additional Activities	In this portion, another activity will be given to you to enrich your knowledge or skill of the lesson learned.
 Answer Key	This contains answers to all activities in the module.

At the end of this module you will also find:

References

This is a list of all sources used in developing this module.

The following are some reminders in using this module:

1. Use the module with care. Do not put unnecessary mark/s on any part of the module. Use a separate sheet of paper in answering the exercises.
2. Don't forget to answer *What I Know* before moving on to the other activities included in the module.
3. Read the instruction carefully before doing each task.
4. Observe honesty and integrity in doing the tasks and checking your answers.
5. Finish the task at hand before proceeding to the next.
6. Return this module to your teacher/facilitator once you are through with it.

If you encounter any difficulty in answering the tasks in this module, do not hesitate to consult your teacher or facilitator. Always bear in mind that you are not alone.

We hope that through this material, you will experience meaningful learning and gain deep understanding of the relevant competencies. You can do it!



What I Need to Know

MOST ESSENTIAL LEARNING COMPETENCY:

Analyze the brief history, core teachings, fundamental beliefs, practices, and related issues of Mahayana Buddhism (**HUMSS_WRB12-II/IVc-10.1**)

In module 9, you have learned what Theravada Buddhism is about, and how its followers' belief of salvation is attained.

Another major Buddhist tradition is Mahayana Buddhism. In this module you will learn about the tenets of Mahayana Buddhism and how it paved the way for the establishment and development of a variety of Buddhist schools.

At the end of the module, you should be able to:

1. Discuss the brief history, beliefs and practices and related issues of Mahayana Buddhism.
2. Draws the insight from the acts of generosity of Tzu Chi Foundation that reflect the core teaching of Mahayana.
3. Relate the Mahayana Buddhism to the teachings of your religion.



What I Know

TEST I:

Choose the letter of the correct answer. Write your answer in your notebook.

1. It is known as the Great Vehicle and arose in North India in the 3rd Century CE.
 - a. Theravada Buddhism
 - b. Mahayana Buddhism
 - c. Hinduism
 - d. Islam

2. Which of the following statements is NOT a belief of Mahayana Buddhism?
 - a. Mahayana Buddhists believed that Siddhartha Gautama is the only and most divine Buddha.
 - b. Mahayana Buddhists believed that Siddhartha secretly taught key principles to chosen people.
 - c. Mahayana Buddhists forwarded the concept that Siddhartha Gautama was actually a benevolent celestial being, not just a mere human being
 - d. Mahayana Buddhists advanced the radical idea that Siddhartha Gautama was NOT the only Buddha.

3. The key message of this Sutra is the Buddhahood.
 - a. Perfection of Wisdom
 - b. Heart Sutra
 - c. Land of Bliss
 - d. Lotus Sutra

4. The teaching of this Sutra is about the rebirth of the believers by repeatedly invoking the name of Amitabha Buddha.
 - a. Perfection of Wisdom
 - b. Heart Sutra
 - c. Land of Bliss
 - d. Lotus Sutra

5. It is the spontaneous desire to achieve the state of being enlightened.
 - a. Dharmakaya
 - b. Sambhogakaya
 - c. Bodhisattvas
 - d. Bodhicitta

6. How many bhumis must a bodhisattva pass before entering the so-called "Buddhahood"?
 - a. 5
 - b. 10
 - c. 15
 - d. 20

7. It is a sect in Mahayana Buddhism emphasizes that salvation is a personal matter, and one cannot receive assistance from other entities.
 - a. The Pure Land Sect
 - b. The Intuitive Sect
 - c. The Rationalist Sect
 - d. The Socio-political Sect

8. He believed that other Buddhist Sects in Japan were corrupting the people towards hell.
- | | |
|-----------------------|-------------------|
| a. Mao Zedong | c. Songstan Gampo |
| b. Nichiren Daishonin | d. Dalai Lama |
9. He was the Tibetan King who introduced Buddhism during his reign.
- | | |
|-----------------------|-------------------|
| a. Mao Zedong | c. Songstan Gampo |
| b. Nichiren Daishonin | d. Dalai Lama |
10. A Chinese leader who is the cause of the permanent exile of Dalai Lama in India.
- | | |
|-----------------------|-------------------|
| a. Mao Zedong | c. Songstan Gampo |
| b. Nichiren Daishonin | d. Dalai Lama |



What's In

Before exploring the next major Buddhist sect- Mahayana Buddhism, let us first have a short review of the previous modules' lesson.

One of the concepts you have learned in Module 9 is about Theravada Buddhism's Four Noble Truths which contain the essence of the Buddha's teachings.

Match the correct noble truth to its definition/meaning. Write only the letter of the correct answer in your notebook.

Noble Truths

Meaning

- | | |
|---|--|
| 1. The First Noble Truth (<i>dukkha</i>) | a. cessation of suffering |
| 2. The Second Noble Truth (<i>samodaya</i>) | b. the truth of suffering |
| 3. The Third Noble Truth (<i>nirodha</i>) | c. truth of the path to the cessation of suffering |
| 4. The Fourth Noble Truth (<i>magga</i>) | d. the cause of suffering |



What's New

Believing itself as the more genuine version of Buddha's teachings, Mahayana Buddhism has diverged into numerous schools with each developing its own canon and rituals since its founding more than two thousand years ago. Also known as the "Great Vehicle," Mahayana Buddhism emerged out of monastic rule and doctrinal differences within the original form of Buddhism. While the two major Buddhist schools of Mahayana and Theravada both originated in the foundational teachings of Siddhartha Gautama, their methods and search for liberation from the cycle of reincarnation can be very different. They may be viewed as two different articulations of the original principles of the historical Buddha. For example, in contrast to the Theravada school of thought, Mahayana Buddhism aims to extend religious authority to a larger number of people.



<https://www.google.com/search?q=mahayana+buddhism&source=lnms&tbn=isch&sa=X&ved=2ahUKE>

Not a single group but more of an assembly of Buddhist customs, Mahayana Buddhism is widespread in China, Mongolia, Korea, Japan, and Tibet. With its openness to more traditional religious views, it has developed a wide appeal to common people and gained tremendous ground in becoming one of the most successful missionary religions in the world (Hopfe 1983).



What is It

MAHAYANA BUDDHISM

HISTORICAL BACKGROUND

A later development arose in north India that came to be known as the Mahayana (lit. "Greater Vehicle") school. During the third century B.C.E., a number of subtle variations began to take place in Buddhism at a time when the Mauryan king Ashoka was propagating Buddhist gospels through missionary efforts (Hopfe 1983). The Mahasamghika ("of the Great Sangha"), one of the early Buddhist schools, may have been the source for the initial growth of Mahayana Buddhism, especially during the "Second Buddhist Council" that occurred a hundred



<https://www.google.com/url?sa=i&url=https%3A%2F%2Faknewyorktours.com%2Fchinatown-a-unique-neighborhood-in-new-york-city%2Ftemple-mahayana-buddhists%2F&psig=AOvVaw1uzi9HG7f44nfzterG7qhf&ust=1597850779444000&source=images&cd=vfe&ved=0CAIQjRxqFwoTCLD77pqlpesCFQAAAAAAdAAAAABAD>

years after Buddha's parinirvana. Considered a historical event, a religious schism between the Mahasamghika and Sthavira nikaya ("Sect of the Elders"), another major Buddhist school, transpired during the said council. These new ideas eventually concretized resulting in a new form of Buddhism quite different from the original teachings taught by Siddhartha Gautama and to those accepted by Theravada Buddhists. In short, Mahayana Buddhism practically became a new religion.

These new developments within the newfound Buddhist sect comprise a set of differing notions pertaining to the original founder and great teacher Siddhartha Gautama himself. Firstly, Mahayana Buddhists believed that Siddhartha secretly taught key principles to chosen people, to his most dedicated disciples, or to the most faithful who could completely interpret these teachings in time (Hopfe 1983; Losch 2001). Secondly, Mahayana Buddhists forwarded the concept that Siddhartha Gautama was actually a benevolent celestial being, not just a mere human being. Because of his love for humankind and zeal to help the people, he came to our world in human form. Thirdly, Mahayana Buddhists advanced the radical idea that Siddhartha Gautama was not the only Buddha. There were other divine beings that came to our world even before Siddhartha, some of them came after him, and still others will come in the future. Principally, these beings came to earth to help lessen people's sufferings and lead them to salvation. This unique concept impressed many followers because they can now revere these beings, study their lives, construct temples, and develop an innovative belief system replete with rituals and hymns, among others (Hopfe 1983).

Ironically, while Buddhism was being propagated and gaining support in other countries even to the remotest places, it was steadily dying in India where it all started because of the series of invasions destroyed numerous Buddhist centers and temples and the rising tide of other religions in India like Islam, Hinduism and Jainism.

SACRED SCRIPTURES

Mahayana Buddhism has 2184 Sutras (sacred texts).
The most popular Mahayana Sutras are:

1) Lotus Sutra

Lotus Sutra is widely regarded as one of the most important and influential sutras, or sacred scriptures, of Buddhism. In it, Shakyamuni expounds the ultimate truth of life to which he was enlightened. The sutra's key message is that Buddhahood, the supreme state of life characterized by boundless compassion, wisdom and courage, is inherent within every person without distinction of gender, ethnicity, social standing or intellectual ability.

The Lotus Sutra is a teaching that encourages an active engagement with mundane life and all its



<https://www.google.com/url?sa=i&url=https%3A%2F%2Ftimesofindia.indiatimes.com%2FThe-Lotus-Sutra%2Farticleshow%2F9694974.cms&psig=AOvVaw2vZEc1GT1zaQbEJ78IazDC&ust=1598184631832000&source=images&cd=vfe&ved=0CAIQIRxqFwoTCJl>

challenges. Buddhahood is not an escape from these challenges but an inexhaustible source of positive energy to grapple with and transform the sufferings and contradictions of life and create happiness. As SGI President Daisaku Ikeda has written, the Lotus Sutra is ultimately a teaching of empowerment. It “teaches us that the inner determination of an individual can transform everything; it gives ultimate expression to the infinite potential and dignity inherent in each human life.

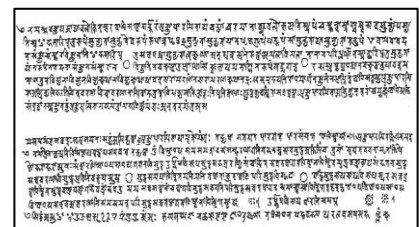
2) Perfection of Wisdom Sutra (Prajna-paramita) -

Prajñāpāramitā refers to this perfected way of seeing the nature of reality, as well as to a particular body of sutras and to the personification of the concept in the Bodhisattva known as the "Great Mother" (Tibetan: Yum Chenmo). The word Prajñāpāramitā combines the Sanskrit words *prajñā* "wisdom" with *pāramitā* "perfection". Prajñāpāramitā is a central concept in Mahāyāna Buddhism and is generally associated with the doctrine of emptiness (Shunyata) or 'lack of Svabhava' (essence) and the works of Nagarjuna. Its practice and understanding are taken to be indispensable elements of the Bodhisattva path.



<https://www.learnreligions.com/the-prajnaparamita-sutras-450029>

3) **Heart Sutra** - True to its title, this short sutra goes to the heart of the doctrine it summarizes. In the space of a single page (some versions adding an introductory and a concluding paragraph), in words ascribed to the bodhisattva (“buddha-to-be”) of compassion, Avalokiteshvara, the Heart Sutra discusses the doctrine of “emptiness” (shunyata), which is the nature of reality. The process of death and rebirth (samsara), the suffering (dukkha) that one experiences while knowing that one may die, the effects of past actions (karma) that bind one to samsara, the skandhas that constitute a sense of selfhood, the ephemeral and microscopic dharmas that constitute phenomenal reality—all are revealed to be devoid of permanence, and thus “empty.” Awareness of such emptiness leads to release (moksha) from samsara and to the wisdom that precedes enlightenment (bodhi).



https://www.google.com/url?sa=i&url=https%3A%2F%2Fen.wikipedia.org%2Fwiki%2FHeart_Sutra&psig=AOvVa_w1qtznDNaEtREtXsb3jtaKX&ust=1598185947785000&usq=__

4) "Land of Bliss" Sutra (Sukhavati) or “Pure Land of Bliss” -

According to followers of the Pure Land schools, which are widespread throughout East Asia, rebirth in Sukhavati is ensured by invoking the name of Amitabha, particularly at the moment of death. According to the “larger” of the Pure Land sutras, only men may be reborn in Sukhavati; this teaching was repeated and adapted by some Buddhist groups as Pure Land teachings spread from India into East Asia. However, some vernacular Buddhist writings, particularly in



<https://www.google.com/url?sa=i&url=https%3A%2F%2Fwww.buddhistdoor.net%2Ffeatures%3>

East Asia, demonstrate a popular belief that women may also enter Sukhavati upon death.

Sukhavati is expressively described in the Pure Land sutras as being a joyous world, soft and glowing, filled with the music of birds and the tinkling of trees adorned with precious jewels and garlands of golden bells. Amitabha sits on a lotus in the midst of a terraced pond, attended by the bodhisattvas (“buddhas-to-be”) Avalokiteshvara and Mahasthamaprapta. The newly dead enter into lotus buds, which unfold when the occupants have become entirely purified and have attained enlightenment. Many are said to be reborn on Earth after leaving Sukhavati to become bodhisattvas working toward the liberation (moksha) of all sentient beings.

BELIEFS AND DOCTRINES

Siddhartha Gautama, born in the fifth or sixth century C.E. in present-day Nepal, is considered the historical Buddha in Mahayana Buddhism. After he attained enlightenment at the age of 35, he came to be known as Gautama Buddha and spent the rest of his life preaching across India. He died at the age of 80.

The concept of trikaya (“three bodies”) pertains to the teaching of Mahayana Buddhism about the nature of the Buddha and reality. In Mahayana Buddhism, this doctrine states that each Buddha has three bodies, namely, dharmakaya, sambhogakaya, and nirmanakaya. The table below summarizes the nature of the three bodies of Buddha.

The Body	Nature or Aspect of “Buddha-hood”	Manifestation
<i>Dharmakaya</i>	Body of absolute truth; absolute nature of all beings	Buddha is transcendent
<i>Sambhogakaya</i>	Body that experiences bliss of enlightenment	Buddha’s body of bliss, or enjoyment body
<i>Nirmanakaya</i>	Body that manifests the world; embodiment of dharmakaya in human form	Buddha’s earthly body, just like any other human being’s body

The **dharmakaya** is identical with perfect enlightenment that is absolute and beyond existence or non-existence. Everyone is capable of attaining this special place which is beyond perceptual forms. As a body of bliss, the state of crossing point between the two **sambhogakaya** is already enlightened but remains distinctive. Believed to be a remuneration of one’s aggregated positive deeds, it serves as a other trikayas of Buddha. Lastly, **nirmanakaya** is the physical body that undergoes birth, inhabits the world, and dies in the end. The great teacher Siddhartha Gautama is an example of a Buddha in a state of nirmanakaya.

For Mahayana Buddhists, Buddhas are not individuals who actually lived in this world. In some ways, they are simply expressions of the one Buddha reality, such as that of Siddhartha Gautama (Brown 1975). These great Buddhas are to be found in various heavens enshrined together with other gods and saints. In China, Amitabha is a very popular Buddha. In Japan, Vairocana is the great Buddha.

Bodhisattvas

One distinct feature of Mahayana Buddhism concerns its teaching about an enlightened being or *bodhisattva* (“enlightened existence”) which is the ultimate way for any Buddhist to live in this world. A *bodhisattva* has generated *bodhicitta* or the spontaneous desire to achieve the state of being enlightened. The concept of *bodhicitta* greatly differs between the two main schools of Buddhism.

Bodhisattvas are enlightened beings who have put off entering paradise in order to help others attain enlightenment. There are many different Bodhisattvas, but the most famous in China is Avalokitesvara, known in Chinese as Guanyin.

Bodhisattvas are usually depicted as less austere or inward than the Buddha. Renouncing their own salvation and immediate entrance into nirvana, they devote all their power and energy to saving suffering beings in this world. As the deity of compassion, Bodhisattvas are typically represented with precious jewelry, elegant garments and graceful postures.



<https://depts.washington.edu/chinaciv/bud/5zmqbodf.jpg>

Bhumis and Paramitas

Based on the Mahayana tradition, a bodhisattva must pass 10 Bhumis (“grounds” of “land”) before attaining the so-called “Buddha-hood.” These are extensions of the “Eightfold Path” as discussed in the previous lesson on Theravada Buddhism. The Bhumis are frequently associated with the paramitas (“perfections”). Translated as “to cross over the other shore,” paramitas imply crossing from the “sea of suffering” to the “shore of happiness.” One is lifted from the cycle of rebirth to finally achieve liberation. While the first five paramitas are principally concerned with the accumulation of merits, the sixth paramita involves the attainment of wisdom.

Several Mahayana texts identify 10 Bhumis, but many schools list their own path to development. A bodhisattva vow is stated as “May I attain Buddhahood for the benefit of all sentient beings.” The 10 bhumis as lifted from Avatamsaka Sutra or “Flower Garland Sutra,” one of the most influential sutra of Mahayana Buddhism in East Asia, are listed below:

Bhumi	Description	Paramita	Nature
Pramuditā-bhūmi (Joyful Land)	The bodhisattva starts the journey joyful with the inspiration of enlightenment	Dāna Paramita (Generosity)	Perfection of giving or generosity
Vimalā-bhūmi (Land of Purity)	The bodhisattva is purified of immoral conduct and dispositions	Sīla Paramita (Discipline)	Perfection of morality
Prabhakārī-bhūmi (Luminous or Radiant Land)	The bodhisattva is purified of the “Three Poisons,” namely, greed, hate, and ignorance	Kṣānti Paramita (Patience)	Perfection of patience or forbearance
Archismatī-bhūmi (The Brilliant or Blazing Land)	The bodhisattva burns away all false conceptions	Virya Paramita (Diligence)	Perfection of energy
Sudurjaya-bhūmi (The Land That is Difficult to Conquer)	The bodhisattva goes deeper into meditation and understands the “Four Noble Truths” and the “Two Truths” which are the conventional and the ultimate truths	Dhyāna Paramita (Meditative Concentration)	Perfection of meditation
Abhimukhī-bhūmi (The Land Looking Forward to Wisdom)	The bodhisattva sees that all phenomena are without self-essence and understands the nature of dependent origination	Prajñā Paramita (Wisdom)	Perfection of wisdom
Durāṅga-bhūmi (The Far-Reaching Land)	The bodhisattva acquires the power of skilful means (upāya) to help others realize enlightenment		
Achala-bhūmi (The Immovable Land)	The bodhisattva can no longer be disturbed because “Buddha-hood” is within sight		
Sādhumatī-bhūmi (The Land of Good Thoughts)	The bodhisattva understands all dharma and is able to teach others		
Dharmamegha-bhūmi (The Land of Dharma Clouds)	The bodhisattva is confirmed of the “Buddha-hood” and enters “Tushita Heaven” or the heaven of contented gods		

WORSHIP AND OBSERVANCES

Buddhism integrates an assortment of religious practices and devotional rituals with the objective of aiding worshippers in their journey toward enlightenment and in bringing blessings to each and every one. In Buddhist temples, they pray and chant to pay their respect to the Buddhas and bodhisattvas, such as Avalokiteshvara, Manjushri, and Amitabha. They also offer vegetarian food and light incense to pay homage to these important divine beings. Mahayana rituals can be quite elaborate with the addition of other disciples of Siddhartha Gautama and important bodhisattvas. Worshippers also recite chants and undertake pilgrimages to sites of Buddhist importance. Meditational activities are fundamental in almost all popular forms of Buddhism. The lotus that symbolizes purity, the eight-spoke wheels that represent the dharma, and the different hand gestures (mudras) are important symbols for Mahayana Buddhism.

SUBDIVISIONS

Mahayana Buddhism consists of a variety of schools and family of religions.

1. The Pure Land Sect

Pure Land Buddhism began in India around the second century B.C.E., spread to China by the second century C.E., and reached Japan around sixth century C.E. When believers die, it is their objective to live in the “Pure Land of the West” or Sukhavati. By simply reciting the name of the Amitabha with utmost attentiveness many times during the day, they may be reborn in this paradise where they can work to achieve enlightenment much easier. Amitabha, the god who supervises over a western paradise, is the focus of this sect. Once in Sukhavati, people can experience the delight in hearing Amitabha teach the dharma in preparation for their entry to nirvana. Aside from meditations, this Buddhist sect utilizes chants and recitations to focus on helpful thoughts (Losch 2001).

2. The Intuitive Sects

The intuitive sects emphasize that salvation is a personal matter and one cannot receive assistance from other entities, such as another person or institution, to realize the inner truths of religion. In short, most elements of religion—from scriptures, temples, statues, prayers, and rituals—are not essential to achieve enlightenment. An individual may be spiritually enlightened by a sudden spark of insight, either through meditation or even by accident, beyond words or thoughts. Modern European thinkers have been attracted to Zen Buddhism because of its concept on simplicity and intuitive inspiration (Brown 1975).

3. The Rationalist Sect

A rationalist Buddhist school of thought called T'ien-t'ai emerged around the sixth century C.E. with its name originating from a mountain in southeastern China where its founder Chih-I or Zhiyi lived. Chih-I emphasized that acts of studying and

contemplation were both vital for spiritual enlightenment. Apart from instructions on the scriptures and silent meditation, other means to reach this goal include mystical communion with the eternal, ascetic discipline, meritorious deeds, and simple faith in the mercy of the Buddha (Jurji 1946).

4. The Socio-political Sect

A Japanese Buddhist monk by the name of Nichiren Daishonin who lived during the thirteenth century during the Kamakura period began to teach that the path towards attaining enlightenment rested solely on the devotion to the Lotus Sutra. Nichiren ("sun lotus") Buddhism, which is purely a Japanese phenomenon, perceives itself as the only rightful version of Buddhism.

Nichiren Buddhism teaches that individuals must take responsibility to enhance themselves, or what is called "human revolution," and, in turn, to improve the world's lot. Enlightenment is accessible to every individual on earth simply by opening one's inherent Buddha-nature in this world. A scripture scholar and an activist, Nichiren himself is considered a Buddha.

Nichiren taught that he alone understood Buddhist truths. He believed that other Buddhist sects in Japan were corrupting the people towards hell.

5. Tibetan Buddhism

Buddhism was officially introduced into Tibet around the seventh century C.E. during the reign of Songtsan Gampo, considered the founder of the Tibetan Empire. He was influenced by his Chinese and Indian wives who were both Buddhist followers. Buddhism became a dominant force in the region toward the end of the eighth century C.E. when the king Trisong Detsen decreed it as the official state religion. Tibetan Buddhism is a religion in exile, forced from its homeland when Tibet was conquered by the Chinese. At one time it was thought that 1 in 6 Tibetan men were Buddhist monks.

Tibetan Buddhism is a religion in exile, forced from its homeland when Tibet was conquered by the Chinese. At one time it was thought that 1 in 6 Tibetan men were Buddhist monks.

The best known face of Tibetan Buddhism is the Dalai Lama, who has lived in exile in India since he fled Chinese occupation of his country in 1959.

Tibetan Buddhism combines the essential teachings of Mahayana Buddhism with Tantric and Shamanic, and material from an ancient Tibetan religion called Bon. Although Tibetan Buddhism is often thought to be identical with Vajrayana Buddhism, they are not identical - Vajrayana is taught in Tibetan Buddhism together with the other vehicles.

SELECTED ISSUES

Tibet Invasion

For centuries, both China and India have been claiming Tibet as part of their territories. Tibet practically enjoyed some degree of independence as none of the claimants pressed their claim. In 1950, however, China annexed Tibet and negotiated the so-called “Seventeen Point Agreement” with the government of the fourteenth Dalai Lama. Rejected repeatedly by the Dalai Lama, this document confirmed China’s authority over Tibet, but the area was granted autonomy. In 1959, the Dalai Lama failed in his bid to oust China’s puppet rule as the Tibetan uprising was defeated by the more powerful Chinese force. The Dalai Lama, together with his followers escaped to India, and are now living there as refugees.

With the implementation of Mao Zedong’s “Great Leap Forward” from 1958 to 1961, or China’s socio-economic campaign to transform the country into a socialist society, between 200,000 to 1,000,000 Tibetans tragically met their death. During Mao Zedong’s “Cultural Revolution,” a socio-political movement from 1966 to 1976 aimed at eliminating capitalism and traditionalism from China, around 6,000 monasteries were destroyed. Tragically, China’s occupation of Tibet has led to countless deaths of many Buddhist monks, nuns, and laity who wished to continue their religious practices in their native land (Douglas 2007).

From 1959 to 1977, almost all elements of Tibetan Buddhism were obliterated. While many hundred thousand Tibetans were killed, others were driven to exile. Presently, the Dalai Lama has been continuously visiting other countries preaching a message of hope and peace. He has been given numerous citations for various international advocacies and teaching activities, such as the Ramon Magsaysay Award for Community Leadership (1959), Nobel Peace Prize (1989), U.S. Congressional Gold Medal (2007), and Templeton Prize (2012).

Engaged Activism

Ritual suicides led by Buddhist monks have transpired in the twentieth century as a form of protest to governmental actions. For example, a crisis occurred between Buddhists and the South Vietnamese government led by Ngo Dinh Diem in the 1960s that had tremendous effect in politics, militancy, and religious tolerance (Braswell 1994). As a result of persecutions undertaken by the government against Buddhists, monks began to lambast the regime that eventually resulted in the self-immolation of Thich Quang Duc, a Vietnamese Mahayana Buddhist monk. He voluntarily burned himself to death in a busy Saigon road intersection in 1963. Later on, several other monks followed his example. The regime tried in vain to suppress Buddhist resistance through massive retaliation and nation-wide assaults in Buddhist pagodas. Temples were defaced, monks were beaten, and Quang Duc’s cremated remains were confiscated. Eventually, the regime lost support from the US and an army coup brought down Diem. Amid religious protests and non-violent struggle, Diem was assassinated in 1963.

In Japan, a militant and missionary form of Buddhism was founded in 1930 called the Soka Gakkai, a religious movement based on the teachings of Nichiren Buddhism. During the Second World War, the group temporarily disbanded only to emerge mightily after the war. After its hiatus, the members of this group grew rapidly while employing hard-line and contentious recruitment methods, including coercion, fear, intimidation, and the use of threats. A political party was even formed by Soka Gakkai, the Komeito, that became the third most powerful in Japan.

A Great Insight into the Charity of Tzu Chi

By Buddhist door International Brenda Leung Twitter

You may, or may not, have heard of the Tzu Chi organization?

Tzu Chi is a low-key Buddhist organization founded in Taiwan in a simple and modest manner by a Buddhist nun named Cheng Yen with 30 volunteer followers in 1966. Today, the Tzu Chi organization has grown and developed into what has become the world's largest Chinese non-government organization with operations in over 40 countries and 10 million volunteers! That is a remarkable achievement in expansion over 45 years of service dedicated to helping others around the world. Tzu Chi has built seven hospitals, 100 schools, a university; and it currently runs the largest bone marrow bank in Asia. It was one of the first NGOs to aid the victims of the Katrina Hurricane damage in the US (2005), and quickly mobilized teams and supplies after the tsunamis in Asia (2004/2011) and the Sichuan earthquake in China (2008). All these great works have sprung from Master Cheng Yen's pioneered vision of "**humanist Buddhism**", a mission to transform traditional monastery Buddhist practices into Bodhisattvas' acts to benefit people all over the world.



Tzu Chi is an exceptional NGO not only because of its size and scope of services all over the world, but also because of its efficient management style and philosophy to evoke the compassion in every human being. According to O'Neill, Tzu Chi is run like a multi-national company to ensure effective use of money and thus has earned the trust from donors and patrons all over the world with annual donations of \$300 million and an endowment of over \$780 million. Moreover, the aid materials are delivered person-to-person by Tzu Chi members as Master Cheng Yen believes that this will bring as much blessing to the donors and to the recipients, and more importantly, will spread the seeds of love to the suffering people. It is therefore no surprise to find the Tzu Chi members in white and blue uniforms helping out in natural disasters or battle zones in various corners of the globe. Master Cheng Yen believes that we are **all** capable to take the Bodhisattva vows and practice the Buddhist teachings by working to ease the suffering of others.

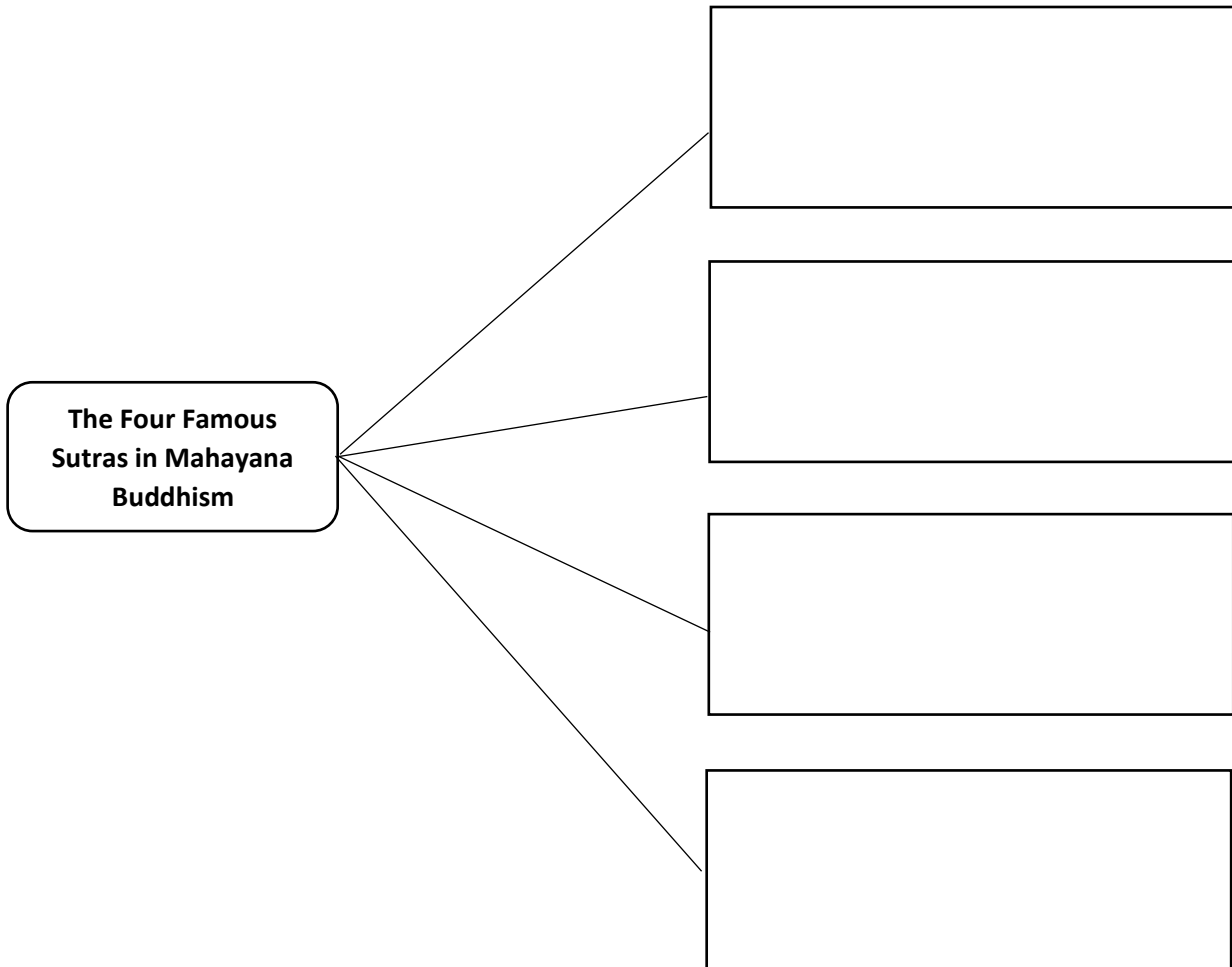
Tzu Chi demonstrates the Bodhisattva's ideals in its actions and illuminates universal love for all sentient beings in our daily life. As O'Neill says, "it (Tzu Chi) gives aids to everyone, regardless of race or color, and welcomes people of every belief. It sees the world as one family and everyone who is suffering as worthy of help", and that "*this is Buddhism in action, not a religion confined to temples and monasteries.*"

The Tzu Chi organization is a life-teaching example of Buddhism in action.



What's More

Instruction: Briefly describe the four popular Sutras in Mahayana Buddhism using the graphic organizer below. Do this in your notebook.



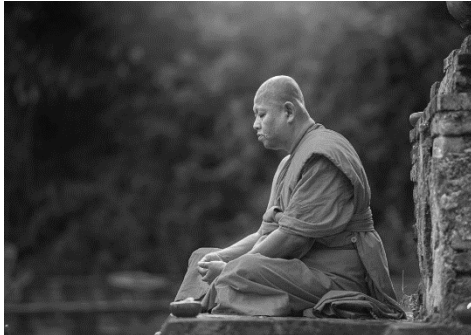
What I Have Learned

Direction: Answer the following questions in your activity notebook.

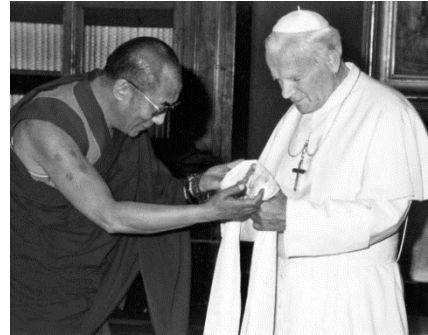
1. What is the importance of the Sutras in Mahayana Buddhism?
2. Why is Siddhartha Gautama considered as an example of a Buddha in a state of nirmanakaya.
- 3, What is bodhisattva and how is it related to buddha-hood?
4. Why did Thich Quang Duc burn himself?
5. How does Mahayana Buddhism spread in Tibet?



What I Can Do



https://cdn.theculturetrip.com/wp-content/uploads/2017/03/adult-1807526_1920.jpg



https://www.google.com/url?sa=i&url=https%3A%2F%2Fmyhero.com%2FJ_Paul2_dnh5_US_2011&psig=AOvVaw1UR0qOISegVVRQm1BSF9e&ust=1598544348594000&source=images&cd=vfe&ved=0CAIQlRxaFwoTCMCRnYKquesCFQAAAAAdAAAAABAD

Instructions: Answer the questions below and write it in your activity notebook. (5pts each)

1. Look at the pictures above, how do you feel upon looking at the pictures? Explain.
2. As a Christian, do you think that the teachings of Buddhism are also applicable to you to become a better person? Explain and cite an example.



Assessment

TEST I: Identify the following statements. Write your answers in your activity notebook.

1. It is known as the Great Vehicle and arose in North India in the 3rd Century CE.
2. This sutra refers to the perfected way of seeing the nature of reality.
3. The key message of this Sutra is the Buddhahood.
4. The teaching of this Sutra is about the rebirth of the believers by repeatedly invoking the name of Amitabha Buddha.
5. It is the spontaneous desire to achieve the state of being enlightened.
6. How many bhumis must a bodhisattva pass before entering the so-called "Buddhahood"?
7. It is a sect in Mahayana Buddhism emphasizes that salvation is a personal matter and one cannot receive assistance from other entities.
8. He believed that other Buddhist Sects in Japan were corrupting the people towards hell.
9. He was the Tibetan King who introduced Buddhism during his reign.
10. A Chinese leader who is the cause of the permanent exile of Dalai Lama in India.



Additional Activities

Copy the data retrieval chart below in your notebook. Afterwards, complete the needed information about Tzu Chi Organization.

TZU CHI FOUNDATION	
Founder	
Year Founded	
Achievements	
Organization's Vision	
How does the acts of generosity of Tzu Chi Foundation reflect the core teaching of Mahayana?	



Answer Key

WHAT I KNOW		WHAT'S IN		WHAT'S MORE		The Four Famous Sutras in Mahayana Buddhism											
1. B	2. A	3. D	5. D	6. B	7. B	8. B	10. A										
1. b	2. d	3. a	4. c														
WHAT'S MORE																	
<p>1.) Lotus Sutra is widely regarded as one of the most important and influential sutras, or sacred scriptures, of Buddhism. The sutra's key message is that Buddhahood, the supreme state of life characterized by boundless compassion, wisdom and courage, is inherent within every person without distinction of gender, ethnicity, social standing or intellectual ability.</p> <p>2.) Perfection of Wisdom Sutra (Prajna-paramita) - Prajñāpāramitā refers to this perfected way of seeing the nature of reality, as well as to a particular body of sutras and to the personification of the concept in the Bodhisattva known as the "Great Mother" (Tibetan: Yum Chenmo).</p> <p>3.) True to its title, this short sutra goes to the heart of the doctrine it summarizes the Heart Sutra discusses the doctrine of "emptiness" (shunyata), which is the nature of reality</p> <p>4) "Land of Bliss" Sutra (Sukhavati) or "Pure Land of Bliss"</p> <p>Rebirth in Sukhavati is ensured by invoking the name of Amitabha, particularly at the moment of death.</p>																	
<p>ASSESSMENT</p> <p>1. Mahayana Buddhism 2. Perfection of Wisdom 3. Lotus Sutra 4. Land of Bliss 5. Bodhicitta 6. 10 7. The Intuitive Sect 8. Nichiren Daishonin 9. Songstien Gampo 10. Mao Zedong</p> <p>ADDITIONAL ACTIVITIES</p> <p>TSU CHI FOUNDATION</p> <table><tr><td>Founder</td><td>Cheng Yen, a Buddhist nun</td></tr><tr><td>Year Founded</td><td>1966</td></tr><tr><td>Achievements</td><td><ul style="list-style-type: none">It has become the world's largest Chinese non-government organization with operations in over 40 countries and 10 million volunteersTzu Chi has built seven hospitals, 100 schools, a university; and it currently runs the largest bone marrow bank in Asia.It was one of the first NGOs to aid the victims of the Katrina Hurricane damage in the US (2005), and quickly mobilized teams and supplies after the tsunamis in Asia (2004/2005) and the Sichuan earthquake in China (2008).</td></tr><tr><td>Organization's Vision</td><td><p>Humanist Buddhism, a mission to transform traditional monastery Buddhist practices into Bodhisattvas' acts to benefit people all over the world.</p></td></tr><tr><td>How does the Mahayana?</td><td><p>Tzu Chi members devote all their power and energy to saving suffering beings in this world, which is one of a Bodhisattva vows and Buddhist teachings' practices. Furthermore, Tzu Chi demonstrates the Bodhisattva's ideals in its actions and illuminates universal love for all sentient beings in our daily life. As O'Neill says, "it (Tzu Chi) gives aids to everyone, regardless of race or color, and welcomes people of every belief. It sees the world as one family and everyone who is suffering as worthy of help", and that "this is Buddhism is action, not a religion confined to temples and monasteries."</p></td></tr></table>								Founder	Cheng Yen, a Buddhist nun	Year Founded	1966	Achievements	<ul style="list-style-type: none">It has become the world's largest Chinese non-government organization with operations in over 40 countries and 10 million volunteersTzu Chi has built seven hospitals, 100 schools, a university; and it currently runs the largest bone marrow bank in Asia.It was one of the first NGOs to aid the victims of the Katrina Hurricane damage in the US (2005), and quickly mobilized teams and supplies after the tsunamis in Asia (2004/2005) and the Sichuan earthquake in China (2008).	Organization's Vision	<p>Humanist Buddhism, a mission to transform traditional monastery Buddhist practices into Bodhisattvas' acts to benefit people all over the world.</p>	How does the Mahayana?	<p>Tzu Chi members devote all their power and energy to saving suffering beings in this world, which is one of a Bodhisattva vows and Buddhist teachings' practices. Furthermore, Tzu Chi demonstrates the Bodhisattva's ideals in its actions and illuminates universal love for all sentient beings in our daily life. As O'Neill says, "it (Tzu Chi) gives aids to everyone, regardless of race or color, and welcomes people of every belief. It sees the world as one family and everyone who is suffering as worthy of help", and that "this is Buddhism is action, not a religion confined to temples and monasteries."</p>
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Glossary

Parinirvana - is commonly used to refer to nirvana-after-death, which occurs upon the death of someone who has attained nirvana during his or her lifetime.

Buddahood - means enlightenment, enlightened to the true nature and potential of life.

Sutra - in Indian literary traditions refers to an aphorism or a collection of aphorisms in the form of a manual or, more broadly, a condensed manual or text.

Amitabha - the great saviour buddha.

Sukhāvatī, - refers to the western pure land of Amitābha in Mahayana Buddhism. The Sanskrit sukhavatī (sukhāvatī) is the feminine form of sukhāvat ("full of joy; blissful"),[1][2] from sukha ("delight, joy") and -vat ("full of").

Trikaya - the concept of the three bodies, or modes of being, of the Buddha.

Bodhisattva - a person who is able to reach nirvana but delays doing so out of compassion in order to save suffering beings.

Nirvana - a transcendent state in which there is neither suffering, desire, nor sense of self, and the subject is released from the effects of karma and the cycle of death and rebirth. It represents the final goal of Buddhism.

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