

## Index

- Abhidhamma*, 3, 117  
 Atīśa on, 234  
 on *dhammas*, 135, 137  
 on emptiness, 139  
 on *paticca-samuppada*, 118–120  
 part of Buddha’s recorded legacy, 15  
 Puggalavadins’ criticism of, 136  
 Sarvastivada tradition of, 118  
 in *Tenjur*, 240  
 Theravada tradition of, 118  
 traditions of, 77  
 view of things, 134–135
- Abhidhamma Pitaka*, 3, 5, 74, 76, 117, 312
- Abhidharma*. *See Abhidhamma*
- Ajivakas, 8, 91
- Ames, Roger, 290
- amsara  
 in Upanishad vision, 30
- anatman. *See anatta*
- anatta, 4, 45, 53, 55, 114, 124  
*Abhidhamma* accounts of, 134  
 in Bodhidharma’s teachings, 195, 196  
 Buddha’s teaching on, 143–144  
 in different Buddhist traditions, 67–68  
 in Eightfold Path, 280  
 element of Buddhist ethics, 272–273,  
     277–278  
 element of Three Marks, 126, 132, 269,  
     279  
 and impermanence, 128–130, 133  
 Japanese Pure Land Buddhists on, 226  
 Mahayana accounts of, 139, 145  
 Puggalavadins’ inconsistency with, 137  
 relationship to *moksa*, 149  
 relationship to *Nibbana*, 149, 156, 158, 159  
 relationship to *paticca-samuppada*, 125  
 Sautrantikas’ view on, 138  
 in Tantric Buddhism, 236
- anicca*, 124, 125, 126, 280  
 element of Three Marks, 82, 124, 269,  
     273, 278
- anitya*. *See anicca*
- Aquinas, Thomas  
 and causation, 108  
 commentary on *Nicomachean Ethics*,  
     275  
*Summa Contra Gentiles*, 275  
*Summa Theologiae*, 275  
 and virtue theory, 274, 275
- Arahant, 82, 158–160  
 Buddhism’s First Council, 74  
 compared to Bodhisattva, 61, 77, 170, 280  
 compared to *parinibbana*, 153  
 critique of, 172  
 release from *samsara*, 167  
 state achieved by, 162, 164, 166, 259  
*See also Bhikkhu*  
 in Theravada Buddhism, 62, 66–67, 295
- Aranyakas, 19, 29, 30
- Arhat, 61, 182, 204. *See also Arahant*
- Aristotle  
*Nicomachean Ethics*, 269, 273, 275  
*Organon*, 297  
 on truth, 40  
 and virtue ethics, 274, 275
- Aryans, 19  
 development of beliefs and practices, 29  
 formalization of beliefs, 21, 22

- Aryans (cont.)
  - origins of, 29
  - second Indian “vision” of reality, 21
  - See also* Vedas
- Asanga, 78, 112, 117, 231. *See also* Yogacara
  - asavas, 148, 158
- Asoka, King, 179
- asravas. *See* asavas
- Atisa, 231, 234
- atman, 3
  - Buddha’s rejection of, 53–54, 67, 131–133, 278–279, 292
  - in traditional Indian thought, 53, 278
- Atman*, 292
  - Katha Upanishad* on, 292
  - relationship to Brahman, 3
  - in Upanishad vision, 30
- Bentham, Jeremy, 274
- Bodhi, Bhikkhu
  - on cognition, 144
  - on elements of Eightfold Path, 161
  - on Nibbana, 152–153
- bodhicitta, 229, 236
- Bodhidharma, 201
  - bequests of, 197
  - Daruma doll, 193
  - Huineng as heir to, 198–199
  - importance of practice, 209
  - Lankavatara Sutra*, 202
  - lineage, 197, 209
  - settlement in China, 191–192
  - spread of Buddhism to China, 178–179
  - tea plants, 193
  - wall gazing by, 193
  - See also* Huike; Two Entrances and Four Practices
- Bodhisatta. *See* Bodhisattva
- Bodhisattva, 61, 196
  - appeal in China, 188
  - in Buddhist ethics, 287
  - compared to Arahant, 61, 77, 170, 280
  - compared to Mahasiddha, 69
  - Dalai Lama as incarnation of, 248
- in Mahayana Buddhism, 66, 68, 177, 214–215, 280, 295
- and Nibbana, 172
- and “Pure Land”, 215
- in Tantric Buddhism, 236
- Brahman, 3
  - in post-Vedic vision, 21, 31
  - in Vedanta philosophy, 35
- Brahmanas*, 19
  - in Aryan culture, 29
  - in Mimamsa philosophy, 35
  - in Vedas, 20
  - in Vedic vision, 30
- Buddha, 3
  - Buddha, historical. *See* Gautama, Siddhartha
  - philosophical significance of life of, 13–14
- Buddha, teachings. *See* Eightfold Path; First Sermon; Four Noble Truths; Middle Way; Three Marks
- Buddhaghosa, 117
- Buddhaksetra*, 207, 214
  - Buddha’s continuing existence in, 214
  - methods of access to, 218–220
- buddhanusmrti*, 207
  - origins of, 218
- Buddhaksetra*
  - as Pure Land, 215–216
- Buddhism
  - in China, 79, 179, 181–205
  - appeal to common folk, 188
  - appeal to elite, 189–190
  - golden age of, 184
  - obstacles to dissemination, 184–185
  - patronage of Tang dynasty, 184
  - relevant texts, 189, 190, 193, 201
  - dissemination of translations, 78
  - on emptiness, 139
  - engaged, 247, 267
  - on enlightenment, 159
  - forms of, 73
  - in Japan, 79, 225–227
  - in Korea, 79, 205, 225, 273, 295
  - local forms of, 80, 207
  - mainstream, 62, 64, 67

- Precepts of. *See* Fourteen Mindfulness Trainings
- plurality of forms of, 64–80, 276
- routes of transmission of, 63
- socially engaged, 284. *See also* Nhat Hanh, Thich
- See also* Chan; Mahayana Buddhism; Pure Land Buddhism; Tantric Buddhism; Theravada Buddhism; Tibetan Buddhism; Vajrayana Buddhism; Zen
- understanding of *paticca-samuppada*, 109, 133
- Buddhist epistemology, 292–296
- Candrakirti, 231
- Carrithers, Michael, 6–7, 94
  - The Buddha*, 6
- Carvakas, 36, 37–39, 91
- categorical imperative, 274. *See also* Kant, Immanuel
- Chaba Chokyi Senge, 296
- Chan, 79, 201, 204
  - Bodhidharma on, 194, 204
  - central issues in, 200
  - emphasis on *Nibbana* in, 151, 172
  - enlightenment in, 241–243
  - Huineng as transmitter of true, 197
  - Lankavatara Sutra* in, 177
  - monastic roots of, 209
  - Northern School, 199. *See also* enlightenment, gradual
  - patriarchs of, 191, 197, 199, 209
  - pragmatic approach of, 209
  - Southern School, 200. *See also* enlightenment, sudden
  - texts central to, 202
  - See also* Bodhidharma; Huineng; koan
- Confucianism, 187
  - incompatibility with Buddhism, 187–188
  - See also* *wu-wei*
- Confucius, 186
- consequentialism, 273, 275. *See also* Bentham, Jeremy; Mill, John Stuart
- Dalai Lama, 229, 231
- Dalai Lama, current, 43
- affirmation of authentic Buddhism, 247, 262
- books by, 282
- on climate change, 287
- life of, 248–249
- path to enlightenment advocated by, 244–245
- on science and Buddhism, 249–251
- spiritual practice of, 253–254, 282–283
- three approaches to, 248
- See also* Mind & Life Institute
- Dao, 177, 189
  - Confucius on, 187
- Daoism
  - relationship to Buddhism, 188, 189, 190
  - See also* neo-Daoism; *wu-wei*
- darsana. *See* dassana(s)
- Daruma doll. *See* Bodhidharma
- dassana(s), 3
  - of Buddha, 15, 131
  - of classical Indian thought, 21, 31, 32, 149
  - heterodox, 36–39
  - orthodox, 33–36
  - pre-Vedic, 24
  - of Siddhartha Gautama, 9, 14
  - Vedic, 29
- Dasyus, 19, 21, 22
  - Aryans' impact on, 29
  - on life after death, 25, 26, 88
- deontological theory. *See* ethics
- dependent origination. *See* independent arising; *paticca-samuppada*
- Dhamma. *See* Dharma
- Dhammas. *See* Dharmas
- dharani, 229, 236, 238
- Dharma, 4, 81, 294
  - Bodhidharma's role in spread of, 191–192
  - categorization of followers of, 295
  - elements of, 272, 277
  - Huineng's role in spread of, 197, 199
  - importance of teaching and practice of, 16

- Dharma* (cont.)
  - in Japan, 225
  - kings, 232, 233
  - in *Lotus Sutra*, 205
  - practice of, 157, 193, 195, 196, 202, 209, 248, 263, 291
  - Siddhartha Gautama as object lesson in spread of, 179
  - successive teachings of, 72
  - teaching of, 14
  - teacher as transmitter of, 230
  - in Tibet, 234
  - transmission to Nhat Hanh, 256
  - ways of following, 181
- Dharmakaya*, 207, 221
- Dharmakirti*, 231, 296
- Dharmas*, 104
  - dhyana*. *See jhana*
  - Dignaga, 296
  - divine command theory, 275
  - Ducasse, Curt, 108
  - duhkha*. *See dukkha*
  - dukkha, 45
    - Buddha on, 131–132
    - Buddha’s path to cessation of, 60
    - element of Three Marks, 82, 127, 129–130, 269, 278
    - in First Noble Truth, 50–53, 55, 278
    - and five aggregates of attachment, 278
    - and Four Noble Truths, 50, 162, 270
    - in Fourth Noble Truth, 58–59, 161
    - in Second Noble Truth, 56
    - in Third Noble Truth, 57–58
- Eightfold Path, 45, 47, 48, 50, 58, 160, 270, 280
  - and Chinese Buddhism, 200
  - and Japanese Buddhism, 227
  - and Tantric Buddhism, 237
  - and Tibetan Buddhism, 244
- enlightenment
  - gradual, 177, 203
  - sudden, 178, 203
    - Huineng and, 197, 198
- Epicurus, 277
- epistemology, 289
- ethics
  - applied, 267, 273
  - Buddhist treatment of, 273
  - Buddhist, 277
    - compared to Western ethical theories, 273, 276
    - contemporary philosophers’ approaches to, 273
    - Middle Way as (easy/complicated) answer to, 269–273
    - practical applications of, 273, 281–288
    - resemblance to deontological theory, 276
    - resemblance to utilitarian theory, 276
    - resemblance to virtue theory, 276
    - textual dearth, 269, 273
      - as “way of life”, 268, 277, 281
      - of care, 275
      - consequentialist theory of, 273, 275
      - deontological theory of, 273, 274, 275, 276
      - feminist, 275
      - meta-, 267, 273
      - normative, 268, 273
      - three Western views of, 273
      - virtue theory of, 273, 274, 275
  - First Sermon, 48, 57, 60, 131, 270
    - Buddha’s diagnosis of human sickness in, 50
    - cause of rebirth as explained in, 56
    - Eightfold Path as explained in, 50, 270
  - five aggregates, 113, 115, 118, 132, 137, 142, 144, 158, 278
    - in Buddha’s pedagogical strategy, 143
    - in First Noble Truth, 48, 52–55
    - imprecision of, 75
    - interrelationship with other elements in Buddha’s teachings, 140, 268, 272, 278
      - and realization of *Nibbana*, 164
  - Five Precepts, 267, 271, 280, 286
  - Four Noble Truths, 45
    - Buddha on, 48–50
    - in Buddha’s enlightenment experience, 91–95
    - First, 50–55

- Fourth, 58–59
  - implementation of, 60
  - place in Buddha’s moral philosophy, 269
  - relevance to Buddha’s teaching, 86
  - relevance to *Nibbana*, 158, 159, 162–163, 295
- Second, 56
  - summary of, 50, 270
  - in teachings of Geluk School, 244
- Third, 57–58
  - See also* First Sermon
- Four Sights, 4, 7, 294
- Fourteen Mindfulness Trainings, 284–286.
  - See also* Buddhism, engaged; Nhat Hahn, Thich
- Gautama, Siddhartha, 5, 31, 294
  - contemporary environment, 9–10, 22–24, 91
  - contemporary environment explaining appeal of, 39–40
  - historical existence of, 5
  - impact of social conditions on life of, 11–13
  - life of, 5–11
  - Mahayana Buddhists on enlightenment of, 221
  - mainstream Buddhist perception of, 221
  - philosophical significance of life of, 14–16, 17
  - response to post-Vedic vision, 41, 43
- See also* Sakyamuni
- Theravada position on enlightenment of, 69
- Gethin, Rupert, 101
- Gombrich, Richard
  - on Siddhartha Gautama’s appeal, 39
- Gosala, 8, 38, 91
- Gotama, Siddhattha. *See* Gautama, Siddhartha
- Gowans, Christopher, 271, 275, 296
- guru*, 229
  - Dalai Lama as title of, 231
  - role in *dzogchen* meditation, 243
  - role in *mahamudra* meditation, 244
- See also* sunyata
  - in Tantric Buddhism, 236–238
  - in Vajrayana tradition, 66
- Hadot, Pierre
  - philosophy as “way of life,” 269, 273, 276, 277, 281
- Harvey, Peter, 296
  - on appeal of Buddhist teachings in China, 188
  - on Buddhism’s assimilation in China, 185
  - on Buddhist attitudes to doctrine of personhood, 137
  - on Tibetan Buddhism, 230
- Hershock, Peter, 296
  - on Bodhidharma, 194
  - on Huineng, 201, 218
  - on “liberating intimacy”, 262
  - reading of Kisa Gotami story, 41
  - on “virtuosity”, 24
- Hobbes, Thomas, 108
- Honen, 226. *See also* *Jodo Shu*
- Hongren, 197, 198–199
- Huike, 192, 197
- Huineng, 197–200
  - importance of practice, 209
  - lineage, 197, 209
  - Platform Sutra*, 203
- Hume, David, 108
- interdependent arising, 19, 117, 130
  - Abhidhamma* understanding of, 117–120, 134
  - basic idea of Buddha’s teachings, 24
  - Bodhidharma on, 196
  - Buddha’s teaching on, 54, 114–116, 155, 156–159, 162
  - Dalai Lama on, 245, 253
  - as described in *Nidanasamyutta*, 54
  - Huineng on, 201
  - interrelationship with other elements in Buddha’s teachings, 272, 278
  - Madhyamaka interpretation of, 111
  - mainstream Buddhist interpretations of, 69–70
  - Nagarjuna on, 145
  - Nhat Hahn on, 257
  - relationship to Three Marks, 129
  - in relation to Confucianism, 190
  - twelvefold chain of, 55, 69

- interdependent arising (cont.)
  - two conceptions of, 106, 112
  - Vasubandhu and Buddhaghosa on, 117
  - wisdom and, 280
  - in Yogacara Buddhism, 146
  - Yogacara interpretation of, 112
  - See also paticca-samuppada; sunyata*
- Jainism, 36–37
  - Mahavira, 8
- Jataka* tales, 4, 15, 16, 61, 214
- jhana*, 83, 91, 177
- Jodo Shinshu*, 226
- Jodo Shu*, 226
- Kalama, Alara, 8, 41, 93, 96
- Kamalasila, 241–243, 296
- kamma*, 19, 45
  - in ancient Indian philosophy, 27
  - Buddha's account of, 99
  - four kinds of, 100
  - historical origins of, 86
  - in Upanishad vision, 30
  - in Vedic vision, 30
- Kant, Immanuel, 108, 274
- karma*. *See kamma*
- Keown, Damien, 296
  - on engaged Buddhism, 284
  - on Nibbana, 152
- Kisa Gotami, 41–43, 51
- koan*, 177, 197
- Lankavatara Sutra*, 199
- Leibniz, Gottfried Wilhelm, 108
- Locke, John, 108. *See also* natural rights theory
- Madhyamaka, 104
  - on emptiness, 145, 169, 171
  - on interdependent arising, 111
- Mahakasyapa, 194, 197, 242
  - First Council of Buddhism, 74
- Mahasiddha*, 61, 66
- Mahayana Buddhism, 61, 72
  - on *anatta*, 67
- dissemination of, 63
- distinction between conventional and ultimate truth, 280
- divergencies over Buddha Lands, 215, 218, 221
- on emptiness, 139, 145
- genesis of, 74
- ideal of practice proposed by, 66
- on interdependent arising, 70, 111
- Lotus Sutra*, 204
- Nibbana* in, 169–172
- practical dimension of, 147
- practices developed for lay followers, 223
- Pure Land Buddhism's development from sutras of, 210, 211
- rereading of historical Buddha's teachings, 65
- on *samsara-Nibbana* relationship, 68
- Six Perfections, 280
- source of Tibetan Buddhism, 230
- species of, 63
- sutras
  - adopted into Tibetan Buddhism, 240
  - as sources of knowledge, 296
- teachings incorporated in Order of Interbeing, 285
- Watson on, 204
- Williams on, 77
- See also Bodhisattva; Madhyamaka; sutras; Yogacara*
- mandala*, 229
  - in Tantric Buddhism, 236, 238
- mantra*, 229
  - in Tantric Buddhism, 236, 238, 239
- mappo*, 226
  - in Pure Land Buddhism, 217, 225, 227
- Maya, 7
- meditation, 294
  - calming, 271, 289, 290, 295
  - connection with realization of *Nibbana*, 155
- Dalai Lama's emphasis on, 282–283
- dzogchen*, 243
- in Eightfold Path, 160
- insight, 289, 290, 295

- Lankavatara Sutra's* relevance to, 203
- in life of historical Buddha, 17, 91, 93–95
- mahamudra*, 244
- mahasiddha*, 229
- Mahayana Buddhists on powers of, 221
- Mind & Life Institute on, 252–253
- Nhat Hanh on, 260–261
- in pre-Vedic vision, 86
- relationship to enlightenment, 241
- samatha*. *See* meditation, calming
- sutras on, 141–143
- in Six Perfections, 280
- in Tantric Buddhism, 235–237
- texts on, 189
- in Tibetan Buddhism, 230
- Tibetan Buddhism's focus on moral practice and, 245
- in Upanishad vision, 30
- in Vajrayana Buddhism, 66
- vipassana*. *See* meditation, insight
- Williams on, 218
- yogic, 34
  - Dasyus' practice of, 21, 28
  - practice by Buddhist monks, 192
- Middle Way, 4, 45
  - as Buddha's *Dharma*, 119
  - as Buddha's moral philosophy, 269, 272
  - Buddha's realization of, 51
  - Buddha's teaching on, 47–48, 75
  - in Fourth Noble Truth, 161
  - personal experience as root of, 293
- Mill, John Stuart, 274
  - Utilitarianism*, 269, 273
- Mimamsa, 33, 34–35
  - support for Vedic vision, 30
- Mind & Life Institute, 251–253, 299
- mindfulness, 247, 267, 289
  - of breathing, 143
  - in Eightfold Path, 58, 160, 270
  - in Four Noble Truths, 48
  - four foundations of, 100
  - Mind & Life conferences on, 252–253, 299
  - Nhat Hanh on, 256–262, 283–286
  - as part of Eightfold Path, 50
  - personal liberation through, 295
  - practice of, 142
- requisite of enlightenment, 155
- texts on, 189
- mofa*. *See mappo*
- moksa*, 19, 82, 97, 122, 148–150
  - Buddha's contribution to ideas on, 150
  - Carvaka rejection of, 37–39
  - importance of ritual practice to, 34
  - Mimamsa thinking on, 35
  - Samkhya view of, 33
  - in Upanishad vision, 30
  - yoga meditation as means to, 34
- moral philosophy. *See ethics*
- moral psychology, 268, 273
- moral relativism, 276
- mudra*, 229, 236, 239
- Nagarjuna, 70, 296
  - on emptiness, 145
  - on interdependent arising, 111
  - Madhyamika school, 78
    - on *paticca-samuppada*, 108, 117
- natural rights theory, 275
- nembutsu*, 227
  - Chinese vs. Japanese understandings of, 219–220
- neo-Daoism, 190, 223
- Nhat Hanh, Thich, 43
  - affirmation of authentic Buddhism, 247, 262
  - Fourteen Mindfulness Trainings, 256, 285
  - life of, 255–257
  - on mindfulness, 257–262, 285–286
  - Order of Interbeing, 284
  - Plum Village, 283–284
  - socially engaged Buddhism, 175, 282, 283
  - three approaches to, 255
  - writings of, 257
    - See also* Buddhism, engaged
- Nibbana*, 19, 46, 82
- Bodhi on, 152–153
- Buddha's original accounts of, 154–156
- Buddha's path to, 92, 161
- Buddhist understandings of, 150–152
- Chan approach to, 172
- epistemological characterizations of, 167–171

- Nibbana* (cont.)
  - in-life vs. final, 164–167
  - interconnectedness of steps leading to, 143
  - Keown on, 152
  - Madhyamaka interpretation of, 171
  - Mahayana interpretation of, 172
  - Middle Way as means to, 47
  - philological accounts of, 152–154
  - realization of, 156–160
  - relationship to *samsara*, 68–69
  - significance for Buddha, 97
  - Walshe on, 155–156
  - Western interpretations of, 172
  - Yogacara interpretation of, 171
  - Zen approach to, 172
- Nicomachean Ethics*. *See* Aristotle
- nien-fo*. *See* *nembutsu*
- Nirmanakaya*, 207, 221
- Nirvana*. *See* *Nibbana*
- Nyaya*, 33, 35
- Ockham, William of, 108
- Organon*. *See* Aristotle
- Outline of Practice*. *See* *Two Entrances and Four Practices*
- Paccekabuddha*. *See* *Pratyekabuddha*
- panna*, 46. *See* wisdom
- paramitas*, 177
- paticca-samuppada*, 54, 82, 104
  - Abhidhamma* interpretation of, 118–120
  - application to human existence, 113–116
  - basic features of, 110–111
  - correctness of Buddha’s account of, 121–122, 128
  - general formulation of, 106
  - in different Buddhist traditions, 69–70
  - mainstream Buddhism’s understanding of, 128, 133
  - relationship to impermanence, 125, 127
  - relationship to Three Marks, 129, 130
  - understandings of, 107–110
- See also* interdependent arising; *pratitya-samutpada*
- Perfection of Wisdom*. *See* *sutras*
- philosophy*
  - analytic, 291
  - Hellenistic, 291
  - Western, 290–291
- phronesis*, 268, 274
- Plato, 274, 291, 297
  - Euthyphro*, 125
  - Meno*, 297
  - Republic*, 269, 273, 275, 297
  - Theaetetus*, 297
- prajna*, 46. *See* wisdom
- Prajnaparamita*. *See* *sutras*
- Prajnatara, 191
- prama*, 296
- pramana*, 296, 297
- pratitya-samutpada*, 104
  - Nagarjuna on, 111
  - Yogacara interpretation of, 112
  - See also* *paticca-samuppada*
- Pratyekabuddha*, 177, 204
- Pudgalavadins. *See* Puggalavadins
- Puggalavadins, 124, 136–137, 138
- Pure Land Buddhism, 172
  - Chinese, 222–224
  - development in China and Japan, 208, 210, 217, 220
  - Honen’s version of, 226
  - Indian origins of, 211
  - Japanese, 225–227
  - practices in Chinese, 222–224
  - practices in Japanese, 226–227
  - Shinran’s version of, 226–227
  - utra accounts of, 215
  - worldwide expansion of, 228
- Questions of Milinda*, 277
- Ramaputra, Uddaka, 8, 41, 94, 96
- rebirth, 26, 28, 83
  - Buddha on cause of, 162
  - Buddha’s position on, 54, 67, 81, 91–92, 94–102, 115, 116, 131, 133, 279
  - Chinese attraction to Buddhist idea of, 183
  - Confucian criticism of, 187

- in Chinese Pure Land Buddhism, 222–224
- in classical Indian philosophy, 149–150
- Dalai Lama on, 245
- interconnection with other stages in path to *Nibbana*, 143
- Jain account of, 36
- in Japanese Pure Land Buddhism, 226
- Katha Upanishad* on, 87
- liberation from, 50, 135, 142, 146, 159, 164, 270, 278
- in post-Vedic vision, 21, 31
- in pre-Buddhist Tibet, 231–232
- in pre-Vedic vision, 24, 86–87
- realms of, 101
- relationship to *Nibbana*, 149
- and *tanha*, 56, 59
- uncertainty over Dasyus' understanding of, 25, 88
- in Vedic vision, 29–30, 90–91
- See also kamma; samsara*
- Ross, W. D., 274
- rta, 19, 30, 83
- sabhava*. *See svabhava*
- Sakya Pandita, 296
- Sakyamuni, 47, 128, 194, 209, 211, 217
- samadhi, 46
  - in *Digha Nikaya*, 154
  - in Eightfold Path, 45, 58, 160, 270, 280
  - interrelationship with other elements in Buddha's teachings, 272, 278
  - part of basic teachings of Buddha, 268
  - as paramita, 177
- samana, 4, 7–8, 39
  - Buddha as, 13
- Sambhogakaya, 207, 221
- Samgha, 4, 15
  - political power in Tibet, 233
  - in Theravada Buddhism, 62
- Samkhya, 33–34
- samsara, 20, 46, 55, 83, 97
  - Buddha's plan for liberation from, 161
  - historical origins of, 86
  - relationship to *Nibbana*, 68–69
  - Sakya school on, 244
- in Upanishad vision, 90
- in Vedic vision, 90
- Samyojana*, 148
- Sarvastivadins, 124, 137–138
- Sautrantikas, 124, 138
- Shinran, 226–227. *See also Jodo Shinshu*
- Siddha*, 66
- sila*, 45, 46, 272
  - in Eightfold Path, 58, 160, 270, 280
  - interrelationship with other elements in Buddha's teachings, 278
  - part of basic teachings of Buddha, 268
  - as paramita, 177
- Skeptics, 291
- Socrates, 43, 125, 274, 275, 281, 291, 297
- spiritual sensation, 297–299. *See also meditation*
- sramana*. *See samana*
- Stoics, 291
- Stoltz, Jonathan, 295, 296
- Suddhodana, 7
- sunnatta*. *See sunyata*
- sunyata*, 62, 68, 70, 108, 111, 125, 171
  - Buddha's teaching on, 111
- sutras, 5, 77, 91, 96, 97, 99, 105, 202, 244
  - Amitayurdhyana Sutra*, 210
  - Anguttara Nikaya*, 59, 126, 168
  - approaches to reading, 71
  - Asankhatasamyutta (Collected Discourses on the Unconditioned)*, 168
  - Avatamsaka Sutra*, 71
  - Bequeathed Teachings Sutra*, 260
  - Brahmajala Sutta*, 155
  - Dhammapada*, 71, 126
  - Diamond Sutra*, 139, 177, 202
  - Geluk School's emphasis on study of, 244
  - Heart Sutra*, 71, 139, 202
  - Lankavatara Sutra*, 71, 177, 197, 201, 203
    - significance of, 202
  - Lotus Sutra*, 71, 177, 178–179, 203–205, 210
  - Mahavairocana Sutra*, 71
  - Majjhima Nikaya*, 110–111
  - Meditation Sutra*, 210

- sutras (cont.)
  - Mindfulness Sutra*, 260
  - Nhat Hanh's commentaries on, 257
  - Nidanasamyutta* (*Collected Discourses on Causation*), 54
  - on *paticca-samuppada*, 110
  - Platform Sutra*, 177, 197, 202, 203
  - Prajnaparamita* (*Perfection of Wisdom*), 71, 72, 139, 202, 210
  - Pratyutpanna Sutra*, 219
  - Pure Land sutras, 71
  - Sukhavativyuha*, 210, 220
  - Sutra Pitaka*, 5
  - Tattvasamgraha Sutra*, 71
  - Vajrasekhara Sutra*, 71
  - Vimalakirti Sutra*, 71, 207, 216
  - sutta*. See *sutras*
  - svabhava*, 104, 132
    - Buddha on absence of, 110, 129, 278
    - Sarvastivadins' claims concerning, 138
  - Tanabe, George
    - on Kisa Gotami story, 41
    - on *Lotus Sutra*, 204
  - tanha*, 46, 55–59, 68, 161
    - interrelationship with other elements in
      - Buddha's teachings, 115, 149, 268, 272, 278
  - tantras, 62
    - classification in Tibetan Buddhism, 237–240
    - in Indian Tantric Buddhism, 235–237
    - in Tibetan Buddhism, 234
    - in Vajrayana Buddhism, 71, 78
  - Tantric Buddhism
    - Indian, 235–237
    - source of Tibetan Buddhism, 231
    - unorthodoxy of, 239
  - tathagata-garbha*, 62
    - literature, 78, 177
  - tea plants. *See* Bodhidharma
  - Ten Commandments, 274
  - Tenjur*, 240
  - Theravada Buddhism, 62, 64–70
    - dissemination of, 63
  - on *dhammas*, 137–138
  - fundamental teachings of, 64
  - genesis of, 74
  - individual focus of, 295
  - scriptural foundation of, 74
  - understanding of *paticca-samuppada*, 109, 110–111
  - Three Marks, 124, 269, 273, 278
    - Buddha's teaching on, 126–128
    - interdependence of, 130, 133
    - relationship to *paticca-samuppada*, 110–111
  - See also anatta; anicca; dukkha*
  - Tibetan Buddhism,
    - Dalai Lama as spokesman for, 248
    - high form of, 240
    - influence of *Abhidharma*, Mahayana, and Tantric Buddhism on, 234
    - meditation in, 230
    - Nyingma School of, 231
    - relationship between meditation and moral action in, 236
    - tantras in, 237
    - teacher-student relationship in, 230
    - two waves of transmission, 230–231
    - See also tantras*
  - Tipitaka*, 5, 15, 74, 118
  - Trikaya*, 207, 221
  - Tripitaka*. *See* Tipitaka
  - trsna*. *See* tanha
  - Two Entrances and Four Practices*, 178, 193–197, 202
  - Two Truths, 145, 241, 299
  - unwholesome actions, 100
    - Bodhi on, 161
    - sources of, 268, 270, 272, 278
    - See also* wholesome actions
  - Upanishads, 20, 21, 22, 28–30
    - Brhadaranyaka Upanishad*, 87
    - Chandogya Upanishad*, 87
    - Jain rejection of monism of, 37
    - Katha Upanishad*, 87, 292
    - Mimamsa philosophers' focus on, 35
    - in orthodox Indian philosophy, 32, 36

- references to *kamma, samsara, rebirth*, 87, 90–91
- upaya*, 60, 65, 148, 154, 202, 205, 212, 221, 280
- in Chinese Buddhism, 200
- utilitarianism, 273, 275. *See also* Bentham, Jeremy; Mill, John Stuart
- Vaisheshika, 33, 35
- Vajrayana Buddhism, 62, 78
- dissemination of, 63
- Mahasiddha* in, 66, 69
- on means to achieving *Nibbana*, 146
- on *paticca-samuppada*, 70
- rereading of historical Buddha's teachings, 65
- texts of, 71
- view of accomplished Buddhist practice, 66
- view of *Dhamma*, 72
- varna*, 20, 21, 31
- Vasubandhu, 78, 112, 117, 231. *See also* Yogacara
- Vedanta, 33, 35
- Vedas, 5, 20, 22, 28–30
- Carvaka rejection of authority of, 38
- Jain rejection of sacrificial rituals of, 37
- on *kamma, samsara, rebirth*, 86
- Mimamsa understanding of, 34–35
- in orthodox Indian philosophy, 32, 36
- Velez, Abraham
- on epistemology of Buddha, 292–294
- Vinaya, 5, 15, 74
- Geluk School's insistence on, 244
- in Tenjur, 240
- Vinaya Pitaka*, 5, 74
- wall gazing. *See* Bodhidharma
- Walshe, Maurice
- on *Nibbana*, 155–156
- Watson, Burton
- on Mahayana Buddhism and expression of highest truth, 204
- way of life, 22
- Buddhism as, 82, 180, 221, 265, 268–269, 276–281, 291, 297
- philosophy as, 273, 276
- role in adoption of religious/philosophical traditions, 180
- Whitehead, Alfred North, 108
- wholesome actions, 100
- sources of, 269, 272, 278, 288 *See also* unwholesome actions
- wisdom
- of Buddha, 159, 204, 210, 244
- in Buddha's teaching, 121, 143, 245, 248, 271, 272, 279
- of Dalai Lama, 231, 248
- Dalai Lama on compassion and, 254
- in Eightfold Path, 58, 160, 270, 280
- in engaged Buddhism, 287
- female principle, 239
- in Four Noble Truths, 49
- in Fourth Noble Truth, 162
- in Indian conception of *moksa*, 150
- Indian view of, 242
- in life and teaching of Nhat Hanh, 255, 256, 258, 261
- in Mahayana Buddhism, 61, 172
- philosophy as pursuit of, 277
- relevance to realization of *Nibbana*, 163
- requirement of Three Marks, 126
- in Theravada Buddhism, 65
- in Tibetan Buddhism, 241
- Tibetan Buddhism's focus on compassion and, 245, 253
- See also* panna; phronesis
- Wu, Emperor, 191, 197
- wu-wei, 178, 197
- yana*, 179
- Yana, 178
- yoga (practice), 20, 34, 146, 238
- by Bodhidharma, 193
- in pre-Vedic vision, 24
- in Upanishad vision, 30
- in Vedic vision, 29
- Yoga (school of thought), 33–34

332      Index

- Yogacara, 78, 104, 216  
interpretation of *paticca-samuppada*, 108,  
112–113, 117  
*Lankavatara Sutra*'s influence in, 202  
on Nibbana, 69, 169, 171  
view of emptiness, 145–146
- Zen, 79, 225  
emphasis on Nibbana in, 151, 172  
*Lankavatara Sutra* in, 177  
Nhat Hanh as teacher of, 255–256,  
282  
*See also koan*