

## Online Readings for TRA #3a

Essential Elements of Culture (@ the course content site):

1. "Review of Foundational Concepts" (PDF)
2. "Two Views of History" (**reread**)

Supplementary Reading (this Guide & video linked to schedule):

3. "Dubois' \$0.02: Ancient & Medieval Buddhism in a Nutshell"

### READING GUIDE KEY:

**RED** = study questions for each section of the reading

**GREEN** = terms for TRA

**advanced terminology for the study of culture**  
**“Review of Analytical Concepts” & “Two Views of History”**  
(@ course content site)

(a) “What verbs specify the ways that reflection influences the social web of those who reflect? (“Review of Analytical Concepts”)

motivate      focus      intensify

weave      reinforce

(b) “In what different ways might one view history; what does each view lead one to value; and where & by what activities is each view spread?” (“Essential Elements” I(b))

archival vs. extractive      library vs. mine

integration      living history

Dubois' \$0.02

## **Ancient & Medieval Buddhism in a Nutshell**

- 1a. movement founded & spread by wandering ascetics in India, seeking insight through *concentration* (c.500 BCE)
- b. within five hundred years, settled monasteries (focus on *study* and *ritual*) become the **mainstream** in India
- 2a. during 1<sup>st</sup>-5<sup>th</sup> centuries CE, discontented mainstream monks & laypeople (1b) revive wanderers' teachings (1a)  
→ the **Mahayana** ("Great Vehicle") movement
- b. starting 4-5<sup>th</sup> centuries CE, some monasteries in India & **MOST** in China adopt Mahayana teachings.

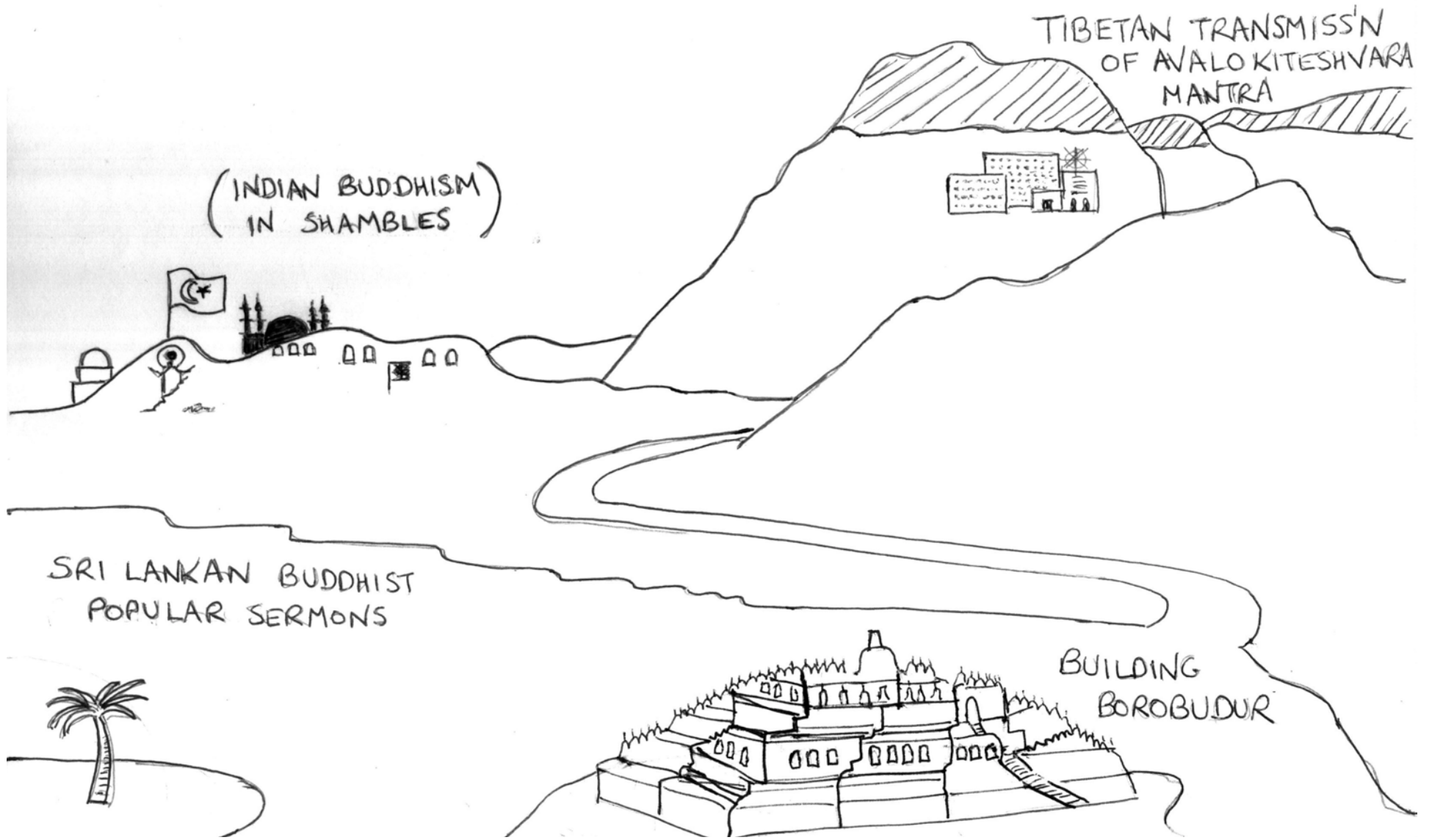
## **Content Objectives for Unit 3a: SE Asia & Tibet**

By the end of this introduction you should be able to (1-2) describe, and also (3) apply to real-life situations, what you have learned about:

1. Buddhist mythology and ritual in 8<sup>th</sup> century Indonesia, as embodied in the complex monument of Borobudur.
2. Vajrayana Buddhist thought and practice in Tibet, dramatized in use of mantra for meditation in the 12-13<sup>th</sup> century CE.
3. Theravada Buddhist thought and practice in Sri Lanka, as displayed in popular 14<sup>th</sup> century sermon adaptation of an early sutra.

**\*\*w/focus on reflection motivating & focusing practice  
in a way that weaves &/or reinforces a social web\*\***

REFLECT'N      8<sup>TH</sup>-14<sup>TH</sup> CE S.E. ASIA & TIBET      COMMUNITY



## Overview of Readings for Unit Challenge #3a

### Primary Sources

1. "Excerpts from Borobudur" (**ASA**: RDR, 111-18)  
+ "Buddhist Worlds of Southeast Asia &...Himalayas" (PPT, part 1)
2. "The Royal Way of Supreme Compassion" (**RAP**: RDR,119-22)  
+ "Buddhist Worlds of Southeast Asia &...Himalayas" (PPT, part 2)
3. "Auspicious Things" (**RAP**: RDR, 123-30)  
+ "Buddhist Worlds of Southeast Asia &...Himalayas" (PPT, part 3)

EB articles (see links in on-line schedule & locate **terms marked with \***):

1. "nirvana," "bodhisattva," "Mount Meru," "sunyata,"
2. "Vajrayana Buddhism," "Tara," "Vajrapani," "Mañjusri,"
3. "Theravada," "sutra," "The Life of the Buddha," (7 paragraphs ONLY)

## passages to locate in these primary sources:

"Seeing means approaching virtuous people, waiting on them, inquiring about how they are, and looking them, because one who looks at a virtuous person with a delighted mind will not have eye disease for one thousand births. When the Buddha was living surrounded by monks at VEDIYA Mountain, an owl looked at him with a delighted mind, and that owl did not go to an evil birth for one hundred thousand eons."

"His *body*, endowed with the signs and attributes of the fully enlightened Buddha, is like the Sun. It is the body of perfect spiritual rapture.

His *speech*, a union of sound and emptiness, which arises with incessant variety, is like the Moon, which has many varied reflections. It is the emanational body.

His *mind*, abiding without change, birthless and empty, is like the sky. It is the body of all that is real."

"That son of a god, bedecked with ornaments suitable to the occasion and shining like a flash of lightning, went to the Devram Monastery...in the middle of the night, accompanied by all the gods of the ten thousand worlds who had gathered in the human world in order to hear the Buddha talk...; these deities had all taken on visible forms, but there were so many that ten, twenty, thirty, forty, fifty, seventy, or eighty had to stand on the tip of a hair."

"...each is responsible for his or her own salvation. No god, either wrathful or compassionate, exists to punish or reward the acts of men; the faithful are simply warned against actions that Buddhist philosophy considers bad. Good and evil assume a binary structure when put in opposition, but the dualistic world perceived by men is in itself an absurd, illusory, and unreal conception of what is. Those unable to grasp this truth are doomed to the realm of oppositions and to run counter to the laws of nature and wisdom. They will be subject to the law of retribution, which will condition their future lives."

# 1. Buddhist pilgrims & initiates walk the path up & down Borobudur\*\*

(RDR, 111-18 + PPT slides 3-13 —> \*\*)

Shailendra dynasty	buddha* (=jina)	bodhisattva*	samsara*
original/hidden base	(four) galleries	(upper) terraces	final/central stupa**

(i) What would the common pilgrim experience at the monument? (ASA, 57-61, 65-66)

(ii) What were monks/architects trying to convey via its structure? (ASA, 58-66)

(iii) What might advanced initiates perceive through study of its symbolism? (ASA, 61-69)



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Chandi Mendut**	roofs	Mount Tidar	Prambanam**
Mount Meru*	jatakas	pradakshina	labyrinth

(ii) What were monks/architects trying to convey via its structure? (ASA, 58-66)

kamadhatu	rupadhatu	arupadhatu
(law of) karma*	Karmavibhanga	four states of meditation

(iii) What might advanced initiates perceive through study of its symbolism? (ASA, 61-69)

stages of consciousness	seventy two buddhas	shunyata= emptiness	
Mount Meru*	mandala	yantra	arithmetic progression
108/1,008	Tantric Buddhism* [s]	lion	makara jaws

2. Tibetan adepts study the *Mani Kambun* & practice mantra meditation  
(RDR, 119-22 + PPT slides 23-45 → \*\*)

Songsten Gampo      bodhisattva\*      Avalokiteshvara\*\* = Supreme Compassion

(i) Which events of the traditional history of ancient Tibetans have found most relevant to their everyday lives? (RAP, 482-83, 485-86)

(ii) What concepts and imagery did adepts following these instructions project onto the six-syllable (heart) mantra of the Avalokiteshvara\*\*? (RAP, 484, 487-89)

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have found most relevant to their everyday lives? (RAP, 482-83, 485-86)

Vajrapani\*      Wenchang      Jowo      Jokhang\*\* [=Trülning] temple [s]      Tara\*  
long-haired yogins      treasures      Master Ngödrup [s]  
Tönmi Sambhota [s]      Mañjughosha (=Mañjushri\*)

(ii) What concepts and imagery did adepts following these instructions project onto  
the six-syllable (heart) mantra of the Avalokiteshvara\*\*? (RAP, 484, 487-89)

jewel & lotus      states of being      psychological poisons/afflictions      compassion  
“Om Manipadme Hum”      six bodies (of enlightenment)      speech      mind [r]  
sun, sky & moon      enlightened cognition      mirror      emptiness (=shunyata) [r]

3. Sri Lankan monks explain the *Mangala Sutta* (=sutra\*) to novices & laypeople  
(RDR, 123-30 + PPT slides 17-22 —> \*\*)

Thailand Theravada*	<i>Jewels of the Doctrine</i> (NOT = <i>Mangala Sutta</i> !) <i>mangala</i>	auspicious(ness)	social ethics	Sinhala vs. Pali peasant societies
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(i) What might laypeople and novice monks listening to this story-sermon have found most engaging? (RAP, 240-51)

(ii) What key ideas from the *Mangala Sutta* and other Pali sources were elder monks attempting to convey to their Sinhala speaking audiences? (RAP, 238-51)

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Thailand [s] *Jewels of the Doctrine* (NOT = *Mangala Sutta*) Sinhala vs. Pali  
Theravada\* [s] *mangala* [r] auspicious(ness) social ethics peasant societies

(i) What might laypeople and novice monks listening to this story-sermon have found most engaging? (RAP, 240-51)

Rose-Apple Island	Rama & Sita	eye, ear & senses
“ten thousand world systems”	Shakra [=Indra] [r]	Devram Monastery
Devadatta	Middle Country	Adattapurvaka
astrology	wife & children	plowing & sowing
drink	sermons	Ksantivadin
respect	monk	Rahula
		Ananda

(ii) What key ideas from the *Mangala Sutta* and other Pali sources were elder monks attempting to convey to their Sinhala speaking audiences? (RAP, 238-51)

fools vs. buddhas**	precepts	generosity	words/speech	karma*/merit [r]
<i>Jatakas</i>	<i>Samyutta Nikaya</i>	<i>Digha Nikaya</i>	<i>Suttanipata</i>	scriptures
obedience	(objects of/restraint in)	senses	stream-winner	meditation