

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 Background Reading (in SacCT):

3. "The Deepening Page" (p.62-67)

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

the history of the book, reading and the “literary brain”
“The Deepening Page” (in SacCT)

(a) “What changes took place in writing as the Middle Ages progressed and in what ways did those changes impact the brains of readers?” (p.62-64)

instruction vs. performance word order spaces punctuation marks

distractedness/shifting attention vs. sustained attention/deep reading

(b) “What kind of thought was promoted by silent, private reading; what changes occurred in the practice of writers; and what were the social consequences?” (p.64-67)

“intellectual vibrations” dictation vs. author’s writing unconventional ideas

revise & edit cross-reference logic paragraphs & chapters

universities libraries reference books secular workshops used book market

composition vs. recording “new intellectual ethic...of the book”

Dubois' \$0.02: Buddhism in a Nutshell

- 1a. movement founded & spread by **wandering ascetics** in India, seeking insight & *supernatural powers* through concentration
(c.500 BCE)
- b. within 500 years, **settled monasteries** focused on study & ritual become the mainstream in India (incl. **Theravada**)
- 2a. during 1st-5th centuries CE, discontented mainstream monks & laypeople revive wanderers' teachings & quest for *powers*
→ the **Mahayana** ("Great Vehicle") movement
- b. starting 4-5th centuries CE, some monasteries in India & **MOST** in China adopt Mahayana (incl. **Vajrayana**) 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::

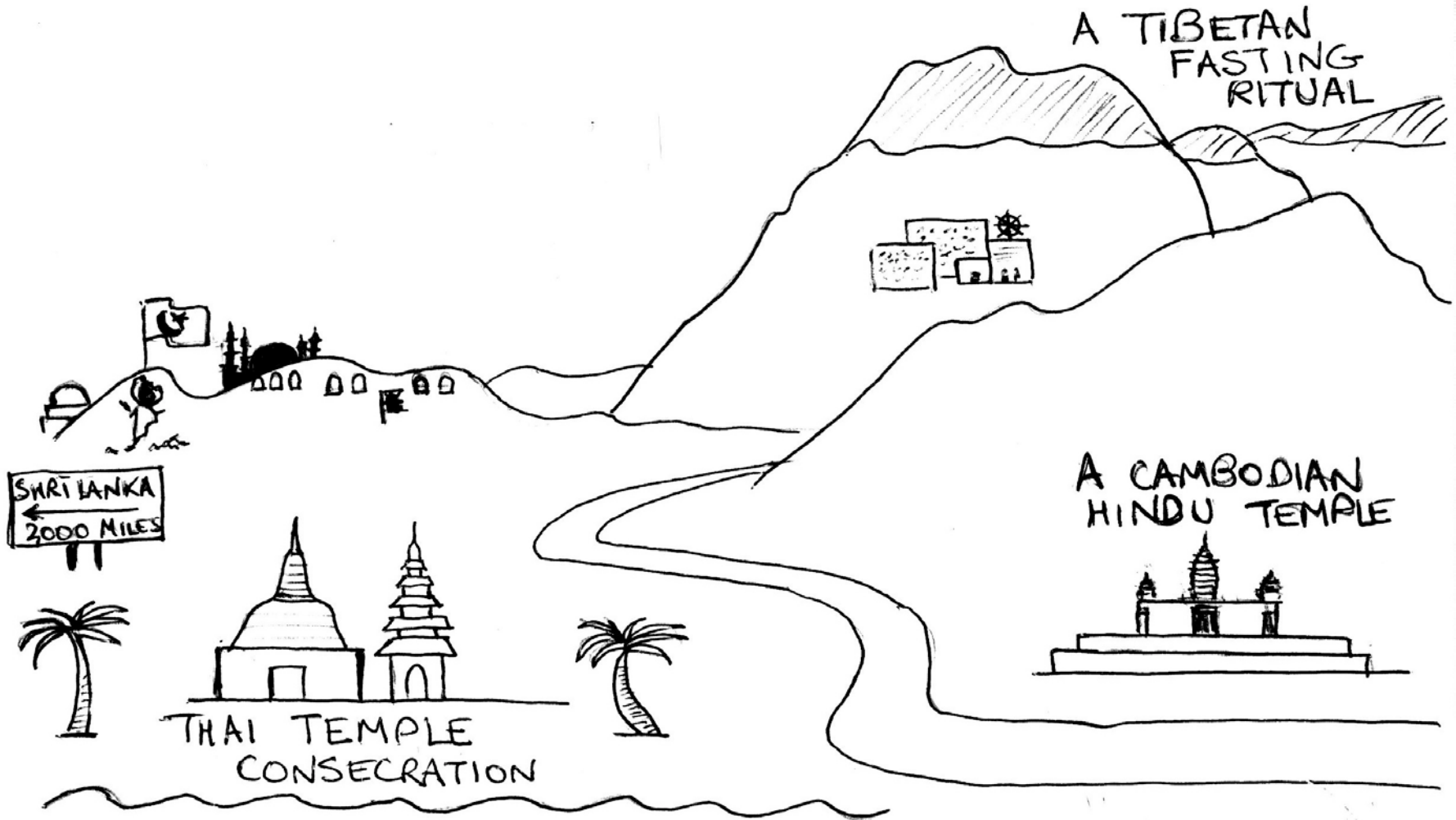
1. Hindu mythology and ritual in 11th-13th century Cambodia, embodied in one important Vaishnavite temple.
2. Theravada Buddhist thought and practice in SE Asia, as displayed in 16th-20th century ritual consecration of images in Thailand.
3. Vajrayana Buddhist thought and practice in Tibet, dramatized in an 18th century fasting ritual for laypeople.

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

A/R/T
RE: UNSEEN

12TH-20TH CE S.E. ASIA
& TIBET

COMMUNITY



Overview of Historical Sources for Unit 3a

Primary Sources (in course reader, or optional anthologies/on reserve)

- A. *Angkor Wat* (**ASA**: RDR, 118-22)
& "10 Avatars of Vishnu" (w/ocean churning top center, courtesy of EB)
- B. "Consecrating the Buddha" (**RAP**: RDR, 123-27)
- C. "A Fasting Ritual " (**RAP**: RDR, 128-39)
+ "Buddhist Worlds of Southeast Asia & the High Himalayas "

EB articles (see links online & locate **terms marked with *** on pages below):

- A. "Southeast Asia" (introductory "Article"), "Angkor," "Vishnu," "deva," "naga"
- B. "Theravada," "dharma," "Buddha" (introductory "Article"), "Four Noble Truths," "five aggregates," "bodhisattva"
- C. "Wesak," "Tibet" (introductory "Article"), "Dge-lugs-pa," "Dalai Lama"

passages to locate in the primary sources

"O, housebuilder...! Before I was enlightened I traveled through many cycles of birth and death, and for an infinite number of lifetimes I experienced suffering. O, housebuilder! Now I have seen you. Hereafter you will not build a house.... Having broken the crossbeams and destroyed the peak of the roof of that house, I have attained to nirvana, and am freed from all conditions. I have attained to the transcendental state of the destruction of the intoxicants in which all grasping is destroyed."

"First the king of mountains, Mount Mandara, was uprooted from its place to the east of Mount Meru, the home of the gods, to be used as the churning pivot. Next the king of snakes, Vasuki, was roused from the bottom of the Sea of Milk to serve as the churning rope....With Vasuki wrapped around the pivot, the gods stationed at the multiheaded side of the snake, and the antigods aligned along the tail, the great churning began. Eventually the elixir emerged, but neither the gods nor antigods had a chance to drink it."

"On the preparatory day, make a gold throne that supports the three white substances (curds, milk, butter). Do not eat from bronze vessels, leaves, or the palm of your hand. In the afternoon, take tea without sugar or honey. Apart from that do not eat suitable (foods for the morning, such as) curds, milk., or fruit. At dawn..., you begin to observe silence."

"I prostrate respectfully with my body, speech and mind...

I present all real and imagined offerings.

I confess all sins accumulated from beginningless time.

I rejoice at the virtues of ordinary and holy beings.

[I entreat you to] remain until cyclic existence is emptied.

I request you to turn every dharma wheel for the sake of beings.

I dedicate all my and others' virtues to the great enlightenment. "

Thinking As You Read (part 2)

What you think about when you read should go beyond summarizing. Consider another analogy—more complex than that of puzzle making—which symbolically describes this thinking.

Mapping a territory, one **first looks for**

(a) features of the landscape

but then also

(b) where one gets lost,
similar features found in different places,
& clues about forces that shape the landscape

This more precisely describes the multilayered reading needed for studying sources as **evidence of what shapes culture.**

Suryavarma II commissions & builders construct Angkor Wat (RDR, 118-22)
[+ see slides 14 & 16 in on-line PPT]

Angkor dynasty* [s] nagas [r] gods & demons = devas* [r] & asuras

(a) Which emperor commissioned & dedicated Angkor Wat & to whom? (p.83-85)

(b) What calendrical principles did builders use to design the temple (p.86-89)

(c) Where do worshipers pass in & out of temple for worship? (p.84 map, 90)

Suryavarma II commissions & builders construct Angkor Wat (RDR, 118-22)
[+ see slides 14 & 16 in on-line PPT]

Angkor dynasty* [s] nagas [r] gods & demons = devas* [r] & asuras

(a) Which emperor commissioned & dedicated Angkor Wat & to whom? (p.83-85)

Cambodian (=Khmer*) culture [s] Vishnu* [r] cubits

(b) What calendrical principles did builders use to design the temple (p.86-89)

Brahma devas* [r] & asuras churning pivot sea of milk [r]

solstice 54° arc Mount Meru

(c) Where do worshipers pass in & out of temple for worship? (p.84 map, 90)

bridge western entrance gateways
central tower central sanctuary

**Thai monks chant &/or preach the *Buddha Abhishekha* (RDR, 123-27)
[+ see slides 17-22 in on-line PPT]**

Buddha* = Blessed One = Bodhisattva nirvana* legend
[transcendental] states of consciousness (*ñana*) [r] meditative absorption (*jhana*)

(a) Who copies & teaches the *Buddha Abhishekha*? (p.198-99)

(b) What do monks do to consecrate a new temple image? (p.197-98, 204-5)

(c) How do worshipers gazing at the image imagine the Buddha*'s story? (p.199-205)

**Thai monks chant &/or preach the *Buddha Abhishekha* (RDR, 123-27)
[+ see slides 17-22 in on-line PPT]**

Buddha* = Blessed One = Bodhisattva nirvana* legend
[transcendental] states of consciousness (*ñana*) [r] meditative absorption (*jhana*)

(a) Who copies & teaches the *Buddha Abhishekha*? (p.198-99)

Theravada* [s] [Sri Lanka* [s]] Mahabunkhit [s] Chiang Saen King Monkhut

(b) What do monks do to consecrate a new temple image? (p.197-98, 204-5)

legend image Chiang Mai valley **Pali* vs. Thai** vohara

(c) How do worshipers gazing at the image imagine the Buddha*'s story? (p.199-205)

thirty perfections Mara [3] watches of the night heaven & hell [r] karma

attachment & cessation characteristics of existence four noble truths* [r]

omniscience bodhi tree housebuilder [r] supernatural power

Tibetan Vajrayana monks & laypeople perform annual fasting ritual (RDR, 128-39)
[+ see slides 23-48 in on-line PPT]

Avalokiteshvara [r]= Chenrezi = Great Compassionate One *om mani padme hum*

vows thought of enlightenment (*bodhicitta*) tantric sadhana = “meditative scenario”

(a) Who was Tuken Chökyi Nyima & why did he write the “Nectar Drop”? (p.524, 537-38)

(b) When & how do monks initiate & lead laypeople [s] in practice? (p.517, 519-20, 522-27)

(c) How do people visualize & prostrate to Avalokiteshvara [r]? (p.518-20, 527-37)

Tibetan Vajrayana monks & laypeople perform annual fasting ritual (RDR, 128-39)
[+ see slides 23-48 in on-line PPT]

Avalokiteshvara [r]= Chenrezi = Great Compassionate One *om mani padme hum*

vows thought of enlightenment (*bodhicitta*) tantric sadhana = “meditative scenario”

(a) Who was Tuken Chökyi Nyima & why did he write the “Nectar Drop”? (p.524, 537-38)

Gelukpa [s] sect Dalai Lamas* [s] householders/laymen

(b) When & how do monks initiate & lead laypeople [s] in practice? (p.517, 519-20, 522-27)

new & full moon days [s] Wesak* lamas laypeople [s]
Mahayana precepts five aggregates*

(c) How do people visualize & prostrate to Avalokiteshvara [r]? (p.518-20, 527-37)

emptiness (*shunyata* [r]) dharmas* (plural) bodhisattvas* = “conquerors”

untranslatable syllables: *om ah hum hrih* [r] *phat svaha* prostration merit [r]

moon-seat [r] [nun] Lakshmi tormas golden throne