

Important Lessons from Unit 1 Application Exercises

A. Ascetic practices like watching the breath develop mindfulness & concentration side by side to inspire higher insight.

Examples: sūtras entitled “Quest for Awakening,” “Frames of Reference,” & “Fruits of Contemplative Life” (in MN & DN)

B. All early sources assume the presence of invisible divine beings and supernatural/cosmic forces, though to different degrees.

Examples: *Samgha Bheda Vastu* vs. *Majjhima & Digha Nikayas*, which include stories of Shakyamuni’s early life, teaching & death.

C. All accounts of the Buddha’s life are inspired by shared rituals of honoring wandering ascetics and their remains.

Examples: sūtras entitled “Fruits of the Contemplative Life” & “Great Discourse on Total Unbinding” (in DN)

Content Objectives for Unit 2: Indian Buddhist Expansion & Monastic Bhikshus (1st BCE - 7th CE)

By the end of this unit you should be able to describe, for an interested peer unfamiliar with these topics:

1. the way settled bhikshus in **mainstream monasteries** preserved and modified Buddhist practice during this “**Middle Period.**”
2. forms of analytical study (**Abhidharma**) that evolved in those mainstream monasteries.
3. the grass roots counter-movement known as “**Mahayana**” that arose both outside and within mainstream monasteries in the same period.

& one thing to put at the top of your “To Do” list:

move forward with ****site observation**** and report

Overview of Readings

1. Primary Sources:

"Death, Funerals & the Division of Property in a Monastic Code"

(RDR, 51-54, 56, 58-59, 62, 65-66 + 54-57, 60-65)

Perfection of Wisdom in 8,000 Verses: translator's introduction
& chapter 1 (RDR, 68-75 + 75-78)

[+ OPTIONAL: intro & opening paragraphs to “[Sutra on]
Right View” (MN 10) @ accesstoinsight.org/tipitaka/mn]

"A Mahayana Liturgy" (RDR, 79-81 + 81-83)

2. *Explorer's Guide* (locate **terms marked with an *** on the pages below):

teachings, three “baskets” & Mahayana sutras: p. 6-11, 68

the four noble truths in detail: p.15-21, 66

people, places, objects, gestures & words: p. 22-25, 64-65

wanderers vs. settled monks & Buddhist expansion: p. 29-41, 67

3. "Essential Elements of Religious Life" (sections IV & VI)

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.**

STUDY GUIDE KEY (review):

RED = study questions for each section of the assigned source

underlined & GREEN = terms to study for the TRA

IMPORTANT:

1. For **terms marked with an asterisk (*)**, additional information from EGBT will be tested in the TRA and considered in scoring Application Exercises.
2. Page numbers & terms that are **NOT underlined** but **highlighted in blue** are not tested on the TRA, but they ***ARE ASSIGNED*** for Applications Exercises.

Settled Monks* (=bhikshus*) Deal with Death & Property

(RDR, 51-54, 56, 58-59, 62, 65-66 + 54-57, 60-65)

[+ EGBT, 9-11, 68; 22-25, 61, 64-65; 29-30, 33-36, 67]

Traditions, Sources & Clues About Composition (p.473-77):

Pāli [→ Theravāda*] Sarvāstivāda* Mahāsāṃghikas* Mahāyāna* Middle Period

“institutional monk/nun” vs. “forest (dwelling) monk” [both = “bhikshu(nī)”*!]

vinaya Mūlasarvāstivāda Vinaya avadāna Avadāna Shataka Sanskrit

Important Rituals Objects & Acts:

rag-rob

bowl & robe

“honors of the body”

funeral gong

cremation

assigning reward = transfer of merit

Principal Locale and Characters:

Shrāvasthī*

[Shakyamuni] Buddha*

Upāli

Ānanda

Prasenajit of Koshala

Settled Monks* (=bhikshus*) Deal with Death & Property (RDR, ? + ?)
(RDR, 51-54, 56, 58-59, 62, 65-66 + 54-57, 60-65)

(a) What distinct issues arose for settled monks regarding the bowl & robes of deceased monks? (p.487-89, 494-95, 500-502 & 478, 482-83 & 486)

nonhuman beings recitation of dharma (=tridandaka) Jeta Grove

disposal pollution bathing snake hells hungry ghost

(c) What distinct issues arise regarding stūpas and relics? (p.490-94 & 479-82)

Udāyin trash heap Queen Mālikā friend vs. teacher bier

Shāriputra Rājagrha Anāthapindada brahmans & householders locked door

(d) What distinct issues arise for settled monks regarding those who die holding substantial wealth? (p. 495-500 + 500-1 & 483-85 + 486)

Upananda gold seal of the king six great cities formal motion

Shreshthin will Jeta Grove community of monks
cloth image poles quadrupeds liquor medicines books gold stūpas

**Mahayana* Bodhisattvas* Reject Abhidharma* (RDR, 68-75 + 75-78)
[+ EGBT, 6-7, 9-11, 18-21, 32 & 66, 35-39]**

[OPTIONAL: intro to “Sutra on Right View”
(MN 9) @ accesstoinsight.org/tipitaka/mn]

(a) What kind of source is translated here, when might it have been written and what characters does it share with other early Buddhist sources? (p.xi-xv, 83)

Prajñā Pāramitā [=Perfection of Insight] Sūtra Chinese translations

Abhidharma* “scriptures/Sutras of the Elders” [= Tripitaka*]

Rājagrha

Vulture’s Peak

Subhūti

Shāriputra*

Ānanda

Maitreya

Shrenika

Sakra/Indra

World Guardians

arhats*

Mahayana* Bodhisattvas* Reject Abhidharma* (RDR, 68-75 + 75-78)

[+ EGBT, 6-7, 9-11, 18-21, 31-32 & 66, 35-39]

[OPTIONAL: intro to “Sutra on Right View”
(MN 9) @ accesstoinsight.org/tipitaka/mn]

(b) What prompts the exchange between Shāriputra & Subhūti and what is the difference in the way they view dharmas* (plural) and bodhisattvas* (p.72-73, 83-88)

perfect wisdom (prajñā) coursing training thought of enlightenment no thought

pratyeka (=”solitary”) buddha dharmas (plural) form Shrenika sign/mark

skandhas* (= lit. “branches” of experience = “grasping-aggregates”) illusion

(c) According to Subhūti, what distinguishes a bodhisattva* from other beings? (p.89-95)

non-attachment great being great errors thought of all-knowledge Nirvāna*

Pūrna great armor “great vehicle”* parents & children non-production [shunyata*]

**Mahayana* Monks Honor Celestial Bodhisattvas* (RDR, 79-81 + 81-83)
[+ EGBT, 23-25, 40-41, 67]**

(a) How does this source seem to differ in purpose from that of the other two? (p.183-84)

rite of passage confirmation/affirmation Bodhicāryāvatāra
thought of awakening/enlightenment (=bodhicitta, "heroic intention"*)
precepts sevenfold worship monastic circles

(b) What does this source prescribe as the proper way to honor "conquerors"? (p.185-86)

worship treasures world of the gods bathing bodies
Samantabhadra Mañjughosha Avalokiteshvara*
flowers clouds food song/hymns stūpas & shrines

(c) What other forms of worship does this source prescribe, and what is the purpose of such worship? (p.187-90)

repentance refuge confession death rejoicing
dedication of merit self-surrender vow (pranidhana)
jewel medicine bridge moon butter precept violation

reviewing basic terminology for the academic study of religion
“Essential Elements of Religious Life (on-line syllabus)

(a) “Integrating The Visible Elements of Religious Life” (section IV)

dimensions layers

(b) “Detecting Clues About Community” (section VI)

charisma institutions

informal roles specialists non-specialists

ideal vs. actual

passages to look for in these primary sources

"In the perfumed bathing halls, beautified by columns that shine with encrusted pearls, with awnings that shine with garlanded pearls, with floors of shining pure crystal, full of urns inlaid with fine gems, full of delicate flowers and perfumed waters, there shall I prepare a bath for the tathagatas and their sons, accompanied by music and song. With incomparable and pure garments, impregnated with the smell of incense, I wipe clean their bodies, and then give them select, perfumed tunics, dyed in exquisite colors. With delicate heavenly clothing, soft to the touch, of many colors, and with fine ornaments, I cover...the...bodhisattvas. With the best perfumes that fill a billion worlds with their scent I anoint these [bodhisattvas, who are] monarchs among the sages, whose bodies shine with the brightness of well purified, burnished and polished gold."

“What do you think...is that notion ‘Bodhisattva,’ that denomination, that concept, that conventional expression—in the five grasping skandhas?...Yes, it is. Because a Bodhisattva who trains himself in perfect wisdom should train himself like an illusory man for full enlightenment. For one should bear in mind that the five grasping aggregates are like an illusory man. Because the Lord has said that form is like an illusion. And what is true of form, its true also of the six sense organs, and of the five [grasping] aggregates....Will not Bodhisattvas who have newly set out in the vehicle tremble when they hear this exposition?...They will tremble if they get into the hands of bad friends, but not if they get into the hands of good friends.”

“Then the Blessed One addressed the monks: ‘you, monks, must be disgusted with all the causes of existence and rebirth. Here, indeed, the body of one person was burnt up on three different occasions: in the dense forest by the first of anger; in hell by an inhabitant of hell; in the burning ground by a low-caste man. Therefore, a monk should not form excessive attachment in regard to a possession. That to which such an attachment arises is to be discarded. If one does not discard it, he comes to be guilty of an offense. But if a sick person asks for one of his own belongings, it should indeed be very quickly given to him by the attendant monk. If one does not give it, he comes to be guilty of an offense.’”

“Then his fellow monks, having struck the funeral gong, performed the removal of the body. Having performed the honor of the body on his body, they then returned to the monastery. When they unlatched the door of his cell, and began to look for his bowl and robe, they saw that deceased monk who was now a hungry ghost, deformed in hand and foot and eye, his body totally revolting, standing there clutching his bowl and robe. Having seen him deformed like that, the monks were terrified and reported it to the Blessed One. Then the Blessed One, for the purpose of assisting that deceased son of god family, for the purpose of instilling fear in the community of students, and for the purpose of making full apparent the disadvantageous consequences of selfishness, went to that place, surrounded by a group of monks, at the head of the community of monks.”