Review: Three Types of Primary Sources Encountered

1. direct prescriptions for practice: more or less explicit instructions that provide evidence of one or more specialist’s practice & reflection.

   Examples: some parts of Mahaparinibbana Sutta & Vinaya stories, the Bodhi Carya Avatara, Zunshi & Shandao’s Pure Land writings

2. plausible accounts of fact: not independently verifiable, but probably acceptable as helpful corroborating evidence in a modern court of law.

   Examples: some Pali suttas, some Lotus Sutra tales, Hakuin’s letter

3. fantastic stories & visions: acceptable in court only as evidence of thoughts & feelings used to motivate/intensify related practice(s).

   Examples: Sangha Bheda Vastu (“Great Departure” legend), Perfection of Wisdom & other Mahayana sutras, Lotus Sutra tales
Review: Buddhist History in India (Units 1 & 2)

1a. movement founded & spread by wandering ascetics in India, seeking insight & supernatural powers through concentration (c.500 BCE)

b. within five hundred 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 teachings
"Early Buddhist Worship" (PPT)

*Dīgha Nikāya*  
*Majjhima Nikāya*  
*MahaParinirvāna Sutra*  
*SamghabhedaVastu*

<table>
<thead>
<tr>
<th>Event</th>
<th>Date</th>
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<tbody>
<tr>
<td>Shākyamuni Buddha</td>
<td>(560-480 BCE?) (440-360 BCE?)</td>
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<tr>
<td>Ashoka Maurya</td>
<td>(268-232 BCE)</td>
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<tr>
<td>(1st written Pāli sources)</td>
<td>(1st sculpted images)</td>
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<tr>
<td>600 BCE</td>
<td>400 BCE</td>
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<td>200 BCE</td>
<td>100 BCE</td>
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<td>100 CE</td>
<td>200 CE</td>
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"...Buddhist Icons & their Homes" (PPT)

*MūlaSarvāstivāda Vinaya*
*Avadāna-Shataka*

*Bodhi Carya Avatāra*
(of Śāntideva)

*Sammaditthi Sutta* ("Right View")
*Prajñāpāramitā Sūtra*

<table>
<thead>
<tr>
<th>(1st written Pali sources)</th>
<th>(1st sculpted images)</th>
<th>(Gupta dynasty)</th>
<th>(smaller regional kingdoms)</th>
<th>(disintegration of Indian Buddhist institutions)</th>
</tr>
</thead>
<tbody>
<tr>
<td>100 BCE</td>
<td>100 CE</td>
<td>320 - 550 CE</td>
<td>1000 CE</td>
<td></td>
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Content Objectives for Unit 4:
Lay Buddhists & Bhikshus in SE Asia & Tibet (5\textsuperscript{st} CE – 21\textsuperscript{st} CE)

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

1. the watershed events in the Buddhist history of mainland Southeast Asia and Tibet, where sources studied in Units 1 & 2 are preserved.

2. (a) fascination with the supernatural in Theravada countries & (b) the real-life practice context for the fantastic imagery of Vajrayana sources.

3. the unique roles of women and laypeople in Unit 3 sources, suggesting similar roles in earlier historical periods.

& one thing to ask again re: observation reports:
“How do practices in historical sources compare with those observed in local communities representing the same traditions?”
Overview of Readings

1. Primary Sources:

   • “The Southeast Asian Context: Upagupta & Theravada Orthodoxy” & "The Lokapannatti Legend" (RDR, 130-45)
   • "The Meditator Becomes God" (RDR, 146-48)

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

   overview of main schools & key practices: p. 8-9, 23-27, 60 & 63
   Upagupta & Buddhism in SE Asia: p.33, 46 & 48-51
   Vajrayana & Tibet: p. 20-21, 44-45, 49 & 51
   modern Buddhism: p. 52-54

3. "Essential Elements of Religious Life” (sections III & VI)
Videos: Sri Lanka & Tibet

Festival of the Tooth Relic (Sri Lanka)

“Lord of the Dance” Festival (Nepal/Tibet)

Demonstration: Southeast Asian & Vajrayana Practices

demon knife & amulet (from Thailand)

installation of “seed” mantras

ritual objects: vajra, bell & dagger
STUDY GUIDE KEY (slightly revised):

RED = study questions for each section of the assigned source  
**All section page numbers are those of the original sources reprinted in RDR**

GREEN = terms to study for the TRA

terms marked with an asterisk (*) = info from EGBT

**ALL SECTIONS ASSIGNED for both ApEx-s & end-of-unit TRA**
Upagupta* in Southeast Asia*: Theravada* Orthodoxy vs. the Lokapaññati (RDR, 130-45) [+ EGBT 8-9, 23-27, 60 & 63; 33, 46 & 48-51]

Countries & Movements (171-75, 178-79):

Southeast Asia* Theravada*/-in "spirit cults"

Burma Dvāravati Pagan dynasty/period

Sri Lanka* Theravada Orthodoxy

Historical Individuals vs. Story Characters (p.175-79, 186):

Ari Mahākassapa King Aniruddha

Upagupta* Ashoka Mahākasyapa* Māra

Types of Sources (176, 186-87):

Tantra*/Tantric Lokapaññati Pali vs. Sanskrit
Upagupta* in Southeast Asia*: Theravada* Orthodoxy vs. the Lokapaññati (RDR, 130-45) [+ EGBT 8-9, 23-27, 60 & 63; 33, 46 & 48-51]

(a) Why does Ashoka ask the Sangha for help & what happens? (p.188-89)

bhikkhus  nāga king  seven-year-old novice

(b) What does the invitation to Upagupta* have to do with ordination? (p.190-95)

[Phra] Upagutta (=Upagupta*)  (Kisa)nāga  upasampadā

(c) How does Upagupta* get ready & what happens during and after his battle with Māra? (p.196-200, 207-8)

ocean  almsfood  parents  hungry dog  sand, gravel & coals
yakkha  dog carcass  Ashoka  lamp offering

(d) What does the River Festival of Lights have to do with this story (p.202-204)

Loi Kathrong  footprint  crow  five Buddhas
Vajrayana*, Tantric Visualization & Tibet* (RDR, 146-48 & Google Images)
[+ EGBT 8-9, 23-27, 60 & 63; 20-21, 44-45, 49 & 51]

Countries & Movements (EGBT 44-45 & 49):

Vajrayāna*  vajradhāra  Tibet*/Tibetan

Types of Sources (EGBT 44 + p.199):

Tantra*  Tantric sādhana (of Pema Karpo) [= Generation of the Wishing Gem]

Deities (EGBT 20, 44-45, 49 + p.199):

Avalokiteshvara*  Tara*

Buddha  Heruka  Cakrasamvara

“father-mother” = yab-yum  emptiness (=shunyata*)
Vajrayana*, Tantric Visualization & Tibet* (RDR, 146-48 & Google Images) [+ EGBT 8-9, 23-27, 60 & 63; 20-21, 44-45, 49 & 51]

(a) What outward form(s) does the meditator imagine taking on? (p.200)

Lady Night-of-Time  heads  skulls  Cakrasamvara
Mother  Father  vajra*  moon  HŪM

(b) What symbols & processes does the meditator imagine within the body? (p.201\textsuperscript{top})

heart-lotus  goddesses  places of pilgrimage  four directions
cemeteries  mandala*  gates  diamond

(c) In what ways does the meditator integrate breath & mantra w/visualization (p.201\textsuperscript{btm})

diamond  “Those Who Have Come” (=Tathāgatas)  beams of light
Cakrasamvara  central channel  vajra* & lotus  forward vs. reverse

(d) In what way does the meditator dissolve this creation & what happens next? (p.202)

nostril  gods/goddesses = deities  navel
moon  sport of lust  HŪM  Pure Sound
reviewing basic terminology for the academic study of religion
“Essential Elements of Religious Life (@ course content site)

(a) What precise language can be used to describe the unseen things about which religious people dynamically reflect and come to trust? (sections II & III)

unstated beliefs trust

awareness faith

powers forces worlds

verbal vs. symbolic depictions

(b) What analogies help picture the relationship between reflection, practice, community? (section IV)

dimensions layers
"Buddhist Worlds of SE Asia & the Himalayas" (PPT)

← Sūtras, Vinaya, & Abhidharma
(see Units 1 & 2)

Lokapaññati & other Avadānas
(Loi Kathrong)

(Pyus & Mons culture in mainland SE Asia) (Pagan dynasty in Burma) (Kingdom of Siam in Thailand) (King Mongkut)

400 CE  600 CE  800 CE  1000 - 1200 CE  1800 - 2000 CE
(1st Buddhists in Tibet) (last of Tibetan Kings) (Chinese invasion of Tibet)

← Prajñā
Paramitā
Sūtra

Bodhi Carya Avatāra
(see Unit 2)

Generation of the Wishing Gem
(by Pema Karpo)
passages to look for in these primary sources

"Once, long ago, there was a white female crow who had laid five eggs. One day, a storm destroyed her next and the eggs fell into the water. The crow searched for them in vain, and then died of grief and was reborn in one of the Brahma heavens. Her eggs were found by five different animals: a hen, a nāgi, a turtle, a cow, and a lionness (or tigress). In time the eggs hatched, and five sons were born: a wild rooster, a nāgarāja, a tortoise, a great bull, and a lion. These five were actually bodhisattvas who were destined to become the five Buddhas of the present aeon....Though brought up separately, the five brothers all became hermits and happened to meet in the forest."

"The vowels and consonants issue forth from my right nostril, with five-colored beams of light, and on the tips of these beams of light there radiate forth the deities of the mandala: they purify the entire Triple World and render it into the essence of their divine body and speech and mind. And the Whole world is made equal to these gods and goddesses whose deity is forever innate, and the world is gathered back into me with the vowels and consonants; they enter thorough my left nostril and reach the level of my navel. And the vowels and consonants transform into a moon of red and white radiance: the gods and goddesses transform into a white and red syllable HUM."

“Finally, at the last possible instant, he entered into the fourth meditative trance, focused his mind, and made the following resolve: ‘May the garuda not be able to seize the nāga!’ All at once the creature’s fall was arrested as though he had hit a rock wall, and, frightened, he fluttered off. The nāga king was ecstatic. ‘O venerable novice,’ he exclaimed, ‘you have saved my life!’ And, with renewed faith in the Sangha, he took his leave. The novice’s brethren, however, were less pleased. Upset with their young colleague, they rebuked him, saying, ‘Why didn’t you volunteer when the community first asked for someone to protect the nāga king? Why did you say, ‘In a bit, brothers, in a bit?’ And they resolved to punish him.”

“One day, after satiating myself, I left the city, wishing to go for a walk in the countryside. I went by way fo a tank, and there, by the side of the water, dwelt a miserable bitch with a brood of pups. Her young ones, not getting any food, cried from hunger. At the sound of my footsteps, the hungry bitch came over and held up her front paws and barked, ‘Woof! Woof!’ Seeing her standing there, I thought, ‘This hungry dog wants food; her starving pups are crying…..Howe am I going to give her some?’ Then, out of compassion for that dog, I vomited the milk-rice…that was in my stomach, and I gave it to her. She also satisfied her pups. Together they ate and drank.”