

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 Caryā 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).

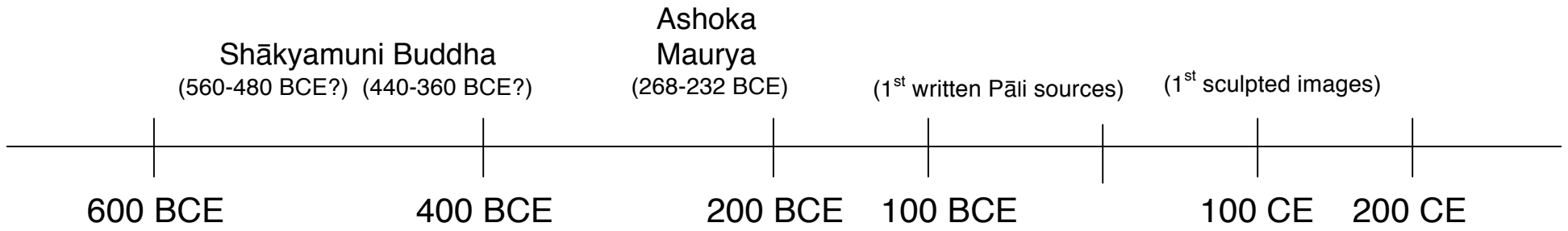
Examples: *Sangha Bheda Vastu* ("Great Departure" legend), *Perfection of Wisdom* & other Mahayana sutras, *Lotus Sutra* tales

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*

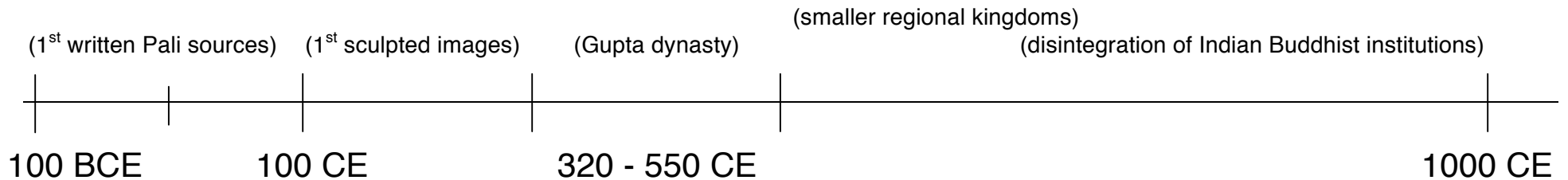


"...Buddhist Icons & their Homes" (PPT)

MūlaSarvāstivāda Vinaya
Avadāna-Shataka

Bodhi Caryā Avatāra
(of Śāntideva)

Sammaditthi Sutta ("Right View")
Prajñāpāramitā Sūtra



Content Objectives for Unit 4:

Lay Buddhists & Bhikshus in SE Asia & Tibet (5st CE – 21st 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	Mahākashyapa*	Māra

Types of Sources (176, 186-87):

Tantra*/Tantric	<i>Lokapaññati</i>	Pali vs. Sanskrit
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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_{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_{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)

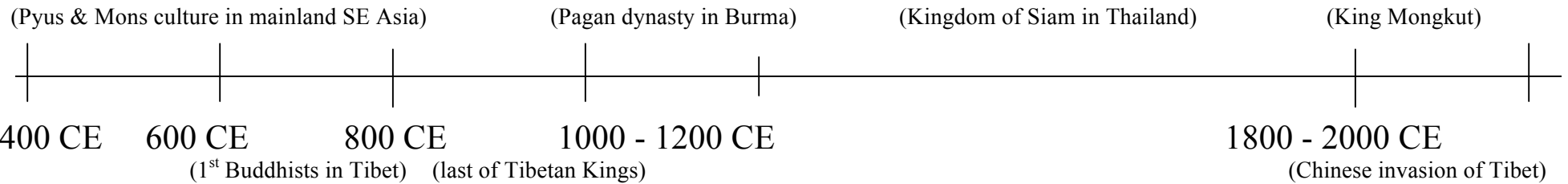
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"Buddhist Worlds of SE Asia & the Himalayas" (PPT)

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

Lokapaññati & other Avadānas

(Loi Kathrong)



← *Prajñā Paramitā Sūtra*

Bodhi Caryā 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 nest 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 lioness (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 of 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.... How 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."