

---

Coming  
up

Research Assignment  
#3 (due today by 11:59  
p.m. as WORD FILE)

---

Short Essay Version 1  
(due October 25th)

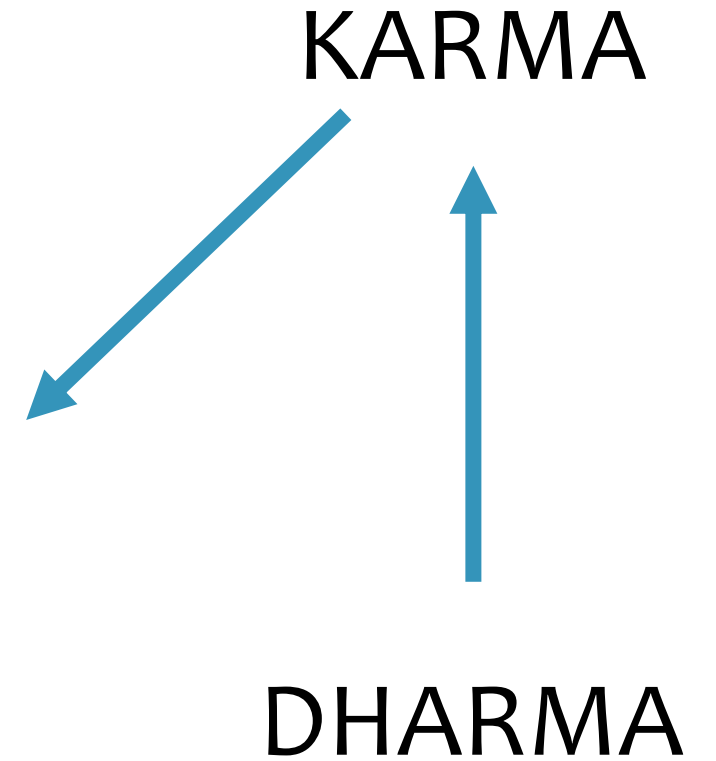
---

# CORE HINDU BELIEFS

---

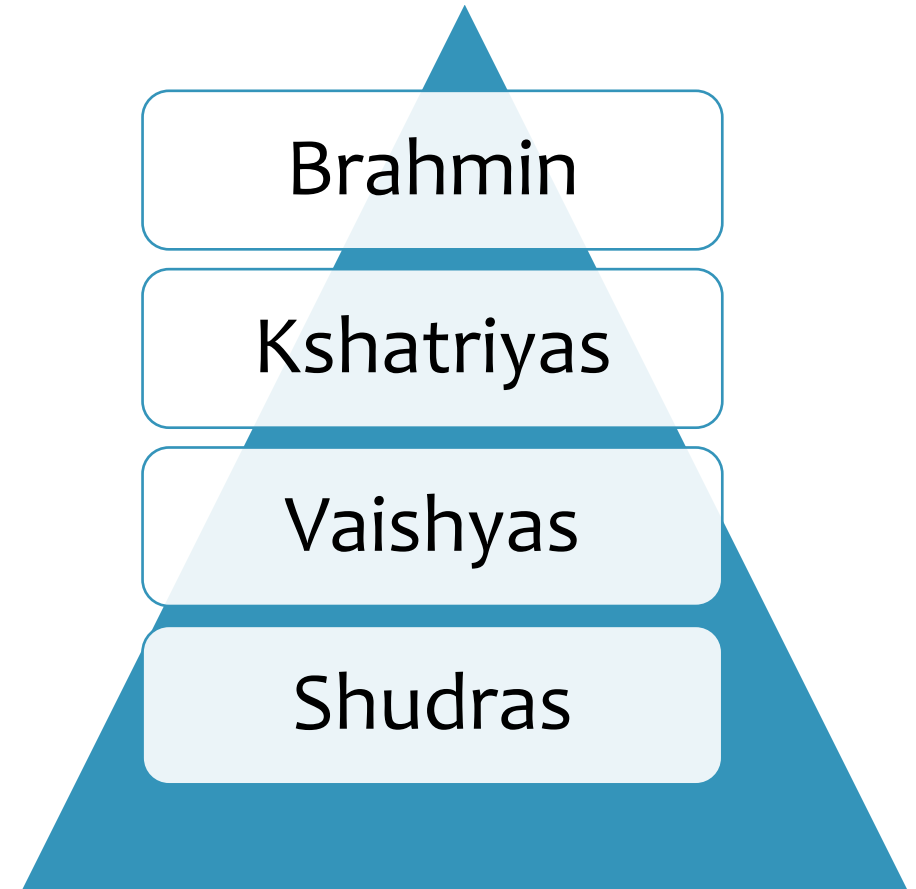


Reincarnation

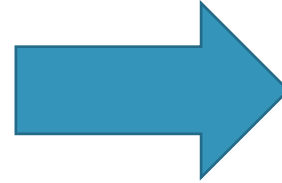
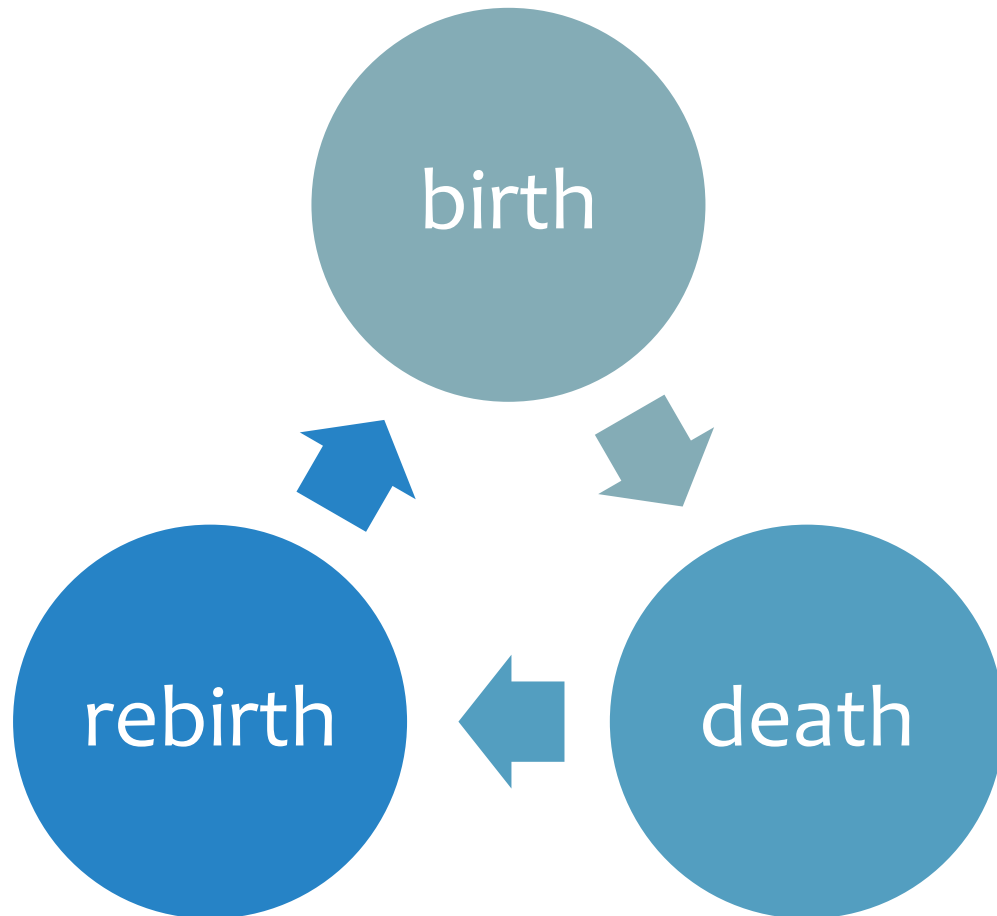


# DHARMA = CODE OF MORALS

**Different  
dharma for  
different  
castes**



# Moksha



Brahman -  
Supreme cosmic  
spirit; the world  
soul



# Judaism and Hinduism

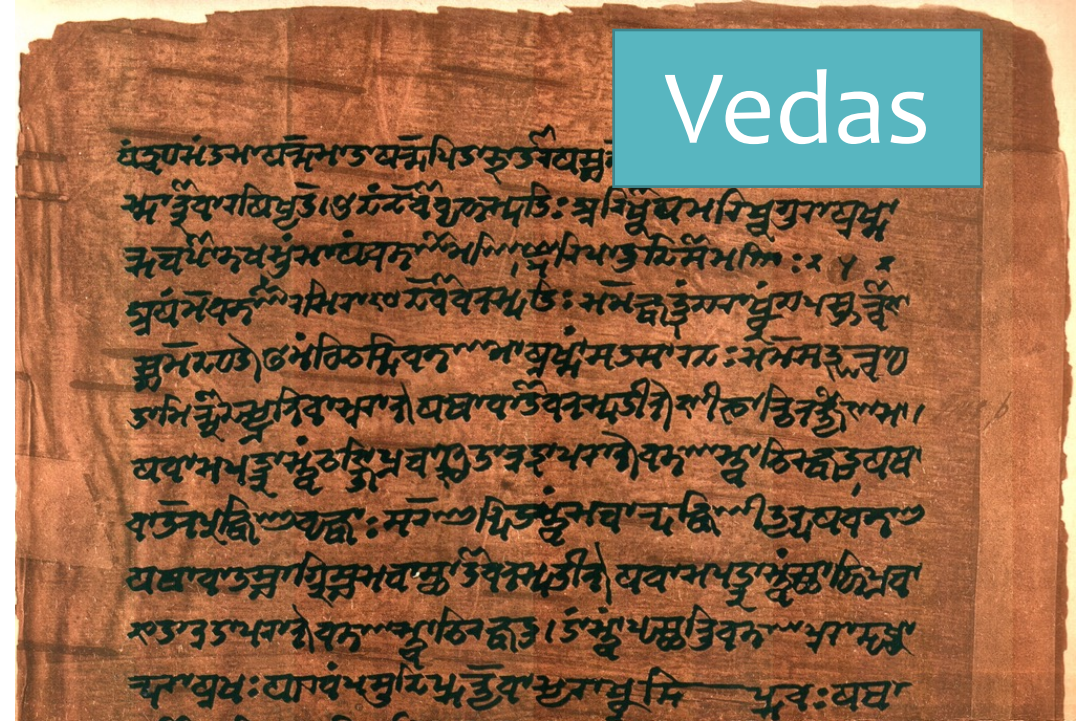
- Emphasis on a moral code
- Food, clothing, ritual purification



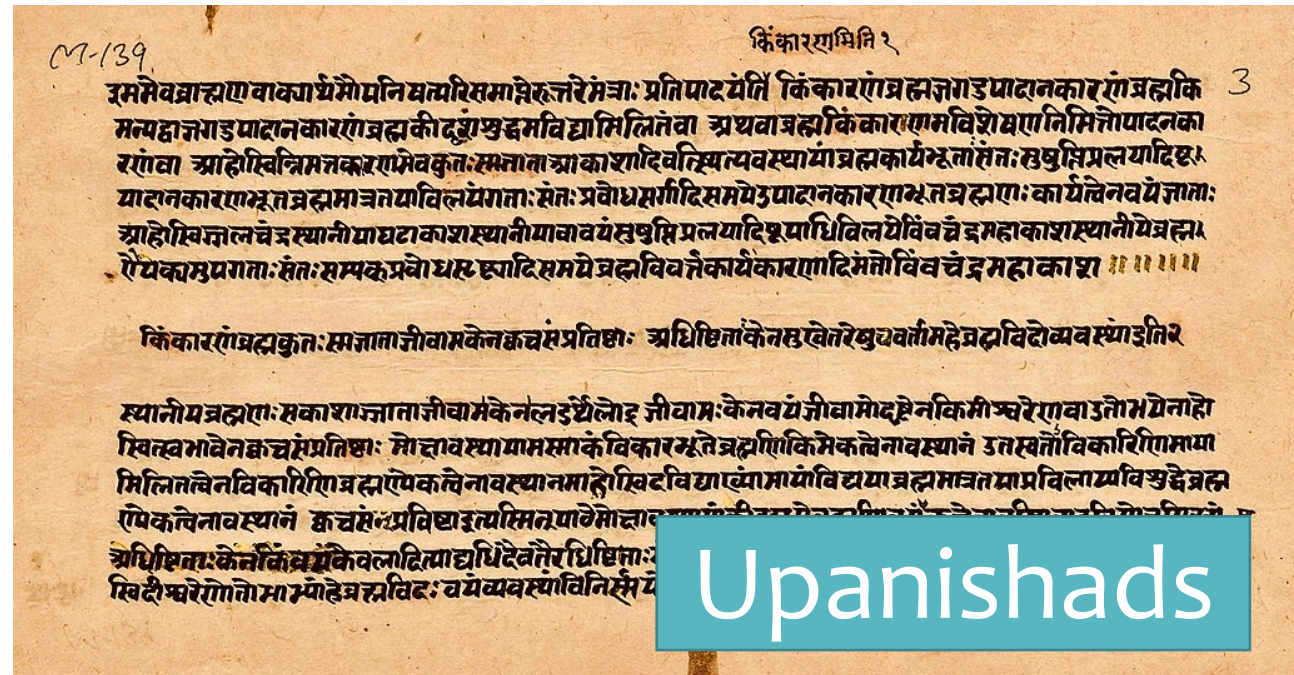
# Religious Texts as Historical Sources



Torah



Vedas



किंकारणमिति २

८७-१३९

उत्तमेव ब्राह्मणवाक्यार्थमोपनिषत्परिसमाप्तेरुत्तरे मंत्राः प्रतिपादयन्ति किंकारणं ब्रह्मजाडपादानकारणं ब्रह्मिक 3  
 मन्यद्वाजाडपादानकारणं ब्रह्मकीदृशं शुद्धमविद्यामिलितं वा अथवा ब्रह्मिककारणमविशेषणनिमित्तोपादनका  
 राणां वा आहोस्वित्प्रतिमत्तकरणमेव कुतः स्मृताता आकाशादिवत्स्थित्यवस्थायां ब्रह्मकार्यभूता संतः सुषुप्तिप्रलयादिषु  
 पादानकारणभूत ब्रह्ममात्रतया विलयागताः संतः प्रबोधसर्गादिसमये उपादानकारणभूत ब्रह्मणः कार्यत्वेन वयं जाताः  
 आहोस्वित्प्रतिमत्तत्वेन त्रयस्थानीयाद्यत्वात् आकाशास्थानीयावावयुं सुषुप्तिप्रलयादिषु पाथिविलये विवंचेद्ब्रह्मकाशास्थानीये ब्रह्म  
 ऐक्यमुपगताः संतः सम्पक्प्रबोधस्य ह्यादिसमये ब्रह्मविवेकायै कारणमिति विवंचेद्ब्रह्मकाशा

किंकारणं ब्रह्मकुतः स्मृताता जीवामकेन क्वचसं प्रतिष्ठाः अधिष्ठानं केन सखेतेरसुचवर्तामहे ब्रह्मविदो व्यवस्था इति र

स्थानीय ब्रह्मणः सकाशात् ज्ञाता जीवामकेन न लड्येत्त्वाद् जीवामः केन वयं जीवामोदहे न किमीश्वरेण वा इतो भयेनाहो  
 स्वित्त्वभावेन क्वचसं प्रतिष्ठाः मोहावस्थायां मस्माकं विकारभूते ब्रह्मणो किमेकत्वेनावस्थाने उत स्वतो विकारिणामाया  
 मिलितत्वेन विकारिणो ब्रह्मणो एकत्वेनावस्थानमाहोस्वित्प्रतिमत्तत्वेन त्रयस्थानीयाद्यत्वात् आकाशास्थानीयावावयुं सुषुप्तिप्रलयादिषु  
 ऐक्यत्वेनावस्थानं क्वचसं प्रतिष्ठा इत्यस्मिन्पाठे मोहावस्थायां जीवामकेन न लड्येत्त्वाद् जीवामः केन वयं जीवामोदहे न किमीश्वरेण वा इतो भयेनाहो  
 अधिष्ठानः केन किं क्वचसं प्रतिष्ठा इत्यस्मिन्पाठे मोहावस्थायां जीवामकेन न लड्येत्त्वाद् जीवामः केन वयं जीवामोदहे न किमीश्वरेण वा इतो भयेनाहो  
 स्वित्त्वभावेन क्वचसं प्रतिष्ठाः मोहावस्थायां मस्माकं विकारभूते ब्रह्मणो किमेकत्वेनावस्थाने उत स्वतो विकारिणामाया

Upanishads



# Book of Genesis

Chapter 1: 650 B.C.E.

Chapter 2: 850 B.C.E.



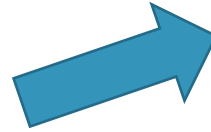


# Universal Religions: Buddhism





Siddhartha Gautama  
563-483 BCE



## Expansion of Buddhism



## Buddhism in China







Siddhartha Gautama

563-483 BCE





Siddhartha Gautama, 563-483 BCE

- Kshatriya caste
- Prince in northern India
- The three sights: old man, a sick person, a dead body



# The Great Renunciation





---

## The Great Renunciation

---

- “enlightenment”
- Buddha = enlightened one





I teach one thing,  
suffering and the  
end of suffering

nirvana

# Four noble truths

All life is  
infused with  
suffering



All suffering  
is caused by  
desire

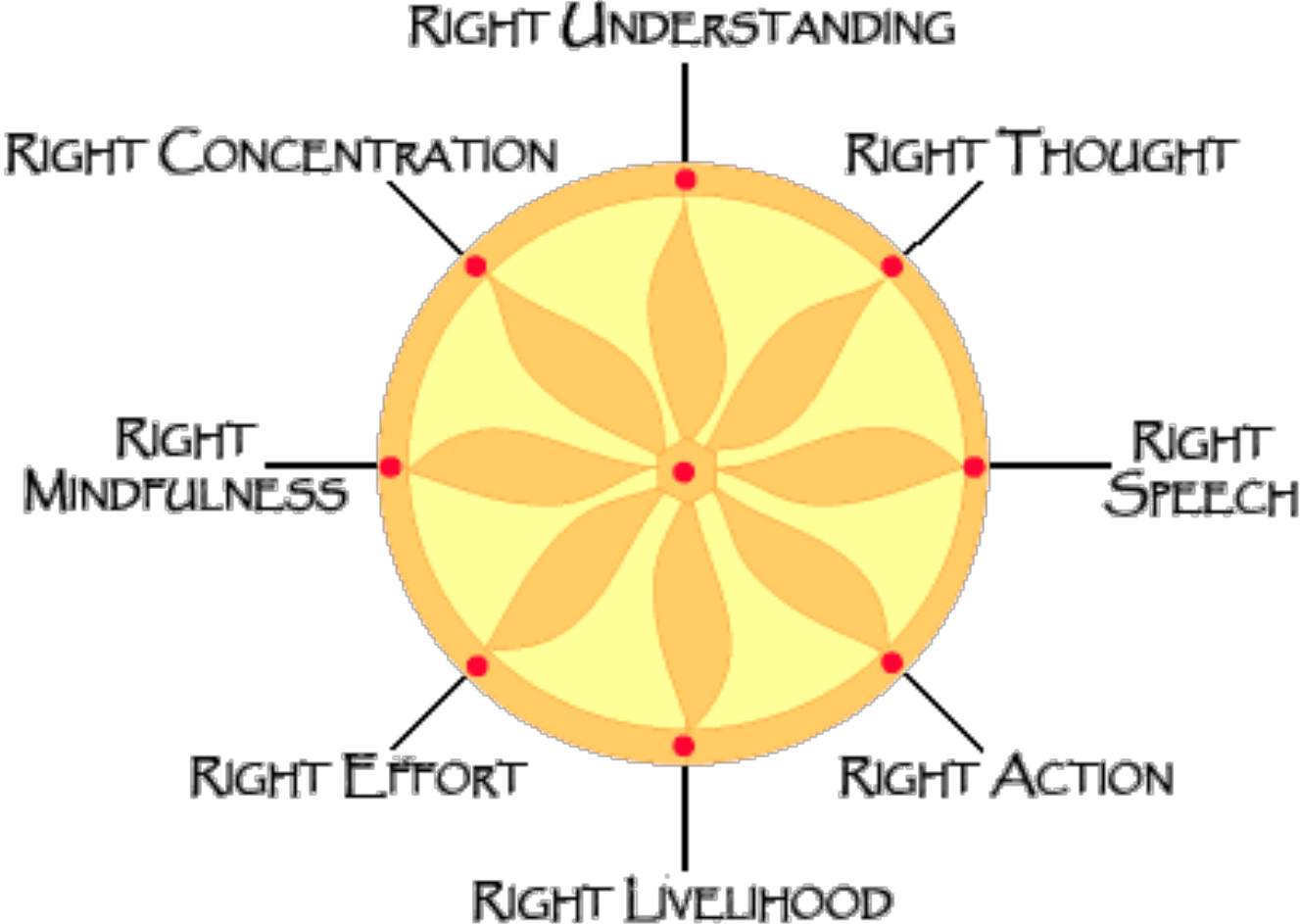


Desire can be  
overcome by  
reaching  
nirvana



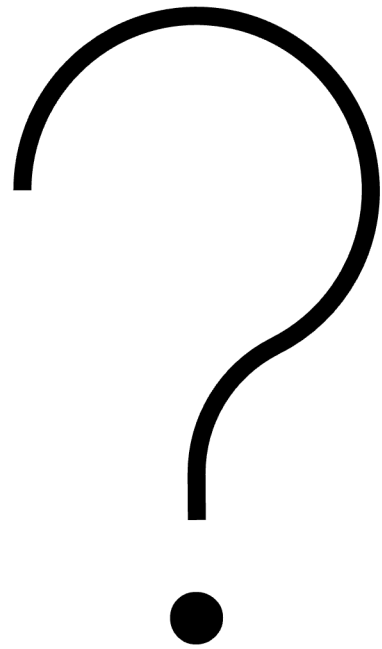
Nirvana is  
reached  
through  
following the  
Eightfold Path

# The Eightfold Path



# Retained from Hinduism

- ✓ Material world is illusive
- ✓ Karma
- ✓ Reincarnation
- ✓ Dharma (modified into the Eightfold path)
- ✓ Moksha (modified into Nirvana)



What made  
Buddhism  
appealing?



# Appeal of Buddhism

- Egalitarian
- Opposite to caste system





Emperor Ashoka

## Buddhism in India after the death of Gautama (Buddha)

- Well established in northern India by 3<sup>rd</sup> c. BCE
- Monks and nuns
- Early converts: Vaishyas and Shudras
- Emperor Ashoka





Siddhartha Gautama  
563-483 BCE



## Expansion of Buddhism



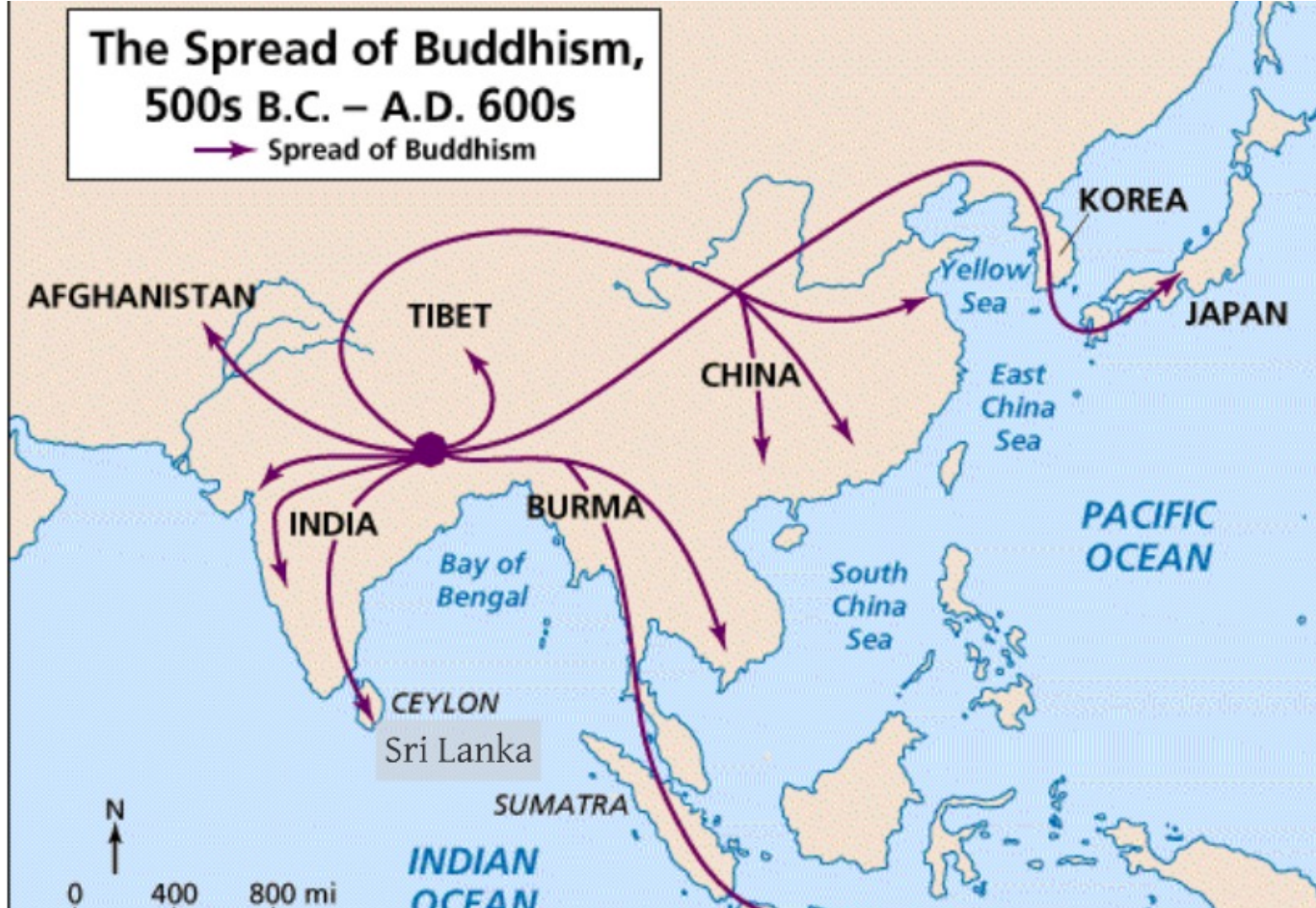
## Buddhism in China



# Expansion of Buddhism

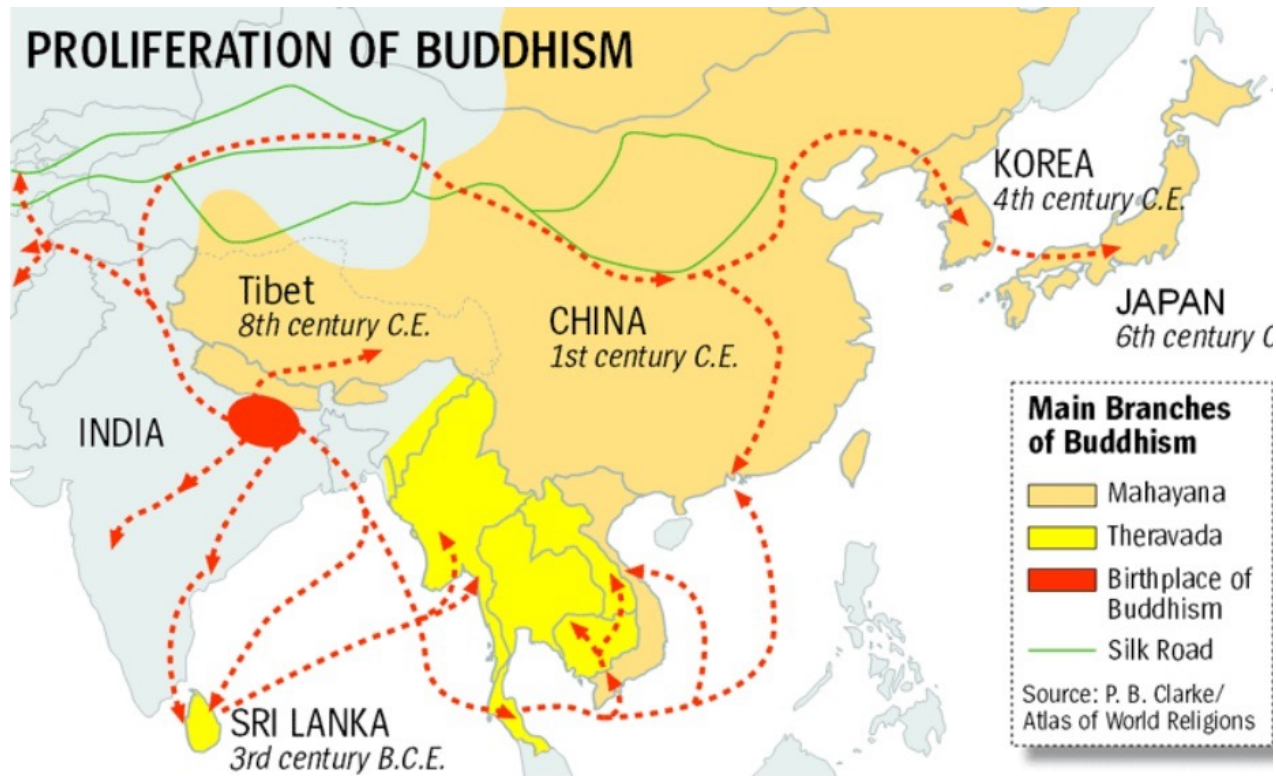






Buddhism  
expands  
out of India

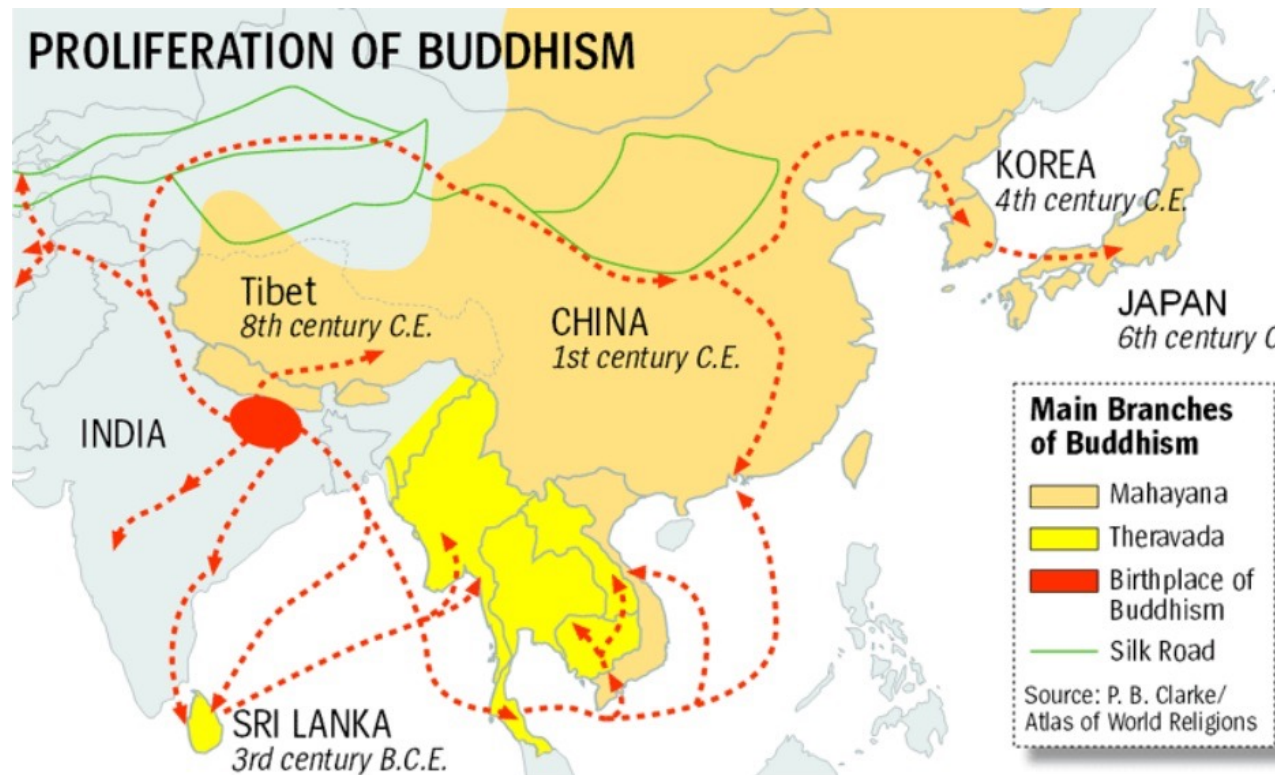
# Theravada Buddhism



- “teaching of the elders”
- Denied Buddha was god, but revered him as a teacher



# Mahayana Buddhism



- “Greater Vehicle”
- Buddha as god
- Role of bodhisattavas



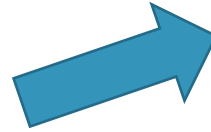
# Buddhism and the Silk Road







Siddhartha Gautama  
563-483 BCE



## Expansion of Buddhism



## Buddhism in China





不聞心法如是人難度是故舍利弗我為設方便  
說諸盡苦道亦之以涅槃我雖說涅槃是亦非真滅  
諸法從本來常自寂滅相佛子行道已來世得作佛  
我有方便力開示三乘法一切諸世尊皆說一乘道  
今此諸大眾皆應除疑惑諸佛諸天無唯二乘  
過去無數劫元量滅度者百千萬億種其數不可量  
如是諸世尊種種緣辟無無數方便力演說諸法相  
是諸世尊等皆說一乘法元量眾生令入於佛道  
又諸大聖主知一切世間大人群生類深心之所欲  
更以異方便助顯第一乘若有眾生類值諸過去佛  
若聞法布施或持戒或修進禪智等種種脩福慧  
如是諸人等皆已成佛道諸佛滅度已若人善軟心  
如是諸眾生皆已成佛道諸佛滅度已供養舍利者  
起百億種塔金銀及頗麗半渠與馬瑙玫瑰瑠璃珠  
清淨廣嚴飾莊校於諸地或有起石廟栴檀及沉水  
木檜并餘材軌凡泥土若於曠野中積土成佛廟  
乃至童子戲聚沙為佛土是諸人等皆已成佛道  
若人為佛故建立諸形像刻成眾相皆已成佛道  
或以七寶成鍤鉅赤白銅鐵及鉛錫鐵木及與泥  
或以膠漆布嚴飾作佛像如是諸人等皆已成佛道  
綵畫作佛像百福莊嚴相自作若使人皆已成佛道  
乃至童子戲若草木及筆或以拍心印而畫作佛像  
如是諸人等漸漸積功德具足大悲心皆已成佛道  
但化諸菩薩度脫元量眾若人於塔廟寶像畫像

# Buddhism in China





68 CE  
Buddhist monks at  
Han Imperial court



薄德少福人衆苦所逼迫入邪見稠林若  
依心此諸見具足六十二深著靈妄法堅  
我慢自矜高誦曲以不實於千萬億劫不  
亦不聞正法如是入難度是故舍利弗生  
說諸盡苦道亦之以涅槃我雖說涅槃  
諸法從本末常自寂滅相佛子行道已  
我有方便力開示三乘法一切諸世尊  
今此諸大衆皆應除疑惑諸佛諸無  
過去無數劫無量滅度佛百千萬億種  
如是諸世尊種種緣譬喻無數方便力  
是諸世尊等皆說一乘法化無量衆生  
又諸大聖主知一切世間天人群生類深  
更以異方便助顯善惡若有衆生類值  
若聞法布施或持戒忍辱精進禪智等德  
如是諸人等皆已成佛道諸佛滅度已  
如是諸衆生皆已成佛道諸佛滅度已  
起萬億種塔金銀及頗黎車渠與瑪瑙  
清淨廣嚴飾莊校於諸塔或有起石廟  
木椽并餘材軌凡泥土等若於曠野中  
乃至童子戲聚沙為佛塔如是諸人等  
若人為佛故建立諸形像刻削成衆相  
或以七寶成鍮鈿赤白銅白鐵及鉛錫  
或以膠漆布嚴飾作佛像如是諸人等皆  
綵畫作佛像百福莊嚴相自作若使人皆  
乃至童子戲若草木及筆或以拍巾  
如是諸人等漸漸積功德具足大悲心皆  
但化諸菩薩度脫無量衆若人於塔廟

# Chinese Buddhism

- Translations of Indian texts: 60-317 CE
- Lotus Sutra (255 CE)
- Bodhisattava: enlightened Buddhists on the brink of nirvana, act as intermediary





## Chinese Buddhism and Daoism

- Emphasis on reflection and introspection
- Live in harmony with the Dao
- Retreat from world of politics and administration





**Buddhism and  
the Northern  
Wei,  
(4<sup>th</sup> to 6<sup>th</sup>  
centuries C.E.)**





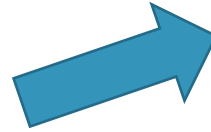
# Buddhism under the Sui and Tang Dynasties (589-907 C.E.)

Longxing Monastery in Hebei Province, China  
First built in 586 C.E.





Siddhartha Gautama  
563-483 BCE



## Expansion of Buddhism



## Buddhism in China

