

What Is Sustainable Development?

Sustainable Development meets the needs of the present *without* compromising the ability of future generations to meet their needs.

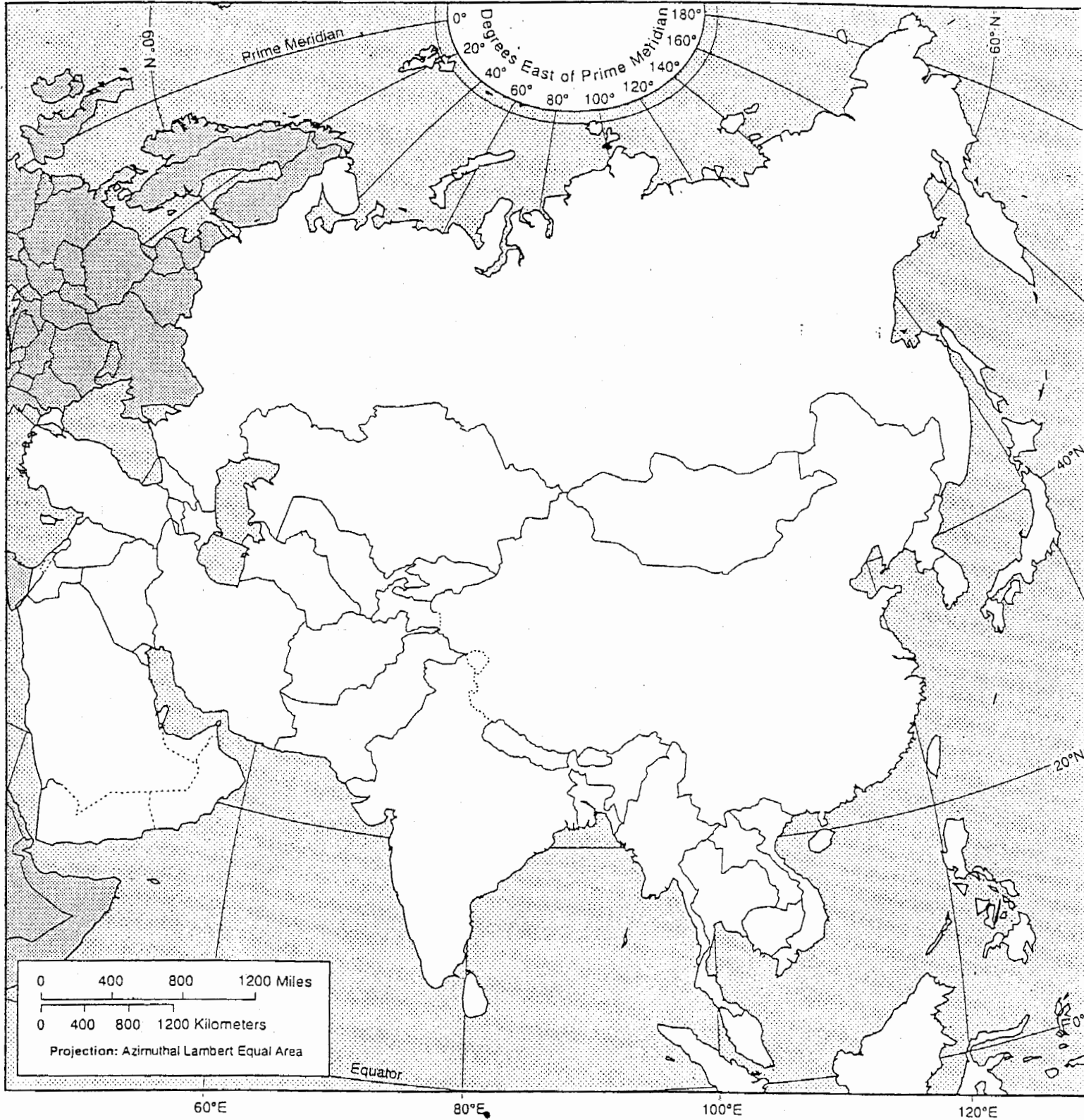
SUSTAINABLE DEVELOPMENT:

- Recognizes that development is much more than a measure of economic activity.
- Recognizes that development includes ALL institutions in society, not just economic ones.
- Recognizes, *especially*, the environmental connection
- Reaffirms that EQUITY is the primary goal of development
- Allows ALL societies a new norm by which to evaluate their means of providing for both present and future needs.
- Uses measures such as the ISEW (Index of Sustainable Economic Welfare) instead of traditional GNP.

The three Es: Economics, Environment and Equity

From: A Sustainable Curriculum Development Framework for World History and Cultures – Published by Global Learning. No longer in print, but it is worth looking for an old copy.

Asia



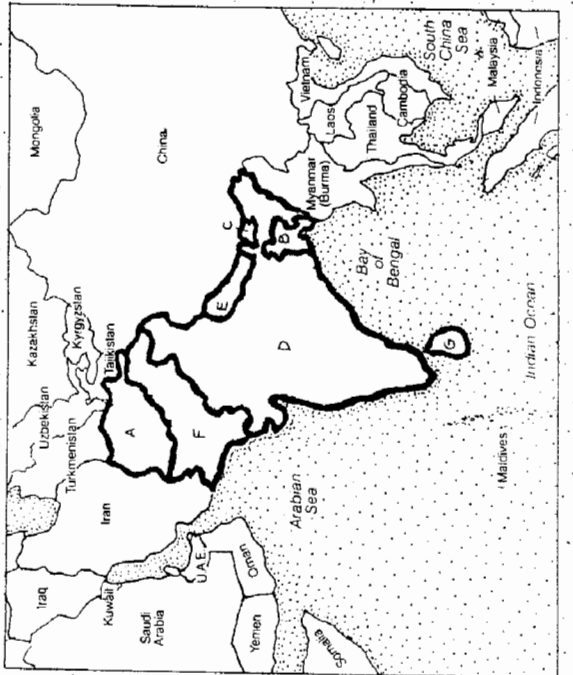
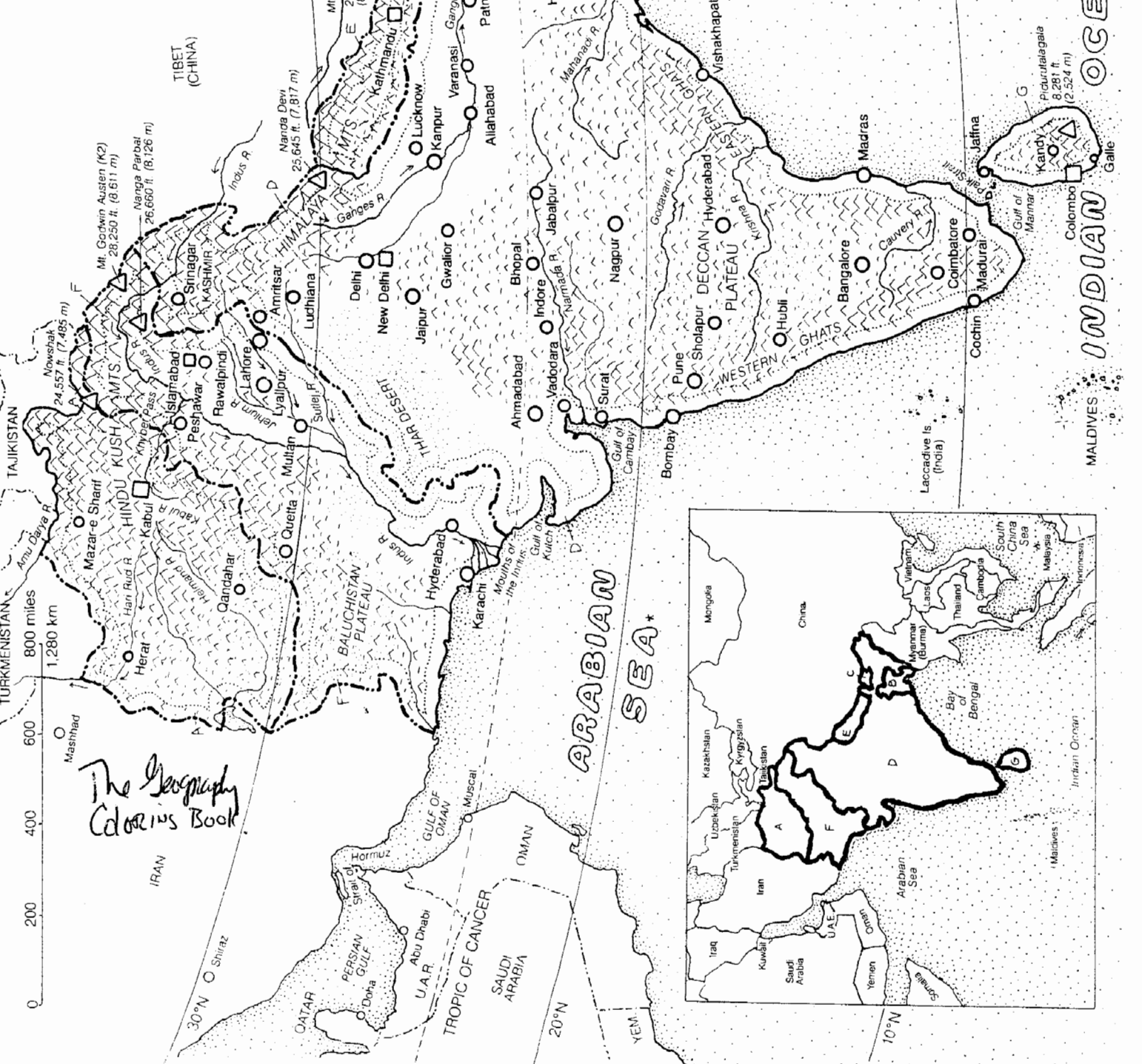
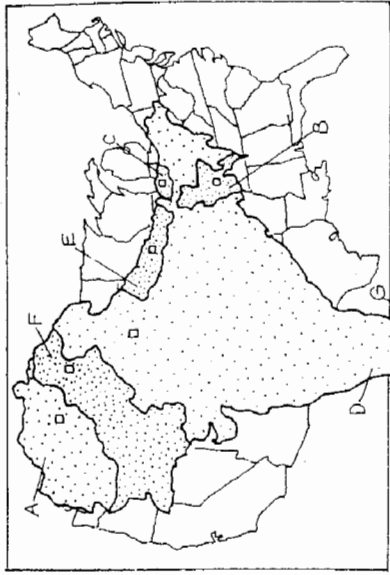
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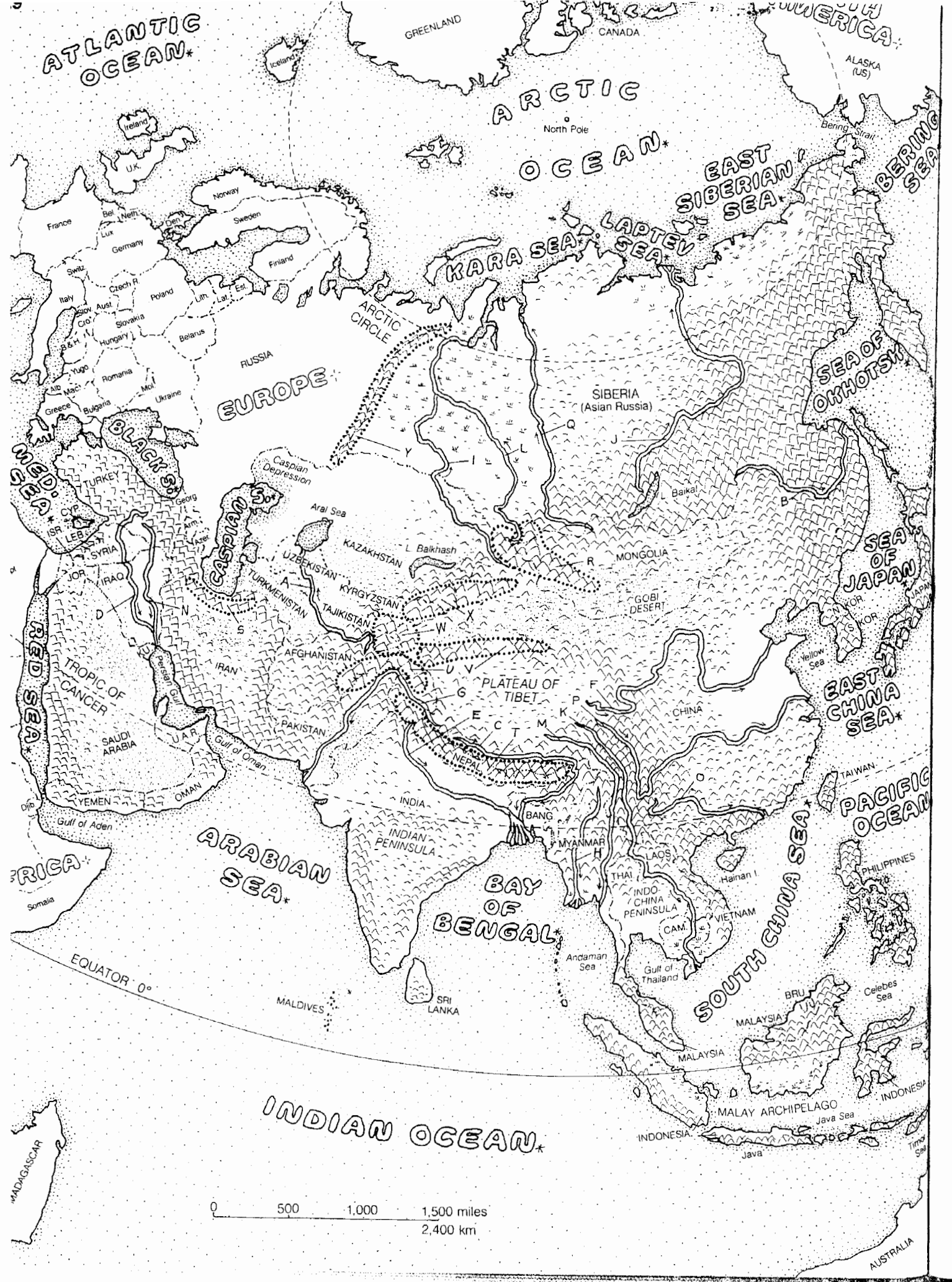


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ARIZONA
GEOGRAPHIC ALLIANCE







Hinduism

Prof. Todd Lewis



Topics:

“The person who knows about only one religion, understands none.” --Max Muller
Rules for doing Comparative religion
Axial Age in Asia: India (Upanishad sages, Buddha,) to China (Lao Tzu and Confucius)
East and West: Sages and Prophets

Indic Traditions

Indus Valley Civilization

Indic Traditions: Orthodoxy

- Vedic polytheism and ritualism

- Upanishads: Monism

Tat Tvam Asi / Brahman=ātman

Samsāra, the world of rebirth ruled by karma; caste system

Yoga as means of realization

Āsana

Samādhi

Mantras: [AUM= ॐ]

- Triumph of Hindu Law, Dharma Ideology (*Dharmashastra* such as *Laws of Manu*) and Brahmanical Society
- The Emergence of Theism: the Development of Bhakti Yoga
Great gods of Hindu pantheon as composite figures,
likely merging regional deities (never completely) and local warrior heroes
- Breadth of the Hindu Theological Imagination:
“All gods are one” theologies ←————→ Sectarian Orthodoxies

Pantheon

Texts that devotees regard as sacred: epics (Mahabharata and Ramayana) and *purānas*

Ganesh

Shiva: *Maheshvara*, Mahadeva: the "great god"

Ideal Ascetic; Householder

"Lord of the Dance": *Nātarājā*; *Pashupati* "Lord of Creatures"

Phallic deity: *linga* marking presence in all creatures, in nature

Vishnu

Concept of *avatāra*, "incarnation"

Preserves the world in periods of dissolution

Generates Brahmā, Deity who begins creation

* 10 Incarnations, very influential, complex in their own theologies

RĀMA (Hero of Rāmāyana; Ideal king, who ruled from Ayodhya)

KRISHNA (Baby as deity; Protector of cows; Divine lover (*gopīs*, Radhā);

Sage counselor of the *Bhagavad Gita*)

DEVĪ: the goddess

Shakti, power of fertile universe as feminine

Sarasvatī: goddess of learning, embodiment of ideal wife, daughter

Laksmī, goddess of wealth " " " " "

Durgā, defeater of great demon

Kālī, goddess of death

Hinduism in Practice: Hindu Ritual

Means of expressing devotion (*bhakti*) to deities
Human love elicits divine grace; ritual as key expression

Darshan: Seeing the divine; eyes as doorway to soul, consciousness

Nāmaskara: Ritual greeting to humans and divinities: hands at heart

Prānam: Prostrations

Pūjā Offerings: Pleasing the divinities as if guests possessing 5 senses
Based on divine personality; vegetarian vs. blood
prasād: returned substances, blessed/empowered, communion with divinity
tilaka/tika: forehead mark
arati: fire as blessing

Hindu dance and Music both have origins as offerings to gods

Themes:

Temple *Pūjā* as individual expression, lacking communal focus

Multivalency of Ritual meanings: e.g. *tika* in levels

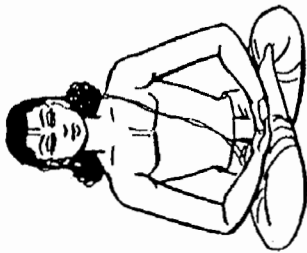
Pūjā as play generally and in special yearly celebrations (Holi)

Ritual and Ecology (ritual as part of human cultural adaptation)

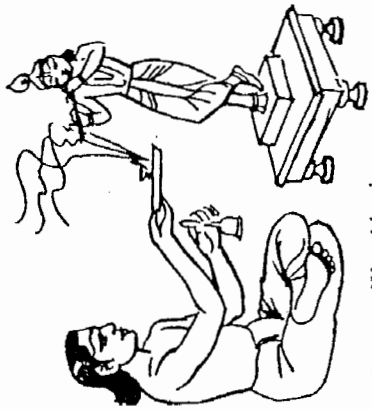
Ritual as Redistribution (to priests, poor, animals)



1. Śravaṇa: Listening



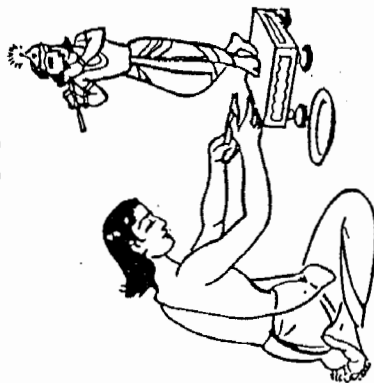
3. Smaraṇa: Remembering



4. Arcana: Worshipping



2. Kīrtana: Singing



5. Pādasevana: Serving



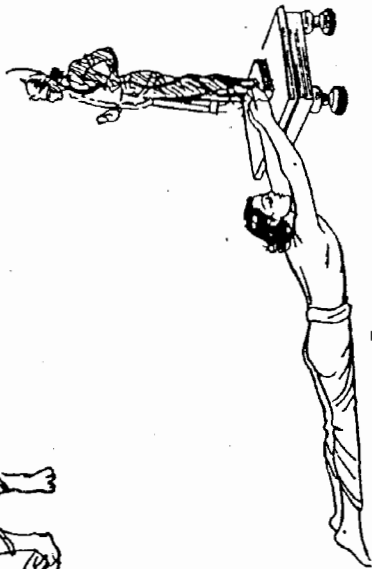
6. Vandana: Praising



7. Dāsya: Servitude



8. Sakhya: Companionship



9. Ātmanivedana: Self-Surrender

FIGURE 2.1. Time chart.

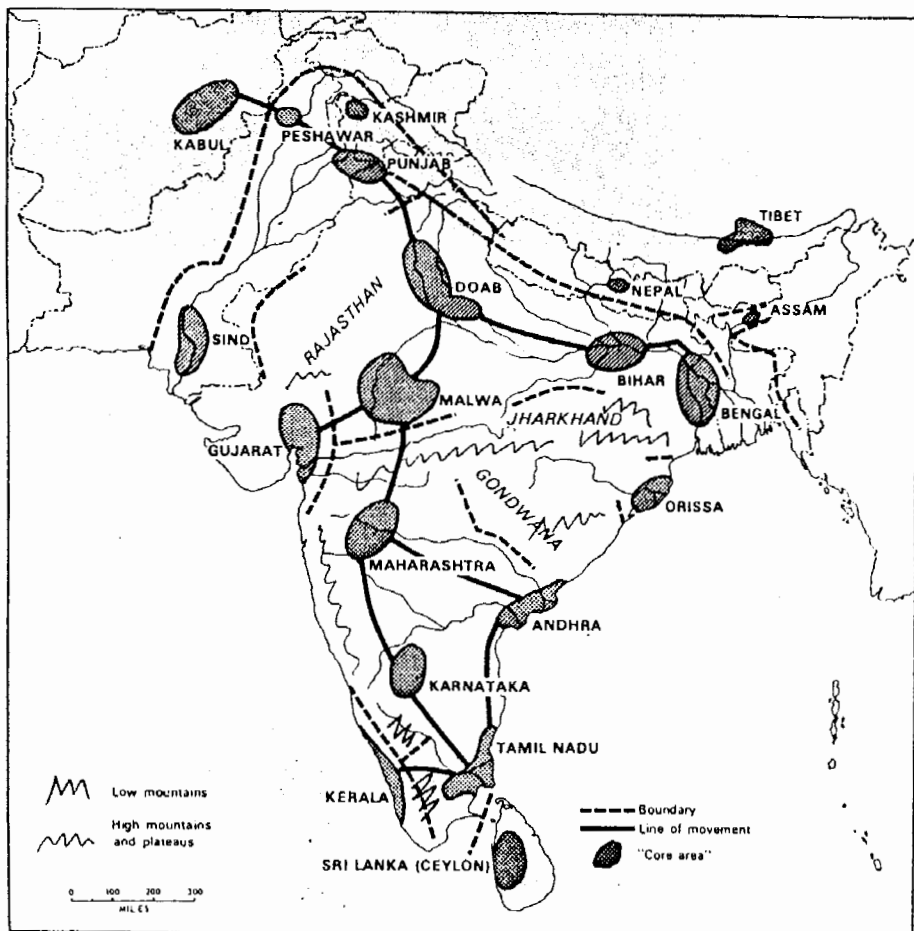
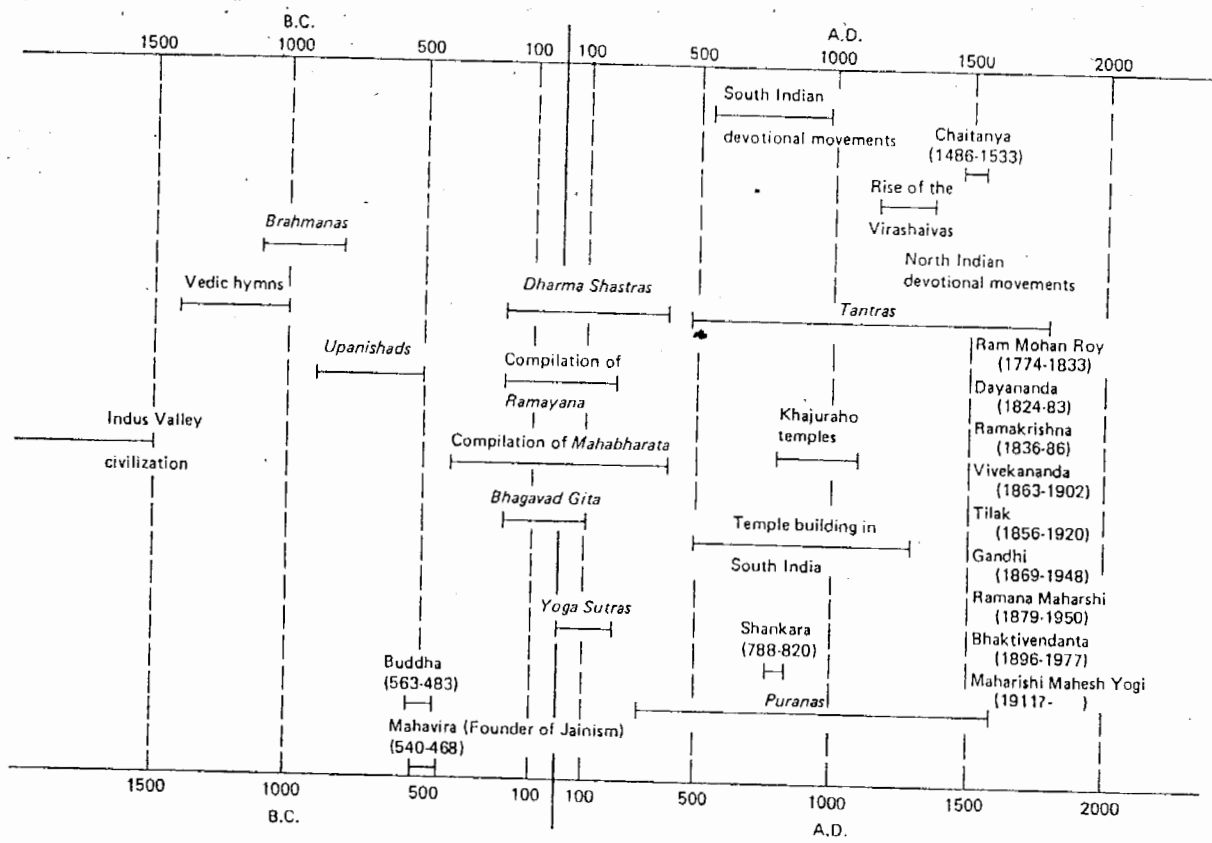
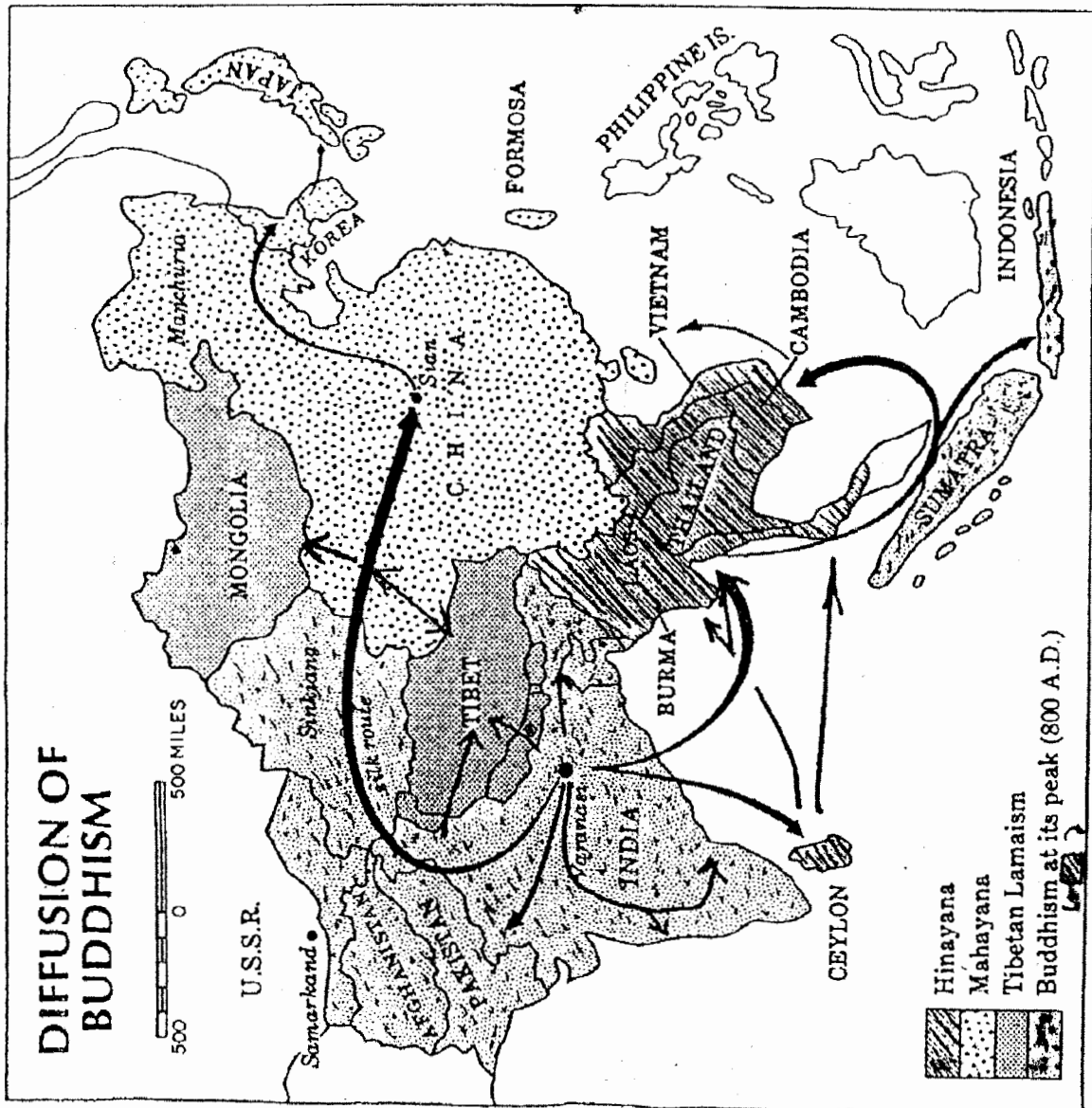


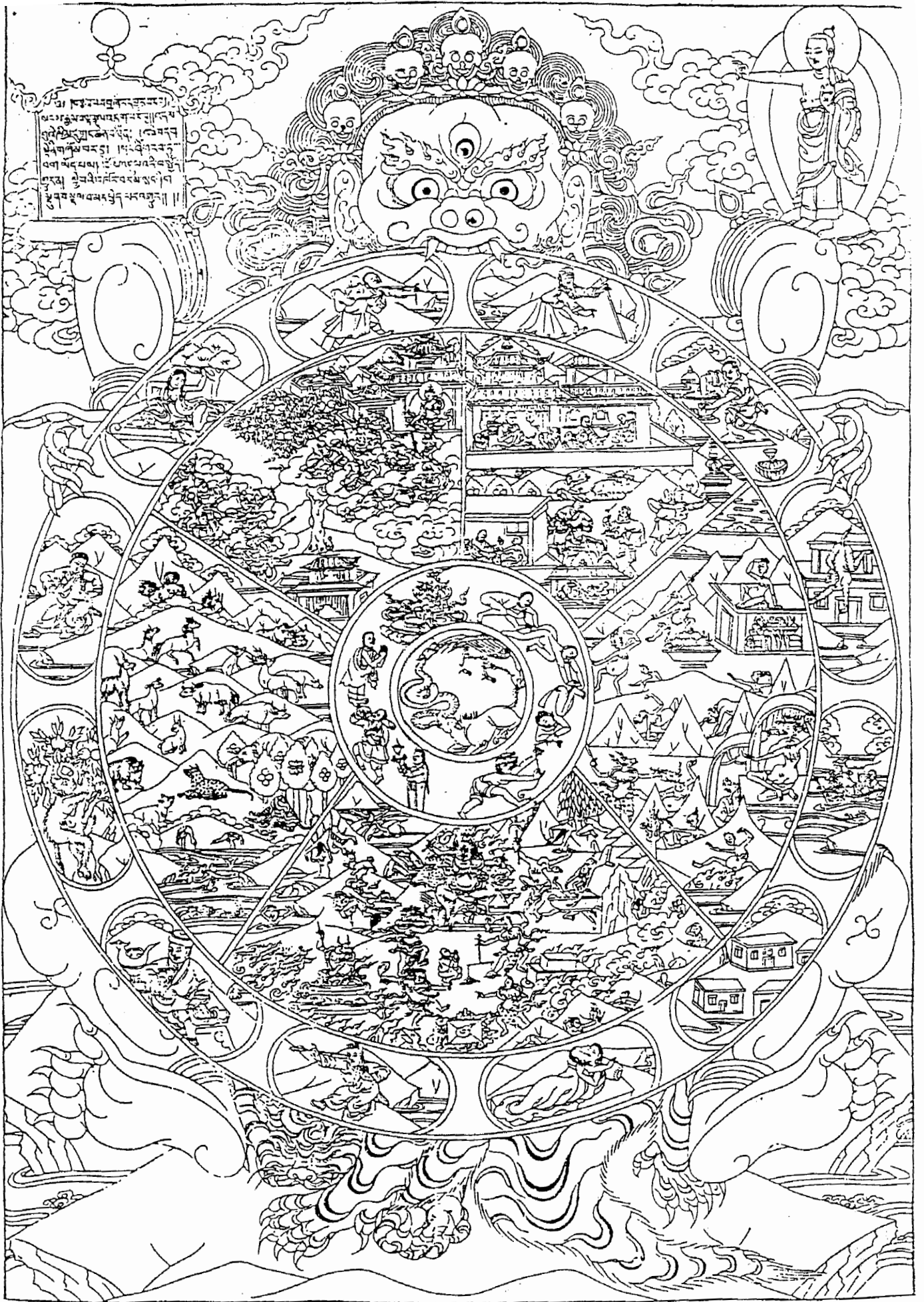
Figure 2.2. Disruptive cultural and political features of the Indian world before the expansion of Buddhism.

Buddhism: Twenty-five Key Dates

536-476	B.C.E.	Buddha
519		Gautama's Enlightenment
473		First Buddhist Congress
363		Second Buddhist Congress
273-236		Reign of Buddhist Emperor Asoka
236		Rise of Mahayana Tradition
160		Prajna-paramita Literature
80		Lotus Sutra
ca. 200 C.E.		Nagarjuna, Leading Philosopher
220-552		Missions to Vietnam, China, Korea, Burma, Java, Sumatra, Japan
430		Buddhaghosa, Leading Philosopher
594		Buddhism Proclaimed Japanese State Religion
749		First Buddhist Monastery in Tibet
805-806		Foundation of Japanese Tendai and Shingon Sects
845		Persecution of Chinese Buddhists
1065		Hindu Invasions in Sri Lanka
1175		Honer; Japanese Pure Land
1193-1227		Rise of Japanese Zen Sects
1260-1368		Tibetan Buddhism Influential in China
1360		Buddhism Becomes State Religion in Thailand
1543-88		Final Conversion of Mongols
1603		Tokugawa Government Begins Domination of Japanese Buddhism
1646-94		Rasho, Great Japanese Buddhist Poet
1868-71		Meiji Persecution of Buddhism in Japan
1954-56		Sixth Buddhist Council in Rangoon, Burma

1200 CE
Decline of Indian Buddhism





63. The Wheel of Samsara (Existence). This mandala portrays the life of delusion, death and rebirth. The demon Mara holds the world of sorrow with arms, legs and teeth. Gautama the Buddha stands above, pointing the way to enlightenment.

Typical Summaries of Basic Buddhism

Three Jewels or Refuges:	Buddha, Dharma (teachings), Sangha (community of monks + nuns)
Four Noble Truths:	1-Life is suffering; 2-Cause of suffering is desire; 3-Removing desire removes suffering; 4- 8-Fold Path as the means to conquer desire
8-Fold Path:	Right speech, action, livelihood + mindfulness, concentration + views, intention
Progressive Practice:	morality \rightarrow meditation \rightarrow <i>prajñā</i> <small><i>shīla</i> <i>dhyāna</i> "insight", "wisdom"</small>
Three Makers of Reality:	suffering, impermanence, soul-less [← seen with <i>prajñā</i>]
Ethical Precepts:	not to kill, lie, steal, be sexually unfaithful, use intoxicants

	<u>THERAVĀDA</u>	<u>MAHĀYĀNA</u>
Modern Geography	Sri Lanka, Thailand, Burma, Cambodia, Laos	Nepal, Tibet, China, Korea, Japan, Mongolia
Scripture	Pali Canon universally accepted	Canons extant in Sanskrit, Tibetan, Chinese, Japanese; many not accepted by Theravadins
Buddha	Multiple, rare human Buddhas Stresses the historical Gautama	Buddhahood as cosmological reality "3 Bodies of Buddha" theory
Philosophy	Analysis of human experience into discrete, changing realities (<i>dharma</i> s)	Focus on emptiness of phenomena and analysis of consciousness; theory of all humans possessing enlightenment potential
Saint Exemplar	<i>Arhat</i> , detached and meditative, who seeks own salvation	<i>bodhisattva</i> who strives to liberate self and others
Monasticism	Center of tradition; Necessary for enlightenment	Center of tradition; <i>not</i> necessary for enlightenment
Ritual Focus	<i>Stūpas</i> , Buddha Images, chants merit-making	<i>Stūpas</i> , Buddha Images, celestial bodhisattvas, chants; merit-making

1. Ten Precepts of the Monk:

1. Not to destroy life intentionally
2. Not to steal
3. Not to engage in sex
4. Not to lie
5. Not to take alcoholic beverages
6. Not to eat after noon
7. No participation in entertainment, shows, dancing, singing
8. No wearing garlands, perfumes, finery
9. No wide or high beds
10. Not to accept gold or silver

In addition: 227/250 *Vinaya* Rules

3. Ways of Making Merit (punya):

[in the Pali Canon]

1. *dāna*- giving
2. *shīla*- moral observance
3. *bhāvanā*- meditation
4. *apacitisahagatam*- respect for elders
5. *veyyavaccasahagatam*- service to a superior
6. *pattāhuppādānam*- transferring merit
7. *abbhanumodanā*- thanksgiving for the acceptance of merit
8. *desanā*- instruction
9. *savana*- listening
10. *ditthijjukamnam*- rectification of views

6. Worshipping Buddha Image: Merit

"When a noble disciple contemplates the Enlightened One, for that time the mind is not enwrapped by lust or illusion and at that time the mind is rightly directed. And with a rightly directed mind the disciple gains enthusiasm for the goal, the Dhamma, and the delight derived therefrom, earning merit." (*Anguttara Nikaya*, 10)

7. Hierarchy of Merit Recipients

- Buddha
- Pacceka Buddha
- Arhat
- One on the way to Arahatsip
- One Never to be reborn
- One never to be reborn on earth
- A once-returned on earth
- One who has entered the stream
- One on the way to the Stream-enterer
- An outsider aloof from sensuality
- Ordinary but virtuous man
- Ordinary non-virtuous man
- Animals

2. Lay precepts:

1. Not to destroy life intentionally
2. Not to steal
3. Not to engage in sexual misconduct
4. Not to lie
5. Not to take alcoholic beverages

4. Ideology of Merit: the *Mallika Sutta*:

"When a woman has not been irascible or violent, and though much is said about her, she has not felt spiteful, angry, enraged, or sulky, nor manifested hatred or heart-burning; When she has given alms to monks of food, drink, building sites and has not felt envious at the gains, honor, reverence, respect and homage that came to others; Then, when she leaves that existence and comes to this one, wherever she is born, she is beautiful, attractive, pleasing, and possessed of surpassing riches, affluent, and high in the social scale." (*Anguttara Nikāya*, Pali Canon)

5. Living with Karma, Making Merit:

"The beings, O Brahmin, have their karma as their own, they have their heritage from the karma, the karma determines their birth, the karma is their friend and ultimate refuge, and it is the karma that divides them, relegating them either to the inferior or to the superior state of existence." (*Majjhima Nikāya*, iii)

8. Stages in the Theravāda Buddhist Path:

Arhat:

fully enlightened; at death, *nirvāna* without remainder

↑

"Non-Returner":

fetters of craving removed; one will not be reborn in human realm again and pass into *nirvāna* from there.

↑

"Once-Returner":

When insight (*prajñā*) has deepened, craving and ill-will are weakened, one will return only once more to the human realm

↑

"Stream-Enterer":

When one has realized and destroyed the fetters of clinging to vain rites and rituals, of having doubts about the Buddha's path, and admits the illusion of the self (*ātman*), one has "entered the stream" and undergo no more than 7 future human rebirths.

↑

Taking refuge:

in the Buddha, Dharma, Sangha

9. Good Citizenship & Heavenly Reward:

A good person lives and works for the benefit, good, & happiness of many persons--father, mother, wife & children, servants, slaves, friends, relatives, dead kinsmen & ancestors, the reigning king, gods & divinities, and all ascetics and brahmins. He who lives thus and functions well established in the good faith and overcomes avarice attains the realm of the gods." (Anguttara Nikāya, iv, 2-5)

10. Merit Declarations, Ritual Offering:

"With these blossoms the Buddha I adore. With this merit may I come to attain Nirvana. As this flower fades and dies, so will my body wither and perish; if Arhatship is not achieved in the present life, may I be reborn in a higher plane."

"I offer this delicious food lacking in nothing -- fish, fruits, edibles -- to the Blessed One in deep reverence. May this food-offering of mine destroy all my evils and enable me to attain Nirvana."

11. Example of Merit Transfer to Pretas:

"Just as the rivers filled with water by rain flow into the sea and fill it, so may the merit this offering be transferred and reach our dead preta relations."

12. Example of General Merit Transfer:

"May air-dwelling gods and ground-dwelling gods nagas of great power, having rejoiced at the merit, long protect the Teaching."

13. Merit linking Gods and Humans:

"May the powerful gods in the sky and on earth be pleased with this offering of merit and thereby protect the religion for a long time."

"May there be rain in due season/ and the crops be plentiful; May the kings be righteous and the country become prosperous."

14. Domain of Karma, and its limits:

"So it is, O King, small is the suffering which is the result of karma. Numerous are the remaining causes. Fools pass over the limits of reason if they say that all experience is the result of karma..."

Analyzing karma is not possible without the insight of a Buddha." (Milindapañha)



15. Buddhism's Atheism? Ask the Buddha:

Sangarva: "Tell me, Lord Gotama, are there gods?"

Buddha: "It is clearly observable whether there are gods."

S: "Why do you give that answer to my question,

Blessed One? You reply, 'It is clearly observable whether there are gods.' Then is it false or true?"

Buddha: "Anyone who, when asked if gods there be

... this is clearly observable: any intelligent person will arrive at the same conclusion as to whether

there are gods. *The world is in loud agreement that there are gods.*" (Pali Canon, quoted from von Glasenapp, p. 161)

16. Buddha's Advice to laity on deities:

"Wherever a wise man has taken up his abode, there he brings gifts to the deities of this place. Respected and revered by him, he is in turn respected and revered by the gods. They tremble for him as a mother trembles for her own son." (Digha Nikāya, 16,1,31)

"The son of a good family uses his wealth to present gifts, and he should respect and worship them. They in their turn are then gracious and say to him: Live long, and attain a ripe old age." (Anguttara Nikāya, 5,58,5)

17. On Pretas: "Whilst alive, they gave much to me, did much for me, they were my friends and associates, comrades and relatives... neither weeping, nor sorrow, nor any other forms of lamentation will be of any advantage to them, should the kinsmen alive do any of these things. But the gift which is made to the Sangha is well established in it, and it is of benefit to them for a long time to come, and reaches them. By this act, a social service is done to the departed spirits, the strength too is given to the bhikkhus, and as for you yourselves, merit is gained." (Petavatthu, 4-5, Pali Canon)

18. Buddha and Demons (yakshas):

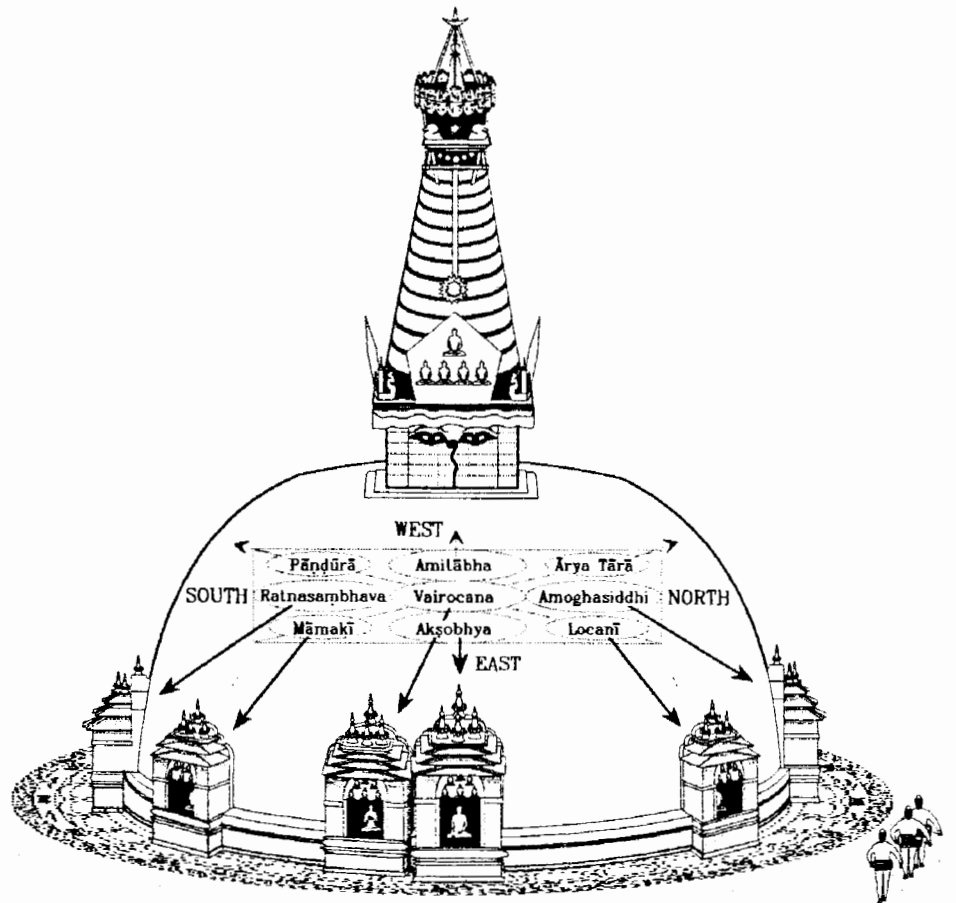
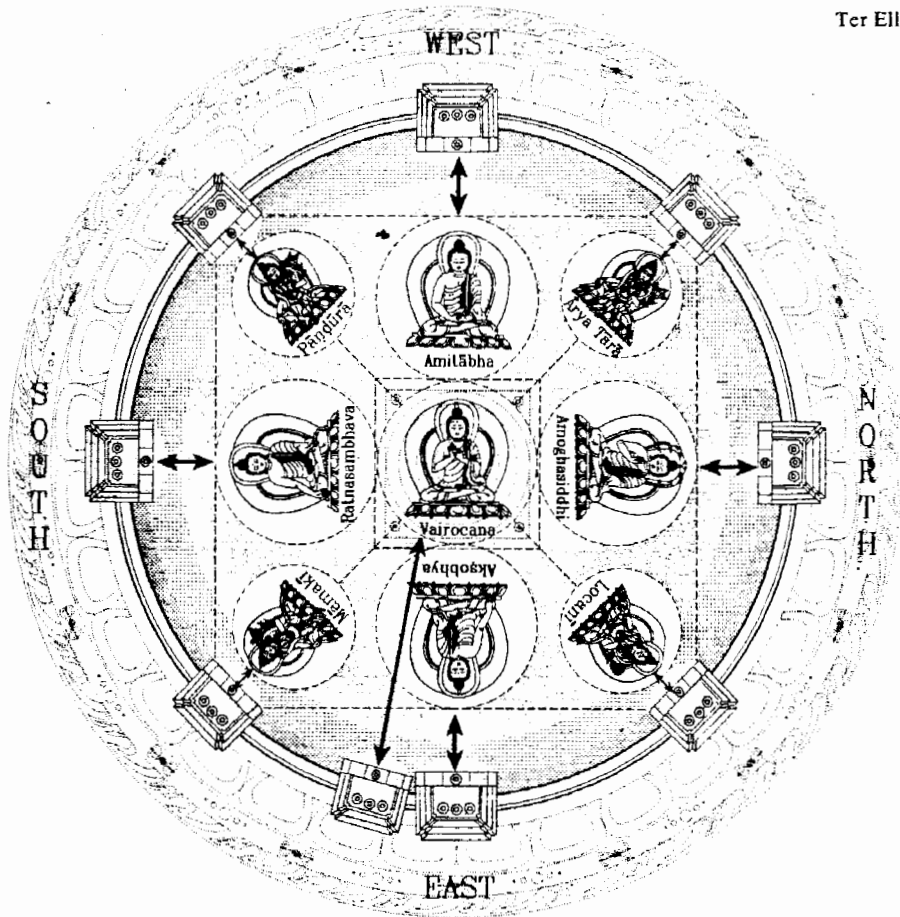
One day, the Buddha resolved to go to Sakvalagala to reason with the yakshas since they wanted to undertake a campaign against mankind. After he arrived there and began to grow dark, Buddha made his halo radiate so that the ground became warm. A weird sensation seized the yakshas and they went to report what happened to them. Meanwhile the ground became hotter and hotter and soon began to glow. Finally, all the yakshas came running and threw themselves at the feet of the Buddha and entreated him to spare them. "We are poor miserable creatures living on slime and spittle. The Buddha had compassion for them. "I will spare you," he said, "But only on one condition. When you have struck someone with illness and the exorcist summons you, you have come and accept the offering which you are presented with. Afterwards you must leave the human alone and restore health."

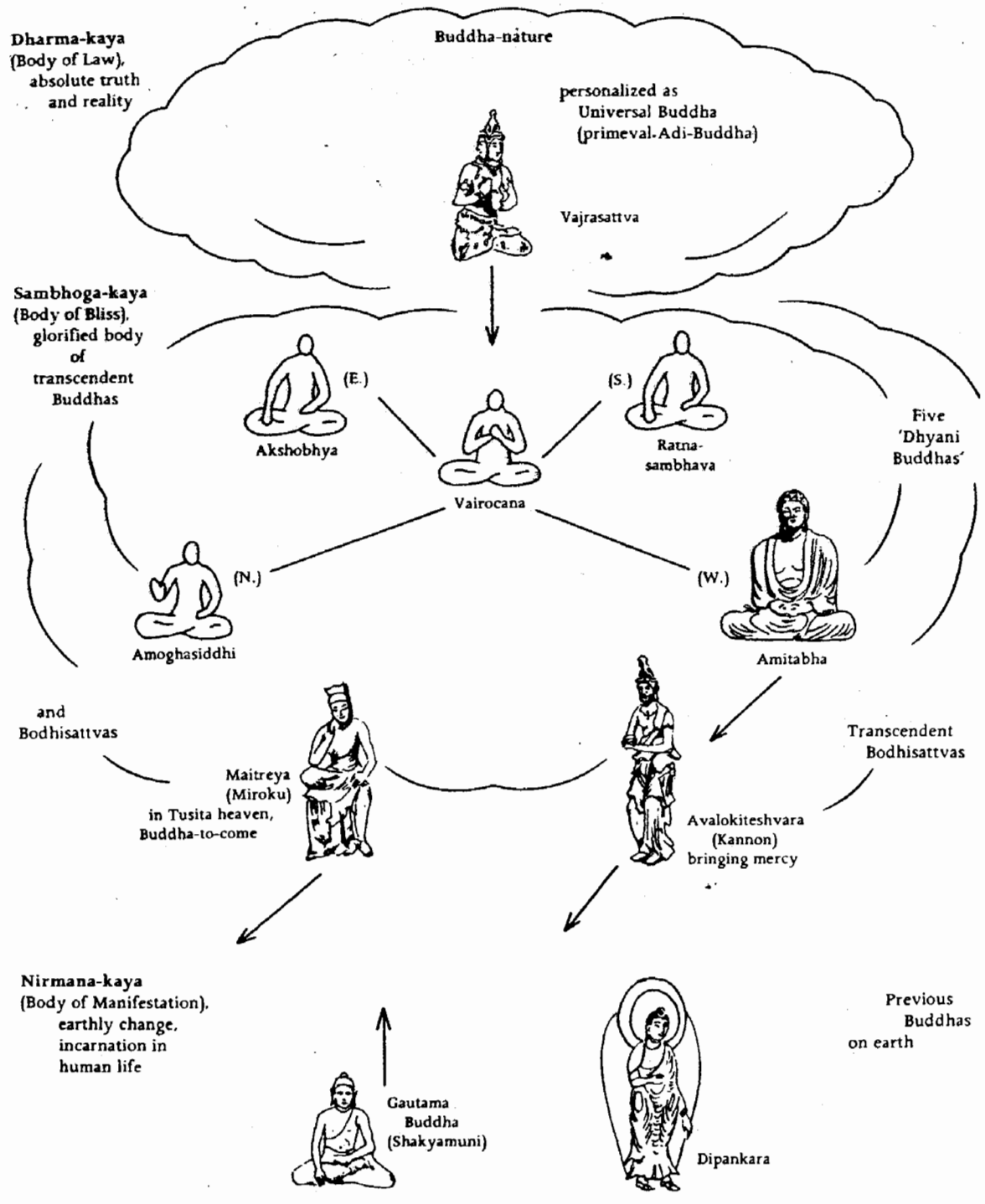
19. Monastic Code and Exorcism:

Now at that time a certain Bhikkhu had a disease not human. Though his teacher and his superior nursed him, they were not able to make him well. He went to a place where swine were slaughtered and ate the raw flesh and drank the blood. Thereby the sickness abated. They told this to the Blessed One. "I allow, O Monks, in the case of a disease not human, the use of raw flesh and of blood." (Pali Vinaya)

Swayambhū Stūpa as a Dharmadhātu Maṇḍala

Ter Ellingson





148. The Mahayana cosmos according to the Trikaya doctrine (the 'three bodies' of Buddha) pictured in selective and schematic form.