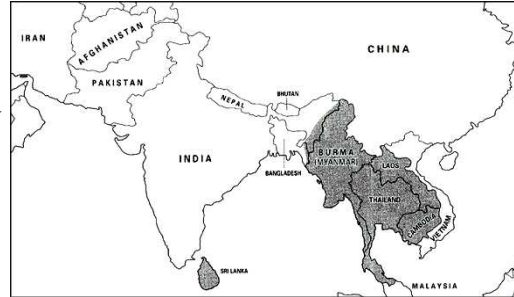


Lecture 7

Major Branches of Buddhism

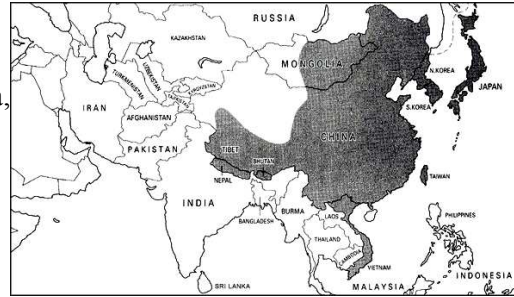
Two Major Branches

- Southern Branch
 - Southeast Asia
 - Sri Lanka, Cambodia, Laos, Thailand, Burma
 - Abhidharma Schools
 - Theravada



Two Major Branches

- Northern Branch
 - Central and East Asia
 - Tibet, Mongolia, Vietnam, Korea, China, Japan
 - Mahayana Schools
 - Madhyamika
 - Yogacara



Theravada

- Emphasis on personal emancipation from samsara
- Treats nirvana as ...
- Stays close to original teachings



Theravada

- **Main Concerns**
 - Classify the objects of experience
 - e.g., the skandhas
 - Establish their interrelations
- **Results**
 - Each skandha is composed of further processes
 - Seeing involves eyes and colored objects
 - Hearing involves ears and sounds
 - Processes of consciousness include desire, understanding, memory, attention, concentration; level-headedness, compassion, mindfulness, disgust at objectionable things; dullness, doubt, sloth, carelessness, immodesty, anger, hypocrisy, envy, jealousy, deceit, trickery, hatred, pride, etc
 - These further processes depend upon each other

Against the Reality of Permanence

1. If the real is unchanging, then it cannot produce effects, because ...
2. If the real does not produce effects, then it cannot be known, because ...
3. *Hence*, to claim that reality is changeless is absurd: it amounts to the claim that reality is unknowable.

Key Theravadan Ideas

- All things are shunya
 - **shunya** = empty of independent existence
 - this follows from the emphasis on ...
 - e.g., persons are shunya, because ...
- Atomistic Method
 - things are to be analyzed into their components
 - this shows that things are empty of independent existence, by showing that ...

Theravada and Dharma

- Theravada is one of the Abhidharma Schools
 - **abhidharma** = concern with dharma
- "**dharma**" has three meanings in Buddhism
 - true moral duty
 - true teachings of Buddha
 - things as experienced without delusion
 - ultimate constituents
- The meanings of "dharma" are not separate
- Theravada categorizes dharma in order to ...
 - If one can observe the coming into being and passing away of dharmas, without imposing upon them an underlying, independent unity of a person, then ignorance ceases
 - When ignorance ceases, ...

Mahayana

- Nirvana *is* samsara
 - since the world is as it appears, nirvana is not *separate* from the world of appearances
 - the distinction is due to ...
- Availability of nirvana here and now
 - nirvana results from ...
- **Bodhisattva Vow of Compassion**

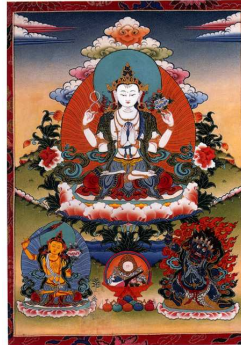
They [non-Mahayanans] make up their minds that 'one single self we shall tame, ...one single self we shall lead to final Nirvana'.

A Bodhisattva should certainly not in such a way train himself. On the contrary, he should train himself thus: 'My own self I will place in Suchness [the true way of things], and, so that all the world might be helped, I will place all beings into Suchness, and I will lead to Nirvana the whole immeasurable world of things.

- from the *Prajnaparamita Sutras*

The Bodhisattva

- **Bodhisattva** = being (sattva) whose goal is awakening (bodhi)
 - a Bodhisattva postpones nirvana in order to ...
 - a bodhisattva does not consider those who are helped as ...



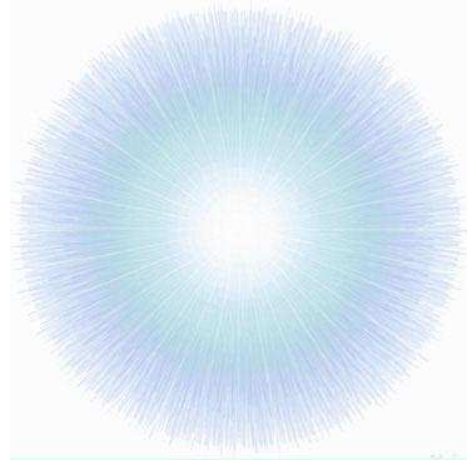
As many beings as there are in the universe of beings ... all these I must lead to Nirvana.

And yet, although innumerable beings have thus been led to Nirvana, no being at all has been led to Nirvana.

- from *Diamond Sutra*

Shunyata

- Mahayana also emphasizes **shunyata** = emptiness of all reality
 - Over time, Theravada reified ultimate processes (dharmas) identified in analysis as having independent existence
 - Mahayana stresses that even dharmas are shunyata, because ...



Madhyamika Subschool

- Founded by **Nagarjuna**
 - *circa* 150-250 CE
- **Madhyamika** = "Middle Way"
 - midway between ...
 - no denial that things exist
 - everything originates in dependence on causes and conditions
 - the letter "A" and its parts:
/ - \



Nagarjuna on Language

- Language is misleading, because
 - ...
 - concepts are only useful as ...
 - this includes the concept of "emptiness"
- Words do not provide a picture of reality
 - no 1-1 relation between concepts and their referents
 - concepts do not inter-relate in the way that things inter-relate

Nagarjuna on Shunyata

1. There are four ways that effects can be produced by causes
 - the effect produces itself
 - the effect is produced by something else
 - the effect is produced by itself and something else
 - the effect is produced without a cause
 2. The first three ways are impossible, because ...
 3. The fourth way rejects the existence of causes.
- Nagarjuna's alternative
 - Causality does not involve self-existent causes
 - The only way to make sense of causation is to understand causes as empty
 - Things arise and cease inter-dependently
 - everything is shunya
 - ... even emptiness itself: **shunyata****shunyata**

Emptiness of the Self

1. An (independently existing) Self must be either the same or different from its constituent processes.
2. If the same, then it is either a collection of present, or past, or future processes.
3. So, if the same, the Self either instantly perishes, no longer exists, or does not yet exist.
4. In each case, the Self ... – hence the Self ...
5. If the Self is different from its constituent processes, it would be ... – hence no reason to suppose that ...

The Moral

- We do not exist as independent beings
- Our existence is ...

Conventional Reality

- What is known through concepts is conventional reality
- *Hence*, correct knowledge is ...
 - knowledge of ultimate reality must be ...
 - emphasis on direct awareness leads to a link between wisdom (**prajna**) and compassion (**karuna**)

Because the Buddha is beyond all conceptual constructions, those who seek the Buddha in conceptual constructions fail to see the Buddha.

-Nagarjuna, *Fundamental Verses on the Middle Way*, #15

Wisdom and Compassion

- Wisdom (**prajna**) involves ...
 - unity of the knower and the known
 - loss of the distinction between "self" and "other"
- Wisdom also involves ...
 - another's dukkha is one's own dukkha
- Compassion (**karuna**) is the natural response to this awareness
 - this does not involve one's mind being blank

Krishnamurti on Suffering & Compassion



Yogacara Subschool

- Focus: What discipline does one need to practice in order to become a bodhisattva?
 - **yogacara** = the practice (**cara**) of discipline (**yoga**)
- Yogacara agrees with Madhyamika
 - all reality is empty
 - nirvana is samsara
- Yogacara analyzes the processes of consciousness
 - This provides explanations of the nature and origin of both ignorance and nirvana, and of their relation
- Goals
 - How should the Bodhisattva way (yoga) be practiced?
 - Why should it be practiced at all?

Eight Kinds of Consciousness

- Consciousness due to data of five senses
 - Give the data of the dharmas as they really are
- Consciousness due to introspection
 - Gives the data of the dharmas as they really are
- **Manas** = "mind"
- Storehouse Consciousness
 - "universal"
 - free of delusion



The Function of Manas

- Manas "perfumes" the dharmas with "mineness"
 - treats the storehouse consciousness as a permanent, independent self
 - plants a false sense of "I" in storehouse consciousness
- Manas is the root of ...



The Purpose of Yoga

- Yoga functions to ...
- This results in an overcoming of the duality between subject and object



Enlightenment v. Delusion

- The distinction between ... explains the difference between enlightenment and delusion





Readings for Next Time

Kupperman, 58-75

Analects (in Readings, 1-53)

Journal 1 due Thursday