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By Becker's definition of religion, any practise which fundamentally attempts to make a human 'separate from the rest' -- in accordance with the concept of 'heroism' -- constitutes a 'religion.' And as Becker states, this artificial creation is a response to the innate fear of death. Interestingly enough, while the texts *Vishuddhimagga* and *The Words of My Perfect Teacher* state that meditation on the impermanence of human life leads to edification (brought about as a result of the fear of death itself) in accordance with Becker's idea of 'fear of death', their teachings also seemingly imply the opposite of Becker's assertion that 'heroism' generates religion. These texts instead state that the ultimate realisation is that we are ultimately impermanent; there is no difference between a living body and a corpse. Becker, however, might approach this contradiction by stating that this is just 'heroism' in a different sense: an individual's attainment of 'samvega' (agitation of recognition) allows for a differentiation between him and the rest of humanity, thereby upholding the hero concept.

Wilson's critiques that Buddhism is not feminist (through the constant portrayal of women as inducing lust, harems as being graveyards, the eight garudharmas) might aid in Becker's concept of the 'hero,' as if they were immediately true, then it would allow the men to further distinguish themselves from the rest of humanity through meditation by preventing women from attaining enlightenment through the exact same process. Additionally, Wilson's note that edification is often achieved through perceiving a deformed, dead female body could buttress Becker's likely analysis that Buddhism came about primarily from the fear of death.

I believe that the main reason that women are not primarily mentioned in Buddhist texts along with men is not that Buddhism is inherently misogynist; rather, as it came about in a society where men have historically been the authorities and so the description of women simply embodies an empirical political reality that should be considered in its own time frame. As such corpse meditation should function to benefit men and women equally by making them realise that they are impermanent, and so meditation on the corpse brings about knowledge in the meditator of impermanence, and that there is no abiding essence in any living thing. It is a very powerful tool whose ultimate goal is the suppression of the senses.