

**RELI 206**

**BUDDHISM: THE NOBLE PATH**



Buddha Shakyamuni, the Enlightened One

**SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES**

**VICTORIA UNIVERSITY OF WELLINGTON**

**Trimester one, 2008**

## Reli 206

### BUDDHISM: THE NOBLE PATH

**Course co-ordinator:**

*Michael Radich*

**Tutor:**

*tba*

**Where and when:**

*Monday 12:10 – 2:00 pm*

*Tutorials: tba, beginning Week 2.*

*Lectures: HU 220*

The Programme Administrator for Religious Studies, Aliko Kalliabetsos, is in Hunter, HU 318 (463 5299, [aliko.kalliabetsos@vuw.ac.nz](mailto:aliko.kalliabetsos@vuw.ac.nz)). **Notices regarding the course or any information on changes will be posted on the department notice board outside her office.**

**Office Hours:** The main office is open Monday - Thursday, 9.30am – 12:00 noon and 2:30 - 3.30pm. You can contact Michael Radich at [michael.radich@vuw.ac.nz](mailto:michael.radich@vuw.ac.nz).

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### *Course outline*

**1 The course:** This course will be divided into three parts, the three parts not being entirely equal in terms of time spent.

**I.** The first section will aim to introduce the most basic elements (the "Three Jewels") of Buddhism: Buddha, Dharma ("Law", or the teachings) and Saṅgha ("Community", or the monastic order).

**II.** In the second section, which will comprise the bulk of the course, we will engage in a series of case studies, in which we will look at specific elements of Buddhist doctrine and practice as they are found in the major cultural contexts where Buddhism found an enduring place. In each of these weeks, we will also take our example from a different Buddhist civilization: India, Java, Tibet, Japan and China. In each week, we will look at a different facet or facets of Buddhism, including philosophy, ritual, art, devotionism, meditation, pilgrimage, and writing. Each lecture will begin by sketching the historical conditions under which Buddhism spread and flourished into the civilization from which the week's case study is drawn, before discussing the case study materials in detail.

**III.** In the third and final section of the course, we will look at two case studies that reveal some of the issues that have faced Buddhism in the modern world, before stepping back in the final lecture to look over the overall sweep of the course and identify some general themes.

**2 Course objectives:** At the end of the course, students should be familiar with important features of Buddhist history, doctrine and practice, and they should have a sense of the range of cultures and phenomena encompassed by this old, rich and vast religion. They should also have developed skills in approaching the subject critically, and in evaluating scholarly sources.

**3 The lecture programme** follows. Lectures may be varied from time to time. As much notice as possible will be given when changes occur and, if necessary a revised programme will be issued at lectures. The lecture programme does not cover the entire course content. Lectures are important, but they must be viewed as complementary to your own reading in the field and to tutorial discussions.

**4 The course is internally assessed** by means of 2 written essays, 7 short tutorial assignments and a class test as follows:

- a first written essay on a topic of your choice (see topic guidelines below in this document), of no more than 2,000 words, to be submitted by **Friday March 28** worth **20%** of the final grade. Please note carefully: No extensions granted, unless a medical certificate is presented.
- a second written essay on a topic of your choice (see topic guidelines below in this document), of no more than 2,000 words, to be submitted by **Friday May 16** worth **30%** of the final grade. Please note carefully: No extensions granted unless a medical certificate is presented.
- seven short tutorial assignments of no more than one page, each consisting of a thoughtful response to a given tutorial question. The seven tutorial assignments are together worth a total of **10%** of the final grade, and are to be handed in during the tutorial class in the week following the one in which the topic was discussed
- a class test, covering all the material presented in the course, and held in class time on **Monday May 26** (1 hour 40 min duration), worth **40%** of the final grade.

**5 The assessment of this course relates to these objectives in the following ways:**

**The essays** will encourage students to pursue their own interests in Buddhism through formulating their own research question(s) in an exploration of primary and secondary sources. By focusing on primary and secondary sources, students will be exposed first-hand to the issues raised in scholarly analysis and will develop the knowledge and the skills necessary to critically evaluate scholarly studies of materials they have studied for themselves.

**The tutorial assignments** will encourage students to critically engage with the issues and debates found in the scholarly literature.

**The class test** allows students to demonstrate their grasp of the material covered in the course and their understanding of the themes addressed, and creates an opportunity to review and reflect on what they have learned in the course as a whole.

**Mandatory course requirements:** Handing in 2 essays, 7 tutorial assignments, and sitting the class test.

**6 Required Texts**

A Course Reader is to be purchased from the Student Notes Shop at a cost of approx \$25.00.

Rupert Gethin, *The Foundations of Buddhism* (Oxford: OUP, 1998).

## 7 **Work-load (Recommendation of the Faculty of Humanities and Social Sciences)**

For 200-level 22 points one trimester courses, the working party on workloads and assessments recommends 15 hours per week. An average student should spend 12 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

[200 – level            1 trimester            22 points            15 hours]

## 8 **General University statutes and policies**

*Students should familiarise themselves with the University's policies and statutes, particularly the Assessment Statute, the Personal Courses of Study Statute, the Statute on Student Conduct and any statutes relating to the particular qualifications being studied; see the Victoria University Calendar available in hardcopy or under "about Victoria" on the VUW homepage at:*

[http://www.vuw.ac.nz/home/about\\_victoria/calendar\\_intro.html](http://www.vuw.ac.nz/home/about_victoria/calendar_intro.html)

Information on the following topics is available electronically at:

[http://www.vuw.ac.nz/home/studying/downloads/course\\_outlines\\_general\\_information.pdf](http://www.vuw.ac.nz/home/studying/downloads/course_outlines_general_information.pdf)

- Academic Grievances
- Student and Staff Conduct
- Meeting the Needs of Students with Impairments
- Student Support

## 9 **Academic grievances**

If you have any academic problems with your course you should talk to the tutor or lecturer concerned; class representatives may be able to help you in this. If you are not satisfied with the result of that meeting, see the Head of School or the relevant Associate Dean; VUWSA Education Coordinators are available to assist in this process. If, after trying the above channels, you are still unsatisfied, formal grievance procedures can be invoked. These are set out in the Academic Grievance Policy which is published on the VUW website at:

[www.victoria.ac.nz/policy/academicgrievances](http://www.victoria.ac.nz/policy/academicgrievances)

## 10 **Student and staff conduct**

The Statute on Student Conduct together with the Policy on Staff Conduct ensure that members of the University community are able to work, learn, study and participate in the academic and social aspects of the University's life in an atmosphere of safety and respect. The Statute on Student Conduct contains information on what conduct is prohibited and what steps are to be taken if there is a complaint. For information about complaint procedures under the Statute on Student Conduct, contact the Facilitator and Disputes Advisor or refer to the statute on the VUW policy website at:

[www.victoria.ac.nz/policy/studentconduct](http://www.victoria.ac.nz/policy/studentconduct)

The Policy on Staff Conduct can be found on the VUW website at:

[www.victoria.ac.nz/policy/staffconduct](http://www.victoria.ac.nz/policy/staffconduct)

## 11 **Students with Impairments** (see Appendix 3 of the Assessment Handbook)

The University has a policy of reasonable accommodation of the needs of students with disabilities. The policy aims to give students with disabilities the same opportunity as other students to demonstrate their abilities. If you have a disability, impairment or chronic medical condition (temporary, permanent or recurring) that may impact on your ability to participate, learn and/or achieve in lectures and tutorials or in meeting the course requirements, please contact the course coordinator as early in the course as possible. Alternatively, you may wish to approach a Student Adviser from Disability Support Services (DSS) to discuss your individual needs and the available options and support on a confidential basis. DSS are located on Level 1, Robert Stout Building:

telephone: 463-6070

email: [disability@vuw.ac.nz](mailto:disability@vuw.ac.nz)

The name of your School's Disability Liaison Person is in the relevant prospectus or can be obtained from the School Office or DSS.

## 12 **Student Support**

Staff at Victoria want students to have positive learning experiences at the University. Each faculty has a designated staff member who can either help you directly if your academic progress is causing you concern, or quickly put you in contact with someone who can. In the Faculty of Humanities and Social Sciences the support contacts are **Dr Allison Kirkman, Murphy Building, room 407** and **Dr Stuart Brock, Murphy Building, room 312**. Assistance for specific groups is also available from the Kaiwawao Māori, Manaaki Pihipihinga or Victoria International.

### ***Manaaki Pihipihinga Programme***

This programme offers:

- Academic mentoring for all Māori & Pacific students at all levels of undergraduate study for the faculties of Commerce & Administration and Humanities & Social Sciences. Contact [Manaaki-Pihipihinga-Programme@vuw.ac.nz](mailto:Manaaki-Pihipihinga-Programme@vuw.ac.nz) or phone 463 6015 to register for Humanities & Social Science mentoring and 463 8977 to register for mentoring for Commerce and Administration courses
- Postgraduate support network for the above faculties, which links students into all of the post grad activities and workshops on campus and networking opportunities
- Pacific Support Coordinator who can assist Pacific students with transitional issues, disseminate useful information and provide any assistance needed to help students achieve. Contact; [Pacific-Support-Coord@vuw.ac.nz](mailto:Pacific-Support-Coord@vuw.ac.nz) or phone 463 5842.

Manaaki Pihipihinga is located at: 14 Kelburn Parade, back court yard, Room 109 D (for Humanities mentoring & some first year Commerce mentoring) or Room 210 level 2 west wing railway station Pipitea (commerce mentoring space). Māori Studies mentoring is done at the marae.

### ***Student Services***

In addition, the Student Services Group (email: [student-services@vuw.ac.nz](mailto:student-services@vuw.ac.nz)) is available to provide a variety of support and services. Find out more at:

[www.victoria.ac.nz/st\\_services/](http://www.victoria.ac.nz/st_services/)

VUWSA employs Education Coordinators who deal with academic problems and provide support, advice and advocacy services, as well as organising class representatives and faculty delegates. The Education Office (tel. 463-6983 or 463-6984, email at [education@vuwsa.org.nz](mailto:education@vuwsa.org.nz)) is located on the ground floor, Student Union Building.

- 13 Taping of Lectures:** All students in the School of Art History, Classics and Religious Studies are welcome to use audio-tapes to record lectures. If you want to do this, please see your lecturer, tutor or the relevant programme administrator and complete a disclaimer form which advises of copy right and other relevant issues.
- 14 Use of Turnitin:** Student work provided for assessment in this course *may be* checked for academic integrity by the electronic search engine <<http://www.turnitin.com>>. Turnitin is an online plagiarism prevention tool which identifies material that may have been copied from other sources including the Internet, books, journals, periodicals or the work of other students. Turnitin is used to assist academic staff in detecting misreferencing, misquotation, and the inclusion of unattributed material, which may be forms of cheating or plagiarism. *At the discretion of the School, handwritten work may be copy typed by the School and subject to checking by Turnitin.* You are strongly advised to check with your tutor or the course coordinator if you are uncertain about how to use and cite material from other sources. Turnitin will retain a copy of submitted materials on behalf of the University for detection of future plagiarism, but access to the full text of submissions will not be made available to any other party.
- 15 Class representatives:** Class representatives are elected in the first week or two of the term. They are supported by the VUW Students' Association, and have a variety of roles, including assistance with grievances and student feedback to staff and VUWSA. Contact details for your class rep will be listed on the Religious Studies notice board.
- 16 Aegrotat regulations** apply to internally assessed courses. Students who are ill, or who have difficult personal circumstances may be having problems completing assessment. The aegrotat provisions apply to all courses and apply to assessment which falls within the last three weeks of teaching or the final examination period, including preparation time for final tests and examinations. Aegrotat provisions are detailed in section 4.5 of the Assessment Statute (2007 Calendar, p. 96) and also on p. 23 of the 2006 Assessment Handbook. Students can refer to the University's website for further information: <http://www.vuw.ac.nz/timetables/aegrotat.aspx>. Application forms and information pamphlets should be obtained from the Faculty Student and Academic Services Office (MY 411) or the Manager, Student & Academic Services (MY 410).
- 17 Student Learning Support Services:** A range of workshops, drop-ins and other assistance is provided by SLSS, covering such things as study techniques, essay writing, exam preparation and note taking skills. They are at 14 Kelburn Parade, tel: 463 5999
- 18 Supplementary Materials:** A website of materials related to RELI 303 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>. Your user name is the one issued to you by Student Computing Services. Your password is your Student ID Number. If in doubt, please contact the Student Computing Services Help Desk, 463-6666 (extension 6666 from VUW phones) or by email [scs-help@vuw.ac.nz](mailto:scs-help@vuw.ac.nz)
- 19 Evaluation:** This course will be evaluated by UTDC.

## *Lecture Programme and Readings*

### **NOTE ON READINGS:**

This course is designed so that readings supplement lectures, not so that lectures summarise readings or render them redundant. This means that you must **both do the readings and come to lectures**. It will be very difficult for you to get the most out of the course, or do as well as you can on assessments, if you do not fulfil these **both** of these two basic requirements.

**Required readings** to accompany lectures will all be made available in Student Notes.

## **LECTURE SCHEDULE**

### **Lecture 1 Mon Feb 25**

First hour:           **Introduction to the course**

## **PART ONE: BASICS: THE THREE JEWELS**

Central to Buddhism are the so-called “Three Jewels” (*triratna*) of the Buddha, the Dharma and the Saṅgha. One very common expression of Buddhist faith, for example, is the well-known triple formula of “taking refuge” (*śaranagamana*), in which one declares, “I go to the Buddha for refuge; I go to the Dharma for refuge; I go to the Saṅgha for refuge” (Skt. *buddha śarana gacchāmi, dharma śarana gacchāmi, saṅgha śarana gacchāmi*). This formula is used in some traditions as the core of conversion ceremonies, whereby its recitation marks the moment at which one becomes a Buddhist; it is also common in liturgical contexts as a kind of prayer by which practitioners and adherents reaffirm their adherence to the religion.

In this first part of the course we will explore the origins of Buddhism by examining place of each of these triple pillars in the earliest form of the religion.

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### **Lecture 1 (cont.)**

Second hour:           **Buddha: Historical personage and figure of legend**

The Buddha, or *buddha* (the state of being “awakened”) is primary to Buddhism. This week we explore some of the meanings of Buddha, with particular reference to various accounts of the life of an historical person we call “the Buddha”. We will look at this life from two different viewpoints: the historical, evidentially based version sought by modern scholarship; and the largely legendary account that has been at the centre of most traditional Buddhist piety and art.

## Lecture 2 Mon Mar 3

First hour: **Dharma: The Four Noble Truths, "No-self", Karma**

The Buddha's teachings are known as "the Dharma". This week we will explore some of the central teachings of the Buddha as they are preserved in the earliest layers of Buddhist texts, focusing our discussion around the key concept of "no-self", or the inexistence of the "person" (*ātman, pudgala*). In exploring this concept, we will also touch on other concepts like the Four Noble Truths, impermanence, the five aggregates (*skandhas*), and causes and conditions.

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Second hour: **Sa gha: The community of monks and nuns**

A key part of Buddhism in all pre-modern contexts was the community of monks and nuns, or *sa gha* (a term that in modern times, especially in the West, has altered in meaning to often refer to the community of all Buddhists, including laypeople). The *sa gha* served at least three major functions. (1) It provided a context and system of practice and learning towards the goal of spiritual betterment and, ideally, ultimate liberation for its members. (2) It preserved the Dharma. This was an especially vital role in the oral (non-literate) culture of early Buddhism, but remained a significant function of the *sa gha* for the remainder of Buddhist history. (3) It fulfilled important religious functions for the laity, including teaching, the provision of ritual services, generating "merit" for lay donors by acting as spiritually powerful recipients for their donations in the "economy of *dāna* and merit", and representing and modelling religious ideals.

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## PART TWO: MAJOR HISTORICAL DEVELOPMENTS

### Lecture 3 Mon Mar 10

First hour: **Buddha and Dharma reconfigured: The Mahāyāna, as seen in Pure Land Buddhism**

Starting around the turn of the Common Era, some strands of Buddhism underwent a related series of profound transformations in doctrine, literary production, iconography, cultic practice, philosophy and so on. Many of the results of this transformation were united by common understandings of key questions such as the nature of Buddhahood, prospects for and paths to liberation, and the structure of the cosmos; these rich varieties of Buddhism were united under the umbrella of the term "Mahāyāna" or "Greater Vehicle". We will examine some of the ways the Dharma, or Buddhist doctrine, changed in Mahāyāna Buddhism, focusing particularly on the emergence of the tradition eventually known in East Asia, where it was extremely influential, as "Pure Land" (Ch. *Jingtu*, Jpn. *Jōdo* 淨土).

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Second hour: **Tantric Buddhism**

By the eighth century of the Common Era at the latest, a relatively stable and recognisable new constellation of religious forms had emerged across Indian religions in general, including in Buddhism. This complex constellation of religious forms regularly included such elements as the harnessing for religious purposes of aspects of human being and life commonly taken as impure, problematic or bad (emotions, sex, anger, violence, defiling substances); the return to central place in religious practice of ritual, often with magical overtones; a new range of deities, often of demonic aspect; offerings to these deities, often through fire; practices in which practitioners identified with and *became* the deity, and in many cases so harnessed the formidable powers of the deity to both salvific and worldly ends; the incorporation in ritual practice of highly elaborate visualisation meditations; the restriction of many key practices and the powers they harnessed to closed lineages of initiates (esotericism); and the use of special ritual hand gestures (*mudrā*), recitations or incantations (*mantra, dhāra ṅ, vidyā* etc.),



diagrammatic representations of realms of ultimate truth (*ma āla*), special rituals of consecration and "empowerment" (*abhi eka*, "sprinkling"); and so on. The constellation of these forms was ultimately known to history as "Tantra". Tantric Buddhism spread rapidly across Asia, and ultimately became a dominant strand in the Buddhism of Tibet; an important set of schools in the Buddhism of Japan; and a significant thread incorporated in the general practice of much Chinese Buddhism. Tantric Buddhism raises interesting questions about the underlying nature and continuity of Buddhism through history; its adaptability and amenability to change; and its relations to other, non-Buddhist religious developments.

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## Lecture 4 Mon Mar 17

First hour: **Buddhism reaches China: the "sinification" of Buddhism**

Some inklings of Buddhism may have first reached China sometime in the first or early second century of the Common Era. Certainly, the first Buddhist texts were translated into Chinese in the second century, and from then began a process, many centuries long, of the transmission and translation of successive waves of Buddhist literature, which only came to an end in the Song dynasty (around the tenth and eleventh centuries). This may have been the largest single transfer of ideas from one major zone of Eurasian civilization to another in all of premodern history. From the sixth and seventh centuries, Chinese Buddhist scholars and thinkers began to elaborate significant bodies of Buddhist doctrine and ideas of their own, and this process eventually led to the emergence of whole new "schools" of Buddhism particular to China, which then spread across the rest of East Asia. These schools included Chan/Zen, Pure Land, Tiantai/Tendai, and Huayan/Kegon. One major problem that has much exercised modern scholars is that of the extent to which Buddhism changed in the course of this major transfer across languages and civilizations, and the extent to which the forms of Buddhism that emerged are characteristically "Chinese" and therefore tell us something about the fundamental nature of Chinese values, thought and religiosity. This is the problem of the "sinification" (making Chinese) of Buddhism. We will explore this problem as an instance of a more general class of interesting questions about how Buddhism has changed as it has spread across a wide range of different cultures in Asia. (We will encounter this same problem in a different form once again towards the end of the course, when we consider how Buddhism has changed as it has moved to the West.)

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Second hour: **Classical Chan (Jpn. Zen, 禪)**

Sometime in the seventh century, small groups of practitioners in China emerged who focused particularly on the practice of meditation, and in the eighth century one of these groups gained court patronage and became a significant player on the national scene. This was the beginning of what was to be known to history as the "Chan" school(s) of Buddhism (Ch. Chan, Jpn. Zen, 禪, from Skt. *dhyaṇa*, Pāli *jhāna*, "meditation, absorption, trance"). In the ninth century a copious and unusual literature began to grow around this school, and many of the most famous (and semi-legendary) figures in this tradition lived in this era. By the Song dynasty, Chan was perhaps *the* dominant strand of Buddhism in China, and had reached out beyond the monastery walls to become a major component of the intellectual and spiritual life of the literati elite (*shi* 士). It was transferred to Japan by two major figures, and subsequently also became a major component of Japanese Buddhism.

Chan is of interest in part because it has often been regarded by modern scholars as perhaps the single most significant and representative product of the process of the "sinification" of Buddhism, that is, as the most "Chinese" form of Buddhism. It has also been claimed for the tradition by some scholars and advocates (two groups who are not always mutually distinct!) that it represents the most "authentic" form of Buddhism to survive into the modern era, that is, that Chan represented a kind of "Buddhist Reformation" that returned to the original spirit of the earliest teachings of Śākyamuni. It is further especially significant because of a set of historical happenstances that have made it perhaps the most dominant form of Buddhism at play in the transfer of Buddhism to the West, so that modern versions of Japanese Zen have had a very large part in the formation of Western stereotypes about Buddhism as a whole. Finally, the Chan literature we will look at is simply good fun!

# PART THREE: THE WIDE WORLD OF BUDDHIST PRACTICE

**Mon Mar 24 NO LECTURE --- EASTER MONDAY**

**Friday Mar 28: FIRST ESSAY DUE**

## Lecture 5 Mon Mar 31

First hour:       **The generation of merit (*pu ya*)**

A major component of Buddhist practice throughout most of Buddhist history has been a wide range of practices aimed at generating religious "merit" (*pu ya*), that is, especially good and powerful *karma* that will lead to better prospects for the practitioner within the world, and especially to better rebirth. Such practices have been common to both Buddhist monastics and laity, but they have perhaps comprised a greater portion of lay practice, because of the understanding that they required less time and spiritual qualifications; because of their frequent connection with giving (*dāna*), which requires that the practitioner hold property that they can give; and because of the frequent understanding that work towards a better rebirth (including rebirth in circumstances in which one can "leave home" and become a monastic) is about as high as the laity can aim in their spiritual prospects. The problem of the extent to which merit-practice tends to be "lay" practice is tied up with another problem of the domain within which it is held to be efficacious. To some extent, practice to generate merit can be understood as taking place within an economy of spiritual goods largely distinct from the domain of spiritual goods that lead to ultimate salvation, and these two domains have respectively been usefully designated "*dhammatic*" and "*kammatic*" Buddhism. However, we must be wary of thinking simplistically that the two domains are entirely separate; practice to generate merit is also often undertaken as part of a path of practice towards ultimate salvation.

Merit-practice raises interesting questions about Buddhism as a whole. It gives the lie to a simplistic understanding of Buddhism as an entirely "other-worldly" religion, that is, a religion directed towards the attainment of goals that only pertain to a transcendent ideal removed from this world; merit practice is largely directed towards the attainment of worldly benefits (remembering that even future incarnations, which are one of the main respects in which the benefits of such practice are realised, still take place within the fold of the ordinary world). It is also of interest because it is held possible to "transfer" merit, that is, to cause the benefits of such practice to apply to sentient beings other than the practitioner. This is held to be particularly possible for beings of higher spiritual status, such as monastics and *bodhisattvas*, and this is part of the reason that merit-practice is not restricted only to the laity. The notion of merit-transfer creates interesting problems for the Buddhist doctrine of *karma*, which we would ordinarily think of as holding that only the actions of an individual being can affect that being's spiritual prospects and destiny. The mechanism by which merit transfer is supposed to operate is one of the most interesting and difficult problems in the study of Buddhism.

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Second hour:       **The power of the word: *Mantra, dhara ṭ* and chanting**

At least from early in the Common Era, but certainly on a wide scale from and after the "Tantric turn" in Buddhism, various kinds of special language have been held to have remarkable powers: both worldly (apotropaic, ritual etc.) and salvific. In this lecture, we will look at the power of certain formulae, such as *mantra* and *dhāraṇī*. We will also look at practices of repeated chanting in Buddhism, which begin with the collective chanting of texts for their preservation and as ritual content in early Buddhism, but develop into whole systems of special practice in later contexts connected with Pure Land and *Lotus Scripture* schools, especially prevalent in East Asia.

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## Lecture 6 Mon Apr 7

First hour: **Buddhist ritual: The "Gate of Sweet Dew" in medieval China and contemporary Los Angeles**

Until recently, relatively little attention was paid to Buddhist ritual in Western scholarship, though recent work has begun to correct this oversight. This week, we will take advantage of some of the fruits of their labors and examine one type of Buddhist ritual, the ritual of "feeding the hungry ghosts" (Ch. *fang yankou*, *ganlu men* etc.). We will read and talk about such rituals as they were practiced in medieval China, and consider arguments that they were a part of the "Siniification" of Buddhism (that is, its adaptation to Chinese cultural norms). We will also look at the same rituals as they have been recently transplanted to a community of Zen practitioners in North America, and in this context, too, we will consider the ways that the ritual forms we find may once more reveal the adaptation of Buddhism to the norms of a new and different culture.

Coleman, Graham, dir. David Lascelles, Prod., *Tibet: A Buddhist Trilogy* (Thread Cross Films, 1979 & 2005). DVD 2086.

Fantastic detailed footage of an extended Tantric ritual in the middle portion of the trilogy. Very highly recommended.

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Second hour: **Pilgrimage to and worship of *stūpas* and relics**

Very old texts relate that after the Buddha's death, his bodily relics were enshrined in special monuments called *stūpas*. The worship of relics in *stūpas*, and of other *stūpa*-like monuments called *caityas*, is witnessed very early in the textual and archaeological record, and may indeed be one of the oldest aspects of Buddhism we know. It is also universal throughout the Buddhist world. Once we move away from a text-centred approach to Buddhism, therefore, relic and *stūpa* worship are strong candidates for one kind of "essential" aspect of Buddhism.

The worship of the relics of the Buddha poses various problems. From early on in the tradition, it seems clear that relics were regarded as one of an increasing number of veritable *bodies* of the Buddha, in which he was genuinely and powerfully present in the world even after the physical death of the "historical Buddha" Śākyamuni. This raises interesting problems for our understanding of what a Buddha is. These problems in turn are a specific instance of a more general and interesting problem in the study of religion – the problem of sacred objects, which force us to ask how the sacred can be present in any material object whatsoever.

# MID-SEMESTER BREAK

## April 14-25

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### Lecture 7 Mon Apr 28

First hour: **Bodily implications of Buddhist liberation**

In the last lecture, we saw that the relics of the Buddha were understood, at least in part, as veritable bodies of the Buddha. This dimension of relic worship is part of a much larger aspect of Buddhist doctrine and practice, whereby liberation is understood to bring with it various radical transformations of the body of the liberated being. In this lecture, we will explore some of these ideas, including bodily dimensions of one of the oldest known and most seminal models of liberatory meditation practice, and a later, very influential model of multiple types of bodies that are supposed to be possessed by all Buddhas, to various ends.

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Second hour: **Buddhist philosophy in medieval India: The Yogācāra view that "all is only representations"**

For centuries, one of the hallmark religious activities of learned Buddhist scholar-monks was the pursuit of abstruse and subtle philosophical argumentation from the premises of the teachings. They engaged in such argumentation against rival schools both within and outside the Buddhist fold, and in the process, they produced some of the most sophisticated philosophy the world has known. Although it might strike us at first as counterintuitive, this philosophical activity was arguably also an important dimension of Buddhist *practice*. It is important to ask what these Buddhist thinkers thought they were *doing* by engaging in this philosophical activity (in some cases, surely spending their whole lives on it!), as well as to ask what they thought. This question helps us see that while Buddhist philosophy does address many questions also recognisable as philosophical questions within the framework of Western and modern philosophy, it often differs in the fundamental aim philosophy is directed towards, in that philosophical activity is in Buddhism often understood as a religious practice directed towards the goal of salvation.

In this lecture, we will discuss one instance of Buddhist philosophy, the school of Yogācāra or "The Practitioners of Yoga" – a school that holds that all that exists is *viññapti*, "representations" or "contents of consciousness".

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### Lecture 8 Mon May 5

First hour: **Women and the feminine in Buddhism**

One of the most significant hallmarks of Buddhism in the modern and Western world is that it has been altered in various ways (in its institutions, its understandings of the prospects of various beings for enlightenment, etc.) under the influence of feminist ideas, and ideals of gender equality. This development has made the question of the status of women and the feminine in the pre-modern traditions a topic of much controversy, and a topic difficult of study. In this lecture, we will examine some significant dimensions of the status of women and the divine in the pre-modern traditions, including the status of women as practitioners; the status of women (and a streak of misogyny) in systems and ideals of practice for male adherents (especially monastics); and the status of specifically feminised images of divine power. We will consider the complicated interrelations between these

different dimensions of Buddhist womanhood and femininity, and we will also consider the way the study of these questions is complicated by, and has influenced, developments in the status and understanding of Buddhist womanhood and femininity in the modern and Western world.

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## **PART FOUR: BUDDHISM IN THE MODERN WORLD AND IN THE WEST**

Over the last 200 years, Buddhism has been caught up in two major forces for change. First, it has encountered modernity, in many forms and locations, right across the globe (including in its Asian homelands). Second, with the coming of various waves of globalisation of culture of all kinds, Buddhism has spread beyond Asia and into almost all parts of the world, including, very significantly for Buddhist history as a whole and for our purposes in this course, into the West.

It is no easy task to disentangle the dynamics of modernisation and the dynamics of Westernisation in recent Buddhist history. First, many of the most significant waves of Buddhist expansion into the West derive from modernist reform movements of various kinds in their Asian homelands, so that the Buddhisms the West has received have often been modernised in some form or degree before they leave Asia. Second, many of the features that scholars have identified as characterising Westernised Buddhism are also found in Asia, where they may, however, be in part due to the influence of feedback effects from Buddhism in the West, with which Asian Buddhism is now in contact through Buddhist mission movements, through the widespread travel of Buddhists of all kinds, through various media, and through the many Buddhist ecumenical movements that also characterise Buddhism in the modern world. Finally, in the background to this problem also lies the difficult more general problem of distinguishing the modern from the Western in the rise and formation of modernity in general.

The study of Buddhism in the modern world is important for several reasons.

First, it is part of the even larger story of the vicissitudes and transformations of religions in the modern world, where one very significant feature of modernity is precisely the major shifts in the status of religions that it has precipitated or stemmed from. The study of the Buddhist instances of this more general dynamic can thus contribute to our larger understanding of modern religions and the history of religions.

Second, it is now very difficult to escape the transformational effects of modernisation and Westernisation on our understanding of Buddhism, from any perspective. We will see in this part of the course that modernisation and/or Westernisation have profoundly influenced almost any form of Buddhism we find around us in the world today; but also that they may have radically altered our general perceptions about Buddhism and what it is, in a way that the academic study of Buddhism has not escaped, but rather, in which academic Buddhist studies is also deeply implicated. This means that it is also arguably impossible to properly understand Buddhism *before* the modern era without a keen awareness of the ways modern developments and ideas may interfere to shape our understanding in the modern mould.

Third, the transformations Buddhism has undergone in the modern era, far-reaching and radical as they may be, are merely the most recent chapter in an even longer history of cross-cultural transformation and historical development that Buddhism has undergone in the 2500 years of its existence. Modern Buddhism thus provides us with one of our most significant opportunities to examine the difficult but significant questions: What, if anything, is central to Buddhism, and endures through all its changes? What are the processes by which it has changed in response to the very diverse circumstances in which it has found itself historically, and what have been their implications for the identity of Buddhism itself? --- and finally: Does Buddhism have anything unique to contribute to our understanding of the world and our place in it today?

### **Lecture 8 (cont.)**

Second hour: **Buddhism and the modernizing nationalist state: "Zen at War"**

After several centuries of virtual isolation from the outside world under the Tokugawa Bakufu (1600-1867), Japan was forced open, beginning in the 1850s, by the menace of imperialist aggression from the West. Under the Meiji Emperor (r. 1868-1912), the country underwent an astonishing period of modernizing transformation, and many aspects of Japanese Buddhism were radically reformulated in the process. This week we will examine one dimension of the Buddhist response to these modernizing forces under the Meiji and beyond – the sometimes troubled relationship between Buddhist thinkers and teachers, the new Japanese nationalist ideology, and Japan's military expansionism in East Asia. These materials raise troubling questions about the relationship between Buddhism and politics (which are echoed in other places and at other times through Buddhist history) and between Buddhism and nationalism in the modern world. They also undermine the stereotype of Buddhism as the "peaceful religion", "the only religion in whose name war was never fought" etc.

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## Lecture 9 Mon May 12

First hour: **Rationalizing Buddhism: Sinhalese Buddhism, Colonel Henry Steel Olcott, and Theosophy**

Contemporaneous with the Meiji Era in Japan was a period of ferment of new religious ideas in the West. These new ideas included such trends as the spiritualist movement, the Christian Science of Mary Baker Eddy, and Theosophy, which in their various ways attempted to reconcile phenomena and realms of experience usually conceived of as "religious" with a modern or scientific episteme.

In one of the quirkier and more fascinating episodes in Buddhist history, the founders of the Theosophical Society (Adyar), Madame Blavatsky and Colonel Henry Steel Olcott, went to Ceylon (modern Sri Lanka). Their ostensible aim was to study Buddhism. This week we will examine some of the outcome of the encounter between Sinhala Buddhism and Colonel Olcott, and consider what we can learn from it about the more general problem of how Buddhism and modernism confront one another.

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Second hour: **Debates over the nature of Buddhism in the West**

Since roughly the 1970s, the study of Buddhism in "the West", and more recently in other parts of the world outside Asia, has grown up as a new sub-discipline in Buddhist studies. One of the major tasks these scholars have set themselves is to identify features that Buddhism has acquired in the West that differentiate it from Buddhism in Asia, and to theorise by this means about the historical change Buddhism is undergoing in this latest of its great journeys. In this lecture, we will examine some of the more influential theories of the Westernisation of Buddhism.

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**Friday May 16: SECOND ESSAY DUE**

## Lecture 10 Mon May 19

First hour: **Zen in the West: The cases of the Sanbōkyōdan and Bernie Glassman Rōshi**

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Second hour: **Conclusion to the course and summarising remarks**

## **Session 11 Mon May 26**

**In-class final test**

Duration 1 hr 50 minutes

## Tutorials

### Week beginning

**25<sup>th</sup> February** No tutorial

**3<sup>rd</sup> March** "What is meant by the Buddhist doctrine of not-self (no-self)?"

**10<sup>th</sup> March** "What are the most striking differences between Mahāyāna Buddhist ideas and earlier Buddhist ideas?"

**17 March** "What are the most striking differences between Chan/Zen Buddhism and the kinds of Buddhism we have studied in earlier weeks of this course?"

**24 March** No tutorial

**31<sup>st</sup> March** "What problems does the doctrine of merit and merit-transference raise for the doctrine of *karma*?"

**7<sup>th</sup> April** No Tutorial

**Mid trimester break 14<sup>th</sup> April – 27<sup>th</sup> April 2008**

**28<sup>th</sup> April** "How does it change your idea of enlightenment, at all, to learn about the effects it might have on a Buddha's body/bodies?"

**5<sup>th</sup> May** THIS WEEK YOU HAVE A CHOICE: Consider ONE of the following statements:  
"Buddhism is the only non-patriarchal religion."  
"Buddhism is the only non-violent religion."

**12<sup>th</sup> May** No Tutorial

**19<sup>th</sup> May** "How does the story of the Sambōkyōdan undermine theories about the 'Westernisation' of Buddhism?"

**26<sup>th</sup> May** No tutorial



# Essays

The essays should be a thoughtful treatment of a well-defined topic, based on your own thinking and research. The participants are encouraged to come up with their own essay topics, but it is essential that they first discuss their plans with the lecturer.

**1 Essays** must be placed in the locked essay box located near the programme administrator's office (HU 318) and students must date and sign the essay register when submitting their essays. No responsibility will be taken for work pushed under doors, or for which there is no record. Students should keep a copy of all their work until it is returned.

**2 Due dates:**

- Essay one due on **Friday March 28**. Please note carefully: No extensions granted, unless a medical certificate is presented.
- Essay two due on **Friday May 16**. Please note carefully: No extensions granted unless a medical certificate is presented.

**3 Penalties for late essays / assignments:**

- 1 percent per 24 hours will be deducted for late essays.
- essays submitted more than two weeks late will not be accepted for assessment unless prior written arrangement has been made with the lecturer.
- essays submitted late due to medical reasons must be given to the Administrator accompanied by a doctor's certificate.

**4 Academic integrity and plagiarism**

Academic integrity is about honesty – put simply it means *no cheating*. All members of the University community are responsible for upholding academic integrity, which means staff and students are expected to behave honestly, fairly and with respect for others at all times.

Plagiarism is a form of cheating which undermines academic integrity. The University defines plagiarism as follows:

*The presentation of the work of another person or other persons as if it were one's own, whether intended or not. This includes published or unpublished work, material on the Internet and the work of other students or staff.*

It is still plagiarism even if you re-structure the material or present it in your own style or words.

*Note: It is however, perfectly acceptable to include the work of others as long as that is acknowledged by appropriate referencing.*

Plagiarism is prohibited at Victoria and is not worth the risk. Any enrolled student found guilty of plagiarism will be subject to disciplinary procedures under the Statute on Student Conduct and may be penalized severely. Consequences of being found guilty of plagiarism can include:

- an oral or written warning
- cancellation of your mark for an assessment or a fail grade for the course
- suspension from the course or the University.

Find out more about plagiarism, and how to avoid it, on the University's website:

[www.vuw.ac.nz/home/studying/plagiarism.html](http://www.vuw.ac.nz/home/studying/plagiarism.html)

**Relevant articles** in *The Encyclopedia of Religion* (New York, N.Y.: Macmillan, 1987), in the Reference Reading Room in the library, have bibliographies that can be helpful in finding sources. This work is also available on searchable CD-ROM in the Audio-Visual Suit, level 9 of the library.

**Some useful sources** in the library have been placed on Reserve. To obtain a list of these books you must access the Library's on-line catalogue and select the 'Closed Reserve and 3-Day Loan' option for the course code (RELI 206).

**The following journals** may also have articles that you can use for your essays. It is well worth searching through the last ten years of these:

*History of Religions*  
*Japanese Journal of Religious Studies*  
*Journal for the Scientific Study of Religion*  
*Journal of Chinese Religions*  
*Journal of Feminist Studies in Religion*  
*Monumenta Nipponica*  
*Numen*  
*Philosophy East & West*  
*Religion*  
*T'oung-pao*

### **Essay topics**

Possible essay topics and ideas are provided below. Other topics may be chosen, but must have approval from your tutor or lecturer prior to submission. Essays should ideally include consideration of some primary sources (texts, iconography, field trips, self-accounts of adherents to a tradition, interviews with religious specialists, ritual, etc.). Secondary sources (scholarly views on the topic or the text/ritual/icon, etc.) should be consulted and discussed in the essay, but the emphasis should be on your own analysis and interpretation of your source.

How has the encounter with Buddhist facts challenged the definitions of religion deployed in the Western/modern study of religions?

How is the Buddha or Buddhahood portrayed through narrative?

In addressing this question, you should select a particular text or set of texts (including visual "texts") within which to study the problem. Examples might include the *Lotus Sūtra*, some *Jātaka* tales, the *Lalitavastara*, the *Buddhacarita*, or the friezes of Borobudur. You might like to consider such subsidiary questions as the particular effects of narrative presentation on the understanding of Buddhahood.

What was the relationship between the powers of church and state in traditional Tibetan society?

How is the Buddha or Buddhahood portrayed through narrative?

In addressing this question, you should select a particular text or set of texts (including visual "texts") within which to study the problem. Examples might include the *Lotus Sūtra*, some *Jātaka* tales, the *Lalitavastara*, the *Buddhacarita*, or the friezes of Borobudur. You might like to consider such subsidiary questions as the particular effects of narrative presentation on the understanding of Buddhahood.

In what ways were some pre-modern Buddhist monastics political? What difficulties are there in the doctrines and strictures of the tradition for such monastics? How might such political monastics have justified themselves?

How might we use the Christian concept of "grace" to think about Pure Land Buddhism? What are the limitations, if any, of application of this concept to the Pure Land case?

Discuss one aspect of the place of women, or the divine conceived as feminine, in Buddhist traditions.

Is there a contradiction between the central Buddhist idea of impermanence (*anitya*, Ch. *wuchang* 無常, Jpn. *mujō*) and the clear Buddhist concern with preserving texts, monuments (*stūpas*), and institutional structures?

Explore one dimension of the relationship between Buddhist doctrine and Buddhist practice. Make sure you treat specific examples of each, and do not attempt to treat *all* Buddhist doctrine and practice.

Is Buddhism a "religion"?

Identify one aspect of Mahāyāna doctrine that seems to be new in Buddhist history. How did or might Mahāyāna texts have justified these "new" ideas?

What is enlightenment, according to the story of Śākyamuni Buddha's own enlightenment? In addressing this question, you should be aware of possible differences in understanding between the presentation of the Buddha's enlightenment in different sources. You may confine your analysis to one presentation in particular, or you might like to compare representations given in more than one source.

How have Buddhism and modern nationalism interacted in one Asian country (Japan, Tibet, Sri Lanka, Burma, Thailand, China), or the diaspora of one Asian country?

Analyse one contemporary Buddhist movement or group in the West in the terms of at least one theory of the Westernisation of Buddhism. Do not forget to at least consider the possibility that your case study might require critique of the theory, and not just its mechanical "application".

Discuss one example of the commodification of Buddhist ideas, objects, or practices, and its implications for the Buddhism concerned.

Play devil's advocate. We have seen authors who critique some Western Buddhism as in some respects opposed to traditional Buddhist ideas and values, for example, in the celebration of self, or certain entanglements with economic realities. Choose ONE such dimension of modern or Western Buddhism, and ask: Is this really new in Buddhist history? What precedents can be found for it? How might it be justified in the terms of solid Buddhist doctrine?

Consider some dimension of the relationship between Buddhism and science, preferably using the texts of real-life Buddhist thinkers (or apologists) who have attempted to work that relationship out.

THE FOLLOWING TOPIC IS PERHAPS ESPECIALLY CHALLENGING (AND REWARDING): Analyse the use of sacred Buddhist scripture in *Hōichi the Earless* (Part 3 of Kobayashi Masaki's masterpiece *Kwaidan*; in the Main Library AV Suite at Call No. = Vis 1970). It will help you to know that the text used by the priest is the *Heart Sutra*. Please try to take into account Buddhist ideas about the power of sacred language, especially in Tantric contexts; you might also like to consider the Vedic idea of the "truth act". Possibly useful secondary literature to start with:

Lopez, Donald S., *Elaborations on Emptiness: Uses of the Heart Sūtra* (Princeton, NJ: Princeton University Press, 1996). BQ1967 L864 E.

Hakeda, Yoshito S., *Kūkai: Major Works, Translated, with an Account of His Life and a Study of His Thought* (New York: Columbia University Press, 1974). CB5 R311 87.

Thompson, George, "On Truth-Acts in Vedic", *Indo-Iranian Journal*, 41, 2 (1998), 125-153.

In what ways does "ethnic Buddhism" (Nattier's "baggage" Buddhism) in the West differ from modern Buddhism in its Asian homelands? Note: you are more likely to come up with a successful essay in answer to this question if you restrict your deliberations to ONE ethnicity and/or tradition (e.g. Sri Lankan Theravāda, Tibetan Tantra, etc.).

Analyse at least one text of "self-help" Buddhism. It might be interesting to compare the ideas of such a text with traditional sources (including perhaps sources cited in the text). It might also be interesting to consider such a text as a "New Age" rather than a Buddhist phenomenon.

Explore some of the traditional wellsprings and precedents for modern Buddhist militarism and jingoistic nationalism.

Consider how the feminist challenge has worked as one dimension of the modernisation of Buddhism in the contemporary era.

One distinctive feature of modern Buddhism has been the way modern technologies of communication and travel have brought into contact and put in communication with one another parts of the Buddhist world that were mutually isolated in the pre-modern era. Consider one such interaction between different parts of the Buddhist world, and the consequences of the shifted perspective such broader contact has produced in that case.

How has "Orientalism" operated in the study or perception of Buddhism in the West?

At the time of its release, much fuss was made of *The Matrix* as a film supposedly informed by "Buddhist philosophy". Analyse some aspect of the *Matrix* trilogy in comparison with Buddhist ideas. To what extent are claims that *The Matrix* is a kind of Buddhist allegory true? At what point does this claim break down, and what other values and ideas do we see supplementing or competing with Buddhist ideas in the film(s)?

How are we to understand the role of the Sangha in Buddhism?

How does it change our understanding of Zen meditation (*zazen*) if we regard it as a ritual? OR: How does it change our view of Zen "awakening" ("enlightenment", *satori*, *kenshō* etc.) if we regard it as the product of a ritual?

Useful starting point:

Bodiford, William M., *Sōtō Zen in Medieval Japan* (Honolulu: University of Hawai'i Press, 1993). BQ9412.6 B667 S.

Does the structure of the Sangha and its relations with the laity corroborate or undermine assertions that (early) Buddhism is a "selfish" religion?

How are we to interpret canonical celebrations of the value of solitude to monks in light of what Vinaya texts and the historical record tell us about monastic living arrangements?

Is Pure Land Buddhism really "Buddhist"?

Is Chan/Zen radically different from other kinds of Buddhism?

How can we reconcile the emphasis on renunciation with the fact that Buddhist monasteries controlled huge tracts of land (in Sri Lanka, or in China, or in Tibet)?

Were Buddhist monastics ever "non-political"?

Does the notion of Buddha-nature contradict the notion of anatman?

Is karma the same thing as fate?

Discuss and analyse one example of the ways Buddhism is said to have changed when it entered a new culture. Consider the question: what is "cultural" in a given form of Buddhism, and what is "Buddhist"? How can we tell the difference?

Discuss the history of the order of Buddhist nuns. What happened to it and why?

## How to cite books, articles and internet resources for essays in Religious Studies

It is mandatory to use a correct citation style in academic writing. The departmental standard in Religious Studies at VUW is the version of Chicago Style most usually found in the humanities, as defined in *The Chicago Manual of Style 15th ed. rev.* (University of Chicago Press, 2003). The full guide (a hefty volume) is available in the VUW library (ask at the Reference desk), at Call No. Z253 C532 15ed. However, the following information will be sufficient for most of your basic needs.

NOTE that the citation style differs for a footnote and the bibliography at the end of your essay. For each type of source, we have listed each example in both forms.

NOTE ALSO that this format is (confusingly) often NOT followed exactly in your Course Outline! This problem will be rectified in future years; for the present, please do not use the Course Outline citations as your model. Alike – by now this should not be an issue Right?

Some of the details used in these examples have been modified, and some sources therefore do not really exist in the form given below.

### Book – single author

#### **Footnote:**

T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

#### **Bibliography:**

Madan, T. N. *Non-Renunciation: Themes and Interpretations of Hindu Culture*. Oxford: Oxford University Press, 1987.

### Book – two or three authors

#### **Footnote:**

Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

#### **Bibliography:**

Robinson, Richard H., and Willard L. Johnson. *The Buddhist Religion: An Historical Introduction*. Belmont, California: Wadsworth, 1997.

### Journal article – single author

#### **Footnote:**

Abe Masao, trans., “Shobogenzo Genjokoan,” *The Eastern Buddhist* 5:2 (October 1972): 132.

#### **Bibliography:**

Abe, Masao, trans. “Shobogenzo Genjokoan.” *The Eastern Buddhist* 5:2 (October 1972): 129-140.

### Journal article – two or three authors

#### **Footnote:**

Helen Hardacre and Abe Yoshiya, “Some Observations on the Sociology of Religion in Japan: trends and methods,” *Japanese Journal of Religious Studies* 5:1 (1978): 18.

#### **Bibliography:**

Hardacre, Helen, and Abe Yoshiya. “Some Observations on the Sociology of Religion in Japan: trends and methods.” *Japanese Journal of Religious Studies* 5:1 (1978): 5-27.

### Web site

#### **Footnote:**

Bhikkhu Thanissaro, trans., “Bhikkhu Patimokkha: The Bhikkhus’ Code of Discipline,” <http://www.accesstoinsight.org/tipitaka/vin/sv/bhikkhu-pati.html> (accessed July 26 2006).

#### **Bibliography:**

Bhikkhu, Thanissaro, trans. “Bhikkhu Patimokkha: The Bhikkhus’ Code of Discipline.” <http://www.accesstoinsight.org/tipitaka/vin/sv/bhikkhu-pati.html> (accessed July 26 2006).

### **How to cite in the body of your essay**

When you refer to one of your sources in the course of your argument, you should always give your source in a footnote, which is indicated by a superscript number attached to the appropriate part of the sentence. Note that some other stylistic conventions use what is called “in-text citation”, where references are given in parentheses at the end of the sentence; you will see this method of citation often as you read. **HOWEVER, IN-TEXT CITATION IS NOT PART OF THE CHICAGO STYLE INTRODUCED HERE**, and you should consistently use footnotes indicated by superscript numbers ONLY.

Footnote style has been given above. Note that footnote numbers should always come *after* any punctuation mark at the end of the word they attach to; thus, it is correct to write a footnote like this,<sup>1</sup> but wrong to write it like this<sup>2</sup>. One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.<sup>3</sup>

When you refer to the same source several times in a row,<sup>4</sup> you can use *Ibid* and the page number.<sup>5</sup> If it is the same page number, then *Ibid.* is sufficient.

If you cite source A, then cite one or more other sources,<sup>6</sup> and then return to source A,<sup>7</sup> it is best to repeat only the author’s name,<sup>8</sup> a shortened title, and the page number cited,<sup>9</sup> rather than to repeat the full citation.

In other words, only use abbreviated citations where you are citing the same source more than one time. Avoid old abbreviations like *loc. cit.*, *op. cit.*, and so on, which can require the reader to keep track of sources over a number of references and pages, and are thus confusing.

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<sup>1</sup> Random footnote.

<sup>2</sup> Random footnote.

<sup>3</sup> Constance Prevarication, *The Book of Tangential Comments* (Dargaville: Primrose Path Publications, 2004), 27. It is interesting to note that in this recent work, Prevarication reverses her previous hard-line stance on the literary sidetrack, and not only countenances it in principle, but herself indulges in it extensively in practice.

<sup>4</sup> *Ibid.* [this means it is page 27 exactly like the preceding footnote]

<sup>5</sup> *Ibid.*, 36. [This means it is the same source with a different page number]

<sup>6</sup> T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

<sup>7</sup> Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

<sup>8</sup> T. N. Madan, *Non-Renunciation*, 38-40

<sup>9</sup> Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion*, p. 113.