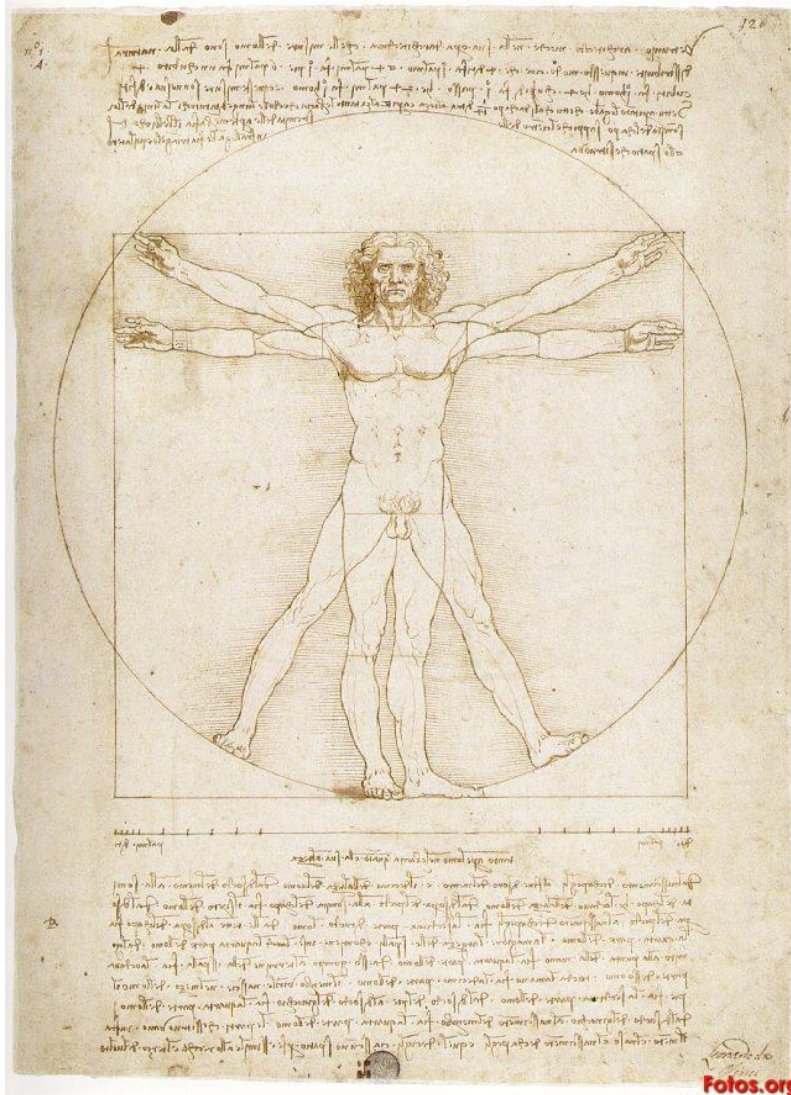


RELI 328
Religion and Human Biology



SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES
VICTORIA UNIVERSITY OF WELLINGTON
Trimester one, 2009

Religion and Human Biology

Course co-ordinator:	Dr Joseph Bulbulia, HU 322, tel: 463 5043 joseph.bulbulia@vuw.ac.nz
Course lecturer:	Andrew Mahoney, HU 117 andrew.mahoney@vuw.ac.nz
Course tutor:	Mike Teitelbaum, HU 117 michael.teitelbaum@vuw.ac.nz
Lectures: Time	Thursday 1:10 – 3:00pm
Location :	EA 206
	Tutorials: tba
Course Dates	Commencement: March 5th 2009 Mid trimester break: April 13 th – 26 th 2009 End of teaching: June 5 th 2009 University Examination Period: June 8 th – July 1 st 2009 Mid year break: July 2 nd – 12 th 2009
Due Dates	SHORT ESSAYS (BEST 5 of 6 to count)
1.	*MARCH 13 th 5pm
2.	*MARCH 27 th 5pm
3.	*APRIL 10 th [GOOD FRIDAY NO PENALTY FOR ASSIGNMENTS TURNED IN ON BY 5pm APRIL 13 th 5pm]
4.	*MAY 8 th 5pm
5.	*MAY 22 nd 5pm
6.	*JUNE 5 th 5pm
7.	15 June, 2009 5pm FINAL PAPER of ~3000 words
8.	25 June, 2009 5pm FINAL SUBMISSION DATE:

Religious Studies is in the Hunter Building. The programme administrator, Alikali Kalliabetsos, is in HU 318 (ph. 463 5299, email: aliki.kalliabetsos@vuw.ac.nz). Notices regarding the course or any information on changes will be posted on BLACKBOARD.

Office Hours: The main office is open Monday - Thursday, 9.30am – 12:00 and 2:30 - 3.30pm. You may meet with Dr Bulbulia during his office hours MONDAYS 12-1pm or by appointment .

Course Outline

1 The course learning objectives:

This course introduces students to advanced work in the evolutionary psychology of religion. Topics include religion and evolution, the neuropsychology of religious experience, cognitive theories of ritual, the connection between morality and religion, and the relevance of group selection and cultural evolution to the naturalistic study of religion. Prior coursework in psychology, biology or religious studies (especially reli 226 or reli 310) will be helpful, but not required.

By the end of the course you will:

- Understand the studies and debates animating the biological study of religion.
- Be better able to read and evaluate arguments based on scientific evidence.
- Be better able to construct and argument based on scientific evidence.
- Be better able to express your ideas verbally and in writing.

2 This course is delivered through a combination of lectures and tutorials.

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.

Tutorials are held weekly and attendance at 80% of these is mandatory. Tutorials deal with topics which complement the lecture programme and they provide an opportunity to discuss aspects of the course in a small group and develop your ability to contribute to discussions.

3 Assessment Requirements. The course is internally assessed by means of the following assignments as follows:

- 5 x 1000 words CREATIVE-CRITICAL PAPERS, due every second Friday during term. Each is worth 10% of the final grade. [Instructions for these papers can be found under "Course Resources" on Blackboard. (BEST 5 of 6 to count)
 - (1) MARCH 13th
 - (2) MARCH 27th
 - (3) APRIL 10th [GOOD FRIDAY NO PENALTY FOR ASSIGNMENTS TURNED IN ON BY APRIL 13th 5pm]
 - (4) MAY 8th
 - (5) MAY 22nd
 - (6) JUNE 5th
- 1 x FINAL PAPER of ~ 3500 words due 15 JUNE, 2009 worth 50% of the total mark.

The mandatory course requirements are as follows: .Submission of the final paper. Submission of at least three short essays.

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

THE SHORT CREATIVE/CRITICAL ESSAYS encourage students to break down arguments into their component parts, to evaluate them, and to imagine alternatives.

THE FINAL PAPER allows students to explore a specific research topic in greater depth.

IMPORTANT:

ALL WORK MUST BE SUBMITTED BY BLACKBOARD

STUDENTS MUST KEEP COPIES OF ALL WORK

IT IS EACH STUDENT'S RESPONSIBILITY TO ENSURE THAT THE TUTOR HAS RECEIVED ALL WORK

5 Required Text: ALL READINGS WILL BE POSTED ON BLACKBOARD

6 Work-load (Recommendation of the Faculty of Humanities and Social Sciences): For 300-level 24 points one trimester courses, 16 hours per week are recommended. An average student should spend 13 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

300 – level	1 trimester	24 points	16 hours
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7 Aegrotat regulations apply to internally assessed courses. Students who cannot submit or complete the course requirements due to illness or some other impairment should inform the programme administrator immediately and present the appropriate documentation.

8 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 copyright and other relevant issues.

9 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 or go to the Academic Policy and Student Policy sections on:

<http://www.victoria.ac.nz/home/about/policy>

This website also provides information for students in a number of areas including Academic Grievances, Student and Staff conduct, Meeting the needs of students with impairments, and student support/VUWSA student advocates.

10 Academic integrity and plagiarism

Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else's work as if it were your own, whether you mean to or not. "someone else's work" means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or staff
- The work of other students or staff
- Information from the Internet
- Software programs and other electronic material
- Designs and ideas
- The organization or structuring of any such material

Find out more about plagiarism, and how to avoid it, on the University's website: <http://www.victoria.ac.nz/home/study/plagiarism.aspx>

11 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 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 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 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) is available to provide a variety of support and services. Find out more at:

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) is located on the ground floor, Student Union Building.

12 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.

- 13 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.
- 14 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).
- 15 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 Level 0 Kirk, facing Hunter Courtyard tel: 463 5999.
- 16 Supplementary Materials: A website of materials related to RELI 328 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, 463-5050 (extension 6666 from VUW phones) or by email scs-help@vuw.ac.nz
- 17 Evaluation: This course will be evaluated by UTDC.

LECTURE PROGRAMME

Lecture programme and required readings: The required readings are essential background for the lectures / tutorials and should be completed before each lecture. The readings will be further discussed in the tutorials. ALL READINGS CAN BE FOUND ON BLACKBOARD.

5th March

Lecture 1 – Introduction to the Evolutionary Psychology of Religion. Why explain religion in evolutionary terms?

12th March

Lecture 2 – Costly Signalling Theory

19th March

Lecture 3 – Group Selection

26th March

Lecture 4 – Sexual Selection and runaway processes

2nd April

Lecture 5 – Anthropomorphism (1st half) and Memetics (2nd half)

9th April

Lecture 6 – Cognitive Optimum Theory

30th April

Lecture 7 – Cultural Selection

7th May

Lecture 8 – The Modes Theory

14th May

Lecture 9: The Biological Functions of High Arousal Ritual

21st May

Lecture 10: The Biological Functions of Low Arousal Ritual

28th May

Lecture 11 – A case study: Theology

4th June

FINAL CLASS: PANEL DISCUSSION WITH GRADUATE STUDENTS

NO READING

Essays and Assignments

- 1 Essays and assignments must be submitted by Blackboard.
- 2 Due dates:
 - 5 x 1000 words CREATIVE-CRITICAL PAPERS, due every second Friday during term. Each is worth 10% of the final grade. [Instructions for these papers can be found under "Course Resources" on Blackboard. (BEST 5 of 6 to count)
 - (1) MARCH 13th
 - (2) MARCH 27th
 - (3) APRIL 10th [GOOD FRIDAY NO PENALTY FOR ASSIGNMENTS TURNED IN ON BY 5pm APRIL 13th]
 - (4) MAY 8th
 - (5) MAY 22nd
 - (6) JUNE 5th
 - 1 x FINAL PAPER of ~ 3000 words due 15 JUNE, 2009.
- 3 Penalties for late essays / assignments
 - .33 percent of total mark for the course will be deducted every 24 hours.
 - work submitted without a valid medical excuse (doctor's certification) more than two weeks late will not be accepted for assessment
- 4 For guidance in essay writing and presentation of bibliographies please refer to Religious Studies guidelines for essays, attached.

Essay advice will be posted on Blackboard within the first several weeks of term.

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

What and when to cite

In order to avoid plagiarism (which is serious even when inadvertent), you **MUST** cite your sources in ALL cases. This means you should basically do two things:

(1) In all cases where you use the exact words of a source, however few (including short phrases, rather than whole sentences), you must use quote marks around all words that are not yours; and

(2) You should footnote your source for all direct quotes (see (1)), facts, ideas, ways of approaching your problem, sources of inspiration, etc. – in other words, you should acknowledge your source in absolutely ALL cases where your source is anything other than your own mind. Err on the side of fastidiousness. Where necessary, you can use the footnote to explain more exactly what you owe to the source in question ("My approach to this question is modelled on that found in . . ."; "The order of treatment in the following is derived from . . ." etc.).

In addition, it is good practice to phrase your writing in the body of your essay so that your debts to your sources are clear, where possible. Use phrases such as, "According to Smith," "Following Scrimgeour, we might say that . . ." "Worple informs us that . . ." "Lockhart contends that . . ." "Bagshot remarks insightfully that . . ." "Binns has shown that . . ." etc.

How to cite

It is mandatory to use a correct citation style in academic writing. The Programme standard in Religious Studies at VUW is the version of Chicago Style for the Humanities. The only exceptions to this Programme standard will be the correct and consistent use of an alternative, standard style when expressly permitted by your course coordinator.

Chicago Humanities style is 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 at Call No. Z253 C532 15ed (ask at the Reference desk). However, the following information should be sufficient for most of your basic needs.

Note that the citation style differs for a footnote and for the bibliography at the end of your essay. For each type of source, we have listed each example in both forms. Each example footnote contains a sample page number so you can be sure how to include the number of the page cited in your footnote.

Note also that as with all academic citation style conventions, every detail of the formatting for Chicago style is fixed. You must thus ensure you follow the examples below in every detail: order, punctuation, formatting (especially italics), spacing and so on.

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 more 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.

Chapter or article in edited multi-author volume

Footnote:

James P. McDermott, "Karma and Rebirth in Early Buddhism," in *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty (Berkeley: University of California Press, 1980), 171.

Bibliography:

McDermott, James P. "Karma and Rebirth in Early Buddhism." In *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty, 165-192. Berkeley: University of California Press, 1980.

Translated book

Footnote

Sigmund Freud, *The Future of an Illusion*, trans. by W. D. Robson-Scott (New York: H. Liveright, 1928), 28.

Bibliography

Freud, Sigmund. *The Future of an Illusion*. Translated by W. D. Robson-Scott. New York: H. Liveright, 1928.

Journal article – single author

Footnote:

Richard King, "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the Śrīmālā Sūtra – An Early Tathāgatagarbha Text," *Numen* 42 (1995): 12.

Bibliography:

King, Richard. "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the Śrīmālā Sūtra – An Early Tathāgatagarbha Text." *Numen* 42 (1995): 1-20.

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, no. 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, no. 1 (1978): 5-27.

Web site

Footnote:

Paul Kingsbury, "Inducing a Chronology of the Pali Canon,"
<http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

Bibliography:

Kingsbury, Paul. "Inducing a Chronology of the Pali Canon."
<http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

Reference work (e.g. encyclopaedia or dictionary)

Footnote:

Encyclopaedia Britannica, 15th ed., s.v. "Sufism."

Footnote:

Oxford English Dictionary, 2nd ed., s.v. "Apophatic."

The abbreviation "s.v." is for the Latin *sub verbo* ("under the word").

Reference works are usually not included in the bibliography.

Sacred texts

Standard citation convention is set for the sacred texts of each major tradition. You must be sure to cite sacred texts in the correct format. Unless your lecturer for a specific course states otherwise (e.g. if conformity to a more complex standard is required for courses specialising in a particular tradition), the following conventions will apply.

The Bible

In quoting the Bible, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Bible and the Qur'an are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

The Bible is cited by book, chapter and verse. For example:

. . . as it says in the Bible (1 Kgs 2:7).

Note that books of the Bible are abbreviated according to standard abbreviations. A list of abbreviations should usually be available in the edition of the Bible you are using.

Note also that the punctuation mark comes after the close of the parentheses. This is also the case for the full stop in a direct quote:

". . . Absolom thy brother" (1 Kgs 2:7).

When citing multiple passages, list the abbreviated title of each new biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction "and" or an ampersand ("&") before the last citation. List passages in canonical and numerical order. For example:

. . . as it says in the Bible (Matt 2:3; 3:4–6; 4:3, 7; Luke 3:6, 8; 12:2, 5).

It is preferable, unless you are discussing differences of translation and interpretation, to use a single version of the Bible throughout a piece of work. In this case, you can indicate that fact by a note with your first citation, and thereafter omit mention of the version:

Footnote:

Matt. 20:4-9. In this essay, all biblical quotations are from the New Revised Standard Version (London: HarperCollins Publishers, 1989).

Where you have to refer to more than one version of the Bible, you can indicate the different versions in footnotes, or by a set of abbreviations that you establish in a footnote early in the essay.

List the versions of the Bible you use in your bibliography. They should appear alphabetically according to title. For example:

The New Oxford Annotated Bible: The Holy Bible. Edited by Herbert G. May and Bruce M. Metzger. New York: Oxford University Press, 1973.

This item would be listed alphabetically under "New".

The Qur'an

The name of the text is best written, "Qur'an."

In quoting the Qur'an, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Qur'an and the Bible are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

When quoting the Qur'an, give the abbreviation "Q.", then cite the number of the sura (chapter), then the number(s) of the ayat (verse). For example:

"Allah is the Light of the heavens and the earth...." (Q. 24:35).

"Praise be to Allah, Lord of the Worlds; The Compassionate, the Merciful; Master of the Day of Judgment" (Q. 1:2-4).

State in the first footnote what "translation" edition is being used for the entire document. For example:

Footnote:

In this essay, all citations from the Qur'an will be taken from An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition), trans. Majid Fakhry (New York: New York University Press, 2000).

If you use more than one source for Qur'anic text in your essay, then you need to provide a separate, footnoted reference to each citation, specifying which version that citation is from.

In your bibliography, list each "translation" edition of the Qur'an you use alphabetically under its title. For example:

Bibliography:

An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition). Translated by Majid Fakhry. New York: New York University Press, 2000.

This item would be listed alphabetically under "Interpretation".

Buddhist and Indian texts

For undergraduate purposes, simply cite the English translation you are using as if it is an ordinary translated book. However, note that many Indian or Buddhist texts you will cite are compilations of multiple texts into a single volume. In such cases, you must also include the name of the text in your footnote citation. The name given to the text in English by the translator will suffice; but include the name in the original language also if it is easily accessible. For example:

Footnote:

"The Buddha's Last Days" (Mahāparinibbāna Sutta), in The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya, trans. Maurice Walshe (Boston: Wisdom Publications, 1995), 232.

In your bibliography, list only the whole translated works to which you refer in your essay, according to the usual format. In other words, if you cite more than one sutta etc. from a single volume, you need not list every individual text, but just the volume. For example:

Bibliography:

Walshe, Maurice, trans. The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya. Boston: Wisdom Publications, 1995.

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 (with the sole exceptions of passages from the Bible or the Qur'an), 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,¹ but wrong to write it like this². One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.³

¹ Random correct placed footnote.

² Random incorrectly placed footnote.

³ 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.

When you refer to the same source several times in a row, you can use "Ibid." and the page number for all subsequent notes after the first.⁴ If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.⁵

If you cite source A, then cite one or more other sources,⁶ and then return to source A,⁷ it is best to repeat only the author's name,⁸ a shortened title, and the page number cited,⁹ rather than to repeat the full citation. See the footnotes attached to this paragraph (notes 6-9) for examples.

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.

⁴ Ibid., 36. [This means the reference is to the same source, but with a different page number.]

⁵ Ibid. [This means page 36, exactly like the preceding footnote.]

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

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

⁸ Madan, *Non-Renunciation*, 38-40.

⁹ Robinson and Johnson, *The Buddhist Religion*, 115.