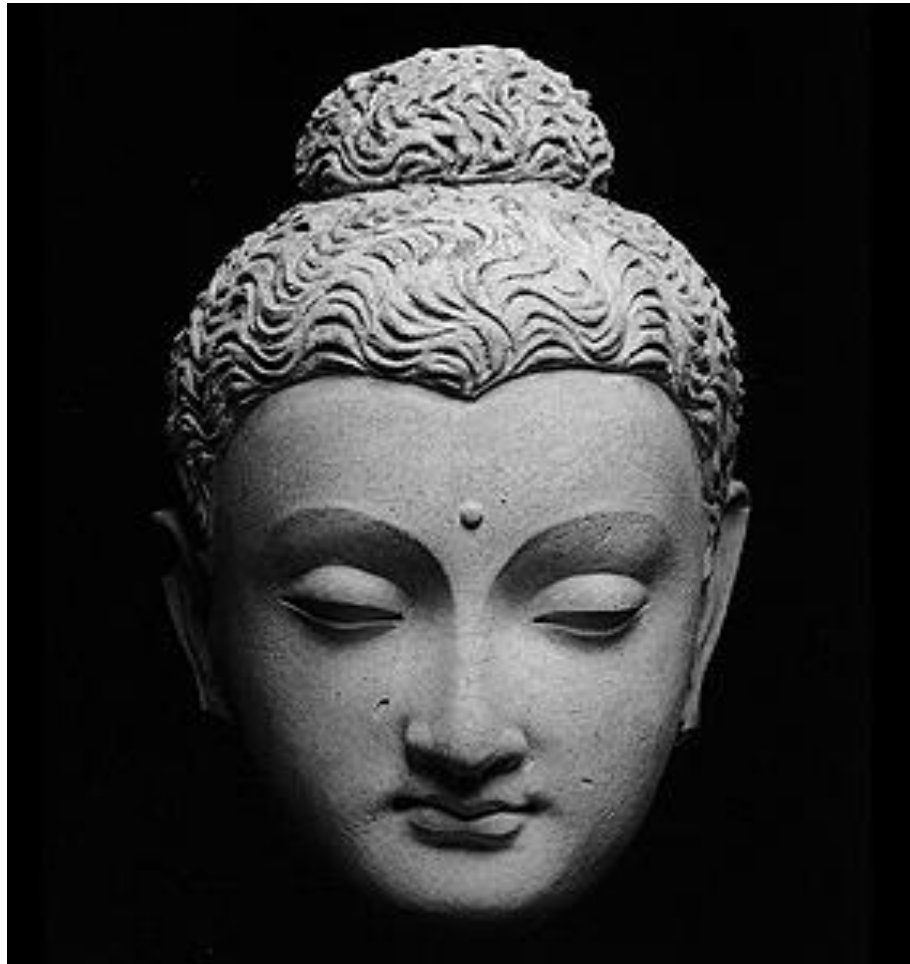


RELI 206 / Special Topic RELI 310

Buddhism: The Noble Path



Religious Studies
School of Art History, Classics and Religious Studies
Trimester 2, 2012
16 July – 17 November 2012

RELI 206 / ST RELI 310

Buddhism: The Noble Path Trimester 2, 2012

READ THIS OUTLINE! It will be assumed that its contents have been communicated to students, and ignorance of information contained in it will not be considered an excuse for failure to meet the course requirements.

Course co-ordinator: Michael Radich 463 9477, HU 216, michael.radich@vuw.ac.nz
Where and when: Lectures:
Monday 10:00-11:50 HM 105
Tutorials: Times and Seminar Rooms TBA.

Trimester dates: 16 July to 17 November 2012
Teaching dates: 16 July to 19 October 2012
Mid trimester break: 27 August to 9 September 2012
Study week: 22-26 October 2012
Exam/Assessment period: 26 October – 17 November 2012
Withdrawal dates: **Information on withdrawals and refunds may be found at**
<http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx>

Religious Studies is at Hunter. The programme administrator, Alik Kalliabetsos, is in HU 318 (ext 5299), aliki.kalliabetsos@vuw.ac.nz. **Notices regarding the course or any information on changes will be posted on the notice board outside her office. Notices will also be communicated to students via emails sent from Blackboard. Students who do not use their assigned student.vuw.ac.nz email addresses should ensure that ITS has an up-to-date email address, and that they check this address regularly.**

Office Hours: The main office is open **Monday - Friday, 9.30 – 12:00 noon and 2:30 - 3.30 p.m.** You can arrange to meet with Michael Radich in his office by appointment, and he will also answer all emails promptly.

Course outline

1 Course Prescription:

An examination of the history, doctrines and practices of the major traditions of Buddhism from the perspectives of modern scholarship. A thematic approach is taken, and the course addresses modern Buddhism in Asia and its adaptations in the West.

2 The course aims:

The course aims to teach students to think, argue and write about Buddhism in a critical, creative and theoretically informed manner. The course uses a mixture of lectures and small-group discussions to make connections between theory and lived religious experience. The course also aims to improve students' skills in critical thinking, creative thinking and communication.

This course is designed as an integral combination of lectures, readings, tutorials, and assigned work. These components are complementary with one another, not redundant; and ALL components of the course are necessary for students to do well. It is thus recommended in the strongest possible terms that students do the reading, attend all lectures and tutorials, and keep up with the required work for the course.

3 The main learning objectives for this course are threefold:

- a. 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.
- b. Students should learn the study of religion as a critical discipline; that is, to examine the political, economic, social, historical, conceptual and cultural dimensions of religious activity.
- c. Students should develop their research and writing skills, their ability to make and defend arguments, and their critical awareness.

4 Rationale for assessment: The assessment of this course relates directly to these objectives.

- i. **The mandatory reading assignments** are to be short (206: two pages maximum; 310: three pages maximum) written responses to required readings, lectures, and the question posed in relation to them. They ensure that students read and think about the required readings *prior to* lecture and tutorial discussion. They also provide continuous feedback to students on their level of understanding and their development of the analytical skills required in the essays, including critical and creative thinking and communication skills. Application of ideas from theoretical readings to empirical, historical or doctrinal case studies is encouraged in this work.
- ii. **The essays** allow students to apply their analytical skills to information retrieved through library research on a set topic. Essays develop skills in critical thinking, reading, analysis and organizing material, which are necessary for continued study. The development of an original thesis is an important opportunity for students to exercise creative thinking in a manner appropriate to the academic context. Essays also demonstrate the students' level of proficiency in finding, understanding, and using sources, and gives students the opportunity to develop a more in-depth knowledge of an area covered in the lectures and weekly readings.
- iii. **The test** allows students to demonstrate their knowledge and understanding of the material presented in the course, and allows students the opportunity to reflect on their learning process throughout the term.

Students who do not understand the grades they have been assigned or are concerned about their progress are encouraged to meet with the marker for a discussion.

5 **Teaching and learning Summary.**

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

The **lecture programme** follows below. 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.

Lectures are an essential part of the course, and your attendance is encouraged in the strongest possible terms. **Lectures do not merely repeat the content of the readings**; rather, the course is designed as an integrated combination of complementary lectures, readings and tutorials, and *all* components are necessary for students to do well.

Tutorials deal with topics which complement the lecture programme. They provide an opportunity to discuss aspects of the course in a small group and develop the ability to contribute to discussions. This is an important part of the apparatus the course uses to develop students' skills in critical thinking and communication.

6 **Mandatory Course requirements:**

To gain a pass in this course each student must submit all the required work for assessment (reading assignments, essays, test), and attend 80% of tutorials.

7 **Assessment requirements. The course is internally assessed** by means of two essays, four reading assignments, and one class test, **all mandatory**, as follows:

- **two essays, each worth 30%** of the final grade:

Reli 206: 2,000 words in length

Reli 310: 2,500 words in length

Essay 1 due Friday August 24, 5 p.m.

Essay 2 due Friday October 5, 5 p.m.

Essays are to be submitted to the **assignment box** outside the Religious Studies office (HU 318). Please make sure you sign the sheet to document that you submitted your assignment, and when. Essays are **also** to be **submitted electronically, via Blackboard**, in part so that student work can be checked for plagiarism via TurnItIn. **DO NOT EMAIL YOUR ESSAYS TO THE LECTURER OR TUTOR.**

- **four mandatory reading assignments**; short written assignments (two pages maximum for RELI 206; three pages maximum for RELI 310) to be submitted **at the beginning of lecture in the week of the topic chosen**, collectively worth **15%** of the final grade.
- **a class test lasting 1 hour 50 min in class time on Monday October 15**, worth **25%** of the final grade. A preparation guide for the test will be distributed at lecture a week beforehand, on Monday October 8.

8 **Rationale: why do we require the mandatory reading assignments?** Over the course of the trimester, we require students to submit a total of four written responses to the readings. These responses are **submitted in lecture each week**. These responses should not exceed **two pages** in length for 206, or **three pages** for 310, and need only address the required readings. They will be

marked according to the criteria below and returned to students as soon as practicable, to allow students the opportunity to use and build on the feedback they receive in subsequent work. These written responses are designed to accomplish the following four objectives, each of which is vital to successful completion of the course:

- They give students a regular, small-scale (low-risk) opportunity to practice good academic writing, and receive feedback on their writing to help them improve.
- They ensure students are keeping up with the required readings and enable teaching staff to monitor student progress.
- They provide students the opportunity to develop critical reading skills (i.e. a focus on the material most pertinent to the question).
- They develop students' skills in critical analysis and communication.

Assessment for mandatory reading assignments

The marker will assign each reading assignment a mark out of ten. A mark below 5/10 indicates that the work is unsatisfactory, i.e. that the student shows no sign of actually having read the work set; or has failed to comprehend adequately; or has failed to answer the set question. Marks from 5/10 to 10/10 are assigned according to the relative merit of the answers. The ideal response, which will receive full marks, shows ample evidence of having read and clearly understood the assigned material; is clearly written; and gives an original, well-thought-out response to the readings and the question.

NOTE: These mandatory reading assignments are a great chance to boost your grades! In no other section of the course (essays and test) is it likely that even the best students will receive perfect marks. Thus, if you just do the readings; write a careful, thoughtful response; and hand it in on time, you will usually raise your final grade.

The marks for each assignment will be added up and averaged to calculate the 15% of the overall grade delegated for reading assignments. Missing assignments will receive a 0/10. Assignments one week late will be docked 1/10; assignments two weeks late will be docked 2/10. Assignments more than two weeks late will be accepted only with medical documentation, and will otherwise receive zero. Students are reminded that even when their work becomes unacceptably late and will not receive a mark, they must still complete four reading assignments to complete the course.

- 9 Required text:** There is no set textbook. The *RELI 206/310 Course Reader* should be obtained from VicBooks at a cost of approximately \$45. Students are also strongly encouraged, but not required, to buy a copy of Rupert Gethin *Foundations of Buddhism* for background reading and reference.

All undergraduate textbooks and student notes will be sold from the Memorial Theatre foyer from 9-27 July 2012, while postgraduate textbooks and student notes will be available from the top floor of vicbooks in the Student Union Building, Kelburn Campus. After week two of the trimester all undergraduate textbooks and student notes will be sold from vicbooks on Level 4 of the student Union Building.

Customers can order textbooks and student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered to customers or they can be picked up from nominated collection points at each campus. Customers will be contacted when they are available.

Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in the holidays). Phone: 463 5515.

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 any other printed source
- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

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

IN THIS COURSE, WE WILL USE THE SOFTWARE "Turnitin" TO CHECK ALL STUDENT WORK FOR PLAGIARISM.

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 head of 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 is not available to any other party.

- 11 Workload (recommendation of the Faculty of Humanities and Social Sciences):** For 20 point courses, a student should spend on average 14 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials. The total workload for the course, including class time should be approximately 200 hours.

12 Where to find more detailed information

Find key dates, explanations of grades and other useful information at www.victoria.ac.nz/home/study. Find out how academic progress is monitored and how enrolment can be restricted at www.victoria.ac.nz/home/study/academic-progress. Most statutes and policies are

available at www.victoria.ac.nz/home/about/policy, except qualification statutes, which are available via the *Calendar* webpage at www.victoria.ac.nz/home/study/calendar.aspx (See Section C).

Other useful information for students may be found at the website of the Assistant Vice-Chancellor (Academic), at www.victoria.ac.nz/home/about_victoria/avcacademic

- 12 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.
- 13 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.
- 14 Supplementary Materials:** A website of materials related to RELI 206/310 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.
- 15 Evaluation:** This course will be evaluated by UTDC.

Lectures and Readings

The **lectures** (in HM 105 Mondays 10:00-11:50 a.m.) constitute the core of the course. The readings supplement the lectures, but are *not* a substitute for them (nor vice versa). As lecture material is crucial for both the class test and the essays, it is important that students *both* attend all lectures *and* do all readings.

This course will be divided into four parts, the four 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. We will then consider some major turning points in pre-modern Buddhist history: the rise of Mahāyāna ("Greater Vehicle") Buddhism; the rise of Tantric Buddhism; the spread of Buddhism to East Asia, as a case study in changes undergone by Buddhism as it spread into numerous different cultures across Asia; and the rise of Chan/Zen Buddhism in China and then Japan (because Zen has ended up being one of the most significant forms of Buddhism in the modern and Western world, and this lecture thus prepares us for themes addressed later in the course).

III. We will then look at a varied range of Buddhist practices as they are found in the major cultural contexts where Buddhism found an enduring place. Practices addressed include ritual, devotionism, meditation, chanting, relic worship, pilgrimage, philosophy, and the construction and maintenance of social institutions.

In the course of sections II and III, we will discuss examples from various pre-modern Buddhist civilizations: Central Asia, India, Burma, Tibet, China and Japan. Thus, this section of the course also doubles as a sampling of the tremendous cultural variety encompassed by Buddhism in its long history.

IV. Finally, we will look at four 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.

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 fulfill **both** of these two basic requirements.

Required readings to accompany lectures will be made available in Student Notes, or handed out in class.

Optional readings are given for two reasons. First, I give one or two extra items for those who are keen and want to delve a little further into a topic. Such items appear at the top of each optional reading list, and those marked with an asterisk are especially recommended and are included in your Student Notes. Second, I also list important items on a given topic for those who might wish to pursue that topic for an essay. The items in these lists should provide good starting points for essay research, though they are not the only such starting point, and cannot be regarded as *all* that is necessary for a good essay.

For optional additional background, I strongly recommend that you also buy and/or read

Gethin, Rupert. *The Foundations of Buddhism*. Oxford: Oxford University Press, 1998.

Optional readings from this book are peppered through the early part of the course, and the entirety of the book is very worthwhile. Some copies are also available in the main university library, and other copies are available (for in-library use) in the Religious Studies library (Hunter 3fl.).

Other **optional** additional general books you might like to read for background (all by scholars excellent in their own ways; all available in the university library; I have provided library call numbers for your convenience):

Harvey, Peter. *An Introduction to Buddhism: Teachings, History and Practices*. Cambridge: Cambridge University Press, 1990. BQ4022 H342 I.

Robinson, Richard H. *Buddhism: A Historical Introduction*. Belmont: Dickenson Pub. Co., 1970), BQ4012 R663 B; (Encino, CA: Dickenson Pub. Co., 1977. BQ4012 R663 B 2ed; Belmont, CA: Wadsworth, 1982. BQ4012 R663 B 3ed.

Williams, Paul. *Mahāyāna Buddhism: The Doctrinal Foundations*. London: Routledge, 1989. BQ7405 W726 M.

Lopez, Donald S. *The Story of Buddhism: A Concise Guide to Its History and Teachings*, San Francisco: Harper, 2001. BQ4012 L864 S.

Gombrich, Richard. *The World of Buddhism: Buddhist Monks and Nuns in Society and Culture*. London: Thames and Hudson, 1984. BQ4012 W927.

Reat, Noble Ross. *Buddhism: A History*. Berkeley, CA: Asian Humanities Press, 1994. BQ266 R288 B.

Strong, John S. *The Experience of Buddhism: Sources and Interpretations*. Belmont, CA: Wadsworth, 1995. BQ122 E96; Australia: Wadsworth/Thomson Learning, 2002. BQ122 E96 2ed.

Corless, Roger J. *The Vision of Buddhism: The Space Under the Tree*. New York: Paragon House, 1989. BQ4012 C799 V.

A more interpretative approach than some of the other books on this list, so take it all with a grain of salt, and try to distinguish what is actually Buddhism, and what is Corless.

Rahula, Walpola. *What the Buddha Taught*. New York: Grove Press, 1974. BQ4022 R148 W 1974.

Somewhat pietistic and rationalising, and a little dated (in terms of the scholarly field of Buddhist Studies) in its approach to Buddhism as a whole. But Rahula was a superbly erudite monk, and this book is still an extremely clear presentation of the basic teachings as understood by an old and important branch of the tradition.

Lecture Programme and Readings

Lecture 1 July 16

First hour: **Introduction to the course**

Required reading

Schopen, Gregory. "Archaeology and Protestant Presuppositions in the Study of Indian Buddhism," *History of Religions* 31 (1991): 1-23. Reprinted in *Bones, Stones and Buddhist Monks: Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India*, 1-22. Honolulu: University of Hawaii Press, 1997.

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. *buddhaṃ śaranam gacchāmi, dharmam śaranam gacchāmi, saṅgham śaranam 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 each of these triple pillars in the earliest form of the religion.

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.

Required Readings

Johnston, E. H. *Aśvaghōṣa's Buddhacarita or 'Acts of the Buddha'*. New Delhi: Munshiram Manoharlal Publishers, 1995. 188-217.

Gethin, Rupert. *The Foundations of Buddhism*. Oxford: Oxford University Press, 1998. Chapter One, "The Buddha", 1-34.

Ariyapariyesanā-sutta, MN 26 (i.e. *sutta* no. 26 in the *Majjhima Nikāya*, or "Middle-Length Discourses [of the Buddha]"). Ñāṇamoli Bhikkhu, trans. *Middle-Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*. Boston: Wisdom Publications, 1995. 253-268.

Recommended viewing

Bertolucci, Bernardo, dir. *Little Buddha*. Burbank, CA: Miramax Home Entertainment, 1994. Vis 2068.

Let me be clear: I do *not* recommend the parts of this movie set in the modern world, and I recommend you fast forward through them! But the recreations of the legendary life of the Buddha are appropriate to the lush, extravagant vision of Aśvaghōṣa, and capture something of the magic of this story as it was received by Buddhist tradition. If you can stand the cognitive dissonance of seeing Keanu Reeves play a world saviour, I highly recommend these parts of the film (only).

Lecture 2 July 23

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.

Required readings

Gethin, Rupert. *Foundations of Buddhism*. Oxford: Oxford University Press, 1998. Chapter Three, "The Four Truths", 59-84.

Collins, Steven. *Selfless Persons: Imagery and Thought in Theravāda Buddhism*. Cambridge; New York: Cambridge University Press, 1982. 150-156.

"The Characteristic of No-Self." In Bhikkhu Bodhi, trans. *The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya*. Boston: Wisdom Publications, 2000. 901-903.

Optional background reading

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.

Gethin, Rupert. *Foundations of Buddhism* (see above). Chapter Six, "No Self", 133-162.

Second hour: ***Samgha: The community of monks and nuns***

A key part of Buddhism in all pre-modern contexts was the community of monks and nuns, or *saṃgha* (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 *saṃgha* 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 *saṃgha* 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.

Required readings

Gombrich, Richard. "The Evolution of the Sangha." In *World of Buddhism*, ed. Heinz Bechert and Richard Gombrich, 77-89. London: Thames and Hudson, 1984.

Wijayaratna, Mohan. *Buddhist Monastic Life: According to the Texts of the Theravada Tradition*. Cambridge; New York: Cambridge University Press, 1990. 117-136.

"The Bhikkhu Patimokkha." Available on the Internet at
<http://www.accesstoinsight.org/canon/vinaya/bhikkhu-pati.html>

Optional background reading

Gethin, Chapter Four, "The Buddhist Community", 85-111, esp. 85-106.

PART TWO: MAJOR HISTORICAL DEVELOPMENTS

Lecture 3 July 30

First hour: **Buddha and Dharma reconfigured: The Mahāyāna**

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". The "Mahāyāna turn" is one of the most difficult, interesting and debated topics in Buddhist Studies. In this lecture, we will discuss some of the most important scholarly theories about how and why the Mahāyāna arose. Over the coming weeks, we will build upon this basis by touching upon some of the many ways in which Buddhist doctrine and practice changed in Mahāyāna Buddhism.

Required readings

Lopez, Donald S. *The Story of Buddhism: A Concise Guide to Its History and Teachings*. New York: Harper Collins, 2001. 59-92.

Gethin, Chapter Nine, "The Mahāyāna", 224-250.

Optional additional reading

Beyer, Stefan. "The Vision Quest."

Williams, Paul. *Buddhist Thought: A Complete Introduction to the Indian Tradition*. New York: Routledge, 2000. BQ286 W726 B.

Nattier, Jan. *A Few Good Men: The Bodhisattva Path According to the Inquiry of Ugra* (Ugraparipṛcchā). Honolulu: University of Hawai'i Press, 2003). BQ2240 U473 N283 F.

Jan Nattier is a superwoman of Buddhology, and this is one of the best and most up-to-date studies on the nature of the early Mahāyāna and the complex questions that surround its origins.

Watson, Burton, trans. *The Lotus Sutra*. New York: Columbia University Press, 1993. BQ2052 E5 W337.

Thurman, Robert F., trans. *The Holy Teaching of Vimalakīrti: A Mahāyāna Scripture*. University Park: Pennsylvania State University Press, 1976. BQ2212 E5 T539.

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 of ritual to central place in religious practice, 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*, *dhāraṇī*, *vidyā* etc.), diagrammatic representations of realms of ultimate truth (*maṇḍala*), special rituals of consecration and "empowerment" (*abhiṣeka*, "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.

Required readings

Robinson, Richard H. & Willard L. Johnson. "Vajrayana and Later Indian Buddhism." In *The Buddhist Religion: A Historical Introduction*, 91-99. Belmont, California: Wadsworth, 1995.

Strong, John S. "Tantric Buddhism, or the Vajrayana." In Strong, *The Experience of Buddhism: Sources and Interpretations*, 196-213. California: Wadsworth, 1995.

Recommended viewing

Chogyen, Pema Losang, et al. *Exploring the Mandala*. Ithaca, NY: Snow Lion, 1990. Vis 3207.
A brief computer graphics recreation of a *maṇḍala* visualisation meditation, only six minutes long. Highly recommended. The first time I saw this it completely changed my understanding of *maṇḍalas*.

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

Presents something very close to the self-understanding of the Tibetan tradition as it stood in the late 1970s. Fantastic detailed footage of an extended Tantric ritual in the middle portion of the trilogy. Very highly recommended.

Kalachakra: The Wheel of Time. Vis 3208.

Construction and dismantling of a sand *maṇḍala* in Dublin, as a "peace offering" from the people of Tibet to the people of Ireland. Aspects of the presentation of Buddhism in the voiceover are naive, but this film is highly recommended for the important Tibetan Tantric practice it depicts.

The Reincarnation of Khensur Rinpoche. Vis 3205.

Excellent documentary about the process whereby a reincarnation of a high lama was discovered and installed as abbot of his monastery. The little boy is extremely cute! Gives some insight into rule by reincarnation, an aspect of Tibetan Buddhism we will unfortunately not have time to explore in this course.

Buddhist Basics; Kalachakra Animated. Graz : She Drup Ling, 2002. CDR 1192.

CD Rom on which you can explore a 3D *maṇḍala*. Very cool stuff. See especially Disc 2, "Alternative Kalacakra/ Interactive Exploration of the 3D Mandala". Note that some sections of this CD Rom are password locked to prevent access to them by all but those who have the correct ritual initiation! The depiction of the realm of the Hungry Ghosts is also worth checking out, incidentally.

Lecture 4 August 6

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.)

Required readings

Grosnick, William H. "The *Tathāgatagarbha Sūtra*." In *Buddhism in Practice*, ed. Donald S. Lopez, Jr., 92-106. Princeton: Princeton University Press, 1995.

Wright, Arthur F. "Buddhism and Chinese Culture: Phases of Interaction." In Wright, *Studies in Chinese Buddhism*, 1-33. New Haven: Yale University Press, 1990.

Optional additional reading

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

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. *dhyāna*, 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!

Required readings

Faure, Bernard. *Chan Insights and Oversights: An Epistemological Critique of the Chan Tradition*. Princeton: Princeton University Press, 1993. 15-51.

Yampolsky, Philip, trans. *The Platform Sutra of the Sixth Patriarch*. New York: Columbia University Press, 1967. 125-141.

Kudo, Sumiko, trans. *Zen Comments on the Mumonkan*. New York: Harper and Row, 1974. 19-31.

Optional additional reading

Faure, Bernard. *The Rhetoric of Immediacy: A Cultural Critique of Chan/Zen Buddhism*. Princeton, NJ: Princeton University Press, 1991. BQ9265.4 F265 R.

McRae, John R. *The Northern School and the Formation of Early Ch'an Buddhism*. Honolulu: University of Hawai'i Press, 1986. BQ9262.5 M174 N.

Recommended viewing

Zen and I: The Life of a Zen Priest. Vis 3345.

A self-portrait of Tachibana Taiki, who at the time was abbot of Daitakuji and one of the most senior ranking Zen monks in Japan. Recommended, but remember that this is a representative of the tradition speaking, and not an outside scholar. See if you can figure out how much of what he says is Buddhism, how much is Zen, and how much is generic modernity!

PART THREE: THE WIDE WORLD OF BUDDHIST PRACTICE

Optional background reading:

Bielefeldt, Carl. "Practice." In *Critical Terms for the Study of Buddhism*, ed. Donald S. Lopez, 229-244. Chicago: University of Chicago Press, 2005.

Lecture 5 August 13

First hour: **Early Buddhist meditation**

Buddhism is generally known for meditation practice. It is indeed true that meditation practice seems to have been quite central to early Buddhism, and that various kinds of meditation have also been central to many other historical forms of Buddhism. However, as we will see, Buddhist practice certainly does not stop at meditation. It is also the case that our stereotypical images of Buddhist meditation, and the forms of Buddhist meditation commonly practiced in the West, only represent at most a small fraction of the total range of meditation practices Buddhism has known historically.

As with anything in early Buddhism (think back to the teachings, and the life of the Buddha, earlier in the course), it is very difficult for us to know exactly what the original form(s) of Buddhist meditation might have been like. In this lecture, we will talk about two probably representative practices, and the important problem of figuring out which, if either, is "original" or "genuine".

Required reading

Walshe, Maurice, trans. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications, 1995. *Sāmaññaphala-sutta* DN [=Dīghanikāya] 2 (excerpt), paragraphs 41-82, pp. 99-104.

Ñāṇamoli Bhikkhu, trans. *Middle-Length Discourses of the Buddha: A New Translation of the Majjhima Nikāya*. Boston: Wisdom Publications, 1995. *Satipatthāna-sutta* MN 10, 145-155; *Anupada-sutta* MN 111, 899-902; *Āneñjasappāya-sutta* MN 106, 869-873.

Wynne, Alexander. "Conclusion: The Origin of Buddhist Meditation and Early Buddhism." In *The Origin of Buddhist Meditation*, 108-128. London: Routledge, 2007.

Optional additional reading

Nayanaponika Thera. *The Heart of Buddhist Meditation*. New York: Samuel Weiser, 1988. BQ5630 S2 N993 H.

Bronkhorst, Johannes. *The Two Traditions of Meditation in Ancient India*. Delhi: Motilal Barnasidass, 1993. BQ5612 B869 T 2ed.

Wynne, Alexander. *The Origin of Buddhist Meditation*. New York: Routledge, 2007. BQ5612 W988 O.

Second hour: **Mahāyāna and Tantric meditation**

Required reading

Inagaki, Hisao, trans. "The Sutra on Contemplation of Amitāyus." In *The Three Pure Land Sutras: A Study and Translation from Chinese*, by Hisao Inagaki in collaboration with Harold Stewart, 317-352. Kyoto: Nagata Bunshodo, 1995.

Optional additional reading

Kiyota, Minoru and Elvin W. Jones, eds. *Mahāyāna Buddhist Meditation*. Honolulu: University Press of Hawai'i, 1978. BQ7405 M214.

Recommended viewing

Chogyen, Pema Losang, et al. *Exploring the Mandala*. Ithaca, NY: Snow Lion, 1990. Vis 3207.

Buddhist Basics; Kalachakra Animated. Graz: She Drup Ling, 2002. CDR 1192.

CD Rom on which you can explore a 3D *maṇḍala*. Very cool stuff. See especially Disc 2, "Alternative Kalacakra/ Interactive Exploration of the 3D Mandala".

Lecture 6 August 20

First hour: **The generation of merit (*puṇya*)**

A major component of Buddhist practice throughout most of Buddhist history has been a wide range of practices aimed at generating religious "merit" (*puṇya*), 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.

Required readings

Spiro, Melford E. *Buddhism and Society: A Great Tradition and Its Burmese Vicissitudes*. Berkeley: University of California Press, 1970. 11-14, 66-91.

Malalasekera, G. P. "'Transference of Merit' in Ceylonese Buddhism." *Philosophy East and West* 17, no. 1/4 (1967): 85-90.

Optional additional reading

Keyes, Charles F. "Merit-Transference in the Kammic Theory of Popular Theravāda Buddhism." In *Karma: An Anthropological Inquiry*, ed. Charles F. Keyes and E. Valentine Daniel, 262-286. Berkeley: University of California Press, 1983. BL2015 K3 K18 A.

Thanissaro, Bhikkhu. *Merit: A Study Guide*. Available in its entirety online at <http://www.accesstoinsight.org/lib/study/merit.html>. Accessed October 29 2007.

Second hour: **The power of the word: *Mantra, dharaṇī* 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.

Required reading

Abe, Ryūichi. "Word." In *Critical Terms for the Study of Buddhism*, ed. Donald S. Lopez, Jr., 291-310. Chicago: University of Chicago Press, 2005.

Lewis, Todd T. "The Power of Mantra: A Story of Five Protectors." In *The Religions of India in Practice*, ed. Donald S. Lopez, 227-234. Princeton: Princeton University Press, 1995.

Hakeda, Yoshito S. *Kūkai: Major Works, Translated, with an Account of His Life and a Study of His Thought*. Columbia University Press, 1972. "The Meanings of Sound, Word and Reality (*Shōji jissō gi*)", 234-246.

Optional additional reading

Chiba, Jōryū. "Orthodoxy and Heterodoxy in Early Modern Shinshū: *Kakushi nembutsu* and *Kakure nembutsu*." Translated by Whalen W. Lai, Richard H. Shek and Eicho Nasu. In *The Pure Land Tradition: History and Development*, ed. James Foard, Michael Solomon and Richard K. Payne, 463-496. Fremont, CA: Jain Publishing Company, 2006.

Hakeda, Yoshito S. *Kūkai: Major Works, Translated, with an Account of His Life and a Study of His Thought*. Columbia University Press, 1972. Esp. "The Meanings of Sound, Word and Reality (*Shōji jissō gi*)", 234-246; "The Meanings of the Word *Hūm* (*Ungi gi* [*sic*])", 146-262.

Abé, Ryūichi. "Semiology of the Dharma; or, The Somaticity of the Text." In *The Weaving of Mantra: Kūkai and the Construction of Esoteric Buddhist Discourse*. New York: Columbia University Press, 1999. 275-304.

Friday Aug 24 5 p.m.: FIRST ESSAY DUE

MID-TRIMESTER BREAK
August 27 – September 9 2012

Lecture 7 September 10

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 such 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 "Sinification" 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.

Required readings

Soto School Scriptures for Daily Services and Practice (*Sôtôshû nikka gongyô seiten*), Part 1: Texts for Sutra Chanting Services: "Ambrosia Gate (*Kanromon*)". Word file.

Teiser, Stephen F. *The Ghost Festival in Medieval China*. Princeton: Princeton University Press, 1988. "Introduction", 3-25.

Orzech, Charles. "Saving the Burning-Mouth Hungry Ghost." In *Religions of China in Practice*, ed. Donald S. Lopez, Jr., 278-283. Princeton: Princeton University Press, 1996.

Optional additional reading

Sharf, Robert H. "Ritual." In *Critical Terms for the Study of Buddhism*, ed. Donald S. Lopez, Jr., 245-270. Chicago: University of Chicago Press, 2005.

Bell, Catherine. *Ritual Theory, Ritual Practice*. New York: Oxford University Press, 1992. BL600 B433 R.

Recommended viewing

Gregory, Peter N., et al. *The Gate of Sweet Nectar: Feeding Hungry Spirits in an American Zen Community*. Los Angeles: Zen Center of Los Angeles, 2004. DVD 1418.

We will look at part of this film in class, but I highly recommend the whole as a very interesting window onto the way this ritual has been transferred to, and is understood by, a contemporary community of American Zen practitioners. A great example of the dynamics of the ongoing modernisation and Westernisation of Buddhism.

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.

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.

Required readings

Walshe, Maurice, trans. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications, 1995. *Mahāparinibbāna-sutta* DN [=Dīghanikāya] 16 (excerpt), 5.1-5.12, pp. 262-265 (esp. 5.8, 5.10-12); 6.1-end, pp. 269-277.

Schopen, Gregory. "Relic." In *Critical Terms for Buddhist Studies*, ed. Mark C. Taylor, 256-268. Chicago: University of Chicago Press, 1998.

Optional additional readings

Gethin, Chapter Five, "The Buddhist Cosmos", 112-132.

Kloetzl, Randi. *Buddhist Cosmology: From Single World System to Pure Land : Science and Theology in the Images of Motion And Light*. Delhi: Motilal Banarsidass, 1983. BQ4570 C6 K66 B.

Sadakata, Akira. *Buddhist Cosmology: Philosophy and Origins*. Translated by Gaynor Sekimori. Tokyo: Kosei, 1997. BQ4570 C6 S124 B.

Lecture 8 September 17

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.

Required readings

Walshe, Maurice, trans. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications, 1995. *Sāmaññaphala-sutta* DN [=Dīghanikāya] 2 (excerpt), paragraphs 41-98, pp. 99-108.

Nagao, Gadjin. "On the Theory of Buddha-Body (*Buddha-kāya*)." Translated by Hirano Umeyo. *The Eastern Buddhist, New Series*, 6, no. 1 (1973): 25-53.

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 to say so, 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 *vijñapti*, "representations" or "contents of consciousness".

Required readings

Williams, Paul. *Buddhist Thought: A Complete Introduction to the Indian Tradition*. New York: Routledge, 2000. 140-160.

Tola, Fernando and Carmen Dragonetti, trans. "Kārikās on the Three Natures." In "The *Trisvabhāvakārikā* of Vasubandhu." *Journal of Indian Philosophy* 1 (1983): 248-266. NOTE: this is an alternate version of the same text translated by Anacker.

Anacker, Stefan, trans. *Seven Works of Vasubandhu, the Buddhist Psychological Doctor*. Delhi: Motilal Banarsidass, 1998. "The Teaching of the Three Own-Beings (*Tri-svabhāva-nirdeśa*)," 291-297. NOTE: this is an alternate translation of the same text translated by Tola and Dragonetti.

Optional additional reading

Williams, Paul. *Buddhist Thought: A Complete Introduction to the Indian Tradition*. New York: Routledge, 2000). BQ286 W726 B.

Kalupahana, David J. *History of Buddhist Philosophy: Continuities and Discontinuities*. Honolulu: University of Hawai'i Press, 1992. BQ4090 K14 H.

Inada, Kenneth K. *Nāgārjuna: A Translation of his Mūlamadhyamakakārikā*. Delhi, India: Sri Satguru Publications, 1993. BQ2792 E5 N147 N.

Kalupahana, David J. *The Philosophy of the Middle Way: Mūlamadhyamakakārikā*. Albany, N.Y.: State University of New York Press, c1986. BQ2792 E5 K14.

Garfield, Jay L. *The Fundamental Wisdom of the Middle Way: Nāgārjuna's Mūlamadhyamakakārikā*. New York: Oxford University Press, 1995. BQ2792 E5 N147 M E.

Lecture 9 September 24

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.

Required readings

Paul, Diana Y. *Women in Buddhism: Images of the Feminine in the Mahāyāna Tradition*. Berkeley: University of California Press, 1979. "Introduction", xix-xxviii; "'Temptress': Daughter of Evil", 3-10; "The Mother", 60-67; "The Nun", 77-80; "'Good Daughter' and 'Good Friend': Teachers of the Dharma", 106-114; "The Celestial Bodhisattva: Kuan-yin", 247-254.

Harrison, Paul. "Who Gets to Ride in the Great Vehicle? Self-Image and Identity among the Followers of the Early Mahāyāna." *Journal of the International Association of Buddhist Studies* 10, no. 1 (1987): 67-89.

Shaw, Miranda. *Passionate Enlightenment: Women in Tantric Buddhism*. Princeton: Princeton University Press, 1994. "Conclusion," 195-205.

Optional additional reading

Wilson, Liz. *Charming Cadavers: Horrific Figurations of the Feminine in Indian Buddhist Hagiographic Literature*. Chicago: University of Chicago Press, 1996. BQ4570 W6 W749 C.

Shaw, Miranda. *Passionate Enlightenment: Women in Tantric Buddhism*. Princeton: Princeton University Press, 1994. BQ8915 S535 P.

Yü, Chun-fang. *Kuan-yin: The Chinese Transformation of Avalokiteshvara*. New York: Columbia University Press, 2000. BQ4710 A84 Y94 K.

Klein, Anne Carolyn. *Meeting the Great Bliss Queen: Buddhists, Feminists and the Art of the Self*. Boston: Beacon Press, 1995. BQ4570 W6 K64 M.

Tsomo, Karma Lekshe, ed. *Innovative Buddhist Women: Swimming against the Stream*. Richmond, Surrey: Curzon, 2000. BQ4570 W6 I58.

Cabezón, José Ignacio. *Buddhism, Sexuality and Gender*. Albany, NY: State University of New York Press, 1985. BQ4570 S48 B927.

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 9 (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 disturbing 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.

Required readings

Victoria, Brian Daizen. *Zen at War*. New York: Weatherhill, 1997. 19-37, 57-65.

Sharf, Robert H. "The Zen of Japanese Nationalism." In *Curators of the Buddha: The Study of Buddhism Under Colonialism*, ed. Donald S. Jr Lopez, 108-143. Chicago: University of Chicago Press, 1995.

Optional additional readings

Schmithausen, Lambert. "Aspects of the Buddhist Attitude towards War." In *Violence Denied*, ed. J. E. M. Houben und K. R. van Kooij, 45-67. Leiden: Brill, 1999.

Snodgrass, Judith. *Presenting Japanese Buddhism to the West: Orientalism, Occidentalism and the Columbian Exposition*. Chapel Hill: University of North Carolina Press, 2003. BQ5925 S673 P.

Lecture 10 October 1

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 quirkiest 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.

Required readings

Prothero, Stephen. *The White Buddhist: The Asian Odyssey of Henry Steel Olcott*. Bloomington: Indiana University Press, c1996. "Introduction", 1-13.

Obeyesekere, Gananath. "Colonel Olcott's Reforms of the 19th Century and Their Cultural Significance." Word file.

Olcott, Henry Steel. "The Buddhist Catechism." Word file.

Optional additional reading

Washington, Peter. *Madame Blavatsky's Baboon: A History of the Mystics, Mediums, and Misfits Who Brought Spiritualism to America*. New York: Schocken Books, 1995. BP530 W319 M.

Tambiah, Stanley. *Buddhism Betrayed? Religion, Politics, and Violence in Sri Lanka*. Chicago: University of Chicago Press, 1992. BQ359 T155 B.

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.

Required readings

Nattier, Jan. "Who is a Buddhist? Charting the Landscape of Buddhist America." In *The Faces of Buddhism in America*, ed. Charles Prebish and Kenneth K. Tanaka, 183-196. Berkeley: University of California Press, 1998.

Prebish, Charles. "American Buddhism: A Brief History." In *Luminous Passage: The Practice and Study of Buddhism in America*. Berkeley: University of California Press, 1999. 1-50.

Optional additional reading

*Horii, Victor Sōgen. "Japanese Zen in America: Americanizing the Face in the Mirror." In *The Faces of Buddhism in America*, ed. Charles Prebish and Kenneth K. Tanaka, 49-79. Berkeley: University of California Press, 1998. BQ736 F138.

McAra, Sally. "Indigenizing or Adapting? Importing Buddhism into a Settler-Colonial Society." *Journal of Global Buddhism* 8 (2007): 132-156. Available online at <http://www.globalbuddhism.org/toc.html>.

The contents of this journal in general are well worth browsing, and could provide the seeds of lots of interesting essay topics.

Prebish, Charles and Kenneth K. Tanaka, eds. *The Faces of Buddhism in America*. Berkeley: University of California Press, 1998. BQ736 F138.

Heelas, Paul. *The New Age Movement: The Celebration of Self and the Sacralization of Modernity*. Cambridge, Mass.: Blackwell, 1996. BP605 N48 H458 N.

Carrette, Jimmy and Richard King. *Selling Spirituality: The Silent Takeover of Religion*. New York: Routledge, 2004. BL624 C315 S.

Recommended viewing

Moore, Geff and Cameron Broadhurst. *Buddhism in New Zealand*. DVD 2083.

Please note that this video is interesting as a primary document, that is, as an object for your analysis. It is not an objective presentation of facts. Have your wits about you.

The Long Search. London: BBC Education and Training, 1977. Episode 12, "West Meets East." Vis 1742.

Part of a series in which a charming BBC gentleman tramps about the globe in a blue safari suit, earnestly encountering religions (Is he on a religious safari? What would that even mean?). This episode is interesting for the window it provides on the general milieu of experimentation with non-Western religions in roughly the era in which Buddhism really took off in the West.

Friday Oct 5 5 p.m.: SECOND ESSAY DUE

Lecture 11 October 8

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

Required reading

Sharf, Robert H. "Sanbōkyōdan Zen and the Way of the New Religions." *Japanese Journal of Religious Studies* 22, no. 3-4 (1995): 417-458.

Additional optional reading

Snodgrass, Judith. *Presenting Japanese Buddhism to the West: Orientalism, Occidentalism and the Columbian Exposition*. Chapel Hill: University of North Carolina Press, 2003. BQ5925 S673 P.

Recommended viewing

Eich, George, dir. *Remember . . . To Become Whole Again*. Bern: Project Ananda, 1999. Vis 4278.

Eich, George, dir. *Zen on the Street*. Bern: Project Ananda Productions, 1999. Vis 4276.

Buddhism Comes to America. Vis 3383.

Bear in mind as you watch this film that it was produced by one particular group of Zen practitioners in America, and propounds their particular point of view. The film is recommended as an interesting document about the internal self-understanding of one group of people involved in Buddhism in America at this time, not as a factual account of the history of Buddhism in the West, let alone as a factual account of the nature of Buddhism as a whole.

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

Session 12 October 15

In-class final test Duration 1 hr 50 minutes

Tutorial Programme

Students are reminded that attendance at 80% of tutorials (we will count this as five out of seven, being lenient) is mandatory. Mandatory tutorials will take place during the weeks of the course marked in **bold** in the following list. **Mark your diaries!**

In weeks where there is no mandatory tutorial (Weeks 3, 5 and 8), Michael (Radich, the lecturer) will conduct optional tutorials, in which we will read closely in primary Buddhist texts. These tutorials will be held on Mondays July 30, August 13 and September 17 12:10-1:00-, in OK 501 (one session only in each week). These additional sessions are a great opportunity for you to come to grips with the nature of some of the original Buddhist scriptures, and the difficulties encountered in reading them. This exercise, in turn, should be a good introduction to the problem of reading old religious texts in general. Students are strongly encourage, but not required, to attend. Please note that the texts we will read in these sessions are already among required readings in your Course Reader, so you will not need to do any additional preparation for these tutorials.

[Week 1 beginning July 16 NO TUTORIAL]

Week 2 beginning July 23 Mandatory tutorial

Week 3 beginning July 30 Optional tutorial (primary texts)

Week 4 beginning August 6 Mandatory tutorial

Week 5 beginning August 13 Optional tutorial (primary texts)

Week 6 beginning August 20 Mandatory tutorial

Mid trimester break August 25 – September 9
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Week 7 beginning September 10 Mandatory tutorial

Week 8 beginning September 17 Optional tutorial (primary texts)

Week 9 beginning September 24 Mandatory tutorial

Week 10 beginning October 1 Mandatory tutorial

Week 11 beginning October 8 Mandatory tutorial

[Week 12 beginning October 15 NO TUTORIAL]

Reading Assignments

It is **mandatory** to complete at least four reading assignments of two pages maximum each for 206, or three pages maximum for 310.

The aims of these assignments are: (1) to encourage students to engage carefully with the readings; (2) to encourage students to practice academic writing, on a small scale. To further the second aim, feedback will be given on how to improve, where appropriate. An excellent reading assignment will show evidence of having carefully read and understood the assigned readings; show evidence of *critical* engagement with the reading (don't just summarise!); and be structured as a clear *argument* of the student's own point of view on the question.

Students who wish to improve their grade and get more practice may do more than four assignments; the reading assignment component of their final grade will be calculated on the basis of their best four pieces of work. Reading assignments are due in lecture in the week for which the topic is assigned. Late reading assignments will have marks deducted. Only answer **one** question per assignment. It is perfectly fine to write two assignments in the same week (two pages each).

Topics for week beginning

WEEK 1 No topics

July 23

- 1) "What do you see as the main functions of the Buddhist Saṃgha?"
- 2) "What is meant by the Buddhist doctrine of not-self (no-self)?"

July 30

- 1) "What are the most striking differences between Mahāyāna Buddhist ideas and earlier Buddhist ideas?"
- 2) "What are the most striking differences between Mahāyāna Buddhism and Tantric Buddhism?"
- 3) "What are the most striking differences between early Buddhism and Mahāyāna Buddhism?"

August 6

- 1) "What are the most striking differences between Chan/Zen Buddhism and the kinds of Buddhism we have studied in earlier weeks of this course?"
- 2) "What are the most striking changes Buddhism seems to have undergone as it was transferred into China?"

August 13

- 1) "What are the major differences between (specific kinds of) early Buddhist meditation and (specific kinds of) Mahāyāna meditation?"
- 2) "What are the major differences between (specific kinds of) early Buddhist meditation and (specific kinds of) Tantric meditation?"

August 20

- 1) "What problems does the doctrine of merit and merit-transference raise for the doctrine of *karma*?"
- 2) "What are the special powers of *mantra*? Are they consistent with/Do they contradict other Buddhist ideas you have learnt about?"

Mid trimester break August 27 – September 9

Sept 10

- 1) "What are the main features of the Buddhist ritual described in your readings? Are they consistent with/Do they contradict other Buddhist ideas you have learnt about?"
- 2) "Why do Buddhists go on pilgrimages and worship relics? Are these practices consistent with/Do these practices contradict other Buddhist ideas you have learnt about?"

Sept 17

- 1) "How does it change your idea of enlightenment, if at all, to learn about the effects it might have on a Buddha's body/bodies?"

2) "What do you think is the religious purpose of the ideas propounded in Yogācāra Buddhist philosophy?"

Sept 24

Consider ONE of the following statements:

1) "Buddhism is the only non-patriarchal religion."

2) "Buddhism is the only non-violent religion."

Oct 1

1) "What does the case of Henry Steel Olcott suggest to us about the fate of Buddhism in the modern world?"

2) "What are the major changes that Buddhism is undergoing as it is transferred to the West? How does this compare with the changes Buddhism underwent as it entered China (see Week 4)?"

Oct 8

"How does the story of the Sambōkyōdan undermine theories about the 'Westernisation' of Buddhism?"

Essays

Each student is required to submit **two** essays:

Essay 1 due FRIDAY August 24, 5 p.m.

Essay 2 due FRIDAY October 5, 5 p.m.

Each essay is **worth 30%** of the final grade. Length:

Reli 206: 2,000 words

Reli 310: 2,500 words

WARNING: Plagiarism is a serious offence, and will be treated as such in this course. ALL STUDENTS should ensure they have read and understood the **plagiarism warning** on p. 6 of this Course Outline. **THE PLAGIARISM DETECTION SOFTWARE "TURN IT IN" WILL BE USED IN THIS COURSE TO CHECK FOR PLAGIARISM.**

Submission of essays and assignments: ELECTRONIC AND PAPER COPIES

Essays and assignments must be placed in the locked assignment box located near the programme administrator's office, Hunter 318, and students must date and sign the essay register to indicate an essay has been submitted. **No responsibility will be taken for assignments for which there is no record.** Students should keep a copy of all their work until it is returned.

Essays **must also be submitted electronically** via Blackboard, in part so that student work can be checked for plagiarism via TurnItIn. Essays not submitted electronically by 5 p.m. on the due date will be treated as late, and penalised accordingly, just as essays not received in paper copy.

Penalties for late essays / assignments:

- 2 percent per 24 hours will be deducted for late essays.
- Essays submitted late due to medical reasons must be given to the programme administrator accompanied by a doctor's certificate.

Guidelines for essay writing

Each essay should consist of a thoughtful investigation of the topic of your choice. Essay topics may be chosen from the list below, or the student may define a focus for the essay and articulate an appropriate essay question or thesis. **If you want to work on your own topic, your choice of topic must be approved by the lecturer before you begin writing.** Students are also encouraged to discuss essay topics with the lecturer even if they do choose from the list below.

The required readings may be used as sources for the essays, but **you must consult other sources.** Credit will be given for your research in finding good, appropriate sources. Source suggestions can be sought from the lecturer, and students are urged to consult the Course bibliography, posted on Blackboard. See below also (after suggested essay topics) for suggestions for how to look for research materials.

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?

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?

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?

Finding research materials for your essays

Encyclopaedias such as *The Encyclopedia of Religion* (New York, N.Y.: Macmillan, 1987) in the Reference Reading Room in the library can be helpful as each article also contains a bibliography, but **the research for the essay must extend beyond such sources.**

Students are *strongly* urged, for each essay, to make sure they do thorough literature searches BOTH in the library catalogue (for books) and in **databases (for articles)**. Databases particularly recommended are **ATLA Religions**, ProQuest Religion, Academic Onefile and the Bibliography of Asian Studies, all accessible through the library website. Students unfamiliar with the use of databases may consult with the lecturer or the University Library's Reference team.

Students are also encouraged to consult with the lecturer after their first round of searches for advice on the bibliographic resources they have managed to find. It will be useful, in preparation for such consultation, if you keep notes of the search procedures you use, so the lecturer can advise not only which materials may be most relevant to your topic, which other materials may help, etc., but also on ways you might improve your search *strategy*.

The following **journals** (among many others!) may also have articles that you can use for your essay:

Eastern Buddhist
History of Religions
Japanese Journal of Religious Studies
Journal of Buddhist Ethics
Journal of Global Buddhism

Journal of the International Association of Buddhist Studies
Journal of Chinese Religions
Monumenta Nipponica
Numen
Philosophy East & West
Religion
T'oung-pao

If you have never done so, you will probably find it interesting just to go to the shelves and **browse through** one or more of these journals, to see the sorts of things researchers publish on in the field. Doing this may also give you ideas for essay topics.

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 Viridian," "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:

". . . Absalom 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

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.

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.

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.