

RELI 206

BUDDHISM: THE NOBLE PATH

Head of Buddha, Gandhara

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

VICTORIA UNIVERSITY OF WELLINGTON

2006

BUDDHISM: THE NOBLE PATH

Course co-ordinator: Michael Radich
Tutor: Negar Partow, negar.partow@vuw.ac.nz
Where and when: Lectures: HU 323
Monday 9:00 – 10:50am
Tutorials: tba, beginning Week 2.

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

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

Course outline

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

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

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

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

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

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

4 The course is internally assessed by means of 2 written essays, 8 short tutorial assignments and a class test as follows:

- a first written essay on a topic of your choice (see topic guidelines below in this document), of no more than 2,000 words, to be submitted by **Friday August 11** worth **30%** of the final grade. Please note carefully: No extensions granted, unless a medical certificate is presented.
- a second written essay on a topic of your choice (see topic guidelines below in this document), of no more than 2,000 words, to be submitted by **Friday September 29** worth **30%** of the final grade. Please note carefully: No extensions granted unless a medical certificate is presented.
- eight short tutorial assignments of no more than one page, each consisting of a thoughtful response to a given tutorial question. The eight tutorial assignments are together worth a total of **10%** of the final grade, and are to be handed in during the tutorial class in the week following the one in which the topic was discussed
- a class test, covering all the material presented in the course, and held in class time on **Monday October 9** (1 hour 40 min duration), worth **30%** of the final grade.

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

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

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

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

Mandatory course requirements: Attaining at least 50% for course assessment.

6 **Required Texts**

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

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

- 7 Work-load (Recommendation of the Faculty of Humanities and Social Sciences)**
For 200-level 22 points one trimester courses, the working party on workloads and assessments recommends 15 hours per week. An average student should spend 12 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.
- [200 – level 1 trimester 22 points 15 hours]
- 8 General University policies and statutes**
Students should familiarise themselves with the University’s policies and statutes, particularly the Assessment Statute, the Personal Courses of Study Statute, the Statute on Student Conduct and any statutes relating to the particular qualifications being studied; see the Victoria University Calendar available in hard copy or under ‘About Victoria’ on the VUW home page at www.vuw.ac.nz.
- 9 Student and staff conduct**
The Statute on Student Conduct together with the Policy on Staff Conduct ensure that members of the University community are able to work, learn, study and participate in the academic and social aspects of the University’s life in an atmosphere of safety and respect. The Statute on Student Conduct contains information on what conduct is prohibited and what steps are to be taken if there is a complaint. For information about complaint procedures under the Statute on Student Conduct, contact the Facilitator and Disputes Advisor or refer to the statute on the VUW policy website at:
www.vuw.ac.nz/policy/studentconduct
The Policy on Staff Conduct can be found on the VUW website at:
www.vuw.ac.nz/policy/staffconduct
- 10 Academic grievances**
If you have any academic problems with your course you should talk to the tutor or lecturer concerned; class representatives may be able to help you in this. If you are not satisfied with the result of that meeting, see the Head of School or the relevant Associate Dean; VUWSA Education Coordinators are available to assist in this process. If, after trying the above channels, you are still unsatisfied, formal grievance procedures can be invoked. These are set out in the Academic Grievance Policy which is published on the VUW website at:
www.vuw.ac.nz/policy/academicgrievances
- 11 Students with Impairments (see Appendix 3 of the Assessment Handbook)**
The University has a policy of reasonable accommodation of the needs of students with disabilities. The policy aims to give students with disabilities the same opportunity as other students to demonstrate their abilities. If you have a disability, impairment or chronic medical condition (temporary, permanent or recurring) that may impact on your ability to participate, learn and/or achieve in lectures and tutorials or in meeting the course requirements, please contact the course coordinator as early in the course as possible. Alternatively, you may wish to approach a Student Adviser from Disability Support Services (DSS) to discuss your individual needs and the available options and support on a confidential basis. DSS are located on Level 1, Robert Stout Building: telephone: 463-6070, email: disability@vuw.ac.nz
- The name of your School’s Disability Liaison Person is in the relevant prospectus or can be obtained from the School Office or DSS.

12 Student Support

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

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

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

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 Wing, Hunter Courtyard, tel: 463 5999

14 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 available from the Religious Studies Administrator.

15 Taping of Lectures All students in the School of Art History, Classics and Religious Studies are welcome to use audio-tapes to record lectures. If you want to do this, please see your lecturer, tutor or the relevant programme administrator and complete a disclaimer form which advises of copy right and other relevant issues.

16 Aegrotat regulations apply to internally assessed courses. Students who cannot submit or complete the course requirements due to illness or some other impairment should inform the departmental secretary immediately and present the appropriate documentation.

17 Supplementary Materials: A website of materials related to RELI 103 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

18 Evaluation: This course will be evaluated by UTDC.

Lecture Programme

PART ONE: 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 śaranaṃ gacchāmi, dharmaṃ śaranaṃ gacchāmi, saṅghaṃ śaranaṃ 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 meaning of these triple pillars of the religion.

Lecture 1 (July 10): Introduction: Buddha

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".

Required Readings

"Burning" (the "Fire Sermon"), in Bhikkhu Bodhi, trans., *The Connected Discourses of the Buddha: A New Translation of the Samyutta Nikaya* (Boston: Wisdom Publications, 2000), pp. 1143.

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

Gethin, Chapter One, “The Buddha”, 1-34.

Optional background reading

Gethin, Chapter Three, “The Four Truths”, 59-84

Lecture 2 (July 17): Dharma: "No-self" (*anātman/anatta*)

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

“Milinda and the Chariot” and “Milinda Asks About Nirvana”, in John S. Strong, *The Experience of Buddhism: Sources and Interpretations* (California: Wadsworth, 1995), 91-94; 106-109.

"Setting in Motion the Wheel of the Law" and "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; 1843-1847.

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

Dharmatrāta, *The Tibetan Dhammapada: Sayings of the Buddha: A Translation of the Tibetan Version of the Udaṅgavarga*, trans. Gareth Sparham, ed. Beth Lee Simon (London: Wisdom, 1986), 37-42, "Impermanence".

Majjhima Nikaya 11, the "Cula-sihanada-sutta" ("The Shorter Lion's Roar Sutta"), available online at <http://www.accesstoinsight.org/canon/sutta/majjhima/mn011-nt0.html>.

Majjhima Nikaya 72, "Aggi-Vacchagotta-Sutta" ("The Sutta Preached to Vacchagotta on Fire"), available online at <http://www.accesstoinsight.org/canon/sutta/majjhima/mn072.html>

Optional background reading

Gethin, Chapter Six, “No Self”, 133-162.

Lecture 3 (July 24): Buddha and Dharma Refigured: 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". This week, we will look at some of the ways the Dharma, or Buddhist doctrine, changed in Mahāyāna Buddhism, focusing particularly on changing understandings of Buddhahood.

<p>Tips for essay writing, Part 1: Class today will include a guest session from James Duncan, VUW library, on the use of library resources for essay research.</p>
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Required readings

"The Banyan Deer", in T. W. Rhys Davids, trans., V. Fausboll, ed., *Buddhist Birth Stories: or, Jataka Tales* (New York : Arno Press, 1977), 199-210.

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

Williams, Paul and Anthony Tribe, *Buddhist Thought: A Complete Introduction to the Indian Tradition* (London: Routledge, 2000), 56-62.

Gomez, Luis O., trans. and ed., *The Land of Bliss: The Paradise of the Buddha of Measureless Light: Sanskrit and Chinese Versions of the Shukaavatiivyuha Sutras*. (Honolulu: University of Hawai'i Press, 1996), 69-76; 78-80.

Lecture 4 (July 31): Saṅgha

The third of the "Three Jewels" is the community, or *Saṅgha*, of monks and nuns. This week we will learn about Buddhist monasticism and the rules that govern it, and we will think and talk about the place of the monastic order in the overall structure of the religion.

Tips for essay writing, Part 2: Significant class time today will be devoted to discussion of ways to enhance your technique (and marks!) in writing research essays.

Required readings

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

Mohan Wijayaratna, *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: MODALITIES OF BUDDHISM IN VARIOUS BUDDHIST CIVILIZATIONS

In this second part of the course, we undertake a series of case studies, to get a sense of the variety of religious activity that Buddhism has encompassed historically, and the variety of cultures with which it has coexisted.

Lecture 5 (August 7): Buddhist philosophy in early medieval India: Nāgārjuna's *Mūlamadhyamakakārikā*

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. This week, we will explore one representative work of such a scholar-monk.

One of the earliest named philosophers in the Buddhist tradition, and one of the most influential of all time, was Nāgārjuna, who lived and wrote in India perhaps around 150 CE. This week we will read key passages from his seminal work, "Fundamental Verses on the Middle Way" (*Mūlamadhyamakakārikā*).

The concept of the "emptiness" of all things is also found throughout the earliest major genre of Mahāyāna *sūtra* literature, the Prajñāpāramitā or "Perfection of Wisdom" literature. We will read a short passage from one such *sūtra* on types of emptiness to get a taste of this literature (Conze). The other readings include three different translations of the opening

chapter of *Mūlamadhyamakakārikā* (Garfield 3-5, Inada, Kalupahana), so that you can get a sense of how much difference a translation can make, and hopefully also triangulate between the translations to get a better idea of the original argument; a modern scholar's commentary on the same chapter, to help you get at the philosophical issues at stake in the argument (Garfield 103-123); and Garfield's translation only of a few

other key chapters of the text, so you can get a sense of the way Nāgārjuna applies his analytical and argumentative strategy to several key Buddhist concepts (Garfield 12-13, on the *skandhas*; 14-15, on *dharmas*; 39-40, on "self-essence" or *svabhāva*; and 73-76, on Nirvāṇa).

The Tuck reading is intended to provide a window onto the difficulties and controversies that surround the interpretation of this sort of material in the Western academy.

Required readings

Edward Conze, trans., *The Large Sutra on Perfect Wisdom, With the Divisions of the Abhisamayalankara* (Berkeley: University of California Press, 1975), 144-148.

Jay L. Garfield, *The Fundamental Wisdom of the Middle Way: Nāgārjuna's Mūlamadhyamakakārikā* (New York: Oxford University Press, 1995), 3-5, 103-123.

Kenneth K. Inada, *Nāgārjuna: A Translation of his Mūlamadhyamakakārikā* (Delhi, India: Sri Satguru Publications, 1993), 37-42.

David J. Kalupahana, *The Philosophy of the Middle Way: Mūlamadhyamakakārikā* (Albany, N.Y.: State University of New York Press, c1986), 105-117.

Jay L. Garfield, *The Fundamental Wisdom of the Middle Way: Nāgārjuna's Mūlamadhyamakakārikā* (New York: Oxford University Press, 1995), 12-15, 39-40, 73-76.

Andrew P. Tuck, *Comparative Philosophy and the Philosophy of Scholarship: On the Western Interpretation of Nāgārjuna* (New York: Oxford University Press, 1990), 3-30.

FRIDAY AUGUST 11 FIRST ESSAY DUE

Lecture 6 (August 14)

Writing Buddhism in Japan: Dōgen Zenji's "Genjōkōan"

This week we will sample the very dense, allusive, poetic and abstruse Zen writings of Dōgen (1200-1253), the founder of the Japanese Sōtō school of Zen Buddhism, and through them, we will explore problems of the Buddhist philosophy and use of language, the possibility of a Buddhist poetics, and so on. We will read the famous "Genjōkōan" (we will discuss the translation of this title, which in itself is already difficult, in class!), from Dōgen's anthology entitled *Shōbōgenzō*, or "Treasury of the True Dharma Eye".

As background to the consideration of this text, we will read a famous *kōan* (Ch. *gong'an*, a "public case", a genre of Chan or Zen story) known as "Baizhang's Dog" (the Kudo reading). This *kōan* is accompanied by several layers of comment from later generations of masters, as it appears in the *kōan* anthology called "The Gateless Gate" (Ch. *Wu men guan*, Jpn. *Mumonkan*). This example should give us some idea of what the term "*kōan*" meant before Dōgen got his hands on it in this piece.

For the Dōgen text itself, as with Nāgārjuna, we will look at three alternate translations (Kim, Abe, Tanahashi), in the hope that it will be possible that way to penetrate a little further into the text, and as a study in the extent to which translations of such texts can differ.

Finally, the Kodera reading contains Dōgen's personal journal from the time he spent in China, from which we can glean much information about his training, his personal path to Zen mastery, his attitudes to practice, the Chan culture in the China of the period, and so on.

Required readings

Sumiko Kudo, trans., *Zen Comments on the Mumonkan* (New York, Harper & Row, 1974), 19-31.

Hee-Jin Kim, *Flowers of Emptiness: Selections from Dogen's Shobogenzo* (Lewiston, N.Y: E. Mellen Press, c1985.), 51-60.

Abe Masao, trans., "Shobogenzo Genjokoan." *Eastern Buddhist* 5:2 (October 1972).

Kazuaki Tanahashi, ed., *Moon in a Dewdrop: Writings of Zen Master Dōgen* (San Francisco : North Point Press, 1985), "Actualizing the Fundamental Point", 69-74.

Takashi James Kodera, *Dogen's Formative Years in China: An Historical Study and Annotated Translation of the Hokyo-ki* (Boulder : Prajñā Press, 1980), 117-140.

MID-SEMESTER BREAK August 21 - September 3, 2006

Lecture 7 (September 4) Buddhist ritual meditation in the Tibetan Tantric tradition

Beginning perhaps around the fifth or sixth century of the Common Era, and seemingly coming into full force in the eighth century, a range of new practices and textual genres emerged across Indian religions which are known as "Tantrism". Tantrism was a major force in the development of Buddhism from this time forward. Forms of Buddhism that we may broadly call "Tantric" are known by various names throughout Asia, but another frequent appellation is the term "Vajrayāna" or "Adamantine (Thunderbolt) Vehicle".

This week, we look at two ritual texts from the Tibetan Tantric tradition (Gyatso, Kohn). We will put these texts in context by considering the general nature of Tantric Buddhism (Robinson, Strong), and by sketching in outline the history of Buddhism in Tibet (in lecture).

Richard H. Robinson & Willard L. Johnson, "Vajrayana and Later Indian Buddhism," *The Buddhist Religion: A Historical Introduction*, fourth edition, Belmont, California: Wadsworth, 1995, pp.117 - 134.

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

Donald S. Lopez, Jr., ed., *Religions of Tibet in Practice* (Princeton: Princeton University Press): Janet Gyatso, "An Avalokiteśvara Sādhana", 266-270; Richard J. Kohn, "An Offering of Torma", 255-265.

Lecture 8 (September 11): Buddhist art, architecture, pilgrimage, and Mahāyāna devotionalism in Medieval Java: Barabur

During the first millennium of the Common Era, Buddhism spread through South-East Asia alongside other elements of Indian culture, carried primarily along the maritime trade routes by merchant families and monks who travelled on their ships. One of the great florescences of

Buddhism that seems to have arisen in the region as a result was situated on the island of Java. With the subsequent Islamicization of Java around the fifteenth century, Buddhism lost any remaining hold it may have had upon Javanese culture, but some relics of the Buddhist period endured. This week, we will look at one such relic – the stunning stone edifice of Barabur (Borobudur), which was recovered from the encroachments of the Javanese jungle beginning around the 1810s. We will learn about some of the symbolic meanings and religious uses of this monument, and also about some of the many unsolved questions that still surround it. Barabur provides us with rich opportunities for considering Mahāyāna pilgrimage, devotionalist cults, and iconography, as well as Buddhist understandings of cosmology and metaphysics.

Required readings

Soekmono, R., *Chandi Borobudur: A Monument of Mankind* (Assen: Van Gorcu; Paris: The Unesco Press, 1976), “Location and Environment”, 1-4; “Rediscovery and Rescue” 4-6; “A Look into History” 9-11; 16-19.

Fontein, Jan, *The Pilgrimage of Sudhana: A Study of Gaṅḍavyūha Illustrations in China, Japan, and Java* (The Hague: Mouton & Co., 1967), “Summary of the Text”, 5-14.

Thomas Cleary, trans., *Entry Into the Realm of Reality. The Text: A Translation of the Gandavyuha, The Final Book of the Avatamsaka Sutra* (Boston: Shambala, 1987), the episode of Maitreya’s tower, 349-378.

Optional background reading

Gethin, Chapter Five, “The Buddhist Cosmos”, 112-132.

Gethin, Chapter Nine, “The Mahāyāna”, 224-250.

Lecture 9 (September 18) Buddhist ritual across cultures: performing the "Gate of Sweet Dew" in medieval China and contemporary Los Angeles

Until recently, relatively little attention was paid to Buddhist ritual in Western scholarship, though recent work has begun to correct this oversight. This week, we will take advantage of some of the fruits of their labors and examine one type of Buddhist ritual, the ritual of "feeding the hungry ghosts" (Ch. *fang yankou, ganlu men* etc.). We will read and talk about such rituals as they were practiced in medieval China, and consider arguments made by scholars 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.

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

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

PART THREE: BUDDHISM IN THE MODERN WORLD

In this section of the course we will explore problems relating to the way Buddhism has responded to some of the forces of modernity.

Lecture 10 (September 25) 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.

Required readings

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

Lambert Schmithausen, " Aspects of the Buddhist Attitude towards War" J. E. M. Houben u. K. R. van Kooij (Hsg.), *Violence Denied*, Leiden 1999, 45-67.

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

FRIDAY 29 SEPTEMBER SECOND ESSAY DUE

Lecture 11 (October 2) Rationalizing Buddhism: the encounter of Sinhalese Buddhism and Colonel Henry Steel Olcott

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

Stephen Prothero, excerpt from *The White Buddhist: The Asian Odyssey of Henry Steel Olcott* (Bloomington: Indiana University Press, c1996); reprinted in *Tricycle: The Buddhist Review*, Fall 1996, 13-19. Provided as a Word file.

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

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

Lecture 12 (October 9): Class test. Duration 1 hour and 40 minutes

Essays

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

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

2 Due dates:

- Essay one due on **Friday August 11** Please note carefully: No extensions granted, unless a medical certificate is presented.
- Essay two due on **Friday September 29** Please note carefully: No extensions granted unless a medical certificate is presented.

3 Penalties for late essays / assignments:

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

4 Academic integrity and plagiarism

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

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

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

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

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

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

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

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

www.vuw.ac.nz/home/studying/plagiarism.html