

HRHS 1515

## Buddhist Traditions of South Asia

Fall 2015

Course times: Fridays, 09:40AM-12:30PM

Location: IBS (room?)

Course Level: Introductory (Units: 3.0)

Instructor: Bruno Galasek, bgalasek@gmail.com

### Course Description

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In this first part of the yearlong introductory course of Buddhist traditions in Asia, we will mainly look at the origin of Buddhism and trace its development in India, but also briefly at adjacent regions in which Buddhism took roots and important developments (Southeast Asia, Sri Lanka, Nepal, Central Asia, and Tibet). The introductory survey will cover three core areas of each of the Buddhist traditions: 1. Buddhist **doctrine** and key-concepts (karma, rebirth, No-Self, etc.); 2. **history** (e.g. Buddhist schools, local developments); 3. **texts** (Scriptural Canons).

### Learning Outcomes:

- Acquiring knowledge about the main Buddhist traditions that originated in India and their developments in adjacent regions through the course readings and active class participation
- Ability to describe major Buddhist traditions, differentiate their similarities and differences (continuities and discontinuities), and present and discuss Buddhist doctrinal content and ideas against the background of their historical developments
- Become familiar with original specimens (in English translation) of the vast Buddhist literature and with some important Buddhist terminology in Sanskrit and Pāli

Course format: Lecture/Seminar

### Required textbooks:

- Harvey, Peter. 2013. *An introduction to Buddhism: teachings, history and practices*. Second revised edition. Cambridge: Cambridge University Press. (1<sup>st</sup> ed., 1990) [in the following = Harvey]
- Gethin, Rupert. 1998. *The foundations of Buddhism*. Oxford [u.a.]: Oxford University Press. [= Gethin]

### Primary sources (in English translation):

- Gethin, Rupert. 2008. *Sayings of the Buddha: a selection of suttas from the Pali Nikāyas*. Oxford: Oxford University Press.
- Other sources than the one's listed above will be made available to course-participants either electronically or as hard-copies in the first week of the semester.

## Grading & Course Requirements

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### Course Requirements

1. Weekly Reading assignments and class participation; as a minimum requirement, please read through the chapters of the textbooks (Gethin and Harvey) for each week and note questions and/or topics for discussion. Your questions, comments, and discussion topics contribute to the quality of the class and your learning experience.
2. Classroom attendance. You have a lot of obligations during term, but please keep in mind that missing more than two classes can affect your grade.
3. Papers. A longer end-of-term paper and a short essay on an experiential encounter with a South Asian form of Buddhism.
4. Students may be asked to prepare one short in-class presentation on topics of their choice.

### Grading

- 50% Term paper
- 15% Attendance
- 15% Short presentation in class
- 20% Reflection paper

### Term Paper: Due December 18, 2015

For the **term paper** choose any topic within Buddhist studies that is relevant to this course's topic: Buddhist Traditions of South Asia. You are free to explore and research an aspect of Buddhism of your liking/interest in the fields of Buddhist history, doctrine, ritual, meditation practice, or institutional history through the secondary, scholarly literature or in a primary source (Pāli, Sanskrit, Tibetan, etc.) if you read a relevant language. Details: 12-15 pages; include a bibliography; papers must adhere to Turabian style citation (see Hacker, Diana, and Nancy Sommers. 2015. *A pocket style manual*. Boston: Bedford/St Martin's). **Topics of the proposed paper are to be submitted for approval after reading week either by email or in person.**

### Reflection Paper: Due December 4, 2015

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The **reflection paper** (2-4 pages) is meant as a short, reflective essay that captures your personal experience of a Buddhist ritual, short retreat, temple visit, interview with a Buddhist priest, etc. If you practice a certain Buddhist tradition, chose a tradition different from your own. A list of possible institutions to visit will be provided at the beginning of class (if you would like to visit a different site please, check with instructor). In your essay, reflect on the differences (from the tradition you are familiar with or what we have studied in class) and on the idea of an “essence” of Buddhism pervading all Buddhist traditions. You may also wish to dwell a little on the question of how the *buddhadharma* you learned from the course readings relates to the lived reality of the practitioners, the institution or organization you plan to visit. Ideally, the first page or so of your essay presents what in Anthropology is called a ‘participant observation’, if what you plan is visiting a Buddhist ritual, ceremony, meditation session in a temple, etc. (Clifford Geertz’s “Thick Description: Toward an Interpretive Theory of Culture”. In: *The Interpretation of Cultures: Selected Essays*. New York: Basic Books, 1973. 3-30, might still be a good inspiration for that).

## Course Schedule

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### Part 1: Early Buddhism: The Buddha and his Dhamma

Week 1 – Sept. 11<sup>th</sup>: Orientation & Introduction; Film: The Buddha, by David Grubin followed by short discussion.

Week 2 – Sept. 18<sup>th</sup>: The life of the Buddha – History, legend, and the nature of a Buddha

**Required Reading:** Harvey, pp. 14-32; Gethin, ch. 1; The Sutra of the Noble Quest

(Ariyapariyesanasutta MN 26) = Bodhi (1995), pp. 253-269 or

<http://www.accesstoinsight.org/tipitaka/mn/mn.026.than.html>

**Further Reading:** Cousins (1996); Snodgrass (2009); Lopez (1995a)

Week 3 – Sept. 25<sup>th</sup>: Rewind: Context: (1) The historical and religious environment of Siddhartha Gautama; (2) How do we know what we know about ‘Early Buddhism’?

**Required reading:** Harvey, pp. 8-14; Gethin, ch. 2; The Fruits of the Ascetic Life (*Sāmaññaphala-sutta*) = Gethin (2008), pp. 5-37.

**Further Reading:** Beckwith (2015), pp. 4-16; Collins (1982), part I, ch. 1.

Week 4 – Oct. 2<sup>nd</sup>: The Teaching of the Buddha – Dhamma I.

(1) Introduction and general features of the Buddha’s teachings

(2) The “Four Truths of the Noble Ones” (*catvāri āryasatyāni*) and the Eightfold Path of Noble Ones (*āryāṣṭāṅgamarga*)

**Required Reading:** Harvey, ch. 3; Gethin, ch. 3; The first “Turning of the Wheel of Dhamma” (*Dhammacakkappavattanasutta*, SN V 420-24; tr. P. Harvey:

<http://www.accesstoinsight.org/tipitaka/sn/sn56/sn56.011.harv.html>); see also Frauwallner (2010), pp. 13-20.

**Further Reading:** Gombrich (2009), chs. 2, 9.

Week 5 – Oct. 9<sup>th</sup>: The Teaching of the Buddha – Dhamma II.

(3) Karma

(4) Dependent Origination (*pratītyasamutpāda*)

(5) Meditation

**Required Reading:** (3) *Cūḷakammavibhaṅgasutta* = Gethin (2008), pp. 195-205; (4) The sūtra of the Young Rice Plant (*Śālistambhasūtra*) = Frauwallner (2010), pp. 52-61 + Introduction to the ch., pp. 30-32; Harvey, pp. 38-49; (5) Gethin, ch. 7; Harvey, pp. 328-332; *Kandarakasutta* (MN 51) = Frauwallner (2010), pp. 16-20.

**Further Reading:** Bronkhorst (1986)

Week 6 – Oct. 16<sup>th</sup>: The Saṅgha: Buddhism institutionalized

(1) The Monastic Order of monks and nuns

(2) The monastic code of conduct (Vinaya)

**Required Reading:** Gethin, ch. 4; Harvey, ch. 4: pp. 88-90; an overview of the divisions of the Pāli Vinaya will be given in class together with examples from the Pātimokkha and the Khandhaka sections.

**Further Reading:** Bechert & Gombrich (1984)

Week 7 – Oct. 23<sup>rd</sup>: Early Developments: Abhidharma and some Śrāvakayāna-schools I

(1) Lists (*mātrikas*) and the theory of dharmas; the Theravādins

(2) Interlude: Buddhist cosmology

**Required Reading:** (1) Harvey, pp. 90-100; The *Saṅgītisutta* (DN 33) = Walshe (1995), pp. 479-511; (2) Harvey, pp. 32-36; Gethin, pp. 112-126;

**Further Reading:** Williams (2000), ch. 4; Bronkhorst (2009), ch. 2.

**Oct 30<sup>th</sup>:** Reading Week – No class

Week 8 – Nov 6<sup>th</sup>: – **Submission of your proposed topic for the term paper due –**

Developments in Buddhism: Abhidharma and some Śrāvakayāna-schools II

(3) The doctrine of No Self; The Sarvāstivādins/Vaibhāṣikas, the Sautrāntikas

(4) The Pudgalavādins; the Mahāsāṃghikas

**Required Reading:** (3) Gethin, ch. 6; Harvey, pp. 92-99; *Nakulapitar (Sutta)* = Gethin (2008), 216-220 (= SN III 1-5); *Anattalakkhanasutta* = (SN III 66); *Alagaddūpamasutta* (MN 22; MN I 130-142)

<http://www.accesstosight.org/tipitaka/sn/sn22/sn22.059.nymo.html>; Vasubandhu's

*Pañcaskandhaka* = Anacker (1984), ch. IV: A Discussion of the five Aggregates.

(4) Williams (2000), pp. 124-130.

**Further Reading:** Siderits (2007), ch. 3; Williams (2000), entire ch. 4; Lamotte (1988), ch. 6.

## Part 2: The Mahāyāna

Week 9 – Nov 13<sup>th</sup>: The Beginnings of the Mahāyāna in India

**Required Reading:** Gethin, pp. 56-59 and 224-234; Harvey 103-114; Williams (2009), pp. 1-33.

**Further Reading:** Skilling (2013); Silk (2002); Harrison (1995).

Week 10 – Nov 20<sup>th</sup>: Everything is Emptiness:

(1) The *Prajñāpāramitā* literature;

(2) Bodhisattvas

(3) Early Mahāyānasūtras

**Required Reading:** Harvey, 99-100 and 114-119; Gethin, 234-37; Conze (1975), pp. 83-96 and 209-213.

**Further Reading:** (2) Har Dayal (1999); (3) Williams (2009), pp. 27-47.

**Nov 27<sup>th</sup>: Thanksgiving holiday – No class**

Week 11 – Dec 4<sup>th</sup>: Brief Overview of Mahāyāna Philosophy (**Reflection of Site Visit Paper Due**)

(1) Yogācāra

(2) Madhyamaka

(3) Tathāgatagarbha or 'Buddha Nature'

**Required Reading:** (1)-(3) Gethin, ch. 4, pp. 237-253; Harvey, ch. 5, pp. 114-138; (1) Vasubandhu's *Viṃśatikā* = Anacker (1984), ch. 6; (2) Nāgārjuna's *Mūlamadhyamakakārikā* = Siderits&Katsura (2013), chs. 1, 15; (3) the 'Lion's Roar of Queen Śrīmālā' (*Śrīmālādevīsīṃhanādasūtra*) = we will mainly be looking at the passage in which the *tathāgatagarbha* is identified with the *dharmakāya*: Williams (2009), 116-117 (= Wayman & Wayman (1971), pp. 98-99).

Week 12 – Dec 11<sup>th</sup>: Buddhas and Bodhisattvas

- (1) Dhāraṇīs
- (2) The Mahāyāna-Buddhist pantheon
- (3) The *Sukhāvatīvyūhasūtra*
- (4) The Bodhisattva-path

**Required Reading:** (General overview:) Harvey, ch. 6, pp. 151-180; Gethin, ch. 4, pp. 224-231; (3) Gómez (1996), his translation of the Smaller *Sukhāvatīvyūhasūtra*; (4) Śāntideva's *Bodhicaryāvatāra* (= Śāntideva, and the Padmakara Translation Group. 2006), at least chs. 1, 3, 4 (I highly recommend reading the entire *Bodhicaryāvatāra*, for it most beautifully captures in a nutshell the entire Mahāyāna and is a joy to read!)

**Further Reading:** Williams (2009) ch. 10.

### Part 3: Vajrayāna/Mantrayāna

– Term Paper Due –

Week 13 – Dec 18<sup>th</sup>: Tantra in India and Beyond

- (1) Introduction to Buddhist Tantra and *tantras*: deities, mantras, maṇḍalas, and visualization.
- (2) The Mahāsiddhas

**Required Reading:** (1) Williams (2000), ch. 7; Gethin, pp. 266-273; (2) Jackson (2004), Introduction and Tilopa's Treasury of Couplets; Robinson (1979): Tilopa.

**Further Reading:** Snellgrove (2002), chs. III.1-6 (=pp. 117-160) and III.11-12 (= pp. 189-213) and III.15 (= pp. 278-294).

### Bibliography

In addition to the required textbooks listed above (Harvey, Gethin), which will form the basis of our class discussions, there exists a vast amount of introductory as well as specialized buddhological secondary literature. Students are invited to consult the books listed below – or others – as additional reading or for their term paper preparation. This is by no means an exhaustive list but a selection of the most pertinent secondary literature on the different topics covered during the course. I have given references to these in the syllabus under Further Readings.

- Anacker, Stefan. 1984. *Seven works of Vasubandhu, the Buddhist psychological doctor*. Delhi: Motilal Banarsidass.

- Bareau, André, Sara Boin-Webb (tr.), and Andrew Skilton (ed.) 2013. *The Buddhist schools of the Small Vehicle*. [First published in French as *Les Sectes Bouddhiques du Petit Véhicule* by EFEO, Paris, 1955]
- Bechert, Heinz, and Richard Gombrich. 1984. *The world of Buddhism: Buddhist monks and nuns in society and culture*. Thames & Hudson: London.
- Bronkhorst, Johannes. 1986. *The two traditions of meditation in ancient India*. Stuttgart: Steiner-Verlag-Wiesbaden-GmbH.
- ———. 2009. *Buddhist teaching in India*. Boston: Wisdom Publications.
- Collins, Steven. 1982. *Selfless persons: imagery and thought in Theravāda Buddhism*. Cambridge: Cambridge University Press.
- Conze, Edward. 1953. *Buddhist texts through the ages*. Oxford: Cassirer.
- ———. 1975. *The perfection of wisdom in eight thousand lines and its verse summary*. Bolinas Cal: Four Seasons Foundation.
- ———. 1983. *Buddhist thought in India: 3 phases of Buddhist philosophy*. London [u.a.]: Allen and Unwin. (1<sup>st</sup> ed., 1962)
- Cousins, L.S. 1996. “The Dating of the Historical Buddha: A review article”. In: *Journal of the Royal Asiatic Society* 6, 1 (1996), pp. 57 – 63. [Reprinted in: Williams, Paul. 2005. *Buddhism: Critical Concepts in Religious Studies*, vol I. Routledge.]
- Dayal, Har. 1999. *The Bodhisattva doctrine in Buddhist Sanskrit literature*. Delhi: Motilal Banarsidass Publishers. [1<sup>st</sup> ed., 1931, London: K. Paul, Trenck, Trubner & Co., Ltd.].
- Frauwallner, Erich, and Lodrö Sangpo (tr.). 2010. *The philosophy of Buddhism = Die Philosophie des Buddhismus*. New Delhi: Motilal Banarsidass Publishers. [1<sup>st</sup> ed., 1956]
- Gombrich, Richard F. 2009. *What the Buddha thought*. London [u.a.]: Equinox Publ.
- Gómez, Luis O. 1996. *Sukhāvatī-Vyūha-Sūtra: the paradise of the Buddha of measureless light: Sanskrit and Chinese versions of the Sukhāvatīvyūha sutras*. Honolulu: University of Hawai’i Press.
- Harrison, Paul. 1995. “Searching for the origins of the Mahayana: What are we looking for?” *The Eastern Buddhist*, New Series 27 (1), pp. 48–69. [Repr. in Williams, Paul. 2005. *Buddhism: Critical Concepts in Religious Studies*, vol. 3.]
- Jackson, Roger R. 2004. *Tantric treasures: three collections of mystical verse from Buddhist India*. New York; Oxford: Oxford University Press.
- Lamotte, Etienne. 1988. *History of Indian Buddhism: from the origins to the Śāka era*. Translated from the French by Sara Webb-Boin under the supervision of Jean Dantinne. Louvain-la-Neuve: Université catholique de Louvain, Institut orientaliste. [Original French Edition: *Histoire du Bouddhisme Indien, des origines à l’ère Śāka*, Bibliothèque du Muséon, Louvain, 1958; Reprint 1967; 2<sup>nd</sup> reprint P.I.O.L. - Louvain-la-Neuve, 1976].

- Lopez, Donald S. 1995a. *Curators of the Buddha: the study of Buddhism under colonialism*. Chicago, Illinois: University of Chicago Press.
- ———. 1995b. *Buddhism in practice*. Princeton, N.J.: Princeton University Press.
- ———. 2004. *Buddhist scriptures*. London: Penguin.
- Ñāṇamoli, Bhikkhu, and Bhikkhu Bodhi. 1995. *The middle length discourses of the Buddha: a translation of the Majjhima Nikaya*. Boston: Wisdom Publications.
- Robinson, James B. 1979. *Buddha's lions (= Caturaśīti-siddha-pravṛtti): The lives of the eighty-four siddhas*. Berkeley, CA: Dharma Publishing.
- Śāntideva, and the Padmakara Translation Group. 2006. *The way of the Bodhisattva: a translation of the Bodhicaryāvatāra*. Boston: Shambhala (1<sup>st</sup> ed., 1997)
- Siderits, Mark. 2007. *Buddhism as philosophy: an introduction*. Aldershot: Ashgate.
- Silk, Jonathan A. 2002. "What, If Anything, Is Mahāyāna Buddhism? Problems of Definitions and Classifications". *Numen*. 49 (4): 355-405. [Reprinted in: Williams, Paul (ed.) 2005. *Buddhism: Critical Concepts in Religious Studies*. Vol. 3, The Origins and Nature of Mahāyāna Buddhism: Some Mahāyāna Religious Topics. London: Routledge, pp. 368-404.
- Snellgrove, David L. 2002. *Indo-Tibetan Buddhism: Indian Buddhists and their Tibetan successors*. Boston: Shambhala.
- Snodgrass, Judith. 2009. "Discourse, Authority, Demand: The Politics of Early English Publications on Buddhism". In: *TransBuddhism: transmission, translation, transformation*. Ed. by Bhushan, Nalini, Jay L. Garfield, and Abraham Zablocki. Amherst: University of Massachusetts Press, 2009, pp. 21-42.
- Walshe, Maurice O'C. 1995. *The long discourses of the Buddha: a translation of the Dīgha Nikāya*. Boston: Wisdom Publications.
- Williams, Paul, and Anthony Tribe. 2000. *Buddhist thought: a complete introduction to the Indian tradition*. London [u.a.]: Routledge.
- Williams, Paul. 2009. *Mahāyāna Buddhism: the doctrinal foundations*. 2<sup>nd</sup> ed. London: Routledge. (1<sup>st</sup> ed., 1989)