

**Carleton University**

**FALL 2015**

**The College of the Humanities  
Religion Program: RELI: 3422A  
“Buddhism Beyond India”**

**Professor:** Melanie Coughlin

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**Office Phone:** 613-520-2600, ext. 1682

**Office Hours:** Tuesdays 13:00-14:00

**Class Hours:** Fridays 14:35-17:35

**Class Location:** SA 520

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**Course Description**

Students in this course will be able to explain a series of revolutions in East Asian Buddhist doctrine, practice, gender roles and social class as creative re-interpretations of the received Mahāyāna Buddhist tradition from India. Traditions studied include Ch'an, Hua-yen and T'ien T'ai Buddhism in China; Zen, Pure Land, and Nichiren Buddhism in Japan; Sōn, Hwaõm, and Minjung Buddhism in Korea; and Geluk, Nyingma, and Kagyu Buddhism in Tibet.

**Course Goal**

Successful students in this class will be able to discuss primary source material in a way that considers more than one perspective on them. This ability will be demonstrated in two principal ways. First, students will give presentations that imagine, address, and correct possible misunderstandings of particular examples of doctrines and practices. Second, students will write essays that trace the development of a particular doctrinal or practice-oriented issue in a pair of primary texts. Cultivation of the ability to consider more than one perspective will be supported with a familiarity with the historico-political and institutional context of the Mahāyāna Buddhist tradition gained from the textbook readings and class lectures.

**Course Assessment**

*Reading Responses 10%*

The purpose of the Reading Responses is for students to familiarize themselves with the politico-historical and institutional facts of the traditions we are studying. This familiarity is a necessary base for developing accurate and interesting interpretations of the complementary primary sources assigned for each unit. The task of the Readings Responses is to use specific and detailed references to the textbook in writing a brief response (approx. 250 words) that notes and explains each of the three points asked about for the assigned reading, as written in the course outline below, as well as on the course website. There is a chance to write a Reading Response in Units 1, 2, and 3 and the final mark for these assignments is based on each individual student's best two out of three.

*In-Class Presentation 15%*

The purpose of the in-class presentations is to use students' familiarity with the historico-political and institutional background of Mahāyāna Buddhist traditions to actively foresee

and prevent likely misunderstandings of particular doctrines and practices within those traditions by those who do not have this same familiarity. The task of the in-class presentations will be to imagine, address, and correct a potential misunderstanding regarding a particular example of doctrine or practice from the Mahāyāna Buddhist tradition. These examples will be provided in the three short readings assigned for the second class of Units 1, 2, and 3. Most students will work in a pair who share the responsibility of presenting one of the three examples provided. Though working with the same example, each individual in a pair must imagine, address, and respond to a different misunderstanding than their partner. Further guidelines and a detailed rubric for this assignment is posted on the course webpage.

#### *Midterm 20%*

The purpose of the midterm is to synthesize students' more general familiarity with the historico-political and institutional context with specific examples of doctrines and practices. The midterm will have three sections: Multiple Choice Questions, Definitions of Terms, and Short Answer Questions. Success on the midterm will require familiarity with the lectures, readings, and in-class presentations of Units 1 and 2. The midterm will not require the more focused knowledge developed in the investigation of Ch'an/Zen primary sources in Units 1 and 2, since this will instead be assessed in the term paper.

#### *Term Paper 25%*

The purpose of the term paper is to use students' detailed understanding of the Ch'an/Zen traditions as a background for tracing the development of a particular doctrinal or practice-oriented issue in a pair of primary texts. Some typical issues discussed in relation to Mahāyāna Buddhism are whether a doctrine or practice is: good or bad for women, good or bad for less privileged social classes, effable or ineffable, contrary to or in accordance with reason, encouraging moral or immoral action, world-affirming or world-denying, and so on. The term paper will be 1500 words in length and will treat the primary texts studied in Unit 1 and Unit 2 with particular attention to the doctrine of Buddha Nature. Further guidelines and a detailed rubric for this assignment will be posted on the course webpage.

#### *Final Exam 30%*

The purpose of the final exam is not to survey the entire course, but rather to synthesize students' general familiarity with the historico-political and institutional context, the specific examples of doctrines and practices, and the more focused knowledge developed in the investigation of the primary sources exclusively in Units 3 and 4. The final exam will have four sections: Multiple Choice Questions, Definitions of Terms, Short Answer Questions, and an essay question regarding the primary texts studied in Units 3 and 4 with particular attention to the practice of the everyday.

### **Readings**

- Coursepack available at Haven Books:  
BIBE: Selections from Mitchell, Donald W., ed. 2008. *Buddhism: Introducing the Buddhist Experience*. Oxford: Oxford University Press.
- PDFs available on CULearn:

EBSI: Selections from Strong, David, ed. 2002. *The Experience of Buddhism: Sources and Interpretations*; 3<sup>rd</sup> edition. Thomson/Wadsworth Learning.

MMKB: Jin Y. Park. 2010. "Introduction: Buddhism and Modernity in Korea," *Makers of Modern Korean Buddhism*. New York: SUNY Press.

RKP: A Selection from Buswell, Robert E., ed. 2007. *Religions of Korea in Practice*. Princeton University Press.

- A web-page available on-line:

MJKR: Mindrolling Jetsün Kahndro Rinpoche. Accessed August 15, 2015: <http://www.khandrorinpoche.org/teachings/print/jkr-on-buddha-nature-2008-06-19/>.

### Course Outline

INTRO	Sept 11	<b>The Mahāyāna Sutras: Indian Sources on Enlightenment</b> <ul style="list-style-type: none"><li>• Teaching the Lotus Sutra</li></ul> <p>*a selection from the Lotus Sutra will be distributed, read, and discussed during the first class</p>
UNIT 1	Sept 18	<b>The History of Buddhism: Tang Dynasty China</b> BIBE pp. 209-230  Reading Response 1: With reference to the relevant pages of the textbook, note and explain the following: <ul style="list-style-type: none"><li>• One feature of Chan Buddhism that it shares with other forms of Tang Buddhism</li><li>• One feature of Chan Buddhism that distinguishes it from other forms of Tang Buddhism</li><li>• One divisive issue within Chan Buddhism itself</li></ul> <p>*submit via CULearn by 12 noon.</p>
	Sept 25	<b>Examples of Doctrines and Practices: Tang Dynasty China</b> <ol style="list-style-type: none"><li>i) "Mythic History: The First Monk, the First Temple, and the Emperor King," EBSI pp. 291-292</li><li>ii) "Divisional Issues: Do All Beings Have the Buddha-Nature?" EBSI pp. 292-294</li><li>iii) "Women and the Sangha: The Legend of Miao-Shan," EBSI pp. 308-310</li></ol> <p>In-Class Presentations</p>
	Oct 2	<b>The Doctrine of Buddha-Nature: Linji on Killing the Buddha</b> "Record of Linji," NAWRB 541-545  Paper Writing Workshop 1

UNIT 2	Oct 9	<p><b>The History of Buddhism: Kamakura Japan</b>  BIBE pp. 288-306</p> <p>Textbook Reading Response 2  With reference to the relevant pages of the textbook, note and explain the following:</p> <ul style="list-style-type: none"> <li>• One feature of Zen Buddhism that it shares with other forms of Kamakura Buddhism</li> <li>• One feature of Zen Buddhism that distinguishes it from other forms of Kamakura Buddhism</li> <li>• One divisive issue within Zen Buddhism itself</li> </ul> <p>*submit via CULearn by 12 noon.</p>
	Oct 16	<p><b>Examples of Doctrines and Practices: Kamakura Japan</b></p> <ul style="list-style-type: none"> <li>• “Rituals and Festivals: Rites in Tenth-Century Japan,” EBSI pp. 323-326</li> <li>• “Divisional Issues: The Recitation of Amida’s Name—Once or Many Times?” EBSI 318-320</li> <li>• “Women and the Sangha: Nichiren on Chanting and Menstruation,” EBSI 332-334</li> </ul> <p>In-Class Presentations</p>
	Oct 23	<p><b>Midterm: Buddhism in Tang Dynasty China and Kamakura Japan</b>  *Scheduled during regular class location and hours</p>
	Nov 6	<p><b>The Doctrine of Buddha-Nature: Dōgen on Learning from Women</b>  “Treasury of the True Dharma Eye: Book 28, Paying Obeisance and Getting the Marrow,” NAWRB 627-637</p> <p>Paper Writing Workshop 2</p>
	Nov 10	<p><b>Term Paper Due</b>  *Submit by 11:59 p.m. via CULearn</p>
UNIT 3	Nov 13	<p><b>The History of Buddhism: Modern Korea</b>  MMKB pp. 1-15</p> <p>Reading Response 3  With reference to the relevant pages of the textbook, note and explain the</p>

		<p>following:</p> <ul style="list-style-type: none"> <li>• One feature of Sōn Buddhism that it shares with other forms of Modern Korean Buddhism</li> <li>• One feature of Sōn Buddhism that distinguishes it from other forms of Modern Korean Buddhism</li> <li>• One divisive issue within Sōn Buddhism itself</li> </ul> <p>*submit via CULearn by 12 noon.</p>
	Nov 20	<p><b>The Practice of the Everyday: Pang Hanam on the Teaching that ‘Words Cannot Save One from Death’</b>  “‘A Crazy Drunken Monk’: Kyōnghō and Modern Buddhist Meditation Practice,” RKP pp. 130-143.</p> <p>Final Exam Workshop 1</p>
UNIT 4	Nov 27	<p><b>The History, Doctrines, and Practices of Buddhism: Contemporary Tibet</b>  BIBE pp. 170-178; 183-194</p>
	Dec 4	<p><b>The Practice of the Everyday: Khandro Rinpoche on the Miracle of Being a Good Human Being</b>  “What Buddha-Nature Is—And What it is Not,” MJKR</p> <p>Final Exam Workshop 2</p>
	TBD	<p><b>Final Exam: The History, Doctrines, and Practices of Buddhism in Korea and Tibet</b>  *A formal exam written during the final exam period</p>

### Instructor's Policies

**Attendance.** Attendance is strictly the responsibility of the student and will not be monitored. There will be content and activities necessary to do well in this course that will be a regular part of class time and not available on-line.

**Research.** Students' ability to research will be assessed on their familiarity with and appropriate use of the readings assigned to this course. This ability will not be assessed by requiring students to do further research using other sources. To be clear, it is possible to obtain a perfect mark in this class without reading anything except for the assigned readings. It is permissible to use sources that are not assigned, so long as the source is appropriately quoted and cited in a bibliography. Students should keep in mind that not all sources are of as good quality as the assigned readings and that a lower quality source might negatively affect the grade received. The instructor will gladly critique the quality of a source when asked at least 48 hours before a presentation or assignment is due.

**Lateness.** Reading Responses will be reduced at a rate of one point out of five per hour past the 12 p.m. deadline and cannot be accepted at all after the beginning of class. The final grade of late Term Papers will be reduced at a rate of one grade point (e.g. A to A-, A- to B+, and so on) per 24-hour period beginning after 11:59 p.m. of the due date. If there are extraordinary circumstances which a student expects may have an impact on timely submission, then the instructor must be informed at least 48 hours before the due date in order for any extension of the deadline to be considered. In cases where the student informs the instructor less than 48 hours before a deadline, documented proof of special circumstances will be required.

**Appeals.** If a student judges any of her or his mark on an assignment or test to be unfair, then appeals must be made within two weeks after the distribution of the mark and (unless it is regarding a simple mistake in calculation) the appeal must include a paragraph written by the student to explain why a better mark is justified.

**E-mail.** The instructor will respond to student e-mails within 48 hours. If you do not receive a response within that time frame, then there is the strong possibility of a technical error, so call the office number provided above or speak to the instructor in person.

## REGULATIONS COMMON TO ALL HUMANITIES COURSES

### COPIES OF WRITTEN WORK SUBMITTED

Always retain for yourself a copy of all essays, term papers, written assignments or take-home tests submitted in your courses.

### PLAGIARISM

The University Senate defines plagiarism as "*presenting, whether intentional or not, the ideas, expression of ideas or work of others as one's own.*" This can include:

- reproducing or paraphrasing portions of someone else's published or unpublished material, regardless of the source, and presenting these as one's own without proper citation or reference to the original source;
- submitting a take-home examination, essay, laboratory report or other assignment written, in whole or in part, by someone else;
- using ideas or direct, verbatim quotations, or paraphrased material, concepts, or ideas without appropriate acknowledgment in any academic assignment;
- using another's data or research findings;
- failing to acknowledge sources through the use of proper citations when using another's works and/or failing to use quotation marks;
- handing in "*substantially the same piece of work for academic credit more than once without prior written permission of the course instructor in which the submission occurs.*"

Plagiarism is a serious offence which cannot be resolved directly with the course's instructor. The Associate Deans of the Faculty conduct a rigorous investigation, including an interview with the student, when an instructor suspects a piece of work has been plagiarized. Penalties are not trivial. They can include a final grade of "F" for the course

### GRADING SYSTEM

Letter grades assigned in this course will have the following percentage equivalents:

A+ = 90-100 (12)	B = 73-76 (8)	C - = 60-62 (4)
A = 85-89 (11)	B- = 70-72 (7)	D+ = 57-59 (3)
A- = 80-84 (10)	C+ = 67-69 (6)	D = 53-56 (2)
B+ = 77-79 (9)	C = 63-66 (5)	D - = 50-52 (1)

F	Failure. Assigned 0.0 grade points
ABS	Absent from final examination, equivalent to F
DEF	Official deferral (see "Petitions to Defer")
FND	Failure with no deferred exam allowed -- assigned only when the student has failed the course on the basis of inadequate term work as specified in the course outline.

Standing in a course is determined by the course instructor subject to the approval of the Faculty Dean.

### WITHDRAWAL WITHOUT ACADEMIC PENALTY

The last date to withdraw from **FALL TERM** courses is **DEC. 7, 2015**. The last day to withdraw from **FALL/WINTER (Full Term)** and **WINTER** term courses is **APRIL 8, 2016**.

### REQUESTS FOR ACADEMIC ACCOMMODATION

You may need special arrangements to meet your academic obligations during the term because of disability, pregnancy or religious obligations. Please review the course outline promptly and write to me with any requests for academic accommodation during the first two weeks of class, or as soon as possible after the need for accommodation is known to exist. You can visit the Equity Services website to view the policies and to obtain more detailed information on academic accommodation at: [carleton.ca/equity/accommodation/](http://carleton.ca/equity/accommodation/)

Students with disabilities requiring academic accommodations in this course must register with the Paul Merton Centre for Students with Disabilities (PMC) for a formal evaluation of disability-related needs. Documented disabilities could include but not limited to mobility/physical impairments, specific Learning Disabilities (LD), psychiatric/psychological disabilities, sensory disabilities, Attention Deficit Hyperactivity Disorder (ADHD), and chronic medical conditions. Registered PMC students are required to contact the PMC, 613-520-6608, every term to ensure that your Instructor receives your Letter of Accommodation, no later than two weeks before the first assignment is due or the first in-class test/midterm requiring accommodations. If you only require accommodations for your formally scheduled exam(s) in this course, please submit your request for accommodations to PMC by **Nov. 6, 2015** for the Fall term and **March 6, 2016** for the Winter term. For more details visit the Equity Services website: [carleton.ca/equity/accommodation/](http://carleton.ca/equity/accommodation/)

### PETITIONS TO DEFER

If you miss a final examination and/or fail to submit a **FINAL** assignment by the due date because of circumstances beyond your control, you may apply a deferral of examination/assignment.

If you are applying for a deferral due to illness you will be required to see a physician in order to confirm illness and obtain a medical certificate dated no later than one working day after the examination or assignment deadline. This supporting documentation must specify the date of onset of the illness, the degree of incapacitation, and the expected date of recovery.

If you are applying for a deferral for reasons other than personal illness, please [contact](#) the Registrar's Office directly for information on other forms of documentation that we accept.

Deferrals of a final assignment or take home, in courses without a final examination, must be supported by confirmation of the assignment due date, for example a copy of the course outline specifying the due date and any documented extensions from the course instructor.

Deferral applications for examination or assignments must be submitted within **5 working days** of the original final exam.

### ADDRESSES: (Area Code 613)

College of the Humanities 520-2809	300 Paterson
Greek and Roman Studies Office 520-2809	300 Paterson
Religion Office 520-2100	2A39 Paterson
Registrar's Office 520-3500	300 Tory
Student Academic Success Centre 520-7850	302 Tory
Paul Merton Centre 520-6608/TTY 520-3937	501 Uni-Centre
Writing Tutorial Service 520-2600 Ext. 1125	4 <sup>th</sup> Floor Library
Learning Support Service 520-2600 Ext 1125	4 <sup>th</sup> Floor Library