

Lectures: Tuesdays and Fridays 12:30-13:20 in CNH 102

Tutorials: T01 - Mondays 10:30-11:20 in KTH B101  
T02 - Tuesdays 8:30-9:20 in KTH B101

Instructor: Joseph LaRose

Office: UH 124

Office hours: Thursdays 12:30-14:00 and by appointment

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Telephone: (905) 525-9140 x24239

TA: Currently no TA assigned to the course

Office: TBD

Office Hours: TBD

Email: TBD

### Course Description

- Religious Studies/Arts&Science 3UU3 is a half-year course in which students read widely from a variety of Buddhist traditions in East Asia.
- We read Buddhist texts covering the 2000 year history of Buddhism in East Asia.
- Students are introduced to the historical, religious and social contexts of the traditions they are studying.
- This iteration of the course will examine the Buddhism of East Asia through the lens of a series of critical terms for the study of religion. We will start by looking at *history* and *tradition* in both South and East Asia. We will then consider topics such as *authority*, *belief*, *practice*, *gender*, *death* and *modernity*. Using these critical terms, we will develop an appreciation for their importance both to the study of East Asian Buddhism and to the academic study of religion.

### Course Objectives - Upon completion of this course:

- Students will become familiar with a wide range of texts drawn from the 2000 year history of Buddhism in East Asia.
- Students will become familiar with a variety of topics within the 2000 year history of Buddhism in East Asia.
- Students will become familiar with the academic study of religion, especially as it pertains to the religions of Asia.

### Required Texts (Available at the Campus Store)

- de Bary, William Theodore, ed. 2008. *Sources of East Asian Tradition*. Vol. 1, New York: Columbia University Press.

- Hurvitz, Leon, trans. 2009. *Scripture of the Lotus Blossom of the Fine Dharma (The Lotus Sūtra)*. New York: Columbia University Press.
- Kamo-no-Chomei. 1996. *Hojoki: Visions of a Torn World*. Translated by Yasuhiko Moriguchi and David Jenkins. Berkeley, CA: Stone Bridge Press.

### **Evaluation**

- *1 Midterm Test (15%)* – Students will write one in-class test designed to measure acquisition and understanding of course content. (in class February 17)
- *Final Exam (25%)* – At the end of the term, students will write an exam during the regular examination period. Like the midterm test, the exam is intended to measure acquisition and understanding of course content. (Exam Period)
- *Discussion Board Posts (10%)* – Students will respond to selected readings before those readings are discussed in class. You are required to post five times during the term. Each of your posts will be graded. You are allowed to post more than 5 times, but the mark cannot exceed 10/10. Further instructions can be found on page 7 of this syllabus.
- *Paper Proposal (10%)* – Each student will hand in a paper proposal. Further instructions can be found on page 7 of this syllabus. (due 23:59, March 16)
- *Paper (30%)* – Each student will hand in a 2000 word paper (+/- 200 words) on a topic of the student's choice. Further instructions, including suggested topics, can be found on page 8 of this syllabus. (due 23:59, March 30)
- *Participation (10%)* – Regular preparation, attendance and participation are essential for the acquisition of any new knowledge. Additional activities may be required (e.g., presentations, brief reports, leading discussion, etc.) as part of this mark.

### **Avenue to Learn and Turnitin.com**

- In this course we will be using Avenue to Learn (A2L). Students should be aware that, when they access the electronic components of this course, private information such as first and last names, user names for McMaster email accounts, and program affiliation may become apparent to all other students in the same course. The available information is dependent on the technology used. Continuation in this course will be deemed consent to this disclosure. If you have any questions or concerns about such disclosure, please discuss these with the course instructor.
- In this course we will be using a web-based service (Turnitin.com) to reveal plagiarism. Students will be expected to submit their work electronically to Turnitin.com and in hard copy so that it can be checked for academic dishonesty. Students who do not wish to submit their work to Turnitin.com must still submit a copy to the instructor. No penalty will be assigned to a student who does not submit work to Turnitin.com. All submitted work is subject to normal verification that standards of academic integrity have been

upheld (e.g., on-line search, etc.). To see the Turnitin.com Policy, please go to <http://www.mcmaster.ca/academicintegrity>

- Please check the A2L page for this course regularly. I will use A2L to provide reminders and to focus your attention on particular aspects of the readings.

### ***Late Submissions/Missed Tests***

- Written work handed in late will be penalized at a reducing rate of 3% (first day late), 2% (second day late) and 1% (each additional day late) unless acceptable documentation is provided.
- A midterm test missed as the result of a documented absence may be written at a later date. A missed exam must be written during the deferred exam period.
- Given that all assignments have been provided to students on the first day of classes and thus ample time has been granted to complete them, no extensions will be granted without documentation.

### ***Student Accessibility Services***

- Students who require academic accommodation must contact Student Accessibility Services (SAS) to make arrangements with a Program Coordinator. Academic accommodations must be arranged for each term of study. Student Accessibility Services can be contacted by phone (905)525-9140 x28652 or email [sas@mcmaster.ca](mailto:sas@mcmaster.ca). For further information, consult McMaster University's Policy for Academic Accommodation of Students with Disabilities.

### ***University/Faculty/Department Statements:***

#### ***1. Course Modification Warning***

- The instructor and university reserve the right to modify elements of the course during the term. The university may change the dates and deadlines for any or all courses in extreme circumstances. If either type of modification becomes necessary, reasonable notice and communication with the students will be given with explanation and the opportunity to comment on changes. It is the responsibility of students to check their McMaster email and course websites weekly during the term and to note any changes. Announcements will be made in class and by using the course email distribution list.

#### ***2. Statement on Academic Integrity***

- You are expected to exhibit honesty and use ethical behaviour in all aspects of the learning process. Academic credentials you earn are rooted in principles of honesty and academic integrity.
- Academic dishonesty is to knowingly act or fail to act in a way that results or could result in unearned academic credit or advantage. This behaviour can result in serious consequences, e.g. the grade of zero on an assignment, loss of credit with a

notation on the transcript (notation reads: "Grade of F assigned for academic dishonesty"), and/or suspension or expulsion from the university.

- It is your responsibility to understand what constitutes academic dishonesty. For information on the various types of academic dishonesty please refer to the Academic Integrity Policy, located at <http://www.mcmaster.ca/academicintegrity>
- The following illustrates only three forms of academic dishonesty: 1. Plagiarism, e.g. the submission of work that is not one's own or for which other credit has been obtained. 2. Improper collaboration in group work. 3. Copying or using unauthorized aids in tests and examinations.

### 3. The McMaster Student Absence Form

- The McMaster Student Absence Form (MSAF) is a self-reporting tool for Undergraduate Students to report MEDICAL absences that last up to 3 days and provides the ability to request accommodation for any missed academic work (that is less than 25% of the course grade). Please note, this tool cannot be used during any final examination period. You may submit a maximum of ONE Academic Work Missed request per term. It is YOUR responsibility to follow up with your instructor immediately regarding the nature of the accommodation. If you are absent for more than 3 days, exceed one request per term, are absent for a reason other than medical, or have missed work worth 25% or more of the final grade, you MUST visit your Faculty Office. You may be required to provide supporting documentation. This form should be filled out when you are about to return to class after your absence.
- For Arts&Science students: In the event of an absence, students should review and follow the Academic Regulations in the Undergraduate Calendar "Requests for Relief for Missed Academic Term Work." Please consult the MSAF statement on our website (<https://artsci.mcmaster.ca/forms-requests/>) and direct any questions or concerns to Shelley Anderson or Rebecca Bishop in the Arts & Science Program Office as appropriate.

### 4. McMaster University E-mail Communication Policy

- Effective September 1, 2010, it is the policy of McMaster University that all e-mail communication sent from students to instructors (including TAs), and from students to staff, must originate from the student's own McMaster University e-mail account. This policy protects confidentiality and confirms the identity of the student. It is the student's responsibility to ensure that communication is sent to the university from a McMaster account. If an instructor becomes aware that a communication has come from an alternate address, the instructor may not reply at his or her discretion.

### 5. Department of Religious Studies Assignment Submission Policy

- Staff in the office of the Department of Religious Studies will neither date-stamp nor receive papers and other assignments.

Course Schedule

Week	Topic and Reading	Assessment Component
1 Jan. 6	Course Introduction and Orientation	
2 Jan. 10 Jan. 13	<b>**Tutorials start this week**</b> <i>Introduction to the Academic Study of Religion</i> Read: no reading <i>History and Tradition (The Mahāyāna in India)</i> Read: no reading	
3 Jan. 17 Jan. 20	<i>History and Tradition - The Lotus Sutra</i> Read: Lotus Sutra, chapters 1 and 2 (3–44) <i>History and Tradition (Pre-Buddhist China)</i> Read: Sources of East Asian Tradition, 22–40, 49–60	Discussion 1
4 Jan. 24 Jan. 27	<i>History and Tradition (Buddhism Comes to China)</i> Read: Sources of East Asian Tradition, 223–237 <i>Authority and Doctrine (The Tiantai School in China)</i> Read: Sources of East Asian Tradition, 238–263	Discussion 2
5 Jan. 31 Feb. 3	<i>Authority and Doctrine - The Lotus Sutra</i> Read: Lotus Sutra, chapters 3 and 4 (47–92) <i>Legitimation and Power (The Chan School in China)</i> Read: Sources of East Asian Tradition, 270–289	Discussion 3
6 Feb. 7 Feb. 10	<i>Legitimation and Power (Buddhism Comes to Korea)</i> Read: Sources of East Asian Tradition, 497–507, 515–533 <i>Legitimation and Power (The Tendai School in Japan)</i> Read: Sources of East Asian Tradition, 672–697	Discussion 4
7 Feb. 14 Feb. 17	<i>Legitimation and Power (The Shingon School in Japan)</i> Read: Sources of East Asian Tradition, 698–718  <b>**Midterm Test During Classtime**</b>	Midterm
8	<b>**Reading Week – No Classes**</b>	

9 Feb. 28 Mar. 3	<p><i>Belief and Practice - The Lotus Sutra</i>          Read: Lotus Sutra, chapters 12–15, 25 (179–216, 287–294)</p> <p><i>Belief and Practice (Pureland Buddhism in China)</i>          Read: Sources of East Asian Tradition, 264–270</p>	Discussion 5
10 Mar. 7 Mar. 10	<p><i>Belief and Practice - The Lotus Sutra</i>          Read: Lotus Sutra, chapters 20–24 (257–283)</p> <p><i>Belief and Practice (Contemporary Pureland Buddhism)</i>          Watch: To the Land of Bliss (in-class video)</p>	Discussion 6
11 Mar. 14 Mar. 17	<p><i>Death and Decline</i>          Read: Hojoki, 29–78</p> <p><i>Death and Decline (Pureland Buddhism in Japan)</i>          Read: Sources of East Asian Tradition, 719–736</p>	Proposal
12 Mar. 21 Mar. 24	<p><i>Death and Decline (Japanese Nichiren Buddhism)</i>          Read: no reading</p> <p><i>Modernity and Conflict (The Persecution of Buddhism in Japan)</i>          Read: no reading</p>	
13 Mar. 28 Mar. 31	<p><i>Modernity and Conflict (Married Monks in Korea)</i>          Read: Buswell, Robert. 1992. <i>The Zen Monastic Experience</i>.          Princeton NJ: Princeton University Press. Read pp. 21–36          (available from the reserve desk at Mills Memorial Library)</p> <p><i>Modernity and Conflict (Japanese Temple Buddhism)</i>          Read: Mark Rowe. 2009. "Death, Burial, and the Study of          Contemporary Japanese Buddhism." <i>Religion Compass</i> 3, no. 1:          18–30. (available in both electronic and print format from          Mills Memorial Library)</p>	Paper
14 Apr. 4	<i>Last class - Catch Up, Review and Exam Preparation</i>	

### **Discussion Board Posts**

150-200 words each (minimum 5 submissions), 10% of final grade

Due: 9:00 a.m. Mondays in Weeks 3, 4, 5, 6, 9, and 10 in the appropriate discussion boards on A2L. Please do not attach documents - enter your posts directly onto the discussion board. Each post will be graded out of 2. You may continue to submit posts until a) you reach a mark of 10, or b) there are no more opportunities to post.

Purpose: To have students prepare for class by reading and reflecting on assigned material before it is discussed in class or tutorial. That is, you will be posting on material that will be discussed in class later that week. Ideally, this exercise will help focus your interests and lead to a viable essay topic.

In your posts, you should aim to demonstrate some sort of engagement with the readings. For example, you might write about something new you learned in lecture that is reflected in the primary sources; you might write about something that you thought you knew that changed as a result of your reading; you might write about an idea that you find interesting that you think bears further investigation. You may also comment on other students' posts. The engagement that you demonstrate can take many forms and the above suggestions are not meant to be exhaustive.

\*\*I would advise you to strenuously avoid summarizing the reading. Please assume that your reader is familiar with the assigned reading. You may use brief quotations or refer to certain events in the reading, but do so only to further the comments that you make.\*\*

### **Paper Proposal**

400 words (+/- 100 words), 10% of final grade

Due: Thursday, March 16 at 23:59 in the appropriate dropbox on A2L as a PDF file

Formal Requirements: double spaced, numbered pages, 12 point font; do not include a title page (title, name and student number on upper right of first page), in-text citations of all non-original material, Turabian style bibliography at end of document.

The purpose of the paper proposal is to develop students' topic formulation, research and argument construction skills. Although the due date for the paper proposal is Thursday, March 16, students are encouraged to submit their proposals earlier, if possible.

Your paper proposal must include at least the following:

1. An outline of the argument you plan to make. Include your thesis statement and a description of your argument. What do you plan to say in each of your paragraphs?

How will each paragraph contribute to your argument? What do you think you will conclude? Are there any counter-arguments that you can anticipate?

2. A bibliography of relevant sources. Each of the sources listed in your bibliography should be annotated. That is, each bibliographic entry should be followed by a brief outline of the content and/or argument of the source, and a description of the relevance of each source to your paper.

The paper proposal is intended to help you start your paper early. It is also intended to help you understand that researching and writing a paper is a process. Thus, the length suggested above is only a suggestion. You should not feel limited as to how much you may submit. If you are able to submit more (e.g., a first paragraph, a full draft), please feel free to do so.

### ***Paper***

2000 words (+/- 200 words), 30% of final grade

Due: Thursday, March 30 at 23:59 in the appropriate dropbox on A2L as a PDF file

Formal Requirements: double spaced, numbered pages, 12 point font; word count at end of document; do not include a title page (title, name and student number on upper right of first page), in-text citations of all non-original material, Turabian style bibliography at end of document.

The purposes of the paper are to have students carry out research on a particular topic related to the course content and to have students articulate this research in a coherent, well-structured argument.

You are welcome to devise your own topic in consultation with your TA or instructor. Your topic should be of some relevance to the study of East Asian Buddhism.

### **Suggested Topic 1: Apocryphal Texts** - Please consider the following readings:

"The Introduction of Buddhism" (*Sources of East Asian Tradition*, pp. 223-237), particularly "Admonitions of the Fanwang Sūtra" (pp. 234-237)

"Schools of Buddhist Practice" (*Sources of East Asian Tradition*, pp. 264-289), particularly "The Platform Sūtra of the Sixth Patriarch" (pp. 273-279)

Abé, Ryūichi. "Word" in Donald S. Lopez, Ed. 2005. *Critical Terms for the Study of Buddhism*. Chicago: University of Chicago Press. pp. 291-310. (available from the reserve desk at Mills Memorial Library)

Tokuno, Kyoko. "Apocrypha" in Robert E. Buswell, Ed. 2004. *Encyclopedia of Buddhism*. New York: Macmillan Reference USA. pp. 24–28. (available in both electronic and print format from Mills Memorial Library)

For this paper, please consider the phenomenon of *apocrypha*, especially as it applies to the assimilation of Buddhism to China. Please think about the following questions: What role do apocrypha have in the adaptation of a religious tradition to a new setting? Do apocrypha occupy a secondary status relative to non-apocryphal texts? Or, are apocrypha be regarded on equal footing with non-apocryphal texts? In what ways is the status of apocrypha typical or problematic for the study of religion?

In preparing your paper, please make sure to take a stand on the questions asked. In other words, your paper should be argumentative, not descriptive. Your argument should take into consideration the suggested readings plus additional sources you find in the course of your research.

**Suggested Topic 2: Religious Experience** - Please consider the following readings:

"Zen Buddhism" (*Sources of East Asian Tradition*, pp. 782–800)

Sharf, Robert. 1993. "The Zen of Japanese Nationalism." *History of Religions* 33 (Aug): 1–44. (available in both electronic and print format from Mills Memorial Library)

Sharf, Robert. 1993. "Experience." in *Critical Terms for Religious Studies*, ed. Mark C. Taylor, 94–116. Chicago: The University of Chicago Press. (available from the reserve desk at Mills Memorial Library, read pages 94–116 only)

Suzuki, Daisetz T. 1956. *Zen Buddhism: Selected Writings*. Garden City NY: Doubleday Anchor Books. (available from the reserve desk at Mills Memorial Library, read pages 3–24 only)

Suzuki, Daisetz T. 2010 [1959]. *Zen and Japanese Culture*. Princeton NJ: Princeton University Press. (available from the reserve desk at Mills Memorial Library, read pages 1–18 only)

For this paper, please consider the phenomena of *religious experience*, especially as it applies to Zen Buddhism. Please think about the following questions: If the experience of Zen is im-mediate, as Suzuki puts it, can it ever be adequately described? Are there limits to Sharf's critique of Suzuki? In other words, is there some sort of authentic religious experience that remains despite Sharf's historical situating of the rhetoric of Zen im-mediacity? Even further, are there limits to what the academic study of religion can capture and describe?

In preparing your paper, please make sure to take a stand on the questions asked. In other words, your paper should be argumentative, not descriptive. Your argument should take into consideration the suggested readings plus additional sources you find in the course of your research.

**Suggested Topic 3: What is Religion?** - Please consider the following readings:

"Shinto in Medieval Japan" (*Sources of East Asian Tradition*, pp. 801-14), particularly the editor's introduction (pp. 801-806)

Bocking, Brian. "Shintō" in Lindsay Jones, Ed. 2005. *Encyclopedia of Religion*. Detroit: Macmillan Reference USA. pp. 8356-8371. (available in both electronic and print format from Mills Memorial Library)

Kuroda Toshio, James C. Dobbins and Suzanne Gay. 1981. "Shinto in the History of Japanese Religions." *Journal of Japanese Studies* 7, no. 1: 1-21. (available in both electronic and print format from Mills Memorial Library)

Smith, Jonathan Z. "Religion, Religions, Religious" in Mark C. Taylor, Ed. 1998. *Critical Terms for Religious Studies*. Chicago: Chicago University Press. pp. 269-284. (available from the reserve desk at Mills Memorial Library)

For this paper, I want you to think about the term *religion*. How should we think about this term? How should we define this term? Is a tradition defined primarily by its doctrinal positions, or by its practices? Or, are there other factors to consider when we define a tradition? How should we think about the history of religions and the relationships between traditions?

In preparing your paper, please make sure to take a stand on the questions asked. In other words, your paper should be argumentative, not descriptive. Your argument should take into consideration the suggested readings plus additional sources you find in the course of your research.

**Suggested Topic 4: Gender** - Please consider the following readings:

Lotus Sutra, especially pp. 179-185.

Vimalakirti Sutra, especially pp. 123-131. Access this text at:  
([http://www.bdk.or.jp/pdf/bdk/digitaldl/DBET\\_Srimala\\_Vimalakirti\\_2004.pdf](http://www.bdk.or.jp/pdf/bdk/digitaldl/DBET_Srimala_Vimalakirti_2004.pdf))

Boyarin, Daniel. "Gender" in Mark C. Taylor, Ed. 1998. *Critical Terms for Religious Studies*. Chicago: Chicago University Press. pp. 117-135. (available from the reserve desk at Mills Memorial Library)

Harrison, Paul. 1987. "Who Gets to Ride in the Great Vehicle? Self-Image and Identity Among the Followers of the Early Mahāyāna." *The Journal of the International Association of Buddhist Studies* 10, no. 1: 67-89. (available in both electronic and print format from Mills Memorial Library)

Nattier, Jan. "Gender and Hierarchy in the *Lotus Sutra*" in Stephen F. Teiser and Jacqueline I. Stone, Eds. 2009. *Readings of the Lotus Sūtra*. New York: Columbia University Press. pp. 83-106. (available from the reserve desk at Mills Memorial Library)

For this topic, please consider the issue of *gender* in East Asian Buddhism. What role does the term play in the two Buddhist texts? To what extent is the term a rhetorical strategy that is useful for thinking through the texts' other concerns? Does the use of the term demonstrate concern for the lesser position of women in the Classical world?

In preparing your paper, please make sure to take a stand on the questions asked. In other words, your paper should be argumentative, not descriptive. Your argument should take into consideration the suggested readings plus additional sources you find in the course of your research.

*Books on Reserve at Mills Memorial Library*

- Buswell, Robert. 1992. *The Zen Monastic Experience*. Princeton NJ: Princeton University Press.
- de Bary, William Theodore, Ed. 2008. *Sources of East Asian Tradition*. Vol. 1, New York: Columbia University Press.
- Hurvitz, Leon, trans. 2009. *Scripture of the Lotus Blossom of the Fine Dharma (The Lotus Sūtra)*. New York: Columbia University Press.
- Kamo-no-Chomei. 1996. *Hojoki: Visions of a Torn World*. Translated by Yasuhiko Moriguchi and David Jenkins. Berkeley, CA: Stone Bridge Press.
- Lopez, Donald S. 2001. *The Story of Buddhism*. San Francisco: Harper.
- . Ed. 2005. *Critical Terms for the Study of Buddhism*. Chicago: University of Chicago Press.
- Suzuki, Daisetz T. 1956. *Zen Buddhism: Selected Writings*. Garden City NY: Doubleday Anchor Books.
- . 2010 [1959]. *Zen and Japanese Culture*. Princeton NJ: Princeton University Press.
- Taylor, Mark C., Ed. 1998. *Critical Terms for Religious Studies*. Chicago: Chicago University Press.
- Teiser, Stephen F. and Jacqueline I. Stone, Eds. 2009. *Readings of the Lotus Sūtra*. New York: Columbia University Press.