Welcome to RELS/X 227-327 Buddhist Thought

This paper is offered as RELS 227/327 for students on campus in Dunedin, and as RELX 227/327 for distance students. This course book is written with both groups of students in mind, but some sections will apply to only one of the two groups. As the paper is offered at both 200 and 300 level, some sections are specific to students taking the paper at 200 or 300 level respectively.

Course Overview

This paper provides a comprehensive and critical study of the common heritage shared by all Buddhist traditions by examining the development of Buddhist thought in the Theravāda Buddhist textual tradition.

The major components of Buddhist doctrine concerning the origin and nature of the world, the self and soteriology will be examined, as well as fundamental principles of Buddhist ethics and the practical consequence of Buddhist thought in relation to current issues such as the environment. Relationships between the state and the *sāsana* (the Buddhist religion) will be examined from the point of view of Buddhist political theory. Each of these topics will be examined through the lens of the Pāli Canon, the authoritative scripture for Theravāda Buddhism. There is a course book and a textbook for this paper. Additional information on the textbook can be on pp. 7-8.

Student Learning Aims and Objectives at 200 Level

Knowledge:
a) the origins and early development of Buddhist Thought in India;
b) the early *suttas* that contain this material; and
c) the distinctive ideas and practices outlined in these *suttas.*

Skills:
a) the ability to locate and critically analyse the teachings in early Buddhist *suttas;*
b) the ability to research topics using academic texts, journals and other media; and
c) the ability to defend an argument using a variety of methods in writing.

Student Learning Aims and Objectives at 300 Level

Knowledge:

a) the origins and early development of Buddhist Thought in India;

b) the early *suttas* that contain this material;

c) the distinctive ideas and practices in these *suttas;* and

d) the critical literature on Buddhist Thought.

Skills:

a) the ability to locate and critically analyse the teachings in early Buddhist texts;

b) the ability to research topics using academic texts, journals and other media;

c) the ability to defend an argument using a variety of methods in writing; and

d) the ability to use the critical literature on Buddhist Thought to support an argument.

Course Structure

This course is divided into six study units:

1. **Finding a Teacher**
2. **Dependent Arising**
3. **Psychology and the Self**
4. **Buddhist Metaphysics**
5. **Buddhist Epistemology**
6. **Buddhist Society**

For each unit, there will be a tutorial and an online discussion forum. The tutorial is intended for students taking the paper on campus, and the online discussions for distance students, but distance students who are in Dunedin are welcome to attend tutorials and students on campus are encouraged to follow, and to contribute to, the online discussion forum.

Students on campus will meet twice a week. The Lecture Schedule (below) gives the days when students on campus will meet for lectures and tutorials and they provide a guideline for distance students to plan their reading. Please ensure that you have read through the study unit and the appropriate section from the reader *before* the class meets (campus students) or the online discussion begins (distance students).

Assessment

Assessment for 200-level students consists of two (2) written assignments, each of 1,500 words and each worth 20%, online discussion worth 10% and one three-hour examination (50%).

Assessment for 300-level students consists of two written assignments, each of 2,000 words and each worth 25%, online discussion worth 10% and one two-hour examination (40%).

Course Coordinator

Dr Chaisit Suwanvarangkul, BPharm (Chulalongkorn) MA (Kyoto) PhD (Delhi), is a Visiting Lecturer in Buddhism the Department of Theology and Religion. He teaches papers on Buddhism and Sanskrit. Dr Suwanvarangkul was born in Thailand, and spent more than ten years as an ordained Theravada Buddhist monk, studying the Dhamma and Vinaya. He did his MA research on the *Madhyāntavibhāga* at Kyoto University in Japan and his PhD research at the University of Delhi in India on the Yogacara school of Mahāyāna Buddhism. He has taught meditation in Japan, and has taught both Theravāda and Mahāyāna Buddhism at Wat Phra Dhammakaya in Pathum Thani near Bangkok, and at the Mahachulalongkorn Rajavidyalaya University, Bangkok. He has also taught Japanese in Thailand for more than three years. He studied Sanskrit and Tibetan in Japan and India. His field of research is Buddhist studies, focusing on the original Teaching of Buddha.
Office: Room 4S10, Burns (Arts) Building, Albany St, Dunedin
Telephone: 03 479 8408
Email: chaisit.suwanvarangkul@otago.ac.nz
Office hours: Tuesday and Thursday 1 to 2 pm (or by appointment)

Textbook

The textbook is:
John J. Holder (editor and translator). *Early Buddhist Discourses* (Indianapolis & Cambridge: Hackett Publishing Company, 2006).

It is available through the University library catalogue as an "EBook." A printed copy is also on close reserve in the Central Library. The library call number is: BQ1192.ES.HQ.19.

You can also purchase it from the University Book Shop (UBS) at:

378 Great King Street, North Dunedin 9054

Telephone: 03 477 6976

Fax: 03 477 6571

Email: ubs@unibooks.co.nz

Please note that books will not be posted to you from the UBS until payment is made. You can do this by credit card when you order, or by cheque when you receive the *pro forma* invoice from the UBS, which is sent following your order.

Lecture Schedule

Unit 1. Finding a teacher: whom can we trust?

28 Feb   Unit 1.1 Introduction

29 Feb   Unit 1.2 *Ariyapariyesana Sutta* (Discourse on the Noble Quest)

6 Mar   Unit 1.3 *Kālāma-sutta* (Discourse to the Kālāmas)

7 Mar   Tutorial

7-14 Mar   Online discussion forum open

Unit 2. Dependent arising: how do things come about?

13 Mar   Unit 2.1 *Mahānidāna-sutta* (Greater Discourse on Cause)

14 Mar   Unit 2.2 *Mahāsatipaṭṭhāna-sutta* (Greater Discourse on the Foundations of Mindfulness)

20 Mar   Unit 2.3 *Mahātaṇhāsankhaya-sutta* (Greater Discourse on the Destruction of Craving)

21 Mar   Tutorial

21-28 Mar   Online discussion forum open

Unit 3. Psychology and the self: what are we?

27 Mar   Unit 3.1 *Madhupiṇḍika-sutta* (Discourse of the Honeyball)

28 Mar   Unit 3.2 Short Discourses from the *Saṃyutta Nikāya* I *(Kaccāyanagotta-sutta; Pañcavaggi-sutta; Vajirā-sutta)*

3 Apr   Unit 3.3 Short Discourses from the *Saṃyutta Nikāya* II *(Sabba-sutta; Sallatha-sutta)*

4 Apr   Tutorial

4-18 Apr   Online discussion forum open

First essay due Thursday 5 April at 5 pm

9-13 Apr Mid-semester break — no lectures

Unit 4. Metaphysics: what are the limits of our knowledge?

17 Apr   Unit 4.1 *Cūlamāluṅkya-sutta* (The Shorter Discourse to
          Māluṅkyaputta)

18 Apr   Unit 4.2 *Alagaddūpama-sutta* (Discourse on the Parable of the
          Water Snake)

24 Apr   Unit 4.3 *Aggivacchagotta-sutta* (Discourse to Vacchagotta on Fire)

25 Apr   *ANZAC Day - no lecture*

1 May   Tutorial

1-8 May   Online discussion forum open

Unit 5. Epistemology: how do we know what we can know?

2 May   Unit 5.1 *Abhayarājakumāra-sutta* (Discourse to Prince Abhaya)

8 May   Unit 5.2 *Poṭṭhapāda-sutta* (Discourse to Poṭṭhapāda)

9 May   Unit 5.3 *Tevijja-sutta* (Discourse on the Threefold Knowledge)

15 May   Tutorial

15-22 May Online discussion forum open

Second Essay due Friday 11 May at 5 pm

Unit 6. Society: how ought we to live?

16 May   Unit 6.1 *Assalāyana-sutta* (Discourse to Assalāyana)

22 May   Unit 6.2 *Cakkavattisīhanāda-sutta* (The Lion's Roar on the Wheel-
          Turning Monarch)

23 May   Unit 6.3 *Sigālovāda-sutta* (Discourse to the Layman Sigāla)

29 May   Overall Revision/ Exam Preparation

29 May-1 Jun Online discussion forum open (This will not be marked.)

Collated online discussion due Friday 25 May at 5 pm

Using Blackboard

For distance students this course is taught using the web-based programme
Blackboard (BB). Blackboard is a widely used online learning environment,
which provides online resources and additional material for each week's topic in
addition to facilities for discussion and other interaction.

Additionally it is the means by which you will submit your assignments. If you
are taking the course by distance, it is essential that you have reliable access to
the Internet and a basic familiarity with computers for word processing, email,

and Internet browsing. Students **on campus** are also required to use Blackboard for online discussions. To log into Blackboard:

- Go to https://blackboard.otago.ac.nz/webapps/login
- Type in your Student USER NAME (printed on your Student ID) and PASSWORD which is sent to you as part of the enrolment process. If you are correctly enrolled it should show up under 'My Papers' as 'Buddhist Thought.'

If you have not received your password or you experience technical problems, phone ITS HelpDesk freephone 0800 479 888 (8.30am to 5.00pm Monday to Friday) or email helpdesk@otago.ac.nz for assistance. You will need to tell them the paper code (eg RELX 227), your ID number, username, full name, and date of birth.

Redirecting your University Email

Blackboard uses your University email address. If you use another email address, you can arrange through PIMS to have your University email redirected to this address, just:

- Go to the University of Otago home page http://www.otago.ac.nz/
- Use the Quickfind menu to find PIMS (Personal Information Management System)
- Type in student Username and Password
- Click on My Details
- Click on Email Forwarding
- Follow the instructions to change your email forwarding address

For further information contact the ITS HelpDesk on 0800 479 888.

Blackboard Discussion Groups

Once you have logged in, go to 'My Papers' then to Discussion Board. You will see the Forums for the discussion topics.

(a)   To contribute a new question to the discussion:
   (i)   Go to the Forum for the week.
   (ii)   Click on 'Add a New Thread'.
   (iii) Name the subject "Your name's question" (this identifies the questioner).
   (iv)   Write your question in the space provided.
   (v)   Click on submit.

Your question will then be on the website along with the comments and questions of your fellow class members.

(b)   To contribute to a discussion:
        (i)   Locate a discussion thread you are interested in.
        (ii)   Click on 'Reply'.
        (iii)   Write your comments.
        (iv)   Click on submit.

You may wish to draft your replies off-line and then cut and paste into Blackboard. This saves being online while you do research or think about an issue, unless you have a broadband connection. It also ensures you have your own copy of your contributions.

Assessment Overview

Please read the section on assessment in your handbook *Distance Learning: Information and Support 2012.*

Grading and Benchmark Criteria

All grading will follow the University's standard scale:

90-100 A+	60-64 C+
85-89 A	55-59 C
80-84 A-	50-54 C-
75-79 B+	40-49 Fail D
70-74 B	Below 40 Fail E
65-69 B-	

The benchmark criteria for each band are:

A- to A+ (Very High Achievement): Work reflects original and independent criticism, showing full awareness of the implications of the question, cogently argued with wide range of reference and appropriate illustration, fluently expressed.

B to B+ (High Achievement): Work shows depth of understanding and breadth of knowledge, ability to challenge the question, efficient organisation and illustration, confident expression.

C+ to B- (Sound Achievement): Work amounts to a sound, readable answer covering the essentials of the question, with points clearly stated, references relevant, evidence of insight and personal response.

C- to C (Pass Achievement): Work is of average and predictable quality, rather derivative, covering obvious points, relevant but limited in discussion and in supporting evidence, reasonably expressed.

D (Fail): Work indicates some ability to quote or refer to a text, but material does not properly fit the question, relevant only by implication, expression basic.

E (Clear Fail): Work is in a range from complete incoherence or irrelevance to answers which show some knowledge of text(s) but little ability to apply it (them). Answers with substantial amounts of irrelevant material (biographical, narrative, anecdotal) will usually fall in the upper end of this category.

Plagiarism

Students should make sure that all submitted work is their own. Plagiarism is a form of dishonest practice. Plagiarism is defined as copying or paraphrasing another's work and presenting it as one's own (*University of Otago Calendar*, 2011, p. 224). In practice this means plagiarism includes any attempt in any piece of submitted work (e.g. an assignment or test) to present as one's own work the work of another (whether of another student or a published authority), including work from the Internet. Any student found responsible for plagiarism in any piece of work submitted for assessment shall be subject to the University's dishonest practice regulations which may result in various penalties, including forfeiture of marks for the piece of work submitted, a zero grade for the paper, or in extreme cases exclusion from the University. The University of Otago reserves the right to use plagiarism tools. For more advice on this policy see http://www.otago.ac.nz/study/plagiarism/index.html and the 'Study Skills' section in Blackboard**.**

Safe Assign

Please be aware that Safe Assign can be used for this assessment.

Safe Assign is a plagiarism detection tool which reports matches between sections of students work submitted to it and material on a comprehensive database to which Safe Assign has access. This includes material on the internet and other student's assignments which have previously been submitted to Safe Assign.

Assignments will need to be submitted to the Final Version Assignment folder in the Blackboard course for this paper. You may submit your assignment to this folder only once.

You also have the option of submitting one draft assignment to the 'Draft Safe Assignment' folder. If you choose to use this option, you will receive the report generated which contains a percentage mark of the paper that matches other sources. Assignments submitted to the 'Draft Assignment' folder will not be assessed; however the report will be available for the paper co-ordinator to view.

You can find further information on Safe Assign and dishonest practice at http://www.otago.ac.nz/blackboard/assessing-your-students/anti-plagiarismsafeassign/anti-plagiarism/
http://www.otago.ac.nz/administration/policies/otago003145.html

Application for Special Consideration

If you are ill during the semester, and you feel your illness has significantly impaired your performance in internal assessment or a final examination, you may apply to the Head of Department for special consideration.

You will need to complete the Health Declaration form available on the University website
http://www.otago.ac.nz/study/exams/Special%20Consideration%20Health%20Declaration.pdf .

If the internal assessment does not count significantly towards the final result (i.e., if it is worth less than 20%) you only need to fill in Part A. If the internal assessment counts significantly towards the final result (i.e., if it is worth more than 20%), or if the special consideration is for the final examination, you need to fill in Part A and have a Health Professional fill in Part B. Please note that if you need a clinician at Student Health to fill in Part B, you **must** see them **when you are actually ill**. Clinicians at Student Health **will not** fill in Part B retrospectively.

Examination

For RELS/X 227 students	3 hour examination, worth 50% of final mark
For RELS/X 327 students	2 hour examination, worth 40% of final mark

The date for the examination will be sent to you when it has been set by the

Registry. Arrangements for examinations are handled by the Registry as outlined in the handbook *Distance Learning: Information and Support 2012.* Information on format of the exam is given toward the end of the course.

Online Discussion

Value: 10%   Due Friday 25 May 2012

You are asked to contribute to class discussion on Blackboard for each of the five topics mentioned below
Either   by making a response to the set question;
or   by raising a question of your own, arising from your reading;
or   by responding to other students' questions, and the continuing thread of discussion.

Each contribution will be worth 2% of your final mark, so that the five contributions together will make up 10% of the final mark. Any contribution that the lecturer judges to be thoughtful and helpful will automatically gain the 2%. But a failure to make thoughtful and helpful contributions will mean that you miss out on what should be an easy 10% towards your final grade.
To obtain an assessment on your contribution, please collate your responses into one document and submit it online through Blackboard's "Assignment" feature by 5pm on **Friday, 25 May 2012**.

Online Discussion Schedule and Questions
Discussion for Unit 1 (Mar 7-14)
(a)   According to the *Ariyapariyesana-sutta,* the Buddha was at first reluctant to teach to others the Dhamma he discovered. Why did he change his mind?

(b)   What are the higher states of experience recommended by the Buddha in the *Ariyapariyesana-sutta?*

(c)   Who were the Kālāmas, what did they ask the Buddha, and what advice did the Buddha give the Kālāmas?

Discussion for Unit 2 (Mar 21-28)
(a)   Psycho-physicality and consciousness are said to be dependent on the each other (or "mutually conditioning"). Why? Is this a plausible position? How does this position compare with the 'mind-body' problem in Western thought?

(b) The denial of a permanent Self is perhaps Buddhism's most notable difference from other religious and philosophical traditions. Christians and Platonists believe in an immortal soul; Hindus believe in the permanent ātman—but the Buddhist tradition denies these views of a permanent Self as pernicious lies. What arguments do the Buddhists offer to support this position? What problems does the denial of Self create? What is wrong with Sāti's view of the matter?

(c) The Buddha taught a doctrine of rebirth. But, given that the Buddha denies there is a permanent Self or soul, how is rebirth possible? What is reborn?

Discussion for Unit 3 (Apr 4-18)

(a) What arguments do the Buddha and the nun Vajirā use to argue against the concept of a permanent self?

(b) The Buddha declares the rather surprising view that the "all" amounts only to the six sense faculties and their objects. This account, which Holder calls 'epistemological', is very different from the 'metaphysical' conception that is found in most other philosophical and religious systems (e.g., the "all" = God, the universe, or Brahman). Why does the Buddha describe the "all" in this way?

(c) What problems does the Buddhist description of the "all" avoid? What problems does it create?

Discussion for Unit 4 (May 1-8)

(a) The Buddha rejects the ten speculative views referred to by Māluṅkya, but can one avoid holding all speculative views (i.e., empirically unverifiable metaphysical assumptions)?

(b) Since each of the ten speculative propositions contradicts the other proposition it is paired with (e.g., "the world is eternal" is the contradiction of "the world is not eternal"), would it not be logically necessary that one of the two speculative positions be true and the other false?

(c) What does the parable of the raft imply about the status of the *dhamma*? Is the *dhamma* itself abandoned (as some say that an enlightened life is "beyond good and evil" and thus beyond all teachings) or is it only the selfish attachment to the *dhamma* that is abandoned (but one remains living in accord with the principles of the *dhamma*)?

Discussion for Unit 5 (May 15-22)

(a)   What does the Buddha mean by an 'acquired self'? Does this idea help to resolve any problems in Buddhist doctrine?

(b)   How does the Buddha use the religious ideas of the Brahmins in the Tevijja-sutta? Why would he choose to use these ideas in this way?

(c)   What other ideas from the religious culture of his day does the adapt?

Discussion for Unit 6 (May 29 - Jun 1) This discussion will not be marked.

a)   How are Buddhist ethics rooted in other aspects of Buddhist thought that we have discussed on this paper?

(b)   Are there claims to class precedence in present-day society? If so, what is the basis for such claims? Is the Buddha right to reject the claims of precedence in regard to social standing, but accept precedence based on moral/spiritual achievement?

(c)   How far can the Buddhist idea of a righteous king be applied to elected leaders? Is the Buddhist view of a righteous king compatible with democratic ideals? Do Buddhist ethics offer any basis for a critique of hereditary rule?

Assignments

Submitting Assignments for On-campus Students

Place assignments in the box outside Room 4.C.10 on the 4th Floor of the Burns (Arts) Building. Before you submit your essay, make a backup copy, either in electronic form or on paper, and keep it in a safe place. We try very hard to ensure that essays do not go missing but, in the unlikely event that an essay is lost, we will assume you have another copy.

Submitting Assignments for Distance Students

All assignments for this paper are to be submitted electronically via Blackboard's Assignment feature by 5.00pm on the due dates notified. They are **not** to be given or emailed directly to your course coordinator.

How to use the "Assignment" function on Blackboard:

1. Log into Blackboard and go to the page for this paper.
2. Click on Assignments on the main course menu (on the left of your screen).

3. Click on the assignment you wish to submit.
4. Review **1. Assignment Information** to be sure you've understood what is required.
5. Under **2. Assignment Materials**, click on the "Browse My Computer' button to locate the file on your computer, then double-click it to select it.
6. Under **3. Submit**, click 'Submit' – the button on the far right, as seen here:

If you click 'Save as Draft' instead of 'Submit', your assignment will not be submitted and will not reach your course coordinator.

7. If your assignment has been properly submitted you should see a message like this:
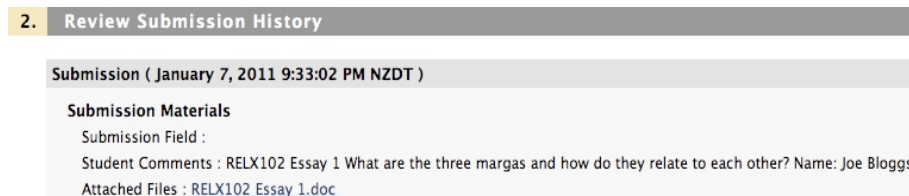
8. If you have any problems submitting your file, contact the ITS HelpDesk and your course coordinator immediately.

Your written work will be marked and returned to you by postal mail.

Extensions and Late Submission

Students have full responsibility for the prompt submission of assignments. An extension of the due date may be granted only in exceptional circumstances by emailing the course coordinator or the departmental administrator at least one week prior to the due date. In the event of an extension being obtained on medical grounds, a doctor's certificate verifying the need for an extension should be attached to the assignment when it is submitted. At the discretion of your course coordinator, extensions may be granted for other reasons. Note that poor time management is not acceptable as a reason for seeking an extension.

Where an extension has been obtained from the course coordinator there will be no penalty for late submission, provided that the new deadline is met. Where an assignment is submitted after the due date without an extension having been obtained the grade awarded for the assignment will be reduced at the rate of 5% of the marks available for the assignment (not the overall marks for the course) for each weekday that the assignment is late. Both the grade that the assignment would have been awarded had it been submitted on time and the grade after the penalty has been applied will be shown on your essay.

Examples:

1) If an assignment is awarded 80% but is submitted two days late, the mark will be reduced by 10%, (10 marks) and will receive a grade of 70%.

2) If an assignment submitted three days late is marked out of 20 and receives a mark of 17, the mark will be reduced by three marks (15% of 20) and receive a grade of 14.

Referencing System

For essay writing, the Department suggests that you use the 14th edition of the Chicago Style Guide, which is the norm for many academic journals in the Humanities. The Department has prepared a 'Study and Style Guide', which outlines the Chicago Style and offers other advice on essay presentation. You may find it via the Department's web site www.otago.ac.nz/religion or in hardcopy outside the Departmental office.

Essays for RELS/X 227 Students

Assignment 1

1500 word essay (20%)
Due Thursday 5 April, 5 pm

Assignment 2

1500 word essay (20%)
Due Friday, 11 May, 5 pm

Please choose the titles for both assignments from the following options:*

1.   How can we know whether a given text is a record of the words of the Buddha? Does it matter?

2.   Compare the Buddha's teaching on rebirth with Bhikkhu Sāti's view of rebirth in the *Mahātaṇhāsankhaya-sutta* (Greater Discourse on the Destruction of Craving).

3.   Discuss the Buddha's instruction in the *Kālāma-sutta* that one should not accept a claim "by mere logic and inference."

4.   Was it reasonable of Māluṅkyaputta to insist that the Buddha give answers to the 'undeclared questions' *(avyākatā)* if he was to remain a disciple of the Buddha?

5. In the *Kaccāyanagotta-sutta* (Discourse to Kaccāyana) what are the two extremes of views to which the world is inclined? Why do you think the Buddha denied these views?

*Note that you are not expected to adapt or replace the title of the essay (as is usual in some universities). Any alteration to the title of the essay must be negotiated with your Course Coordinator.

Essays for RELS/X 327 Students

Assignment 1
2000 word essay (25%)
Due Thursday, 5 April, 5 pm

Assignment 2
2000 word essay (25%)
Due Friday, 11 May, 5 pm

Please choose the titles for both assignments from the following options:*

1. What historical value do the *suttas* have, and how might we avoid a 'naive' use of them?

2. 'Who sees dependent origination sees *dhamma*, and who sees *dhamma* sees dependent origination.' (*Majjhima Nikāya* I.191.) Why is the doctrine of dependent origination so central to the Buddha's teaching?

3. Why did the Buddha deny the teaching of eternalism and nihilism in the *Kaccāyanagotta-sutta* (Discourse to Kaccāyana)?

4. In the *Abhayarājakumāra-sutta* (Discourse to Prince Abhaya), it is pointed out that statements may be true or false, useful or useless and pleasant or unpleasant. Which propositions the Buddha chose to assert? Why?

5. Most religious traditions – and many cultural beliefs as well – are based on sources that the Buddha rejects in the *Kālāma-sutta* (Discourse to the Kālāmas). Identify these sources and give reasons why the Buddha may have rejected them.

6. Does Buddhist ethics offer any basis for a critique of the hereditary rule of kings?

*Note that you are not expected to adapt or replace the title of the essay (as is usual in some universities). Any alteration to the title of the essay must be negotiated with your Course Coordinator.

Library Resources

Using the Online Library Catalogue
University of Otago Library Homepage is the gateway to information and support: http://www.library.otago.ac.nz/

Looking for Books
Use the **Basic** Search in the Library catalogue for books by author or title. Use the **Guided** Search to search for books when only a topic is known. The Library catalogue is available at http://otago.lconz.ac.nz/

Looking for Journal Articles
Before looking on the Library catalogue for a journal, you may first need to identify useful articles on your chosen topic. To do so, first consult a Library Database. A **Library Database** is an index to the contents of journals and sometimes books. The Library subscribes to more than 400 databases. For articles relevant to your discipline, the following are recommended:
- ATLA Religion Database with ATLASerials (American Theological Library Association)
- Proquest Religion (part of the Proquest 5000 collection)
- Religion and Philosophy Collection (part of Ebsco Database collection)
- Index New Zealand – index to New Zealand magazines and newspapers.

Distance Library Service
Books and journal articles can be requested through the Distance Library Service. Information on this service for students living outside Dunedin is in the *Distance Learning: Information and Support 2012.*

Books and journal articles can be scanned and emailed to you if they are requested using the online request form (2 day turnaround) available at www.library.otago.ac.nz/onlineforms/distance/distance request.php

Books can be posted to you with a Freepost return label (where possible, 5 day turnaround). Note that there are two ways to obtain library books. From the Library catalogue either:

- Use **call slip** to request items from any location. Select pick-up location of Distance Services and the item will be posted to you.
- Use **recall** to request an item currently on loan. Select pick-up location of Distance Services to have the item posted to you.

For further information and support, contact University of Otago Distance Library Services staff on Freephone: 0800 347 8268 or email distance.library@otago.ac.nz The Hewitson Library may be contacted directly by email at hewitson@knoxcollege.ac.nz

Avoiding Library Fines

If you do not choose to use your student webmail address, please forward all incoming emails from your student webmail to your preferred email (xtra, ihug, gmail, etc). Refer back to page 10 for instructions on how to do this. If you do not, you will miss all messages sent by the University. For example, when a Library book is recalled (by another student or staff member), the recall information is sent to the student's webmail address. Unfortunately, the students who don't check their webmail never receive this information and very quickly become Library debtors (the current overdue fine for a recalled book is $1.00 A DAY).

Student Support

Academic Support

From time to time, you may feel anxious about your study progress, and it is important that these anxieties be resolved promptly. If you have any queries concerning academic matters relating to course content, please get in touch with **your course coordinator**. Alternatively, the **Student Learning Centre** offers a wide range of assistance in note taking, essay writing and sitting exams. See the website: http://slc.otago.ac.nz/ or contact the Centre with enquiries.
Telephone: 03 479 5786
Fax: 03 479 5787
Email: student-learning-centre@otago.ac.nz

Administrative Support

If your queries relate to administrative or organisational matters, please contact the Departmental Administrator at:
Department of Theology and Religion
University of Otago, PO Box 56, Dunedin 9054

Telephone: 03 479 8901
Fax: 03 479 5158
Street address: 4th floor, Burns Building, Albany St, Dunedin
Email address: religion@otago.ac.nz

ITS HelpDesk Support

Students may seek assistance from the University's ITS HelpDesk service, which is staffed on weekdays from 8:30 am to 9:00 pm and between 10:00am and 5:00pm over the weekends by ringing 0-800-479-888.

Generally the policy is the same as all HelpDesk calls: 10 "free" minutes; but if the problem is going to take longer, the caller may be asked to ring back on the pay number: 03-479-888.

Disability Information and Support

Disability Information and Support provides a wide range of support services for students with impairments, medical conditions, or injuries. The support may include:
• Copies of lecture notes
• Loan of specific equipment
• Reformatting of course material
• One-on-one tutoring
• Alternative examination arrangements

To arrange this support, students are advised to make an appointment to see or talk with a Student Advisor as early as possible. This will enable students to discuss the learning support they may require while studying. Any information disclosed to Disability Information and Support is held in complete confidence. For more information, request a copy of the Disability Information and Support Handbook or visit the Disability Information and Support website http://www.otago.ac.nz/disabilities. We can be contacted at:
Disability Information and Support
University of Otago, PO Box 56, Dunedin, 9054
Telephone: 03 479 8235
Fax: 03 479 5873
Email: dis.learningsupport@otago.ac.nz

Support for Pacific Island Students in Humanities

Warm Pacific greetings. My name is Mara Hosoda and I am the Pacific Island Students' Support Officer in the Humanities Division.

Proud of my heritage, and a strong advocate for supporting/encouraging all students from all the Pacific nations, I am here to work with you and assist you where possible. My contact details are:

Telephone   03 479 9616

Email   mara.hosoda@otago.ac.nz

Room   5C9a, 5th floor of the Arts Building

Hours   Monday 10:00am -1:00pm, Tuesday 9:00am- 3:00pm,
                Wednesday 10:00am-1:00pm.

Kaiāwhina Māori – Māori Student Support Officer

Tena Koutou Katoa,

My name is Ana Rangi and I am the Kaiāwhina Māori - Māori Student Support Officer in Te Kete Aronui-Humanities Division. I am of Ngāti Porou/Ngāti Kahungunu/Whakatōhea/Ngāti Kuia/Ngāti Koata descent, and originally from Christchurch. I have a BA (Māori/Japanese) from Canterbury University and have also done postgraduate study in Māori Development at Massey University. I act as a point of contact and support for all Māori students enrolled in Humanities papers. I am here to see Māori succeed. Please contact me for:

• Any of your questions, concerns or complaints.

• Liaison with general or academic staff.

• Referral to services available to Māori students.

Rūma – Room 106, 99 Albany Street, University of Otago, Dunedin 9054

Nama Waea – Phone: 03 479 8681

Waea Whakaahua – Fax: 03 479 5024

Ïmera – Email: ana.rangi@otago.ac.nz

Website: www.otago.ac.nz/humanities

Māori Counsellors

The University provides free and confidential counselling services for Māori students. Our experienced counsellors have skills across a wide range of areas and clinical fields. The counsellors are Vicky Totoro (Ngāti Porou) and Graham Green (Kāi Tahu).

Vicky brings a background in adolescent mental health and alcohol and other drug addiction work and is steeped in the traditional Māori schools of raranga and taiaha. Graham has extensive experience as a "general practice" counsellor in the education sector. His practice is holistic and reflects his mātauranga Māori, Scottish and physical sciences.

Vicky works Monday, Tuesday and Friday afternoon.

Graham works Wednesday afternoon, Thursday and Friday morning.

Office: 03 4798283 or the Māori Centre 03 479 8305

Individual: vicky.totoro@otago.ac.nz, 0212798283

graham.green@otago.ac.nz, 0274798288

Bibliography

This bibliography is intended to supplement this course book and to guide your further private study for the essay and preparation for the examination. It is not an exhaustive list, even of works available in the library here. You are *not* expected to read everything on this list, *nor* are you expected to limit your reading to these works. Specific suggestions for further reading will be found in the notes for each unit. The codes following each article or book indicate the call number in the library.

Selected Bibliography

Bhikkhu Bodhi. *The Great Discourse on Causation: The Mahānidāna Sutta and Its Commentaries.* Kandy: Buddhist Publication Society, 1995. BQ1300.N3322 E5 1995

Bhikkhu Ñāṇananda. *Concept and Reality in Early Buddhist Thought.* Kandy: Buddhist Publication Society, 1971. BQ4440.N486 1997

Bhikkhu Ñāṇamoli. *The Life of the Buddha According to the Pali Canon*, Seattle: BPS Pariyatti Editions, 2001. BQ882 .N486 2001

Bhikkhu Thanissaro. "Translator's Introduction," *Madhupiṇḍika Sutta: The Ball of Honey.* http://www.accesstoinsight.org/tipitaka/mn/mn. 018.than.html.

Buddhaghosa. *The path of purification : Visuddhimagga;* translated from the Pali by Bhikkhu Ñāṇamoli. Kandy, Sri Lanka : Buddhist Publication Society, 1979. BQ 2632.E5 NZ74 1979

Collins, S. *Nirvana and Other Buddhist Felicities: Utopias of the Pali Imaginaire*, Cambridge: Cambridge University Press, 1998. BQ4263.CP58

Collins, S. *Selfless persons: imagery and thought in Theravāda Buddhism.* Cambridge: Cambridge University Press, 1982. BQ4262.CP58

Conze, E.*, Buddhism: its essence and development.* Oxford: Cassirer, 1957. BQ4012.CR74 1957

Conze, E., *Buddhist Thought in India: three phases of Buddhist philosophy.* London: George Allen & Unwin, 1962. BQ282.CR74

Evans, S.A. "Doubting the Kālāma-Sutta: Epistemology, Ethics, and the 'Sacred'." *Buddhist Studies Review,* vol. 24, no. 1 (2007): 91-107

Gethin, R. "Cosmology and Meditation: From the Aggañña-Sutta to the Mahāyāna." *History of Religions*, vol. 36, no. 3 (1997): 183-217.

Gethin, R. 'The Five Khandhas: Their Treatment in the Nikāyas and Early Abhidhamma,' *Journal of Indian Philosophy,* vol. 14 (1986): 35–53.

Gethin, R. *The Foundations of Buddhism*, New York: Oxford University Press, 1998. BQ4012.GC66

Gombrich, R. "The Buddha's Book of Genesis?" *Indo-Iranian Journal*, vol. 35 (1998): 159-78.

Gombrich, R. *Kindness and Compassion as Means to Nirvana*. (1997 Gonda Lecture), Amsterdam: Royal Netherlands Academy of Arts and Sciences, 1998. http://www.ocbs.org/content/view/61/82/

Gombrich, R. *Theravada Buddhism: A Social History from Ancient Benares to Modern Colombo*. London; New York: Routledge & Kegan Paul, 1988, 2006. BQ7185 .GL78.

Gombrich, R. *What the Buddha Thought*. London & Oakville, CN: Equinox Pub., 2009. BQ915. GL78

Gowan, C. *Philosophy of the Buddha.* London: Routledge, 2003.

Harvey, P. *An Introduction to Buddhist Ethics: Foundations, Values and Issues*, Cambridge University Press, 2000. BJ1289.HA63

Harvey, P. *The Selfless Mind: Personality, Consciousness and Nirvāna in Early Buddhism.* Richmond: Curzon Press, 1995. BQ4012 HA63

Holder, J. J. *Early Buddhist Discourses.* Indianapolis: Hackett, 2006. BQ1192.E5 HQ19

Kalupahana, D. J. *A History of Buddhist Philosophy: Continuities and Discontinuities*. Honolulu: University of Hawaii Press, 1992. BQ4090.K39

Kalupahana, D. J. *Buddhist Philosophy: A Historical Analysis*. Honolulu: University of Hawaii Press, 1976. BQ4150.K39

Kalupahana, D. J. *The Principles of Buddhist Psychology*. Albany, NY: State University of New York Press, 1987. BQ4570.P76 K39

King, W. L. *Theravāda Meditation: The Buddhist Transformation of Yoga.* University Park, PA: The Pennsylvania State University Press, 1980. BQ5612.KH9

King, W. L. 'A Buddhist Ethic without Karmic Rebirth?,' *Journal of Buddhist Ethics*, vol. 1 (1994): 33–44. Online http://jbe.gold.ac.uk (accessed 15 March 2003).

Keown, D. and C. Prebish, eds. E*ncyclopedia of Buddhism*, New York: Routledge, 2007. BQ128 .EJ8

Kosambi, D.D. *The Culture and Civilisation of Ancient India in Historical Outline.* London: Routledge and Kegan Paul, 1965. DS425.KV2

Norman, K. R. *Pāli literature (including the canonical literature in Prakrit and Sanskrit of all the Hīnayāna schools of Buddhism)* Wiesbaden: Harrassowitz, 1983. PK2.HN44 v.7 fasc.2

Ronkin, N. *Early Buddhist metaphysics : the making of a philosophical tradition.* London: New York RoutledgeCurzon, 2005. BQ4195.RR91

Thomas, E. J., *The History of Buddhist Thought*. London: Routledge & Kegan Paul, 1951
     [1933] BQ266.TE68 1951

Walters, J.S. "Suttas as History: Four Approaches to the Sermon on the Noble Quest
     (Ariyapariyesanasutta)." *History of Religions*, vol. 38, no. 3 (1999): 247-84

Williams, P. and Tribe, A. *Buddhist Thought: A Complete Introduction to the Indian Tradition*,
     London: Routledge, 2000. BQ4012 .WQ16

Selection of Buddhist Resources on the Internet

Access to Insight: Readings in Theravada Buddhism
http://www.accesstoinsight.org

Digital Dictionary of Buddhism
http://www.buddhism-dict.net/ddb/

Buddhist Information and Education Network
http://www.buddhanet.net

Buddhist Studies WWW Virtual Library
http://www.ciolek.com/WWWVL-Buddhism.html

Marcus Bingenheimer's Digital Buddhist tools
http://buddhistinformatics.chibs.edu.tw/~mb/tools/indexTools.html

H-Buddhism's Buddhist Resources
http://www.h-net.org/~buddhism/resources.html

Electronic Resources for the Study of Buddhist Texts (Journal of Buddhist Ethics)
http://jbe.gold.ac.uk

LinksPitaka: Academic Buddhist Resources
http://www.pitaka.ch/academ.htm

Resources for the Study of Buddhism
http://online.sfsu.edu/~rone/Buddhism/Buddhism.htm

Urban Dharma
http://www.urbandharma.org

indica et buddhica's digitalized Buddhist resources (NZ site)
http://indica-et-buddhica.org/sections/about-ieb/faq/what-indica-et-buddhica