



**RELS 102**

**An Introduction to  
Hinduism and Buddhism**

**Semester 1**

**2017**

**Department of Theology and Religion  
University of Otago**



The full coursebook for this paper is available on Blackboard, as a pdf file. Printed copies are also available from the Uniprint copyshop on the ground floor of the library. The price is \$35.50.

Lectures will be held on Mondays and Wednesdays at 1pm in Burns 7.

Tutorials will be held on Thursdays at either 1pm (in St Davids) or 2pm (in Castle). You will have been streamed into one or other of the tutorial groups—see eVision or the noticeboard outside the Department office (4th floor of the Burns Building) for details. Tutorials are not held every week! For details of the weeks in which they are held see the lecture schedule on pp.7–8. Tutorials are optional, but we encourage you to attend.

# Course outline

## Introduction

As much as a quarter of the world's population can be described as either Hindu or Buddhist, and many more live in cultures which have been deeply influenced by these religious traditions. However, to many people, Hinduism and Buddhism remain exotic, unfamiliar faiths. What do Hindus do? Who was the Buddha? Why are there so many deities? What is enlightenment? This paper explores these questions and many others. We will examine the ways in which Hinduism and Buddhism are intertwined with Asian culture, society and history and we will ask questions about the relationships between Asian religions and 'the West.' In studying these religions, we look closely at myths and rituals, texts and cosmologies, devotion and meditation, gods and goddesses, heavens and hells, morality and transgression, reality and rebirth, suffering and ultimate liberation.

We teach this paper on campus and by distance learning. Distance students should make sure to look at the section on "Distance Learning" below.

## Who we are

Will Sweetman and Ben Schonthal research and teach about Asian religions. Will Sweetman completed his Ph.D. at the University of Cambridge and writes about the encounter between Asian religions and the West in the early modern period, with a focus on South Indian Hinduism. Ben Schonthal completed his Ph.D. at the University of Chicago and writes about religion, law and politics in contemporary Asia, with a focus on the Theravada Buddhist countries of Sri Lanka, Burma and Thailand. Will and Ben both teach 200- and 300-level papers that build upon the themes and content in this course. See: <http://www.otago.ac.nz/religion/courses>.

Will and Ben can be found in the Religion offices on the first floor, 97 Albany St. Their office hours are Mondays at 2–3pm and Fridays at 11am–12 noon. You may also arrange another time by emailing ([will.sweetman@otago.ac.nz](mailto:will.sweetman@otago.ac.nz) or [ben.schonthal@otago.ac.nz](mailto:ben.schonthal@otago.ac.nz)) or calling (Will: 03 479 8793 or Ben: 03 479 8795).

### **Aims and learning outcomes**

The aims of this paper are to:

- introduce characteristic forms and key concepts of ancient, classical and contemporary Hinduism, and of new religious movements of Hindu origin;
- introduce central ideas and practices of early and later Indian Buddhism, and the Theravāda tradition in Asia and the West; and
- prepare students for further study of Asian religions.

Students who successfully complete the paper will be able to:

- outline the historical development of Hinduism on the basis of a sound factual knowledge of its characteristic forms and key concepts;
- relate the religious practices of Hindus to their underlying philosophical and theological ideas;
- discuss the issues raised by the perpetuation of the Hindu tradition in the form of new religious movements within and beyond India;
- outline the origin and early development of Buddhism in relation to some of its central ideas and practices;
- identify and give an account of the distinctive ideas and practices of Theravāda Buddhism;
- discuss the development of Theravāda Buddhism in modern South and Southeast Asia, and its spread beyond Asia; and
- use accurately specialized terminology relevant to the different phases of Hinduism and of early and Theravāda Buddhism.

### **Must Read: Your responsibilities as a student**

There is nothing extraneous in this course: readings have been chosen very carefully and pared down to essential materials; there are only three assessments. Similarly, we have a short list of non-negotiable, minimal responsibilities for students. As a student in this paper, we expect that you will:

- Access course materials through Blackboard. If you have issues, contact the ITS service desk on 0800 479 888, [its.servicedesk@otago.ac.nz](mailto:its.servicedesk@otago.ac.nz).
- Make sure that you are receiving and reading all electronic communication sent through Blackboard. (This may mean updating your communication preferences so that you receive the emails and announcements sent to the entire class through Blackboard.) “I never read that email” is not viable excuse in this paper.
- Make sure that you read and understand our assessment policies below.
- Complete class readings and/or viewings of films before the relevant lecture. While we don’t police this, we do design lectures with this assumption in mind.
- Complete all assessments on time. We almost never grant extensions.

Our intent is to be fair by being firm. With a class of this size, it is important that we all play by the same rules.

## Paper structure

The paper is divided into five sections. The first three deal with Hinduism and the lectures will be given by Will. In the other two sections, Ben will lecture on Buddhism. The dates listed below indicate the times when students on campus will meet and provide a guideline for distance students to plan their reading. The asterisks indicate the weeks when tutorials will take place (on campus and online).

### Introducing Hinduism

27 Feb–1 Mar	1	The Sources of the Hindu Tradition
	Read	Weightman, “Hinduism”
6–8 Mar*	2	<i>Trimārga</i> : The Three Paths
	Watch	<i>Altar of Fire</i>
	Read	Goldman and Goldman, “Rāmāyaṇa”

### Hinduism in Practice

13–15 Mar*	3	Hindu Gods and Goddesses
	Read	Fuller, “Gods and Goddesses”
20–22 Mar*	4	Life and Death in Hindu Society: <i>varṇa</i> and <i>jāti</i>
	Watch	<i>Wages of Action</i>
	Read	Quigley, “Caste and Hinduism”

### Other Hinduisms

27–29 Mar*	5	The Fifth Veda
	Watch	<i>The Poojari’s Daughter</i>
	Read	Hess, “Rejecting Sita”
3 Apr		Researching and writing essays for Religious Studies
5 Apr	6	Guru Movements
	Read	Spurr, “Guru Movements”

### The Triple Gem: Buddha, Dhamma and Sangha

10–12 Apr	7	The Buddha and Buddhism
	Read	Harvey, “The Buddha and his Indian Context”; <i>Kūṭadanta Sutta</i>

17 Apr—3 May *Mid-semester break*

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1 May 5pm *Deadline for submission of essay*

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8–10 May*	8	The Dhamma
	Read	Walpole, “The First Noble Truth: <i>Dukkha</i> ” <i>Milindapañha</i> 25–28, 40, 46, 71

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11 May 5pm *Essays submitted on time returned*

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15 May*	9.1	The Dhamma Lab?: Buddhist Meditation
	Read	<i>Satipattāna Sutta</i>
	Listen	Meditation by Joseph Goldstein (22 mins)
17 May*	9.2	The Sangha: The Buddhist Community
	Read	Strong, “Experience of the Sangha”; Berkwitz, “Founding the <i>Bhikṣuṇī</i> order”
	Watch	<i>The Mindful Way</i> (20 mins)

### Buddhism Beyond the Triple Gem

22–24 May*	10	Buddhist Ritual and Practice
	Read	Crosby, “Devotion to the Buddha”; Swearer, “A Thai Buddhist Funeral”
	Watch	<i>Caring for the Beyond</i> (24 mins)
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25 May	5pm	<i>Deadline for submission of glossary and optional resubmission of essay</i>
29 May	11	Buddhism, Politics and the State
	Read	Harris, “Buddhism and the Political Order” <i>Karaṇīya Mettā Sutta</i>
	Watch	<i>Pinnacle of Buddhism</i> (50 mins, or as much as you can) Documentary on JHU, short clip on 2007 Saffron Revolution
31 May		Course Summary

### Required and Recommended Readings, and Films

The articles in this coursebook represent the bare minimum required reading for this class. The articles and chapters which make up the required reading have in some cases been abbreviated<sup>1</sup> to keep the focus on the most important sections, but the full versions are available through the library. The references in the readings have in most cases been altered to follow the Chicago style recommended by the Department, but in some cases you will need to consult the full version of the article if you wish to follow up references.

In each section we have also listed a number of recommended readings. We strongly encourage you to look at them. Not only will they deepen your understanding, they will help you write your essay. For some classes we ask you to view films, instead of read. These films will be available to watch online, through Blackboard.

### Tutorials

A simple truism applies to this course, as it applies to almost every other course you’ll take at uni: you get out of it as much as you put in. You don’t have to come to tutorials. They’re optional. That said, we find that tutorials are *the most effective places* for consolidating, synthesizing and digesting new information. There are seven tutorials over the course of the semester (i.e., each week, except for the first and last weeks of each of the two main sections of the course), you can attend as many

<sup>1</sup>Abbreviations are marked by an ellipsis [...].

as you like. When you do come, make sure that you complete the relevant readings and/or viewings beforehand. Also make sure you bring the text along. We can almost guarantee you that those students who come to tutorials regularly will learn the most and do the best. Tutorials for distance students will be conducted by videoconference, on Wednesday evenings (please see the Distance section below).

## Assessment overview

### Final Exam (50%)

Half your grade in this paper will come from a final exam, in which you will answer 40 multiple choice questions and write two essays. The content of the exam will be based on the materials in the coursebook. Copies of the essays portion of past exam papers are available on the library website. The date, time, and location of the exam is set by the Examinations Office (<http://www.otago.ac.nz/study/exams>) and will be communicated to you around mid-semester. All questions about the time and location of the exam should be directed to the Examinations Office. Exam venues for Distance students are based on your semester address in eVision so you must ensure this is kept up to date.

### Glossary Assignment (10%)

This paper requires students to become familiar with many new Sanskrit and Pali terms. To help you learn these terms, we require students to complete a glossary assignment, in which they must define fifty key terms in Hinduism and Buddhism. Detailed instructions for completing the glossary are found at the end of this section of the coursebook.

### Essay Assignment, with a twist (40%)

Writing a clear, cogent, persuasive argument is one of the most important skills you will learn at university. A key goal of all Religious Studies papers is to help you cultivate that skill. In addition to discussing arguments in lectures and tutorials, we dedicate an entire lecture before the mid-semester break to the art of researching and writing academic arguments (recorded for distance students).

Drawing upon this, this paper requires you to write a **2,000 word essay** on a title/topic chosen from the list below. (You are not expected to adapt or replace the title of the essay, as is usual in some universities). In researching your topic, we suggest that you start with the recommended readings listed in the coursebook. The best essays will also draw from other peer-reviewed, academic sources outside of the coursebook.

**Format counts.** Make sure you do the following: use a 'normal' English font, double-space, include page numbers, and make sure you write your name, student id number, the date, and the word-count at the beginning. Proper academic citation format is expected. Please see the Religion Programme's Study and Style Guide<sup>2</sup> for more on proper citation.

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<sup>2</sup><http://www.otago.ac.nz/religion/pdfs/styleguide.pdf>

### Essay questions

1. What is the Veda? To what extent are the ideas of the Veda significant for later Hindu beliefs and practices?
2. Describe the forms in which Śiva is commonly represented in temples. What is the significance of these different representations for Hindus?
3. A girl, a young woman or an old woman must do nothing independently, even at home. In childhood she should be subject to her father, in youth to her husband, and after her husband's death to her sons. A woman should not have independence.

*The Laws of Manu 5, 147.*

Discuss the view of women which lies behind this rule and assess the extent to which it has affected the lives of Hindu women.

4. Choose two modern Hindu gurus. Outline what they share, how they differ, and explain whether or not you think they represent the same religious tradition.
5. How do images of the Buddha differ from images of Hindu deities? What might explain those differences? Be specific.
6. How is the doctrine of rebirth in Buddhism different from that of Hinduism? What does this tell us about the two religions?

### Marking

Essays will be marked according to the following **rubrics**:

*Basics and polish:* Did the author follow the prompts listed in the reader and is the piece free from careless errors (grammar, spelling, citation style).

*Argument/Structure:* Does the piece make a clear argument and have a clear structure? Does the argument flow logically and draw upon ample and well-analyzed evidence? Is it clear what 'work' the paragraphs are doing and are there strong transitions between paragraphs? Does it have a clear introduction that lays out the argument and a conclusion that explains the significance of the argument?

*Content:* Does the piece show evidence of time spent researching and thinking? Does it build upon, critique and advance ideas presented in lectures, required readings and/or recommended readings (rather than simply summarize)? Does it present original ideas?

The **submission** date for the essay is **5pm on Monday May 1**. Essays must be uploaded to the appropriate link on Blackboard. It is *your* responsibility to make sure that your essay has been submitted properly. **Double-check** and if there is a problem send us an email *that same day* with a copy of your essay in PDF or MSWord format. Telling us two days later that "Blackboard lost my submission" is not a legitimate excuse (and you know why).



### The twist: resubmission

Essays submitted on time will be returned to you on May 11 with comments. Based on those comments, students may choose **to revise and resubmit** the essay by **5pm on Thursday May 25 for a new grade**. Revised essays must be accompanied by a **paragraph** explaining in detail how the essay has been revised. For those who resubmit, final essay marks will be the **average** of the original submission and the resubmission. The point of this resubmission scheme is give you a chance to build upon the essay feedback to improve your writing. Cliché though it is, good writing comes with rewriting.

**Another reminder about deadlines.** As mentioned above, we do not give extensions, so plan ahead. Late essays will incur a penalty of 5% for each working day late.

## Distance Learning

This paper is taught concurrently on campus and by distance. While distance students cannot come to the weekly lectures, we make sure that they stay on target by recording lectures and sharing them on Blackboard. These recordings can be used alongside uploaded pdfs of the lecture slides used for each class.

Tutorials for distance students will take place on Wednesday evenings, from 8.10–9pm, in the weeks indicated with an asterisk on the schedule (i.e., 8, 15, 22 & 29 March, for Hinduism and 10, 17 & 24 May for Buddhism). As for campus students, tutorials are *optional* but highly recommended. Tutorials will use Zoom Videoconferencing (<http://www.otago.ac.nz/its/services/teaching/otago028772.html>). The URL for the Zoom sessions will be posted on Blackboard. For instructions on using Zoom and technical requirements see the link in the next section.

## Resources

A comprehensive list of advice about the Religion programme is available and regularly updated on our website at: <http://www.otago.ac.nz/religion/courses/resources.html>. This includes information on how to use Blackboard and Zoom, how to format and submit assignments, and where to find help. It is important that you review this information!

## A Note on Languages and Scripts

One learning objective for this paper is to use accurately specialized terms relevant to the different phases of Hinduism and of early and Theravāda Buddhism. Many of these terms are difficult to translate with a single English word and most secondary literature leaves these terms untranslated, so that the full range of their meaning in their original context is not lost. Developing a good sense of their meaning will help your understanding of the religions themselves, and the glossary is intended to assist you with this.

Sanskrit and Pāli are both usually written in a script called Devanāgarī: देवनागरी.<sup>3</sup> When transliterated into the Roman scripts used for English and most other European languages, diacritical marks are required to represent accurately sounds for which the ordinary 26 characters of the Roman alphabet are not sufficient. For example, in Sanskrit we have the following three sounds: श ष स which are transliterated as śa, ṣa and sa. These letters (strictly speaking, syllables) which look similar when transliterated into Roman characters are as different in Sanskrit as c, s and z are in English. They are also pronounced differently (although the difference between the śa and ṣa is hard to distinguish—both sound like the ‘sh’ in English ‘ship’—which is why you will see Śiva written as Shiva and Viṣṇu written as Vishnu). It is therefore necessary to distinguish them when they are written in Roman characters. Hence diacritical marks (accents, macrons etc.) are used. Devanāgarī does not distinguish upper and lower case, but it is conventional to do so when transliterating into Roman script (thus Śiva, not śiva). It is likewise conventional to form plurals on the pattern of English rather than Sanskrit (or Pāli) when using Sanskrit terms in English (thus *devas*—‘gods’—not *devā*). In most cases Sanskrit words (e.g., *deva*) are written in italics, but names (e.g., Śiva) are not. Some writers regard Sanskrit words commonly used in English (such as karma, or nirvana) as having become English words, and therefore omit italics and/or diacritics. In the readings scanned for this coursebook the author’s preferences have been followed. Both Hindus and Buddhists also have sacred literature in a wide range of other languages, including many Indian languages and others from other parts of Asia (notably Chinese, Tibetan and Japanese). In addition to Sanskrit and Pāli, you will also encounter a few terms from two other languages, Tamil and Sinhala. Like Sanskrit, Tamil, which is spoken in South India, has sounds not found in English and is written in a different script: தமிழ் எழுத்து (*tamiḷ eḷuttu*—‘Tamil writing’). For the purposes of this paper most Tamil words may be rendered in their Sanskrit equivalents; the major exceptions are Tamil proper names, such as the god Murukan and the goddess Korṛavai (pronounced Kotravai). In the last part of the Buddhism section, you will encounter some words transliterated from the Sinhala language සිංහල. Sinhala (sometimes rendered as Sinhalese) is from the same language family as Sanskrit and is spoken by three-fourths of the people in Sri Lanka today.

Diacritical marks are used on this paper to assist you in pronouncing these terms, and in recognizing them in your reading. However, you are *not required* to use diacritical marks in your own writing in assessments on this paper.

<sup>3</sup>See <http://www.omniglot.com/writing/devanagari.htm> for a brief explanation of the script.

## Glossary

Many of the terms you will encounter in the readings do not need to be memorized. There are, however, some key terms which you will need to learn. The glossary assignment is intended to assist you with this. The glossary is in two parts, containing 25 key terms each for Hinduism and Buddhism. For Hinduism, all terms are given in their Sanskrit form, For Buddhism most terms are given in their Pāli forms. Where variations in spelling are found, more than one form of the word may be given.

The glossary is assessed, and will count for 10% of your final mark for this paper. Note, however, that the *aim* of this exercise is to develop a genuine understanding of these terms to the point where you are able to use them confidently in your essay and exam. You are therefore encouraged to make notes on each term—*in your own words*—as the paper progresses and not merely to copy out definitions from a textbook or reference work. You can of course use reference books to check your understanding of the term. For each term you will receive:

- two marks for notes indicating a full understanding of the term, expressed in your own words, or
- one mark for a partial understanding or where your notes rely heavily on a single secondary source.

Serious misunderstanding or no entry will result in no marks being awarded for that term. Total marks (out of a maximum possible 100) will be converted into a percentage score.

To submit your glossary, you should download from Blackboard either

- a Word file. The file can be edited, and is suitable for digital submission. Note, however, that it includes diacritical marks and you will need a Unicode-compatible font to ensure the diacritics display correctly.
- a RTF file. This file can be edited, and is suitable for digital submission. It does not include diacritics.

Many recent computer systems will have a font suitable for displaying diacritical marks already installed, e.g., Arial MS Unicode (supplied with some versions of Microsoft Office) or Lucide Grande (supplied with Apple's OS X). The font used in the Word file is called Gentium. It is available for free download at <http://scripts.sil.org/default> and should work on both Windows and Apple computers. If you require assistance with installing this font, please contact the ITS helpdesk. Note however, that you are *not* required to use diacritical marks on either your glossary, or your essay. If you have any difficulty displaying the characters correctly, please use the RTF version of the glossary.

On Blackboard you will also find the glossary as a PDF file, which should display diacritical marks accurately on any combination of computer and printer, but which cannot be edited. You may wish to use this for making notes, but for submitting your assignment you should type up a clean version of your notes using one of the other formats (RTF or Word).

**Hinduism glossary**

1. ārya
2. āśrama
3. ātman
4. avatāra
5. bhakti
6. brahmā
7. brahmācārya, brahmācāryin
8. brahman (sometimes also written as bráhman)
9. brāhmaṇa (sometimes also written as brahmin)
10. deva/devī
11. dharma
12. jāti

13. jñāna

14. kāma

15. karma, karman

16. mokṣa

17. mūrti

18. purāṇa

19. saṃsāra

20. saṃskāra

21. saṃnyāsa, sannyāsin

22. śāstra

23. sūtra

24. upaniṣad

25. varṇa

**Buddhism glossary**

1. anattā
2. Aśoka
3. bhikkhu
4. Buddha
5. Buddhist nationalism
6. cetiya
7. dāna
8. dharma/dhamma (1,2,3)
9. dukkha
10. JHU
11. khandha
12. lokuttara

13. Mahāvamsa

14. Modernist Buddhism

15. nirvāṇa/nibbāna

16. paṭiccasamuppāda

17. paritta

18. puñña

19. stūpa/thūpa

20. taṇhā

21. Theravāda Buddhism

22. upāsikā

23. uposatha

24. vinaya

25. vipassanā