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Course Description

This seminar will explore a number of thematic topics in the religions of Tibet from the 8th century to the present. The course will begin with a close reading of a famous work on Tibetan Buddhist practice called *The Words of My Perfect Teacher*. This text systematically introduces the Buddhist stories, values, and practices from India (“Hinayana,” Mahayana, and Tantra) that hold an important place in the Tibetan tradition. Then we will turn to the transmission of Buddhism and Bon to Tibet and examine some of their unique developments, including the propitiation of nature spirits, the genre of visionary revelations called “treasure texts,” the role of oracles and protector deities, and the discovery of enlightened boys. In modern times, the course examines the Tibetan confrontation with Chinese colonialism and the current Dalai Lama’s modernized Buddhism. The course concludes with a consideration of the recent popularity of Tibetan Buddhism in the West, and especially in the popular media. The Apple Computer advertisement that featured the Dalai Lama tells us to “Think Different;” in this course you will be encouraged to “think differently” about Tibetan Buddhism and the Dalai Lama.

The course presumes some previous experience in a Religious Studies course and a basic familiarity with Buddhism. It also has as a prerequisite the desire to read challenging materials about Tibetan religions and to engage in conversation about these readings. One of the fun things about this course is that we get to do some “traveling” to Tibet and to exile communities in India through films. These films illustrate how religious ideas and practices are woven into many aspects of everyday life in Tibet. You should consider these films as “texts,” for their content will be integrated into essay exams.

Goals for students enrolled in this course:

- to acquire knowledge of the key ideas and practices of Buddhism in Tibet;
- to grasp the dynamic process of borrowing, conflict, and interaction between religions in Tibet;
- to foster a reflexive awareness of how scholars’ religious, cultural, and personal presuppositions (including your own) have informed the way in which religious texts are read and valued;
- to demonstrate effective writing skills with the ability to craft an argument in defense of a thesis statement using and analyzing supporting evidence from primary and secondary sources
- to improve the clarity and profundity of your speaking ability about a complex topic

There are **Two Required Texts** and **One Recommended Book** available at the CofC Bookstore:

- 1) Patrul Rinpoche, *The Words of My Perfect Teacher* (\$27.95) **required**
- 2) Donald Lopez, *Prisoners of Shangri-la: Tibetan Buddhism in the West* (\$18) **required**
- 3) Matthew Kapstein, *Tibetan Buddhism: A Very Short Introduction* (\$??) **recommended**

There are also **Required E-Readings**, 20 articles in pdf format. They are available on **OAKS** under **RELS 340**, which registered students can access after they login to **MyCharleston** (<http://my.cofc.edu>). For a complete bibliographical list of these OAKS articles, see pp. 7-8 below. Please **print out each ER article** and bring it to class on the day that it will be discussed.

Grading Scale:	A	92-96	(4.0)	B-	79-81	(2.7)	D+	66-68	(1.3)	
	A-	89-91	(3.7)	C+	76-78	(2.3)	D	62-65	(1.0)	
	B+	86-88	(3.3)	C	72-75	(2.0)	D-	59-61	(.70)	
A+	97-100	(4.0)	B	82-85	(3.0)	C-	69-71	(1.7)	F	below 59

Academic Integrity: There is a zero-tolerance policy toward plagiarism or any other form of academic dishonesty in this course. This means that anyone caught taking credit for work that is not his or her own, or cheating in any other way, will receive a **failing grade for the entire course**. A student found responsible for academic dishonesty will receive a **XF** in the course, indicating failure of the course due to academic dishonesty. I will provide a handout that discusses the ethics of learning, intellectual honesty, plagiarism, and the College’s **Honor Code** to remove any ambiguity about what this policy entails.

Seminar Expectations and Requirements

• **Classroom Code of Conduct** (from *Student Handbook* published by President's Advisory Committee)
Never leave during seminar unless you absolutely must. Leaving for a short break and then returning is not acceptable. Do not come in late or leave early. **Turn off cell phones and other electronic devices.** Visible and noisy signs of restlessness are rude as well as disruptive to others. Practice mindfulness and come to class prepared to discuss the assigned readings, which you should read **before** we meet.

* **Regular attendance and participation in seminar discussions (10% of grade)**

Attendance records will be kept for each class. There will be **3** allowed absences; **4 or more** absences will negatively affect your grade. After **8** absences a student will be **dropped** and earn a **WA grade** for excessive absences. If you have a legitimate excuse (illness, emergency), please let me know and contact the Absence Memo Office to document the reason for your excuse. You are responsible for making up any missed work; please get any notes on missed seminars from classmates.

Whatever you get out of this seminar is directly related to how much you put into it. Asking questions, raising concerns, and offering your own ideas during seminar are a crucial part of this course. You are expected to be an *active and informed participant* in seminar discussions. Grades for participation will be assigned on the basis of the quality and consistency of your involvement in seminar discussions.

• **Completion of required reading assignments and weekly Reflection Cards (15% of grade).**

When there is an assignment from an E-Reading (ER) on OAKS you should bring it to class with you. There will be weekly homework assignments based upon the assigned readings. Every **Thursday** (or day marked on syllabus with **RC# due**) you are to bring to class a thoughtful, written reflection or question related to the assigned reading for that week. The reflection should be written on a 3x5 card, and be based on an issue that you have found puzzling, thought provoking, or interesting.

• **Three short essays of 2 pages each (5% each, for 15% of grade)**

Short essays will be written on the assigned reading. These essays will require that you analyze the text(s) closely, formulate an interpretation, and express it concisely in less than two pages. The first two essays will address the topic of karma and faith as presented in *The Words of My Perfect Teacher*; the third topic will be based upon an analysis of the narratives of the Buddhist "taming" of Tibet's indigenous female demon. *Late essays will not be accepted* since the essay topic will be discussed the day it is due in class. Any essay assignment that is not turned in will receive a 0.

• **Midterm Take Home Exam (15% of grade)**

The midterm is a take-home exam in response to three essay questions based on *The Words of My Perfect Teacher*. The exam is due without fail on **Friday October 9 by 4 pm.**

• **12-15 page research paper and oral presentation in class (45% of grade)**

For the term paper you will choose a topic that explores how modernity in the 20th-21st centuries has transformed a Tibetan religious person (e.g. the Dalai Lama or an innovative thinker), a practice (e.g. the self-immolation of monks and nuns), a text (e.g. *The Tibetan Book of the Dead*), or a Tibetan institution (such as the discovery of enlightened boys or *tulkus*). We will discuss a range of possible topics during the first half of the class. A one-page description of your topic with research question and a bibliography is due on **10/22** (5%); a complete rough draft is due on **11/10** (20%); a 15 minute oral presentation of your research will occur between **11/12-24** (8%); and the final revised draft is due on **12/11** (12%).

I encourage you to utilize the **Center for Student Learning's** academic support services for assistance in study strategies, speaking & writing skills, and course content. Students of all abilities have become more successful using these programs throughout their academic career. For more information regarding these services please visit the CSL website at <http://csl.cofc.edu> or call (843) 953-5635.

SNAP students: If you have a disability that qualifies you for academic accommodation, please present a letter to me from the Center for Disability Services at the beginning of the semester. For more information on the SNAP program: <http://disabilityservices.cofc.edu/>

Lecture Topics and Reading Assignments

The following abbreviations are used: selections from *Words of My Perfect Teacher* are identified by **WMPT**, while chapters from *Prisoners of Shangri-la* appear as **PS**. Pdf articles or “Electronic Readings” (**ER#**) are available for download from **OAKS** and they are numbered sequentially, while the day that Reflection Cards are due are marked by **RC#**. *Please bring any assigned reading material to seminar.*

Week 1 Tibetan Buddhism Through a Glass Darkly

- 8/25 Organization: The Syllabus as a Guide to the Tibetan Buddhist Path
Slide show: My summer adventure in the Buddhist Himalayas
- 8/27 Viewing Buddhism as an “Insider” or “Outsider”
(PS: “Introduction;” ER#1: “Identity and the Work of the Scholar of Religion”) **RC#1 due**
Discussion topics: Lopez writes that representations of Tibetan Buddhism reveal a “play of opposites” that includes “the authentic and the derivative.” How does this “play of opposites” work? How does concern about “authenticity” inform Cabezón’s analysis of scholars’ identities and authority (in ER#1)? Do you agree that no aspect of *anyone’s* identity privileges or undermines her or his authority as a scholar?

Week 2 The Structure of Samsara: Buddhist Concepts of Time and Space

- 9/1 On Impermanence and Death: Is the Dharma dead in Tibet today?
(PS Chapter 6: “The Field” and WMPT: 39-59) **RC#2 due in class** film: *Requiem for a Faith*
Discussion topics: How does the emergence of Tibetan Buddhism as a field of study in the US illustrate a Buddhist concern with the preservation of “purity?” How does reading about impermanence and the inevitability of death affect you? What does Patrul prescribe as an antidote to impermanence? Does his message resonate with the need to create the “field” of Tibetan Buddhist studies in America?
- 9/3 Samsara’s Spinning Wheel and the Six Rebirth Realms: Is Buddhism scientific?
(WMPT: 61-99 and ER#2: “The Universe: Mind and Matter”) **RC#3 due in class**
Discussion topics: While reading about the harrowing hell and preta realms, how would you characterize the text’s “agenda?” Is this a Buddhist “fire and brimstone” sermon? What might be the psychological, social, and religious effects of this message? Does the interview with the Dalai Lama on the Buddhist universe sound scientific, compatible with biological evolution or with the social science of psychology?

Week 3 Buddhist Ethics and the Role of the Teacher as Spiritual Guide

- 9/8 Karmic Calculations: Is the ethics of karma based on spiritual & economic self-interest?
(WMPT: 101-131 and ER#3: “Karmic Calculations”) **Essay #1 due in class**
Essay topic: In chapter 4 Patrul carefully enumerates different types of negative and positive actions (karma), and he explains that one of the worst kinds of lies and one of the greatest heresies or “wrong views” is to deny the effects of karma. As you read the chapter consider how karma and its results are evaluated, and how the effects of certain deeds are calculated in terms of the actor’s motivation. *Are karmic calculations different from business calculations? Can karmic calculations transcend a motivation based in economic or spiritual self-interest?*
- 9/10 On Lamas: Is the Buddhism of Tibet aptly called “Lamaism?”
(WMPT: 137-149 and PS Chapter 1: “The Name”) **RC#4 due**
Discussion topics: In chapter 6 Patrul rejects that an individual can achieve self-enlightenment, for everyone needs a “spiritual friend” (or Lama) to guide one on the path to enlightenment. While one must cultivate confidence in the Lama’s authority, he also tells readers that the student must assess whether the Lama is qualified. How might a novice student, whose knowledge of the Dharma is limited, assess the teacher’s qualifications? If Tibetans place special authority on the Lama (as the 4th refuge), why is the label of “Lamaism” so problematic? How is “Lamaism” connected to Protestant critiques of Catholicism?

Week 4 Setting out on the Path to Become a Buddhist

- 9/15 Taking Refuge: What is the role of faith in Buddhism?
(WMPT: 171-192 and ER#4: “Words for the West”) **Essay #2 due in class**
Topic #2: *How does this chapter from WMPT on “faith” challenge your previous ideas about Buddhism? What is the relationship between “faith” and “blessings?” How do we interpret the parable of the faithful old woman and the dog’s tooth that she thinks is a Buddha relic? According to Thinley Norbu (in ER#4), why is it so difficult for Americans today to surrender spiritually to a teacher? Does unconditional surrender to a Lama reinforce Buddhist patriarchy?*
- 9/17 Cultivating Compassion: What is the Mind of Enlightenment?
(WMPT: 195-234 and ER#5: “The Value of Religion for Society”) **RC#5 due**
Film clip on Dalai Lama discussing compassion & altruism from *Sun Behind the Clouds* (2010)
Discussion topics: Why does Patrul use the model of family relationships to discuss love and compassion, even towards beasts of burden and harmful spirits? And what exactly is the status of these spirits? Are they real agents that affect others or imaginary projections? Why are both wisdom and compassion necessary for developing *bodhicitta*? Do you agree with the Dalai Lama (in ER#5) that compassion is the essence of Buddhism and of all religions?

Week 5 Becoming a Monk, Becoming a Nun: Two Views from the Inside by Westerners

- 9/22 Tibet’s Buddhist Monasticism and Memories of a Western Monk
(ER#6: “Introduction,” “Tibetan Monasticism,” and “Becoming a Monk”)
Discussion topics: Georges Dreyfus is the first westerner to earn a Geshe degree after years of study in India as a Buddhist monk. How would you characterize Dreyfus’ position in relation to Buddhism and Tibetan monastic life? What are the main differences between two types of monks: the ascetic spiritual virtuoso and the priestly ritual specialist? What kind of monk is Patrul? What is the purpose of spiritual discipline and corporal punishment for a monk?
- 9/24 Gendering Monasticism: Why Can’t Nuns be Monks?
(ER#7: “Gendering Monasticism” & “Why Nuns Cannot Be Monks”) **RC#6 due**
Clip from *Blessings: The Tsoknyi Nangchen Nuns of Tibet* narrated by Richard Gere (2010)
Discussion topics: Kim Gutschow is an anthropologist who studies Buddhist nuns living in Ladakh. How does her perspective on nuns complement but also challenge what we learned about monks from Dreyfus? How does her study of nuns enrich our understanding of how Buddhism is practiced “on the ground?” Why do nuns in Ladakh “misrecognize” the social and economic factors that Gutschow sees so clearly? How does this “gendering monasticism” challenge Patrul’s presentation of Buddhism?

Week 6 Becoming a Buddha, Becoming a King: Magic and Make Believe in Tibetan Tantra

- 9/29 Muttering Mantras, Becoming a Buddha: The Baroque Visualizations of Guru Yoga
(WMPT: 263-280; 309-332)
Discussion topics: How does Patrul change gears as he moves into topics on Tantra? Do confession rituals undermine the belief in karma? What does Patrul mean by the “power of support” and how might this work? If the mind is intrinsically pure, like a mirror, then what need is there for ritual and “supports?”
- 10/1 Mandalas of the Mind: Archetypes of Consciousness or Imagined Projections?
(WMPT: 283-295; ER#8: “Mandalas, Monarchs & Mortuary Magic”) **RC#7 due**
Film clip from Werner Herzog’s *Wheel of Time* (2003)
Discussion topics: According to ER#8 by yours truly, what’s the relationship between mandalas and the imaginary cityscape of Eudoxia described in *Invisible Cities*? What are some of the primary functions of a mandala? How were they used as maps to reorganize the sacred spaces of Tibet and reinforce the power and authority of kings? How can mandalas transform the dead?

Week 7 Death Denying Feats Described by Patrul and Alexandra David-Neel

- 10/6 Dismembering the Body for Demons: The Dreadful Mystic Banquet
(WMPT: 297-307 and ER#9: “Dealing with Ghosts and Demons”)
Discussion topics: The practice of “cutting” the body into offerings (*chö*) is a very dramatic practice that seems violent and yet still sacred, and this practice is described very differently by Patrul and David-Neel (in ER#9). What are some of Patrul’s criticisms of the “false lamas” who mispractice *chö*? Are the harmful spirits and demons he describes real or imaginary? How would you characterize David-Neel’s attitude towards ghosts and demons? What role does desire play in this practice?
- 10/8 Transferring Consciousness: Can Death be Cheated?
(WMPT: 351-374 and ER#10: “Tibet and the Lamas”) **RC#8 due**
Discussion topics: The practice of transference of consciousness (*phowa*) is another dramatic Tantric practice that can cheat death. Why would Patrul recommend that one wait until late in life to train for this practice? Does this practice weaken the value of karma? How does David-Neel (in ER#10) reinforce her own authority to readers when she describes various Tibetan death rituals?
- 10/9 Take-home midterm exam due by 4 pm in my mailbox or office!**

Week 8 The Liminal State of Consciousness: In the “Between” (*Bardo*)

- 10/13 Reincarnations of the *Tibetan Book of the Dead* in the West
(PS Chapter 2: “The Book”) film: *The Tibetan Book of the Dead* narrated by Leonard Cohen
Discussion topics: How have modern interpreters used the notion of a spiritual “science” and especially Darwinian evolution to explain the content of the *Tibetan Book of the Dead*? How are the doctrines of karma, samsara, and rebirth reinterpreted by modern western readers? What Theosophical ideas are projected into the text?
- 10/15 The Visionary “Geography” of the Bardo in Text & in Film
(ER#10.5: “Final Emergency Reading”) **RC#9 due** film: *The Tibetan Book of the Dead* (2009)
Discussion topics: How does the Buddhist prepare for death with this text? Who is the real audience for the recitation of the text? How should we understand the relationship between the faithful Buddhist’s study of death, visualizing the various realms of the afterlife, and seeing the sacred images described in the *TBOD*? Does it create a “fictive world” in startling detail before pointing out that the whole scene must be recognized as hallucinatory?

Part II Buddhist Innovations in Tibet**Week 9 Buddhism Comes to the Land of Snows**

- 10/20 **Fall Break**, no class
- 10/22 Analyzing Tibet’s earliest sacred stories: Is the religion of Bon pre-Buddhist?
(ER#11-12: “Subduing the Demons of Tibet” and “Prehistory and Early Legends”) **RC#10**
Clip from *Sacred Landscape & Pilgrimage in Tibet In Search of the Lost Kingdom of Bon* (2003)
Discussion topics: In the story that tells of the introduction of Buddhism to Tibet (ER#11), how is Buddhism located in magical, material, institutional, and textual forms? How do the sacred narratives (ER#12) about Tibet’s first kings serve to legitimize the royal authority of the king? Is Tibet’s pre-Buddhist religion aptly called “Bon?”

Week 10 “Reading” and “Taming” Tibet’s Landscape and Recovering Its Treasure

- 10/27 The Buddhist Missionary Position in Tibet: Pinning Down Demons

(ER#13-14: “Down with the Demoness” & “Civilising Woman the Demon”) **Essay #3 due!**

Essay topic #3: The narratives of the subjugation of the Tibetan demoness (*srin mo*) embodied in the Tibetan landscape have been interpreted as a charter myth for introducing and building Buddhist temples, monasteries, and even a Buddhist State in Tibet. Buddhists in Tibet have regarded such stories in a positive light, as the “taming” and “conversion” of the wild indigenous religious forces in the pre-Buddhist land to the civilized structures of Buddhism. Janet Gyatso and Ani Marko offer different critical readings of these stories that reveal new spiritual, social, and ideological meanings. Write an essay on the stories about the suppression of the demoness (*srin mo*) in Tibet that compares and contrasts the two interpretations offered by Gyatso and Marko (in ER#13-14). *What religious (or spiritual), social and political purpose(s) might be served by the demoness being subdued, yet still “kept alive and well” (ER #13:50) in these stories? Do the stories hint at any liberating power for the female (as “earth mother”) or is the demoness’ body a site for violent conquest by Buddhist patriarchs?*

10/29 Assaying the Value of Textual Treasures (*Terma*): Pure Gold or Dross?
(ER #15: “Hidden Teachings of Tibet”) **RC#11 due**

Discussion topics: What are some of the strategies used by Tibetan “treasure seekers” (*terma*) and subsequent apologists to legitimize the authenticity of “treasure texts” as revelations? How are they different from traditional texts attributed to a Buddha? Do you suppose that treasure texts could be discovered accidentally? How much suspicion is warranted when reading about this literature? Are they mystical revelations or works of mystification?

Week 11-12 Tibetan Oracles and Tulkus: Divining the Future in Modern Times

11/3 Oracles in Modern Tibet: Why are so many spirit mediums female?
(ER #16: “Female Oracles in Modern Tibet”) **RC#12 due**

Clip from *Fate of the Lhapa* on Tibetan Shamans (*lhapa*) in Nepal (2007)

Discussion topics: Why are so many Tibetan mediums women? Is there a specific female competence connected with being a medium? What are some of the social and environmental functions of oracles in Tibet? If protector spirits are believed to speak for the collective interests of the Tibetans, how plausible is it that the mediums are channeling the social interests of the community?

11/5 Opening the Third Eye or Unmasking the Masquerade: Is Lobsang Rampa really Tibetan?
(PS Chapter 3: “The Eye”) **RC#13 due**

Discussion topics: What gave “Lobsang Rampa” his authority and legitimacy? Why do you suppose that scholars of Tibet were so enraged by *The Third Eye*? What distinguishes scholarly from popular books on Tibet? According to Lopez, what must a scholar “renounce” in order to maintain credibility? How might a pious Tibetan Buddhist interpret *The Third Eye* charitably as “authentic Dharma?”

11/10 Tulkus as Missionaries who Spread the Dharma Outside Tibet: The Story of Telo Tulku
(ER#17-18: “Introduction” and “Telo Rinpoche’s Story”) film: *Trials of Telo Rinpoche*

Complete draft of term paper due!

Discussion topics: What parallels can you see between the discovery and recognition of “treasure texts,” oracles, and tulkus? What can we learn about the tulku in modern times from the poignant story of Telo Rinpoche: born in a Mongolian-American working class family in Philadelphia, recognized as a tulku, yet one who struggles to come to terms with his “destiny” and fulfill the Messianic expectations of the people of Kalmykia?

11/12 Term paper presentations

11/17 Term paper presentations

11/19 Term paper presentations

Lecture by Prof. John Powers on “Buddha and Masculinity” (time and venue TBA)

11/24 Term paper presentations

11/26 Turkey Day: Give Thanks, Eat Turkey, Take a Nap...and Dream of Shangri-la

Week 14 Tibetan Buddhism in the West

11/30 Dreams of Tibet: from Shangri-la to Virtual Tibet Film: *Dreams of Tibet*
(ER#19: Selections from *Virtual Tibet: Searching for Shangri-La*) **RC#14 due**
Discussion topics: What problems arise when Tibetans in exile put their faith in entertainers and in the power of Hollywood movies to bring Chinese repression in Tibet to the world's attention? How is the boundary between illusion and reality made fuzzy by the commodification of Tibetan Buddhism for the west? How have Tibetans responded to the western idealizations of their country and Buddhism? According to Schell (in ER#19), who are the "real Tibetans" or where is the "real" Tibet?

12/2 Who are the "Prisoners" of Shangri-la? Is some kind of liberation (or jail break) possible? (PS Chapter 7: "The Prison") **RC#15 due**
Discussion topics: After reading *Prisoners of Shangri-la*, what examples can you cite in support of the provocative idea that Tibet is a "work of art" (in Oscar Wilde's sense)? Is romanticizing Tibet and its Buddhism as "Shangri-la" dangerous to Tibetans? Who are the "prisoners" mentioned in the title? Is there a "file" (p. 13) in this book that will help liberate us from the "prison?" If popular works by Lobsang Rampa, Alexandra David-Neel, and Robert Thurman distort Tibetan Buddhism, then what kind of scholarship will enable us to understand Tibet and its religions more accurately?

12/11 **Final draft of research paper due**

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Bibliography of ER articles on OAKS

Week 1: Introduction

1. José Cabezón, "Identity and the Work of the Scholar of Religion" from *Identity and the Politics of Scholarship in the Study of Religion*, ed. by José Cabezón and Sheila Greeve Davaney, (New York: Routledge, 2004), pp. 43-59.

Week 2: The Structure of Samsara: Buddhist Concepts of Time and Space

2. Dalai Lama, interview with John Avedon. "The Universe: Mind and Matter," *In Exile from the Land of Snows* (San Francisco: Harper, 1997), pp. 384-391.

Week 3: Buddhist Ethics and the Role of the Teacher as Spiritual Guide

3. Erin Burke, "Karmic Calculations: The Social Implications of Karmic Causality in Tibet," in *Chrestomathy: Annual Review of Undergraduate Research at the College of Charleston*, Charleston: College of Charleston, Vol. 2 (2003), pp. 13-44.

Week 4: Setting Out on the Path to Become a Buddhist

4. Thinley Norbu Rinpoche, "Words for the West: Thinley Norbu Rinpoche on Nihilism, Spiritual Surrender, and the Importance of Lineage and the Guru" in *Tricycle: The Buddhist Review* Vol. VIII.1 (Fall 1998), pp. 40-49.
5. Dalai Lama, "The Value of Religion for Society," *In Exile from the Land of Snows* (San Francisco: Harper, 1997), pp. 363-366.

Week 5: Becoming a Monk, Becoming a Nun

6. Georges B. J. Dreyfus, "Tibetan Monasticism" and "Becoming a Monk" from *The Sound of Two Hands Clapping: The Education of a Tibetan Buddhist Monk* (University of California Press, 2003), pp. 1-6; 32-42; 54-75.
7. Kim Gutschow, "Gendering Monasticism" and "Why Nuns Cannot be Monks" from *Being a Buddhist Nun: The Struggle for Enlightenment in the Himalayas* (Cambridge: Harvard University Press, 2004), pp. 1-19, 199-218.

Week 6: Becoming a Buddha: Magic and Make Believe in Tibetan Tantra

8. Zeff Bjerken, "On Mandalas, Monarchs and Mortuary Magic: Siting the *Sarvadurgatiparisodhana Tantra* in Tibet," *Journal of the American Academy of Religion*, vol. 73.3, (Fall, 2005). 813-841.

Week 7: Death Denying Feats

9. Alexandra David-Neel, "Dealing with Ghosts and Demons," in her book *Magic and Mystery in Tibet* (New York: Dover, 1971), pp. 131-166.
10. Alexandra David-Neel, "Tibet and the Lamas," in *Magic and Mystery in Tibet*, pp. 12-36.

Week 8: The Liminal State of Consciousness: In the "Between" (*Bardo*)

- 10.5 Ralph Flores, "Final Emergency Reading: *The Tibetan Book of the Dead*," from *Buddhist Scriptures as Literature: Sacred Rhetoric and the Uses of Theory*. (Albany: SUNY Press, 2008), pp. 163-185.

Week 9: Buddhism Comes to the Land of Snows

11. John S. Strong, "Mythic History: Subduing the Demons of Tibet" from *The Experience of Buddhism: Sources and Interpretations*, 3rd edition. (Belmont CA: Thomson, 2008), 256-259.
12. Matthew Kapstein, "Prehistory and Early Legends" from *The Tibetans* (Oxford: Blackwell Publishing, 2006), pp. 27-50.
13. Janet Gyatso, "Down with the Demoness: Reflections on a Feminine Ground in Tibet," *Feminine Ground*, ed. by Janice D. Willis. (Ithaca: Snow Lion, 1987), pp. 33-51.
14. Ana Marko, "Civilising Woman the Demon: A Tibetan Myth of State" from *The History of Tibet* vol. I edited by Alex McKay. (London: Routledge Curzon, 2003), pp. 322-335.

Week 10: "Reading" and "Taming Tibet's Landscape and Recovering Its Treasure

15. Tulku Thondup, *Hidden Teachings of Tibet: An Explanation of the Terma Tradition of Tibetan Buddhism* (Boston: Wisdom Publications, 1997), pp. 13-14; 57-87.

Weeks 11-12: Tibetan Oracles and Tulkus

16. Hildegaard Diemberger, "Female Oracles in Modern Tibet" from *Women in Tibet* ed. by Janet Gyatso and Hanna Havnevik (New Delhi: Foundation Books, 2005), pp. 113-168.
17. Ngawang Zangpo (Hugh Leslie Thompson), "Preface" and "Introduction" to *Enthronement: The Recognition of the Reincarnate Masters of Tibet and the Himalayas* (Ithaca: Snow Lion Publications, 1997), pp. 9-11, 15-32.
18. The Story of Telo Tulku as told by Seth Mydans (*New York Times*, June 12, 2004) and Simon Ostrovsky (*The Daily Camera*, August 8, 2004), pp. 5.

Week 14: Tibetan Buddhism in the West

19. Orville Schell, *Virtual Tibet: Searching for Shangri-la from the Himalayas to Hollywood* (New York: Henry Holt, 2000), pp. 3-12; 205-221; 249-262; 303-316.