

Religious Studies 440/540 Buddhist Scriptures, CRN 15070/15072, Fall 2022 Wed 2:00- 4:50 p.m. 221 FR
Instructor: Mark T. Unno Office hours by Zoom: <https://tinyurl.com/3yspf3v3> Mon & Tues 1:00-1:45 p.m. or by appointment (email). munno (at) uoregon.edu Home Page: pages.uoregon.edu/munno/

Buddhist Scriptures: Zen, Pure Land, and Related Developments in East Asian Buddhism

What is Buddhist scripture? We will explore three main ideas: 1) Canonical scripture, such as the *sutras*, which are said to contain the teachings of the Buddha, 2) Scripture as evolving story, such as that of the monk Devadatta, the “evil” cousin of the Buddha, which is interwoven through several canonical scriptures, and 3) Scripture as the linguistic expression of religious truth, which in East Asian Buddhism is the “emptiness” or “oneness” of all reality.

In terms of the history of Buddhist scriptures, we will begin with Early Indian scripture, sample canonical scriptures of the Mahayana, the Buddhism of the “Great Vehicle,” and then focus on the teachings of great masters of Zen and Pure Land Buddhism, two of the largest developments of East Asian Buddhism. We will also examine examples of modern Zen and Pure Land literature as possible extensions of “scripture.”

Thematically, we will examine Buddhist scriptures and their relation to religious practice, sectarian traditions, gender, and ethnic and cultural identity. The seminar format includes lecture, student presentations, and discussion.

Requirements

1. *Attendance*: Attendance is required. Students can have one unexcused absence without penalty. Each class missed thereafter will result in 1/2 grade penalty for the course grade.
2. *Short exam*: There will be a short exam, based on materials from the readings, lectures, and course web site.
3. *Medium papers*: There will be two medium-length papers (3-4 pages) based on topics that will be provided by the instructor.
4. *Brief Research/Writing*: Choices: Annotated Bibliography, Outline/Draft of Final Paper, or Brief Research Writing
5. *Presentation*: Students will make a presentation on the readings for one of the section meetings. The presenter should *not* summarize the reading but should use the presentation to discuss why the selected ideas/passages in question are important for understanding the reading and proceed to explain as well as raise questions about these ideas/passages. The primary purpose of these presentations is to *launch* the discussion, not to demonstrate breadth of knowledge or to lead the discussion. Each presenter will prepare a handout with 2-3 questions and brief, corresponding quotations from the readings. More detailed instructions are provided on the course web site.
6. *Final paper*: Each student will hand in a final paper of 10-12 pages double-spaced (A longer final paper of 12-15 pages will be required for those who have registered for REL540. Suggested topics will be provided. Students may choose to create their own topics with the consent of the instructor. In the case of the latter, a one-paragraph description of the topic must be submitted by **email** to the instructor one week prior to the due date.
7. *Late policy on written assignments*: Three grace days total will be allotted excluding the final paper and summaries for which no extensions will be given. For all other written assignments, a cumulative total of three late days will be allowed without penalty. Thereafter, each late day will result in a two-point deduction from the course grade. Weekends are not counted against the grace days.

Learning Outcomes In this course students will:

- A. Develop their paper writing skills through regular feedback on papers and an exam containing questions regarding the process and elements of writing university essays.
- B. Develop a sophisticated understanding of how Buddhism and psychotherapy have intersected historically and philosophically.
- C. Acquire tools for the study of Buddhism and psychotherapy as a developing field, drawing on interpretative frameworks offered in both fields.
- D. Learn to identify and analyze thematic presentations of human existence and psychology concerning diverse factors of human culture such as gender, sexual orientation, race and ethnicity, and class.
- E. Have their work assessed through exams, papers, and class discussion.

Grades

- Short exam 10% Brief Research 10% Presentation 10% Discussion 10%
- Short paper I 15% Short paper II 15% Final paper 30%
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Required Texts (Additional texts will be assigned for those taking REL540.)

1. Shinmon Aoki, *Coffinman: The Journal of a Buddhist Mortician* (Anaheim, CA: Buddhist Education Ctr, 2002).
2. Maura Soshin O'Halloran, *Pure Heart: Enlightened Mind* (Boston: Wisdom Publications, 2007).
3. Robert Thurman, trans., *The Holy Teaching of Vimalakirti: A Mahayana Scripture* (University Park, PA: Penn State University, 2003).
4. Taitetsu Unno, trans., *Tannisho-A Shin Buddhist Classic* (Honolulu: Buddhist Study Center, 1996).
5. *Course Pack, Religious Studies 440/540 Buddhist Scriptures*, Fall 2022, in Canvas site for this course.

Course Reader - REL440/540 Buddhist Scriptures, Fall 2022 (Click on selected titles for summaries.)

1. Peter Harvey, *An Introduction to Buddhism* (Cambridge: Cambridge University Press, 1990) 9-26.
2. Mark Unno, "Key Ideas - Nagarjuna and the Thought of Emptiness," "Key Ideas: Taitetsu Unno, 'Philosophical Schools: San-lun, T'ien-t'ai, and Hua-yen'" 1-3.
3. Donald Lopez, Jr., *The Heart Sutra Explained: Indian and Tibetan Commentaries* (SUNY Press, 1988), 3-9, 19-20.
4. Luis Gomez, *The Avatamsaka-Sutra*, in Yoshinori Takeuchi, ed., *Buddhist Spirituality* (NY: Crossroad, 1994) 160-189.
5. Thomas Clearly, trans., *Entry into the Inconceivable: A Translation of the Gandavyuha, the final book of the Avatamsaka Sutra* (Boston: Shambhala, 1989), 1-8, 49-59, 187-201.
6. *Buddha-Dharma: New English Edition* (Berkeley, CA: Numata Center for Buddhist Translation, 1987) 17-21, 27-32, 502-505, 548-573.
7. Mark Unno, "The Karma of Bodhisattva Devadatta," Lotus Sutra Conference, Rissho Koseikai, Tokyo, 2012.
8. [Richard Hayes, "A Buddha and His Cousin,"](#) in *The Psychology of Mature Spirituality*, ed. Polly Young-Eisendrath and Melvin Miller (London: Routledge, 2000), chapter 2.
9. Yoshiro Tamura, "The Ideas of the *Lotus Sutra*," in George Tanabe, ed., *The Lotus Sutra in Japanese Culture* (Honolulu: University of Hawaii Press), 37-51.
10. Leon Hurvitz, trans., *Scripture of the Lotus Blossom of the Fine Dharma* (NY: Columbia University Press, 1976) ix-xv: 49-64, 195-201.
11. Kate Wheeler, ["Bowing, Not Scraping,"](#) in *Buddhist Women on the Edge* (Berkeley: North Atlantic Books, 1996) 57-67.
12. Hisao INAGAKI, ["The Three Pure Land Sutras: A Study and Translation"](#) (Kyoto: Nagata Bunshodo, 1994) 3-18 ("Outlines of the Three Sutras," "The Source of the Three Sutras"); 106-114 (Shan-*tao*); 235-243 ("The Larger Sutra on Amitayus"); 317-327, 347-350 (The Sutra on Contemplation of Amitayus). [Summary 2007.](#)
13. Taitetsu Unno, ["Philosophical Schools-San-lun, T'ien-t'ai, and Hua-yen"](#) in *Buddhist Spirituality*, ed. by Takeuchi Yoshinori (New York: Crossroad, 1993) 343-365. [Summary 2-T'ien-t'ai](#)
14. Heinrich Dumoulin, *Zen Buddhism: A History-India and China* (NY: Macmillan Publishing, 1984) 7-11, 85-94, 123-141. [Summary 2](#)
15. Philip Yampolsky, trans., *The Platform Sutra of Hui-neng* (NY: Columbia University Press, 1967) 80-81, 125-153. [Summary 2](#) [Summary 2007.](#)
16. John McCrae, *Shen-hui and the Teaching of Sudden Enlightenment in Early Ch'an Buddhism*, in *Sudden and Gradual Enlightenment* (Honolulu: University of Hawaii Press), 227-259.
17. Norman Waddell and Masao Abe, trans. ["Shobogenzo Genjokoan,"](#) by Dogen Kigen, *The Eastern Buddhist* 5:2 (10/1972) 129-140. [Summary 2.](#) [Summary 3.](#) See also [Unno Notes.](#)
18. Kosho UCHIYAMA, ["Refining Your Life: From the Zen Kitchen to Enlightenment,"](#) trans. Tom Wright (New York: Weatherhill, 1983) vii-xiv, 3-19.
19. Barbara Ruch, ["The Other Side of Culture in Medieval Japan,"](#) in *The Cambridge History of Japan-Vol. 3 Medieval Japan*, ed. Kozo YAMAMURA (NY: Cambridge University Press) 500-511.
20. Mark Unno, "The Original Buddhist Rebel: Shinran," *Tricycle* (Winter 2017), 1-16.
21. Mark Unno, "Key Terms: Pure Land Buddhism of Honen and Shinran" 1-2.
22. Mark Unno, ["The Nembutsu of No-Meaning and the Problem of Genres in the Writings and Statements of Gutoku Shinran,"](#) *The Pure Land* 10-11 (12/1994) 1-9. [Summary 2](#)
23. Mark Unno, "The Nembutsu as the Path of the Sudden Teaching," unpublished paper, 7th IASBS Conference, 1-7.
24. Paula Arai, ["Soto Zen Nuns in Modern Japan: Keeping and Creating Tradition,"](#) *Bulletin of the Nanzan Institute for Religion and Culture* 14 (Summer 1990) 38-51.
25. Rita Gross, *Buddhism after Patriarchy* (Albany: SUNY Press, 1990), 29-54.
26. Lori Meeks, *Hokkeji and the Reemergence of Female Monastic Orders in Premodern Japan* (Honolulu: University of Hawai'i Press, 2010) 250-300.
27. Mark Unno, "Oneness and Narrativity: A Case Study," *Oneness in Philosophy, Psychology, & Religion*, eds. P.J. Ivanhoe et al (NY: Columbia University Press, 2018) 142-168.
28. William LaFleur, "Chapter 2 In and out of the Rokudo," in his *Karma of Words-Buddhism and the Literary Arts in Medieval Japan* (Berkeley: University of California Press, 1983) 26-59

Weekly Schedule - REL440/540 Buddhist Scriptures

(CR = Course Reader. Thus, CR3 = Course Reader Article 3; RT = Required Text. Focus readings/pages in asterisks*)

Week 1, 9/28: Background of Buddhism: Indian Sutras I

- Peter Harvey, *An Introduction to Buddhism*, 9-26 (CR1).*
- Mark Unno, "Key Ideas - Nagarjuna and the Thought of Emptiness," 1 (CR2).*
- Donald Lopez, Jr., *The Heart Sutra Explained*, 3-9, 19-20 (CR3).

Week 2, 10/05: Indian Sutras II

- Luis Gomez, *The Avatamsaka-Sutra*, 160-189 (CR4).
- Thomas Clearly, trans., *Entry into the Inconceivable*, 1-8, 49-59, 187-201 (CR5).
- *Buddha-Dharma: New English Edition*, 17-21, 27-32, 502-505, 548-573 (CR6).*
- Mark Unno, "[The Karma of Bodhisattva Devadatta](#)" (pdf)*(CR7).*
- [Richard Hayes, "A Buddha and His Cousin"](#) (CR8).
- Yoshiro Tamura, "The Ideas of the *Lotus Sutra*," 37-51 (CR9).
- Leon Hurvitz, trans., *Scripture of the Lotus Blossom of the Fine Dharma*, ix-xv: 49-64, 195-201 (CR10).*
- [Kate Wheeler, "Bowling, Not Scraping."](#) 57-67 (CR11).*

Week 3, 10/12: Indian Sutras III; Chinese Philosophical Adaptations **Short Exam on Canvas by 2:00 p.m.**

- [Hisao INAGAKI, *The Three Pure Land Sutras: A Study and Translation*](#) 3-18 ("Outlines of the Three Sutras," "The Source of the Three Sutras"); 106-114 (Shan-tao); 235-243 ("The Larger Sutra on Amitayus"); 317-327, 347-350 (The Sutra on Contemplation of Amitayus) (CR12).*
- [Taitetsu Unno, "Philosophical Schools-San-lun, T'ien-t'ai, and Hua-yen"](#) in *Buddhist Spirituality*, ed. by Takeuchi Yoshinori 343-365 (CR13).*focus: 350-356
- Mark Unno, "Key Ideas: Taitetsu Unno, 'Philosophical Schools: San-lun, T'ien-t'ai, and Hua-yen'" 1-3 (CR2)*

Week 4, 10/19: *The Holy Teaching of Vimalakirti: Early Chinese Chan/Zen* Paper I due on Canvas by 2:00 p.m.

- Robert A. F. Thurman, trans., *The Holy Teaching of Vimalakirti*, (RT, focus: xi-x, 1-5, 24-33, 56-63, 73-77).*
- [Heinrich Dumoulin, *Zen Buddhism: A History-India and China*](#), 85-94 (CR14).*
- [Philip Yampolsky, trans., *The Platform Sutra of Hui-neng*](#), 125-153 (CR15).*focus: 126-137, 141, 149-153.
- John McCrae, *Shen-hui and the Teaching of Sudden Enlightenment in Early Ch'an Buddhism*, 227-259. (CR16).

Week 5, 10/26: Medieval Japan I: Zen Master Dogen

- [Norman Waddell and Masao Abe, trans. "Shobogenzo Genjokoan,"](#) by Dogen Kigen, 129-140 (CR17).* [Notes](#)
- Koshō UCHIYAMA, *Refining Your Life : From the Zen Kitchen to Enlightenment*, vii-xiv, 3-19 (CR18).
- Barbara Ruch, "The Other Side of Culture in Medieval Japan," 500-511 (CR19).*
- Lori Meeks, *Hokkeji and the Reemergence of Female Monastic Orders*, 250-300 (CR26).

Week 6, 11/02: Medieval Japan II: Pure Land Buddhism of Shinran

- Mark Unno, "The Original Buddhist Rebel: Shinran" 1-16 (CR20).*
- Taitetsu Unno, trans., *Tannisho-A Shin Buddhist Classic* (RT).*Focus Sections: I, X, III, II, IV, V, VI, Epilogue.
- Mark Unno, "Key Terms: Pure Land Buddhism of Honen and Shinran" 1-2 (CR21).*
- Mark Unno, "[The Nembutsu of No-Meaning and the Problem of Genres in the Writings and Statements of Gutoku Shinran,](#)" *The Pure Land* 10-11 (12/1994) 1-9 (CR22).
- Mark Unno, "The Nembutsu as the Path of the Sudden Teaching," unpublished paper presented at the 7th IASBS Conference, 1-7 (CR23).

Week 7, 11/09: Contemporary Zen, an Irish American Woman: Maura O'Halloran **Paper II due on Canvas by 2 p.m.**

- Maura Soshin O'Halloran, *Pure Heart: Enlightened Mind* (RT).*
- Paula Arai, "[Soto Zen Nuns in Modern Japan: Keeping and Creating Tradition.](#)" 38-51 (CR24).
- Rita Gross, *Buddhism after Patriarchy*, 29-54 (CR25).

Week 8, 11/16: Contemporary Pure Land: Coffinman **Brief Research/Writing due on Canvas by 2 p.m.**

- Shinmon Aoki, *Coffinman*. (RT)*
- Mark Unno, "Oneness and Narrativity: A Comparative Case Study," 1-18 (CR27).*

Week 9, 11/23: Research Assignments

Week 10, 11/30: Concluding Lecture/Discussion **Final Paper due on Canvas by 2 p.m.**

- Student presentations and concluding discussion.

Additional Bibliography for REL540 Graduate-Level Credit

- Amstutz, Galen. *Interpreting Amida : history and Orientalism in the study of Pure Land Buddhism*. Albany : State University of New York Press, c1997.
- Andreasen, Esben. *Popular Buddhism in Japan: Shin Buddhist religion & culture*. Honolulu : University of Hawaii Press, c1998.
- Bodiford, William. *Soto Zen in medieval Japan*. Honolulu: University of Hawaii Press, c1993.
- Buswell, Robert, ed. *Chinese Buddhist Apocrypha*. Honolulu: University of Hawaii Press, c1990.
- Faure, Bernard. *The Rhetoric of Immediacy : a cultural critique of Chan/Zen Buddhism*. Princeton, N.J. : Princeton University Press, 1991.
- _____. *Visions of Power : imagining medieval Japanese Buddhism*; translated from the French by Phyllis Brooks. Princeton, N.J. : Princeton University Press, c1996
- Ketelaar, James. *Of Heretics and Martyrs in Meiji Japan: Buddhism and Its Persecution*. Princeton, N.J. : Princeton University Press, c1990.
- McRae, John. *The Northern School and the Formation of Early Chan Buddhism*. Honolulu : University of Hawaii Press, c1986.
- Meeks, Lori. *Lori Hokkeji and the Reemergence of Female Monastic Orders in Premodern Japan* (Honolulu: University of Hawai'i Press, 2010).
- Schmidt-Hori, Sachi. "The Boy Who Lived: Transfigurations of *Chigo* in the Medieval Japanese Short Story *Ashibiki*." *Harvard Journal of Asiatic Studies*. Vol. 72 No. 2 (December 2015). 299-329.
- Tanaka, Kenneth. *The Dawn of Chinese Pure Land Buddhist Doctrine : Ching-ying Hui-y_an's Commentary on the Visualization sutra*. Albany : State University of New York Press, c1990.
- Teiser, Stephen. *The Ghost Festival in Medieval China*. Princeton, N.J. : Princeton University Press, c1988
- _____. *The Scripture on The Ten Kings and the Making of Purgatory in Medieval Chinese Buddhism*. Honolulu, HI: University of Hawaii Press, c1994.
- Victoria, Brian. *Zen at War*. New York: Weatherhill, 1998.