

THE BUDDHIST TRADITION



RELI 4401 / 6401

PROFESSOR RUSSELL KIRKLAND
UNIVERSITY OF GEORGIA
AUTUMNUS MMDCCLXII A.U.C.
(FALL 2009 C.E.)



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BY APPOINTMENT

"Were one asked to characterize the life of religion in the broadest and most general terms possible, one might say that it consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto."

— **WILLIAM JAMES** (1842-1910), *VARIETIES OF RELIGIOUS EXPERIENCE* (1902)

*"Not to do evil, To cultivate good,
And to purify one's mind — this is the teaching of the Buddhas."*

— **The DHAMMAPADA**



THE PURPOSE OF THE COURSE

The academic study of religion is a systematic exploration of the visions, values, and activities by which individuals and societies of past and present have understood and shaped their life-experiences. The goal of such courses is to promote a mature, well-informed sensitivity to religious traditions, personalities, issues, and institutions, within their proper social and historical contexts. Such courses are not intended to persuade students either toward or away from any specific tradition. Nor are such courses intended to serve as an element of any student's personal spiritual life. Rather, the goal of such courses is to enable students to achieve an accurate understanding of specific cultures' religions on those cultures' own terms, and to evaluate those religions in a manner that is both properly critical and properly sympathetic. Students seeking an experience that is "spiritually fulfilling" should go to a religious center of their choice and practice there. Participants in this course are here to study religion: anyone wishing to practice religion is in the wrong place.

Among the great "world religions"—i.e., traditions that have expanded into distinct cultural areas—Buddhism is the oldest, and arguably the most diverse. It arose in ancient India, spread to encompass most of South, Central and East Asia, and in modern times even to Europe, North America, and the rest of the world. As it was spreading, however, Buddhism was also changing.

This course will explore the evolution of Buddhism, exploring not only how it spread, but also how it changed within the contexts of China and Japan. For instance, we will consider the transformations that occurred in Buddhist understandings of the nature of Buddhahood. In particular, we will study many dimensions of Mahāyāna Buddhism. The term "Mahāyāna" actually encompassed a wide variety of distinct philosophical approaches to reality and distinctive religious paths. A fundamental question upon which the course will focus is whether Buddhism is one or many. What, if anything, holds "Buddhism" together as a coherent tradition? Throughout the course, participants will read extensive selections from important Buddhist texts. We will also seek to combat Westerners' common misunderstandings about Buddhist traditions. We will analyze, for instance, why Westerners who seek alternatives to their own religions never try to practice such consequential forms of Japanese Buddhism as Pure Land—the dominant tradition of Buddhism among both Japanese and Japanese-Americans. We will also correct common misconceptions about Zen Buddhism.

COURSE OBJECTIVES

1. To illumine the hermeneutic issues involved in understanding religion across cultures. Professor Mark MacWilliams of St. Lawrence University calls this process “gaining cross-cultural religious literacy.”
2. To introduce the major themes and data of the Buddhist traditions of India, China and Japan.
3. To illustrate that religious traditions evolve, and that such evolution can be understood by reference to historical, intellectual, cultural and existential phenomena.
4. To sample the cultural riches of Buddhism by reading important selections from Buddhist texts.
5. To stimulate meaningful comparison, and contrast, of Buddhist traditions with those more familiar to students from their own cultural heritage. As Professor MacWilliams says, this means: *“To learn more about religion and about one's self. Max Müller, a famous historian of religions, once said, “One who knows one religion knows none.” The same can be said about human life. One who knows only one culture or one way of living knows none. To know ourselves--who we are, who we could be--means we must know others. And to know others means we must study that which informs and guides their sense of self, society, and world. To study what people believe is ultimately real, good, beautiful, true, and the way they put this into practice is to study religion.”*

POLICIES AND PROCEDURES

This syllabus is simply a general plan for the course. Changes and variations, as announced to the class by the instructor, may be necessary at times. You are responsible for **learning** the contents of this syllabus, and for **abiding by** its prescriptions and proscriptions. All academic work must meet the standards contained in the document titled *A Culture of Honesty*. All students are responsible for informing themselves about those standards before performing any academic work.

There are only 19 days of class in this term, so your **ATTENDANCE** each class day is **essential!** It is expected that you will be present in class each day, for the entire class period, unless you have a legitimate, documentable justification for any absence. If you finish the course with three or fewer unexcused absences, your attendance may have a marginal effect on your course grade. The more your unexcused absences, the more **your course grade will be reduced**.

You are expected to **take thorough notes** in class. If, because of illness, etc., you are forced to miss class, it is **your responsibility** to check with classmates about what you missed—**not** to expect the instructor to give you a personal review. Do not, for instance, e-mail the instructor and ask “what are we supposed to be reading?”


You are welcome to chat with the instructor **after** class or at other arranged times. There are, however, **NO** circumstances that render the moments **before** class a good time to approach the instructor about **anything**. If you should need to communicate with the instructor, and cannot get together at an appropriate time, please send an e-mail message.

CLASSROOM BEHAVIOR

It is your responsibility to show respect for others by **refraining** from **any activity that might distract others or interfere with the learning process**. **Failure to do so will affect your course grade.**

1. The classroom is **not a lunchroom**: **NO EATING OR DRINKING in Class is Allowed**, unless you present signed certification by a doctor proving that you are medically required to do so.
2. The classroom is **not a phonebooth** or message center. It is your responsibility to make sure that any **phone** you bring into the classroom is **turned off** before class begins, and that any computer that you bring to class is set to make **no noise** (e.g., signals that “you’ve got mail!”). If your electronic equipment should make noise during class, you will **lose credit for attendance** that day.





TEXTS

- I. ✂ **Course READER** (Available at Bel-Jean's Printers, Downtown)
II.  **Required Textbooks** (Available at local bookstores or online)

1. **Robinson / Johnson / Thanissaro**, *Buddhist Religions: A Historical Introduction* (5th Edition)
2. **Lopez, Donald**, trans., *Buddhist Scriptures*
3. **Fronsdal, Gil**, trans., *The Dhammapada*
4. **Shantideva**, *The Way of the Bodhisattva* (Revised Edition)
5. **Dumoulin, Heinrich**, *Zen Enlightenment: Origins and Meaning*
6. **Bloom, Alfred**, *Shinran's Gospel of Pure Grace*

Most of the required readings will be found in the **READER** and in the required textbooks. In addition, other assigned readings may be made available (1) on reserve, in hard-copy or as "e-texts" (accessible from any computer); (2) on the instructor's webpage; and/or (3) as handouts.

REQUIREMENTS

-  **Regular attendance.** Frequent absences will lower your grade.
-  **Timely** completion of all required readings.
-  Two in-class objective tests [each 30% of course grade]
-  Take-home Final essay exam [40% of course grade]

Graduate students will write a research paper on an approved topic, in lieu of the final exam.

The midpoint withdrawal deadline is Thursday 22 October. A student who withdraws before submitting assigned work will receive a grade of W. A student who submits assigned work before that date, then later withdraws from the course, will receive a W or WF based on that work. A student who withdraws after midterm automatically receives a grade of WF. Remember that after accumulating 3 "W's" at UGA, any student automatically receives a grade of WF if he/she withdraws from any course at any time.

At the end of the course, borderline grades are usually rounded up – provided that the student has attended regularly and has otherwise followed the designated course guidelines in a faithful and consistent manner. However, if a student's written work seems to indicate that he/she failed to do the assigned readings, or if her/his attendance is irregular, such facts will seriously affect her/his grade on specific assignments, and in the course overall. Class attendance will be recorded, and will be a primary factor in determining the disposition of borderline grades at the end of the course.




NOTE the "Criteria for Evaluation of Papers," in your course **READER**. The **READER** also includes:

- ✂ Kirkland, "THE WRITING PROCESS AS PARTNERSHIP"
- ✂ Kirkland, "A GUIDE TO WRITING ACADEMIC PAPERS."

Following the advice provided there will help you write good final exam essays, and good papers, in this and other courses. See also "Writing Resources" at the **UGA Writing Center** (<http://www.english.uga.edu/writingcenter/writing/index.html>) and "Writing the Religion Paper," at <http://www.dartmouth.edu/~writing/materials/student/humanities/religion.shtml>.

THE ACADEMIC VALUE OF THE INTERNET

Your instructor's webpage (<HTTP://KIRKLAND.MYWEB.UGA.EDU>) includes many pertinent

-  **STUDY GUIDES**
-  FULL-TEXT **PUBLICATIONS**
-  **LINKS** TO OTHER GOOD SITES

But, like many other good sites, this one has its limitations: (a) it is now quite outdated; (b) it has never provided all the material that even your instructor would like it to provide; and (c) it was not constructed, in the first instance, to serve as a pedagogical tool. Even such a website tries to fulfill different functions for differ-

ent people: some are intended as professional connections for other scholars, others are designed to appeal to the general public. The latter may be more colorful or amusing, but are not necessarily more reliable or more informative. Remember to *think critically about what you are seeing*: many sites have an unexpressed agenda, just like movies and TV shows, and some may be well-intentioned but insubstantial and/or unsound. **So beware attempting to use the internet as an educational tool** — *particularly* in regard to non-Western religions — **without expert guidance**. Remember that all a person has to do to create, for example, a website on Buddhism is to set up the website: he or she does not really have to *know* much, or anything, about Buddhism! And for psychological and/or economic reasons, some people construct such sites just to get attention, or to get a reputation that they have not bothered to earn through hard work or proven expertise. Newcomers can easily mistake such a site for a reliable resource. See the instructive guide to “Evaluating Websites” from a committee of the American Library Association at <http://www2.kenyon.edu/Depts/Religion/Fac/Adler/EvaluatingWebsites1.htm>. Your instructor will recommend other websites that may be useful and reliable.

With a very few exceptions, responsible scholars do not put their actual research on the web. Few professors’ webpages, for instance, even provide full bibliographic data telling you what they have published. And only a handful post unpublished research findings, or provide full-text reprints of any of their publications, the way that your instructor and a few others do on their own webpages. So despite the immense amount of *stuff* that you can find on the internet, it is unreliable as an educational resource. Solid and reliable studies of Buddhism, and other non-Western traditions, generally appear **only** in your university **LIBRARY**, within the pages of **scholarly books and journals**. Such publications—*unlike internet websites*—undergo a careful **peer-review process**, by which today’s knowledgeable authorities confirm the substance and value of good scholarship and screen out shoddy material. So **DO NOT** attempt to “do research” on the web! Your instructor will recommend particular websites that are useful and dependable. But unless instructed otherwise, you should plan to do all of your research in your university library, informed by your instructor and guided by trained reference librarians.





COURSE OUTLINE AND READINGS






READINGS LISTED IN SQUARE BRACKETS ARE **RECOMMENDED**

READINGS MARKED  WILL BE FOUND AT [HTTP://KIRKLAND.MYWEB.UGA.EDU](http://kirkland.myweb.uga.edu) OR OTHER SPECIFIED SITE

THE ACADEMIC STUDY OF RELIGION

- VISIT:**  “Why Study Religion?”: <http://www.studyreligion.org/why/index.html>
- ✍ **READER:** “On the Academic Study of Religion in American Colleges and Universities”
- ✍  / **READER:** Kirkland, “A DEFINITION OF RELIGION”
- ✍ **READER:** Fuller, “Introduction: Religion and the Life Cycle”

INTRODUCTION TO BUDDHISM

- VISIT:**  **Links to Buddhist Study Sites** <http://www.buddhistinformation.com/links.htm>
-  **BuddhaNet** <http://www.buddhanet.net>
-  **Buddhist Studies Virtual Library** <http://www.ciolek.com/WWWVL-Buddhism.html>
-  Robinson/Johnson, *Buddhist Religions*: xix-xxiii
-  Robinson/Johnson, *Buddhist Religions*: 292-303, 306-311
- ✍ **READER:** Kitagawa/Cummings, *Buddhism and Asian History*: ix-xi, 3-6, 22-26

BUDDHISM IN INDIA: THE TRADITION OF THE NIKĀYAS

THE CONTEXT OF THE RISE OF BUDDHISM

- 📖 / ✂️ READER: Kirkland, "RELIGIOUS CHANGE IN ANCIENT INDIA"
- 📖 / ✂️ READER: Kirkland, "THE ORIGINS OF BUDDHISM"
- 📖 Robinson/Johnson, *Buddhist Religions*: 1-4
[Reserve: Kitagawa/Cummings, *Buddhism and Asian History*: 51-54]

👤 "The Footprint of the Buddha" (from *The Long Search*)

THE LIFE OF THE BUDDHA

- ✂️ READER: Kitagawa/Cummings, *Buddhism and Asian History*: 54-56 [35-38]
- 📖 Robinson/Johnson, *Buddhist Religions*: 4-5 [5-9] 9-11 [11-21]
- 📖 Lopez, *Buddhist Scriptures*: 105-115 (*Majjhima Nikāya*, "The Sutra on the Noble Search")
- 📖 Lopez, *Buddhist Scriptures*: 116-128 (On Dipamkara and Sumedha)
[📖 Lopez, *Buddhist Scriptures*: 159-171 (Jātaka: The Bodhisattva's Life as a Woman)]

THE TEACHINGS OF THE BUDDHA

- ✂️ READER: Kitagawa/Cummings, *Buddhism and Asian History*: 56-57
- ✂️ READER: Abhishaker, "BUDDHISM: ORIGINS AND DEVELOPMENT"
- ✂️ READER: Nyitray, "BASIC TEACHINGS OF EARLY BUDDHISM"
- 📖 Robinson/Johnson, *Buddhist Religions*: 22-42
- ✂️ READER: Kitagawa/Cummings, *Buddhism and Asian History*: 395-97, 403(bot.)-405
(on *nirvana*)
- 📖 Lopez, *Buddhist Scriptures*: 212-220 (A Hymn on "Dependent Origination")

THE EARLY BUDDHIST COMMUNITY

- 📖 Robinson/Johnson, *Buddhist Religions*: 49-58
- 📖 Lopez, *Buddhist Scriptures*: 101-104 ("The Three Refuges")
- 📖 Lopez, *Buddhist Scriptures*: 223-229 (on the origins of *vinaya* codes)
- 📖 Lopez, *Buddhist Scriptures*: 402 ¶ 1 (on eating meat)
- 📖 Lopez, *Buddhist Scriptures*: 262-268 (on ascetics and *Pratyekabuddhas*)
- 📖 Lopez, *Buddhist Scriptures*: 441-444 ("A Lay Master of Meditation")
- 📖 Lopez, *Buddhist Scriptures*: 445-449 ("Nuns Triumph over Evil")
[Reserve: Kitagawa/Cummings, *Buddhism and Asian History*: 57-59, 289-95]

THE TEXTS OF EARLY BUDDHISM

- 📖 Robinson/Johnson, *Buddhist Religions*: 43-49
- 📖 Bullitt, "Tipitaka: The Pali Canon": <http://www.accesstosinsight.org/tipitaka/index.html>
- ✂️ READER: Bercholz & Kohn, "Unlimited Friendliness: The Metta Sutta"
- 📖 Lopez, *Buddhist Scriptures*: 46-50 (from *Milinda pañha*)
- 📖 Lopez, *Buddhist Scriptures*: 185-192 (Dharmakīrti's Proof of the Buddha's Authority)
- 📖 Lopez, *Buddhist Scriptures*: 243-249 ("The Foundations of Mindfulness")
[Reserve: Kitagawa/Cummings, *Buddhism and Asian History*: 204-8]
- 📖 Fronsdal, *The Dhammapada*: xi-xv, xix-xxiv, xxvii-xxx, 1-107

THE EARLY EVOLUTION OF BUDDHISM

- VISIT 📖 What is Theravada Buddhism?
<http://www.accesstosinsight.org/lib/authors/bullitt/theravada.html>
- ✂️ READER: Kitagawa/Cummings, *Buddhism and Asian History*: 66-67, 195-97
- 📖 Lopez, *Buddhist Scriptures*: 193-99 (On stūpas and relics)

BUDDHISM IN INDIA: THE MAHĀYĀNA TRADITION

THE EVOLUTION OF THE MAHĀYĀNA BUDDHIST TRADITION

- 📖 / 🔪 **READER:** Kirkland, "ELEMENTS OF MAHAYANA BUDDHISM"
- 📖 Robinson/Johnson, *Buddhist Religions*: 75-91
- 📖 Lopez, *Buddhist Scriptures*: 269-277 (on the "householder" *bodhisattva*)
[Reserve: Kitagawa/Cummings, *Buddhism and Asian History*: 72-77, 215-22]

MAHĀYĀNA TEACHINGS: ŚUNYATĀ ("EMPTINESS")

- 📖 Robinson/Johnson, *Buddhist Religions*: 106-112
- 🔪 **READER:** Suzuki, "Philosophy and Religion of the Prajñā-pāramitā": 33-37, 44-50, 71-74, 93-99
[📖 Lopez, *Buddhist Scriptures*: 350-359 (Wisdom and Compassion in "The Kāśyapa Chapter")]
- 📖 Lopez, *Buddhist Scriptures*: 450-460 (The Perfection of Wisdom)
[📖 Lopez, *Buddhist Scriptures*: 464-476 (Hymn to the Dharmadhatu)]

MAHĀYĀNA TEACHINGS: THE BODHISATTVA

- 📖 Robinson/Johnson, *Buddhist Religions*: 67-70, 112-116
[Reserve: Kitagawa/Cummings: 77-81, 334-35, 365-87]
- 📖 / 🔪 **READER:** Kirkland, "THE BODHISATTVA PATH"
- 📖 Lopez, *Buddhist Scriptures*: 388-393 (The Bodhisattva Vow)
- 🔪 **READER:** Watson, *The Lotus Sutra*: ix-xxii
- 📖 Shantideva, *The Way of the Bodhisattva*: 1-2 [2-25] 33-170

MAHĀYĀNA TEACHINGS: BUDDHAS AND THEIR REALMS

- 📖 Robinson/Johnson, *Buddhist Religions*: 105-6
- 📖 Lopez, *Buddhist Scriptures*: 60-68 (*Sukhavativyuha*)
- 📖 Lopez, *Buddhist Scriptures*: 51-59 (from *Saddharmapundarika sutra*—"The Lotus")

BUDDHISM IN CHINA

THE FOUNDATIONS OF CHINESE TRADITION

- 📖 / 🔪 **READER:** Kirkland, "ELEMENTS OF CHINESE RELIGION"
- 📖 / 🔪 **READER:** Kirkland, "THE FOUNDERS OF CLASSICAL CONFUCIANISM"
- 📖 / 🔪 **READER:** Kirkland, "TAOISM AND EARLY CHINESE THOUGHT"
- 📖 / 🔪 **READER:** Kirkland, "TAOISM AND CONFUCIANISM"
- 📖 / 🔪 **READER:** Kirkland, "TAOISM"

THE INTRODUCTION OF BUDDHISM INTO CHINA

- 📖 Robinson/Johnson, *Buddhist Religions*: 172-185
- 📖 / 🔪 **READER:** Kirkland, "BUDDHISM IN CHINA: THE EARLY CENTURIES"
- 📖 Lusthaus, "Buddhist Philosophy, Chinese" (<http://www.rep.routledge.com/article/G002>): #1, 2, 5, 11, 12, 13
- 📖 Lopez, *Buddhist Scriptures*: 84-89 (the Bodhisattva Mañjuśrī in China)
- 📖 Lopez, *Buddhist Scriptures*: 292-296 (Lives of Chinese Nuns)
- 📖 / 🔪 **READER:** Kirkland, Review of "Choice for a Chinese Woman"

BUDDHIST THOUGHT IN CHINA: T' IEN-T' AI AND HUA-YEN

- 📖 Lusthaus, "Buddhist Philosophy, Chinese" (<http://www.rep.routledge.com/article/G002>): #6-7
- 📖 Robinson/Johnson, *Buddhist Religions*: 185-197
- 🔪 **READER:** "True Enlightenment" (from *the Avatamsaka Sutra*)
- 📖 Lopez, *Buddhist Scriptures*: 303-4 (The Life of Chih-i/Zhiyi, the founder of T'ian-t'ai/Tiantai)
- 📖 Lopez, *Buddhist Scriptures*: 370-374 (Zhiyi on Study and Meditation)

THE EVOLUTION OF PURE LAND BUDDHISM IN CHINA

- 📖 / ✂️ **READER:** Kirkland, "NEW TRADITIONS IN EAST ASIAN BUDDHISM: 'PURE LAND' BUDDHISM"
- 📖 Robinson/Johnson, *Buddhist Religions*: 197-99
- 📖 Lusthaus, "Buddhist Philosophy, Chinese" (<http://www.rep.routledge.com/article/G002>): #10
- 📖 Kirkland, "Pure Land's Multi-Lineal Ancestry":
<http://www.shin-ibs.edu/documents/pwj3-2/10RK2.pdf>

CH'AN: THE CHINESE ORIGINS OF "ZEN"

VISIT: Zen Buddhism Virtual Library <http://www.ciolek.com/WWWVL-Zen.html>

- 📖 / ✂️ **READER:** Kirkland, "NEW TRADITIONS IN EAST ASIAN BUDDHISM: CH'AN BUDDHISM ('ZEN')"
- ✂️ **READER:** Kirkland, "ZEN'S DEBT TO CONFUCIANISM"
- ✂️ **READER:** McRae, *Seeing Through Zen*: "McRae's Rules of Zen Studies"
- 📖 Lusthaus, "Buddhist Philosophy, Chinese" (<http://www.rep.routledge.com/article/G002>): #9
- ✂️ **READER:** Lusthaus, "Ch'an Lineage (from Hui-neng to Lin-chi)"
- 📖 Robinson/Johnson, *Buddhist Religions*: 200-209
- 📖 Dumoulin, *Zen Enlightenment*: [3-13] 25-76
- 📖 Lopez, *Buddhist Scriptures*: 504-511 ("The Platform Sutra" of Shenhui)
- ✂️ **READER:** Bielefeldt, "Rethinking Zen Studies"

BUDDHISM IN JAPAN

THE INTRODUCTION OF BUDDHISM INTO JAPAN

- 📖 Robinson/Johnson, *Buddhist Religions*: 240-45
- 📖 / ✂️ **READER:** Kirkland, "THE FOUNDATIONS OF JAPANESE BUDDHISM"
- 📖 Lopez, *Buddhist Scriptures*: 27-28 (on Prince Shōtoku)
- 📖 Lopez, *Buddhist Scriptures*: 306-9, 315-17 (A Chinese Monk Journeys to Japan)

SAICHŌ AND THE TENDAI SCHOOL

VISIT 📖 **Tendai Lotus Teachings** <http://www.tendai-lotus.org>

- 📖 Robinson/Johnson, *Buddhist Religions*: 245-46 (¶ 1)

"BECOMING THE BUDDHA IN THIS VERY BODY": KŪKAI and THE SHINGON SCHOOL

VISIT: 📖 **Shingon Buddhist International Institute** <http://www.shingon.org/home.html>










- ✂️ **READER / Reserve:** Kitagawa/Cummings, *Buddhism and Asian History*: 87-91, 92-94 [241-55]
- 📖 Robinson/Johnson, *Buddhist Religions*: 246-47 (middle)
- 📖 Lopez, *Buddhist Scriptures*: 495-503 (Kūkai on "Buddhahood in This Lifetime")
- ✂️ **READER:** Kiyota, "Instant Buddhahood"
- ✂️ **READER:** Kirkland, "TAOIST INFLUENCES IN CHEN-YEN BUDDHISM"
- 📖 Kirkland, "Transforming Reality through Vocalization of Salvific Truth":
<http://www.shin-ibs.edu/documents/pwj3-7/08Kirkland37.pdf>

🕸️ "The Land of the Disappearing Buddha" (from *The Long Search*)









"BY GRACE YOU HAVE BEEN SAVED THROUGH FAITH" ????: PURE LAND BUDDHISM IN JAPAN

- VISIT:  **The True Pure Land School** <http://www.pitaka.ch/engl.htm>
 **Online Resources on PL Buddhism** <http://www.shinibs.edu/links/resources.php>
 **Honganji Otani Web** <http://www.honganji.net/index-e.asp>
 **Shin Dharma Net** <http://www.shindharmanet.com>



For a fine "Glossary of Shin Buddhist Terms," see <http://www.shinranworks.com/readingtools/index.htm>.
 Shinran's complete works can also be accessed at this site.

-  Robinson/Johnson, *Buddhist Religions*: 252-54
 Lopez, *Buddhist Scriptures*: 69-77 (Genshin, *Ōjōyōshū*)
 Lopez, *Buddhist Scriptures*: 379-387 (Hōnen on *nembutsu* practice)
 Lopez, *Buddhist Scriptures*: 522-530 (Shinran on *shinjin*)
 Allan Andrews, "Hōnen on Attaining Pure Land Rebirth":
<http://www.shin-ibs.edu/documents/pwj3-6/07Andrews36.pdf>
 Bloom, *Shinran's Gospel of Pure Grace*: vii-ix, 27-51, 58-68, 77-88
 Taitetsu Unno, "Tannisho: A Shin Buddhist Classic":
<http://www.livingdharma.org/Tannisho/TannishoContents.html>
 Amstutz, "Limited Engagements: Revisiting the Non-encounter between American Buddhism and the Shin Tradition": <http://www.globalbuddhism.org/toc.html>, Vol. 3 (2002)
 Shigaraki Takamaro, "The Meaning of Practice in Shin Buddhism"
<http://www.shin-ibs.edu/documents/pwj3-7/02Shigaraki37.pdf>

THE ZENS OF JAPAN: RINZAI AND SŌTŌ

- VISIT:  **International Research Inst. for Zen Studies**: <http://iriz.hanazono.ac.jp/index.en.html>
 **Our Sōtō Zen School**: <http://global.sotozen-net.or.jp/eng/index.html>
 Robinson/Johnson, *Buddhist Religions*: 294-252, 259 (top)-260
 Lopez, *Buddhist Scriptures*: 318-324 (Eisai "Brings Zen" from China)
 Lopez, *Buddhist Scriptures*: 531-539 (A Rinzai Master "Interprets the Dharma")
 Dumoulin, *Zen Enlightenment*: 77-84, 88-101 [102-124] 125-38, 154-56
 **READER**: Faure, *Chan Insights and Oversights*: 52-67 ("Suzuki's Zen")
 Bernard Faure, "Chan/Zen Studies in English: The State of the Field":
http://scbs.stanford.edu/resources/bibliography/faure/zen_studies.html

BUDDHISM IN AMERICA

-  **READER**: Jan Nattier, "What is a Buddhist? Charting the Landscape of Buddhist America"
 **READER**: Kenneth Tanaka, "The Colors and Contours of American Buddhism: Adaptation"
 [Fields, *How the Swans Came to the Lake: A Narrative History of Buddhism in America*]

First Day of Class	Aug. 18, Tuesday
Undergraduate Drop/Add Ends	Aug. 20, Thursday
Withdrawal Deadline	Oct. 22, Thursday
Thanksgiving Vacation	Nov. 23-27, Monday-Friday
Last Day of Class	Dec. 3, Thursday
No Class (Monday Class in effect)	Dec. 8, Tuesday
Assigned Final Exam Period	Dec. 11, Friday 3:30 - 6:30 pm

