

SYLLABUS: GTU/INSTITUTE OF BUDDHIST STUDIES
Fall 2013

HRHS 8307: History of Shin Buddhist Tradition: Premodern

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(978) 897-2092 (Maynard, Massachusetts)

COURSE DESCRIPTION:

A survey of themes and problems in the history of Jōdoshinshū Buddhism, from Hōnen into the nineteenth century, focusing especially on issues other than Shinran's doctrine and text per se (institutionalization, women's roles, evolution of teachings, interaction with political and economic regimes, etc.). Online course, with readings and written interactions among students and instructor. Evaluation primarily based on weekly student writings but includes a final paper. For all students concerned with Shin Buddhism's interaction with Japanese history, but assumes some familiarity with Buddhist traditions.

KEY LEARNING OBJECTIVE: To build up a broader framework for understanding Shin Buddhism in Japan. Shin really cannot be understood as a tradition of textual interpretation alone—in addition, by neutralizing the monastic *vinaya*, Shin's reinstitutionalization of Buddhism became a significant sociopolitical phenomenon in Japanese history.

CLASS FORMAT: This is an online directed reading course. The main activities are readings, required summaries, and written forum discussions among participants based on the assigned materials. Keeping up steadily week-by-week is strongly expected.

READING MATERIALS: For convenience materials will be available online on the Moodle site in pdf form. All essential reading materials are in English.

ASSIGNMENTS AND EVALUATIONS: Since this is an online course, class activity is heavily based on interactions on the Moodle page. Each week's work will involve reading introductory material composed by the instructor and then undertaking readings in sources. Afterwards, students are required to post responses to the week's readings, reply to each another's responses, and pose questions online. In grading, dominant emphasis is laid on those weekly written interactions (80%). However, a final research paper is also expected (20%) following the usual GTU/IBS conventions (Turabian, etc.) (This means 15 pages or more focusing on some topic relating to Pure Land; students should communicate with the instructor about their specific topics during the semester and the work will be due at the end per the normal GTU schedule.) Phone calls or Skype are other possible means of communication.

Outline of Topics (Fourteen Weeks)

1. Introductory: Shin as historiographical challenge

Assignments chosen from the following: Amstutz, "Missing Honganji;" Amstutz, "Shin Buddhism and Protestant Analogies;" Chiba, "Study of Shin History;" Dobbins, "Envisioning Kamakura Buddhism;" Dobbins, "Shin Studies;" Klautau, "Meiji Discourse on Edo Buddhist Decadence;" Porcu, *Pure Land Buddhism in Modern Japanese Culture*; Yoshida, "Kuroda and Shinshu Historiography;" Watts, *Long Reformation*

2. Pure Land backgrounds in Japan

Assignments chosen from the following: Andrews, "Genshin" series; Andrews, "Nembutsu in Genshin's Ojoyoshu;" Andrews, "Study of Ojoyoshu;" Andrews, "World Rejection;" Morrell, "Kakukai;" Bathgate, "Ojoden;" Blum, "Ojoden;" Bowring, "Preparation for the Pure Land;" Chilson, "Kuya as More Than a

Nembutsu Practitioner;" Dobbins, "Genshin's Deathbed Nembutsu;" Dobbins, "Pure Land Buddhism in Early Japan;" Dobbins, "Precepts in the Jodoshu;" Fronsdal, "Karma in the Pure Land Tradition;" Gunji, "Amidaji;" Hayami, "Problems of Kuya's Appearance;" Horton, "Genshin and the Mid-Heian Spread of Pure Land;" Horton, "Influence of Ojoyoshu;" Horton, "Practice for the Deathbed;" Kaneko, "Genshin and Ritual of Twenty-Five Samadhi;" Wetzler, "Yoshishige no Yasutane and Pure Land Buddhism;" Marra, "Mappo;" Stone, "Mappo;" Morse, "Jocho's Sculpture;" Nishi, "Nembutsu in Ojoyoshu;" Rhodes, "Beginning of Japan Pure Land;" Rhodes, "Bodhisattva and Pure Land Practice – Senkan;" Rhodes, "Construction of Pure Land Discourse;" Rhodes, "Genshin - Pure Land Practitioner or Lotus Devotee;" Rhodes, "Genshin and Universal Buddhahood;" Rhodes, "Genshin's Imagining Hell;" Rhodes, "Genshin's Vision of Buddhist Hells;" Rhodes, "Ojoyoshu and Nihon Ojo Gokuraku Ki;" Rhodes, "Practices of Nijugo Zammai-e Monks;" Rhodes, "Saicho's Mappo Tomyoki;" Stone, "By the Power of One's Last Nembutsu;" Stone, "Help of Good Friends;" Stone, "Hongaku Thought and Kamakura Buddhism"

3. *Hōnen*

Assignments chosen from the following: Fitzgerald, ed., *Honen the Buddhist Saint*; Andrews, "Honen and Popular Pure Land Piety;" Andrews, "Honen on Attaining Pure Land Birth;" Andrews, "Honen's Pure Land Hermeneutics of Nembutsu;" Andrews, "Myth and History in Biographies of Honen;" Andrews, "Senchakushu and Founding of Pure Land in Japan;" Asai, "Exclusion and Inclusion in Honen's Thought;" Bando, "Myoe's Criticism of Honen;" Bloom, "Is the Nembutsu Magic;" Blum, "Kosai and Paradox of Inchinengi;" Blum, "Samadhi in Honen;" Ford, "Competing with Amida;" Ford, "Jokei;" Ford, "Jokei and Rhetoric of Other-Power;" Ford, "Jokei vs Honen;" Ford, "Medieval Buddhist Pluralism;" Genshin, "Yokawa Hogo;" Hara,

“An Early Honen Biography;” Honen, “Ichimai Kishomon;” Shirane anthology, “Letters of Honen;” Ingram, “Pure Land Buddhism in Japan;” “Jokei’s Petition;” King, “Honen’s Visualizations of Pure Land;” Kleine, “The Separate Biography of Honen;” Lai, “Honen’s Nembutsu and Jodoshu Sectarianism;” Matsuo, “What is Kamakura New Buddhism;” Morrell, “Jokei’s Petition;” Repp, “Honen’s Interpretation of Sanbukyo;” Tanaka, “Nichiren’s Pure Land Criticism;” Tsutsumi, “Seizan Sect Doctrine;” Blum, *Gyonen*; English Translation Project, *Honen’s Senchakushu*; reviews of Sueki works; Taira, “Kuroda and Kenmitsu Taisei Theory”

4. *Shinran*

Assignments chosen from the following: Dobbins, *Jodoshinshu*; Amstutz, “Shinran and Authority;” Arai, “The Bodhisattva in Shinran’s Pure Land Tradition;” Asano, “Idea of Mappo in Shinran;” Bloom, “Life of Shinran;” Bloom, “Religious Consciousness and True Individuality;” Bloom, “Seeing Beneath the Surface: Shinran’s View of Scripture;” Bloom, “Shinran in Context of Pure Land Tradition;” Bloom, “Shinran’s Vision of Absolute Compassion;” Hurst, “Heian Court and Familial Authority;” Corless, “Lineage Authentication in Zen and Shin;” Corless, “Shinran’s Proofs of True Buddhism;” Dobbins, “Nembutsu and Faith;” Hirota, “Shoku and Shinran;” Ishihara, “Shakymuni in Shinshu Tradition;” Kawamura, “Shinran’s View of Karma;” Mass, “Emergence of Kamakura Bakufu;” Keenan, “Shinran’s Neglect of Emptiness;” Kirchner, “Limitations of Scholarly Approach to Zen;” Kiyomori, “Shinran’s Rokkakudo Experience;” Mied, “Shinran’s Indication of Lineage;” Mohr, “Experience in Light of Zen Doctrine;” Murakami, “Rethinking Concept of Truly Settled;” Nasu, “Kanjin;” Nasu, “Naming the Vows: Ryogen;” Nasu, “Ryogen’s Influence on Shinran;” Nomura, “Shinjin and Bodhisattva Way;” Ocho, “Deliverance in Shinran;” Shigaraki, “Meaning of Practice in Shin

Buddhism;” Shigefuji, “Nembutsu in Shinran and his Teachers;” Soga, “Shinran’s View of Buddhist History;” Takeda, “Pure Land Notion of Faith;” Tokunaga, “Change of Heart in Shinran;” Tokunaga, “Shinjin as Bodhisattva Path;” Tokunaga, “Sunyata in Pure Land Buddhism;” Ueda, “Shinran’s Concept of Karma;” Unno, “Interior Practice;” Unno, “Genres in Shinran’s Writings”

5. The early Shin community (Kyōdan)

Assignments chosen from the following: Dobbins, *Jodoshinshu*; Blum, “Rennyō, Manipulator of Icons;” Akamatsu-Kasahara, *Gaisetsu*; Arai, “Myōgo as Religious Symbolism;” Blum, “Stand by Your Founder;” Dobbins, “Apotheosis of a Buddhist Visionary;” Dobbins, “From Inspiration to Institution;” Dobbins, “Portraits of Shinran;” *Honganji-shi*; Kakunyo, “Hoonko Ritual;” Kakunyo, “Tandokumon;” Nasu, “Ordination;” Nasu, “Zonkaku’s Ecumenical Vision;” Pye, “Other Power and Skilful Means in Shin;” Pye, “Tradition and Authority in Shin;” Rhodes, “Shin Attitudes Towards the Kami;” Ruppert, “Buddha Relics;” Sanford, “Amida’s Secret Life;” Sanford, “Esoteric Nembutsu;” *Godensho*

6. Women and Shin

Assignments chosen from the following: Dobbins, *Letters of the Nun Eshinni*; Amstutz, “Ambivalence about Female Gender;” Amstutz, “Shinran’s Dream;” Amstutz, “Nuancing Gender in Premodern Shin;” Glassman, “Blood Pool Hell;” Grotenshuis, “Chujohime Mandala;” Endo, “Bomori”

7. Rennyō

Assignments chosen from the following: Rogers, *Rennyō*; Yasutomi, “Life of Rennyō;” *Anjin Ketsujoshō*; Fugen, “Rennyō on the Name of Amida;” Ingram, “Teaching of Rennyō;” Kaneko

Daiei, “Rennyō the Restorer;” King, “Anjin Ketsujōshō;” Solomon, “Honganji Under Rennyō;” Nabata, “Rennyō Shōnin Itoku Ki”

[8. Reading week]

9. Shin and the sixteenth-century warring period (sengoku)

Assignments chosen from the following: Blum, “Suicide at Jitsunyo’s Funeral;” Lee, “Kaga Ikko-ikki;” Solomon, “Honganji Kinship;” Solomon, “Honganji Power;” Tsang, “Honganji Families;” Solomon, “Rennyō and the Rise of Honganji;” Tsang, *War and Faith: Ikko-Ikki*; Davis, “Ikki in Late Medieval Japan”

10. Shin under the Tokugawa regime (1600-1868)

Assignments chosen from the following: Amstutz, “Shin Buddhism and Economics;” Amstutz, “Interpreting Shin Before the Nineteenth Century;” Tamamuro, “Tokugawa Temple Structure;” Hur, *Death and Social Order in Tokugawa Japan*; Jaffe, *Neither Monk nor Layman*; Amstutz, “Shin Buddhism and Burakumin in the Edo Period;” Berry, “Public Peace and Private Attachment”

11. Shin religiosity during the Tokugawa period

Assignments chosen from the following: Arai, “The Dead as Personal Buddhas;” Baroni, *Iron Eyes*; Bathgate, “Myōkonin;” Bodiford, “Discrimination;” Chiba, “Orthodoxy and Heterodoxy;” Chilson, “Buddhism Under Cover;” Chilson, “Uses of History by a Secretive Shinshū Leader;” Goodman, “Japanese Folk and Religious Beliefs About Death;” Moriarty, “Nembutsu Odori;” Nasu, “Popular Pure Land of Zenkoji and in Shinran;” Okada, “Buddhist Cosmography in 19th Century Japan;” Andreasen, *Popular Buddhism in Japan*; Shimazu,

“Sangowakuran;” Swarts, “Kaimyo and Social Status;” Tanabe, “Buddhist Funerals as Heresy;” Tucker, “Ghosts and Spirits in Japanese Confucianism;” Willis, “Funerary Zen;” Yoshioka, “Myokonin;” Amstutz, “The Afterlife in Popular Shin Buddhism”

12. Transformation during the Meiji period (1868 -1912)

Assignments chosen from the following: Ama, *Immigrants to the Pure Land*; Amstutz, “Modernization;” Inoue, “Shin Resistance in Matsumoto Domain;” Bloom, “Kiyozawa and Revitalization of Buddhism;” Harding, “Japanese Buddhists at the Parliament of Religions;” Tweed, “American Occultism and Japanese Buddhism;” Ichimura, “Petzold’s Understanding of Shin;” Ingram, “Lutheran’s Interior Dialogue with Buddhism;” Inoue, “Shin Response to Modernity;” Jaffe, “Seeking Shakyamuni;” Johnston, “Kiyozawa’s Stoic Self-Reliance;” Yasutomi, “Kiyozawa’s Methodology;” Josephson, *Taming Demons: Inventing Religion in Meiji Japan*; Ketelaar, “Kaikyoron: Buddhism Confronts Modernity;” Bloom, “Kiyozawa and Revitalization;” Reischauer, “A Catechism of the Shin Sect;” Schrimpf, “Inoue Enryō’s View of Christianity;” Sharf, “Zen of Japanese Nationalism;” Takemura, “Suzuki’s Zen and Pure Land;” Yasutomi, “Discovery of Dōbō;” Yasutomi, “Legacy of Meiji Shinshū;” Andreasen, *Popular Buddhism in Japan*; Rogers, “Honganji as Guardian of the State;” Snodgrass, *Presenting Japanese Buddhism to the West*; Snodgrass, “Meiji Buddhist Revival and Western Philosophy”

13. Shin Buddhism and the arts

Assignments chosen from the following: Bryant, “Art and Pure Land in Fujiwara Japan;” Bryant, “Kuhon Ojozu;” Bryant, “Makaeko of Taimadera;” *Issa’s Diary*; Grotenhuis, *Japanese Mandalas* Kainuma, “Kaiki and An’amiyo Amida Form;” Kanda, “Honen’s Artistic Agenda;” Kanda, “Amida Raigo Painting;” Nakano, “Kechien and Picture Scrolls in Medieval Japan;” Porcu,

Pure Land Buddhism in Modern Japanese Culture; Andreasen,
“Shin Buddhism and Arts;” Mizukawa, “Natsume Soseki and
Shin;” Pellissier, “Shin Influence on Issa”

14. Conclusion: Overview and Reflection