

# Tiantai in East Asia

Course: Topics in the Buddhist Traditions of East Asia (HRPH 3242)

Time: 9:40-12:30 Fridays

Location: IBS, 2140 Durant Ave., Rm. 131

Instructor: Bruce C. Williams

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Course Description: We will examine the history, debates, and spiritual practices of the Tiantai tradition in East Asia as well as how this tradition developed its distinctive discourse and identity. Since it was the first Buddhist tradition in East Asia to develop overarching ritual, meditative, and doctrinal systems, it has had a significant impact on almost all other forms of East Asian Buddhism, including Zen and Pure Land. It, in fact, provides one of the best vantage points from which to view the formative history of these other Buddhist traditions in China, Korea, and Japan.

More specifically we will investigate the Tiantai tradition in many of its facets from its inception in 6th century China through the Sung (960-1279) dynasty, as well as some of its later revivals in China. We shall look at its brief efflorescence in 11<sup>th</sup> and 12<sup>th</sup> century Korea. Finally, we shall follow its transmission in the 8<sup>th</sup> century to Japan where it took root, flourished, was curtailed, and still survives. Beginning in the 12<sup>th</sup> century it functioned as an important well-spring from which important, later Japanese Buddhist schools developed.

We will not only look at Tiantai's distinctive ritual, meditative, and doctrinal syntheses, but also examine some of the rhetorical strategies that they (and their critics) utilized to present the Tiantai tradition over time. This course may be of interest to those who wish to learn (more) about Buddhism in East Asia as well as to those interested in comparative religious traditions.

## Required Texts:

- 1) Granoff, Phyllis and Koichi Shinohara. *Speaking of Monks: Religious Biography in India and China*. Oakville, Ontario: Mosaic Press, 1992.
- 2) Gregory, Peter and Daniel Getz, eds. *Buddhism in the Sung*. Kuroda Institute, Studies in East Asian Buddhism, No. 13. Honolulu: University of Hawai'i Press, 1999.
- 3) Groner, Paul. *Saichō: The Establishment of the Japanese Tendai School*. Berkeley Buddhist Studies Series, No. 7. Berkeley: Center for South and South-east Asian Studies and the Institute of Buddhist Studies, 1984. (Reprinted Honolulu: University of Hawai'i Press, 2000).
- 4) Paul L. Swanson. *Foundations of T'ien-t'ai Philosophy*. Nanzan Studies in Religion and Culture. Berkeley: Asian Humanities Press, 1989. (hereafter Swanson).

### Recommended Texts:

- 1) Abe, Ryuichi. *The Weaving of Mantra: Kūkai and the Construction of Esoteric Buddhist Discourse*. New York: Columbia University Press, 1999.
- 2) Donner, Neal and Daniel Stevenson. *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-i's Mo-ho chih-kuan*. Kuroda Institute, Classics in East Asian Buddhism. Honolulu: University of Hawaii Press, 1993. (hereafter Donner and Stevenson).
- 3) Groner, Paul. *Ryōgen and Mount Hiei: Japanese Tendai in the Tenth Century*. Kuroda Institute, Studies in East Asian Buddhism, No. 15. Honolulu: University of Hawai'i Press, 2002.
- 4) Stone, Jacqueline I. *Original Enlightenment and the Transformation of Medieval Japanese Buddhism*. Kuroda Institute, Studies in East Asian Buddhism, No. 12. Honolulu: University of Hawai'i Press, 1999.

### Reading Assignments:

Students **must** keep up with the weekly readings. These will present material necessary in order to follow the lectures (historical background, basic arguments, etc.) and will average about 100 pages/week. Students may be asked occasionally to summarize orally the basic points of the required readings for that week.

### Papers and Presentations:

One book review and one longer paper (15+pp.) are required. The book review should be of one of the following four books:

- 1) Abe, Ryuichi. *The Weaving of Mantra: Kūkai and the Construction of Esoteric Buddhist Discourse*. New York: Columbia University Press, 1999.
- 2) Donner, Neal and Daniel Stevenson. *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-i's Mo-ho chih-kuan*. Kuroda Institute, Classics in East Asian Buddhism. Honolulu: University of Hawaii Press, 1993. (hereafter Donner and Stevenson).
- 3) Groner, Paul. *Ryōgen and Mount Hiei: Japanese Tendai in the Tenth Century*. Kuroda Institute, Studies in East Asian Buddhism, No. 15. Honolulu: University of Hawai'i Press, 2002.
- 4) Stone, Jacqueline I. *Original Enlightenment and the Transformation of Medieval Japanese Buddhism*. Kuroda Institute, Studies in East Asian Buddhism, No. 12. Honolulu: University of Hawai'i Press, 1999.
- 5) Ziporyn, Brook. *Evil and/or/as the Good: Omnicentrism, Intersubjectivity, and Value Paradox in Tiantai Buddhist Thought*. Harvard-Yenching Institute Monograph Series, No. 51. Cambridge: Harvard University Asia Center, distributed by Harvard University Press, 2000.

The book review will be due no later than the 10th class meeting and may be used as a resource for your final paper.

The longer paper should be 15+ pages. Paper topics are to be determined individually after consultation with the instructor. Students should have a working paper topic by the 10th week; at that time students will hand in a 1 page prospectus of the paper together with a list of important, relevant bibliographical references. Papers will be due at the last class meeting. **No exceptions!**

All written work should conform to Kate Turabian's *A Manual for Writers of Term Papers, Theses, and Dissertations*, 7<sup>th</sup> ed., Chicago: University of Chicago Press, 2007. For citing online materials Janice R. Walker's and Todd Taylor's *The Columbia Guide to Online Style*, New York: Columbia University Press, 1998 is useful. Although Turabian's *Manual* conforms to the 15<sup>th</sup> edition of *The Chicago Manual of Style*, Chicago: University of Chicago Press, 2003, the 16<sup>th</sup> edition (published 2010) will serve as your final arbiter in matters of format. As graduate students you **must** get this right; you represent your arguments, your ideas, and yourself through your writing.

Your longer paper will normally be based primarily on source materials in western languages. Those of you with language competence in Chinese or Japanese may, however, wish to make use of sources in these languages. If you do so, three stipulations will apply:

1. You must use the correct format when using foreign names, words or sources. In addition to Turabian and *The Chicago Manual of Style*, you should consult (and conform to) the guidelines published in *The Harvard Journal of Asiatic Studies* 28 (1968): 195-205.
2. You must cite readily available editions. "Readily available" will be understood to mean that the editions cited/quoted/used are available in the UC Berkeley, Stanford or GTU libraries.
3. If you utilize East Asian language sources, e.g., in Japanese or Chinese, you must refer to the relevant studies, translations, etc., in western languages where these exist.

### **Some Western Overviews, Histories, and General Bibliographies**

For a very short, rather dated, **historical overview of Buddhism in China** see:

Wright, Arthur F. *Buddhism in Chinese History*. New York, NY: Atheneum, 1959.  
Reprinted 1965.

Among the works that **survey the East Asian region historically**, the following two works may prove useful:

Cotterell, Arthur. *East Asia: From Chinese Predominance to the Rise of the Pacific Rim*. London: John Murray, 1993.

Fairbank, John King, Edwin O. Reischauer, and Albert M. Craig. *East Asia: Tradition and Transformation*. Rev. ed. Boston: Houghton Mifflin Co., 1989.

There has been a cottage industry in the last several decades of turning out shorter **histories of China**. To my mind two of the best are:

Eberhard, Wolfram. *A History of China*. 4th ed. Berkeley: University of California Press, 1977.

Gernet, Jacques. *A History of Chinese Civilization*. 2nd ed. J.R. Foster and Charles Hartman, trans. Cambridge: Cambridge University Press, 1996.

Good **general bibliographies** of Chinese sources – with useful introductory essays and references to English language overviews – are:

Wilkinson, Endymion. *Chinese History: A Manual*. Harvard-Yenching Monograph Series, No. 46. Cambridge: Harvard University Asia Center, distributed by Harvard University Press, 1998.

\_\_\_\_\_. *Chinese History: A Manual*. Revised and enlarged. Harvard-Yenching Monograph Series, No. 46. Cambridge: Harvard University Asia Center, distributed by Harvard University Press, 2000.

Zurndorfer, Harriet Thelma. *China Bibliography: A Research Guide to Reference Works about China Past and Present*. Handbuch der Orientalistik. Vierte Abteilung, China; 10. Bd. Leiden: E.J. Brill, 1995. Reprinted Honolulu: University of Hawai'i Press, 1999.

### **Selected Bibliographic Resources for East Asian Buddhism/Religion:**

#### **General:**

*Bibliography of Asian Studies*.

Print edition: 1945-89.

URL: <http://www.hti.umich.edu/b/bas> (this is a commercial database; you will need to access it through licensed computers).

*Encyclopaedia of Buddhism*. G. P. Malalasekera, et al., eds. (Colomba): The Government of Ceylon Press, 1961-. (Now up to v. 6, "L").

*The Journal of Buddhist Ethics*. Founded and maintained by Damien Keown and Charles Prebish.

URL: <http://blogs.dickinson.edu/buddhistethics/>

*Resources for the Study of East Asian Language and Thought*. Founded and maintained by Dr. Charles Muller.

URL: <http://www.acmuller.net/>

*Resources for the Study of Buddhism*. Founded and maintained by Dr. Ron Epstein.

URL: <http://online.sfsu.edu/rone/Buddhism/Buddhism.htm>

Reynold, Frank E., John Holt, John Strong, et al., comps. and eds. *Guide to the Buddhist Religion*. Boston: G. K. Hall & Co., 1981.

### **Tendai:**

The website for Tendai's official "overseas mission" in the United States is:

[www.tendai.org](http://www.tendai.org)

### **China.**

### **General:**

Thompson, Laurence G. *Chinese Religion in Western Languages: A Comprehensive and Classified Bibliography of Publications in English, French, and German through 1980*. Association for Asian Studies Monograph No. XLI. Tucson, AZ: Published for the Association for Asian Studies by The University of Arizona Press, 1985.

Thompson, Laurence G., comp. and Gary Seaman, ed. *Chinese Religions: Publications in Western Languages 1981 through 1990*. Association for Asian Studies Monograph No. 47. Los Angeles: Published for the Association for Asian Studies by Ethnographics Press, Center for Visual Anthropology, University of Southern California, 1993.

\_\_\_\_\_. *Chinese Religions: Publications in Western Languages, Volume 3: 1991 through 1995*. Monograph and Occasional Paper Series, No. 58. Los Angeles: Published for the Association for Asian Studies by Ethnographics Press, Center for Visual Anthropology, University of Southern California, 1998.

Thompson, Laurence G., Gary Seaman, and Zhifang Song comp. and Gary Seaman, ed. *Chinese Religions: Publications in Western Languages, Volume 4: 1996 through 2000*. Resources for Scholarship on Asia, No. 1. Los Angeles: Published for the Association for Asian Studies by Ethnographics Press, Center for Visual Anthropology, University of Southern California, 2002.

Note: The non-Buddhist sections of Laurence Thompson's resource are being updated online by Philip Clart at his *BIBLIOGRAPHY OF WESTERN LANGUAGE PUBLICATIONS ON CHINESE POPULAR RELIGION (1995 to present)*:

URL: [http://www.uni-leipzig.de/~clartp/bibliography\\_CPR.html](http://www.uni-leipzig.de/~clartp/bibliography_CPR.html)

*Working on religious culture in China.* Founded and maintained by Barend ter Haar.

URL: <http://faculty.orinst.ox.ac.uk/terhaar/chinrelbibl.htm>

Note: This site is a good resource for Chinese religion and history. For 20<sup>th</sup> century Chinese religion, for example, see Barend ter Haar's site *Towards a bibliography of works and passages on local religious life in mainland China in the twentieth century (Republican China [before 1949] and the PRC)*.

URL: <http://faculty.orinst.ox.ac.uk/terhaar/chinPRCbib.html>

### **Daoism:**

Anna Seidel. "Chronicle of Taoist Studies in the West 1950-1990." *Cahiers d'Extrême-Asie* 5 (1989-90): 223-347.



WEEK	DATE	COURSE OUTLINE
1	9/5	General Introduction
2	9/12	Ritual and meditation in late 6 <sup>th</sup> century in Northeastern and Southeastern China
3	9/19	Zhiyi – Doctrinal formulations
4	9/26	Huisi and Zhiyi – Biographies
5	10/3	The Tiantai community after Zhiyi's death – The Construction of Zhiyi's biography
6	10/10	Zhanran – The “Revival” of Tang Tiantai
7	10/17	Saichō – From Tiantai to Tendai
8	10/24	Break Week
9	10/31	Tendai after Saichō and the development of an Esoteric Tradition
10	11/7	Ryōgen – Consolidation and division in 10 <sup>th</sup> century Tendai
11	11/14	Tiantai in the late Five Dynasties and Early Song – Wuyue, Korea, and Ŭich'ŏn
12	11/22	Zunshi
13	11/28	Zhili and the Home Mountain/Off Mountain Debate
14	12/5	Late Heian Tendai, the rise of “single practice” sects, and Tendai's legacy in Japan
15	12/12	Tiantai/Tendai/Ch'ŏnt'aek after the 14 <sup>th</sup> Century

## SYLLABUS 1.0

Week 1 (9/7): General Introduction: Administrative details; an overview of the early Medieval Chinese Buddhist climate.

Week 2 (9/14): Ritual and meditation in late 6<sup>th</sup> century in Northeastern and Southeastern China.

## Required Readings:

- 1) Leo Pruden. "T'ien-t'ai." *The Encyclopedia of Religion*, vol.14. Mircea Eliade, Editor in Chief. New York: MacMillan Publishing Co., 1987. pp. 510-519.
- 2) Daniel Stevenson. "The Four Kinds of Samādhi in Early T'ien-t'ai Buddhism." In *Traditions of Meditation in Chinese Buddhism* edited by Peter N. Gregory. The Kuroda Institute, Studies in East Asian Buddhism, No. 4. Honolulu: University of Hawaii Press, 1986. pp. 45-97.
- 3) Bruce C. Williams. "*Mea Maxima Vikalpa*: Repentance, Meditation, and the Dynamics of Liberation in Medieval Chinese Buddhism, 500-650 CE." Ph.D. diss., University of California, Berkeley, 2002. 106-112, 119-220.

## Recommended Readings:

- 1) David Chappell. "Formless Repentance in Comparative Perspective." In *The Fo Kuang Shan Report of International Conference on Ch'an Buddhism*. Kaohsiung, Taiwan: Fo Kuang Publisher, 1990. pp. 251-267.
- 2) Chih-i. *Stopping and Seeing: A Comprehensive Course in Buddhist Meditation*. Thomas Cleary, trans. Boston: Shambala Publications, Inc., 1997.
- 3) Neal Donner. "Chih-i's Meditation on Evil." In *Buddhist and Taoist Practice in Medieval Chinese Society*. Buddhist and Taoist Studies, No. 2 edited by David W. Chappell. Asian Studies at Hawaii, No. 34. Honolulu: University of Hawaii Press, 1987. pp. 49-64.
- 4) Neal Donner and Daniel Stevenson, trans. and eds. *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-i's Mo-ho chih-kuan*. Kuroda Institute, Classics in East Asian Buddhism. 1993.
- 5) Paul Groner. "The Ordination Ritual in the *Platform Sūtra* within the Context of the East Asian Buddhist Vinaya Tradition." In *The Fo Kuang Shan Report of International Conference on Ch'an Buddhism*. Kaohsiung, Taiwan: Fo Kuang Publisher, 1990. pp. 220-250.
- 6) Kuo, Li-ying. *Confession et contrition dans le bouddhisme chinois du Ve au Xe siècle*. Publications de l'École Française d'Extrême-Orient, Monographie, No. 170. 1994.



- 7) Daniel B. Stevenson. "The T'ien-t'ai Four Forms of Samadhi and Late North-South Dynasties, Sui, and Early T'ang Buddhist Devotionalism." Ph.D diss., Columbia University, 1987.

Week 3 (9/21): Zhiyi – Doctrinal Formulations.

Required Reading:

- 1) Paul Swanson. *Foundations of T'ien-t'ai Philosophy*. 1-156.
- 2) Ming-wood Liu. *Madhyamaka Thought in China*. Sinica Leidensia, Vol. 30. Leiden: E. J. Brill, 1994. 188-242.

Recommended Readings:

General:

- 1) Ming-Wood Liu. "The Early Development of the Buddha-Nature Doctrine in China." *Journal of Chinese Philosophy* 16, no. 1 (March, 1989): 1-36.
- 2) Ming-wood Liu. *Madhyamaka Thought in China*. Sinica Leidensia, Vol. 30. Leiden: E. J. Brill, 1994.
- 3) Yu-kwan Ng. *T'ien-t'ai Buddhism and Early Mādhyamika*. Honolulu: Tendai Institute of Hawaii, distributed by University of Hawaii Press, 1993.
- 4) Diana Y. Paul. *Philosophy of Mind in Sixth-Century China: Paramārtha's "Evolution of Consciousness"*. Stanford: Stanford University Press, 1984.
- 5) Richard Robinson. *Early Mādhyamika in India and China*. Madison: University of Wisconsin Press, 1967. (see esp. pp. 21-95).
- 6) Frederick J. Streng. *Emptiness: A Study in Religious Meaning*. Nashville: Abingdon Press, 1967.
- 7) Paul L. Swanson. "What's Going on Here? Chih-i's Use (and Abuse) of Scripture." *Journal of the International Association of Buddhist Studies*. 20, no.1 (Summer 1997): 1-30.
- 8) Stanley Weinstein. "The Concept of *Ālaya-vijñāna* in Pre-T'ang Chinese Buddhism." in *Essays on the History of Buddhist Thought Presented to Professor Reimon Yūki*. Tokyo: Daizo shuppan Co., 1964. 33-50.

Panjiao:

- 1) Leon Hurvitz. *Chih-i (538-597): An Introduction to the Life and Ideas of a Chinese Buddhist Monk*. Mélanges chinois et bouddhiques, Vol. 12. 1960-62. 214-71.
- 2) Donald Lopez. *Buddhist Hermeneutics*. Kuroda Institute, Studies in East Asian Buddhism, No.6. Honolulu: University of Hawaii Press, 1988.
- 3) Ming-Wood Liu. "The *P'an-chiao* System of the Hua-yen School in Chinese Buddhism." *T'oung Pao* 67, nos. 1-2 (1981): 10-47.
- 4) \_\_\_\_\_. "The *Lotus Sūtra* and *Garland Sūtra* According to the T'ien-t'ai and Hua-yen Schools in Chinese Buddhism." *T'oung Pao* 74, nos. 1-3 (1988): 47-80.

- 5) \_\_\_\_\_. "The Chinese Madhyamaka Practice of *P'an-chiao*: The Case of Chitsang." *Bulletin of the School of Oriental and African Studies* 56, no. 1 (1993): 96-118.

Week 4 (9/28): Huisi and Zhiyi – Biographies.

Required Reading:

Leon Hurvitz. *Chih-i (538-597): An Introduction to the Life and Ideas of a Chinese Buddhist Monk*. *Mélanges chinois et bouddhiques*, Vol. 12. 1960-62. 86-99 (Hui-ssu), 100-182 (Chih-i).

Recommended Reading:

- 1) Paul Magnin. *La vie et l'oeuvre de Huisi (515-577) (Les origines de la secte bouddhique chinoise du Tiantai)*. Publications de l'École Française d'Extrême-Orient, Vol. 114. Paris: École Française d'Extrême-Orient. 1979.
- 2) Jan Nattier. *Once Upon a Future Time: Studies in a Buddhist Prophecy of Decline*. Nanzan Studies in Asian Religions, No. 1. Berkeley: Asian Humanities Press, 1991. pp. 110-118.

Week 5 (10/5): The Tiantai community after Zhiyi's death – The Construction of Zhiyi's biography.

Required Reading:

- 1) Linda Penkower. "In the Beginning . . . Guanding (561-632) and the Creation of Early Tiantai." *Journal of the International Association of Buddhist Studies* 23, no.2 (2000): 245-296.
- 2) Koichi Shinohara. "Guanding's Biography of Zhiyi, the Fourth Patriarch of Tiantai Buddhism." In *Speaking of Monks: Religious Biography in India and China* by Phyllis Granoff and Koichi Shinohara. Oakville, Ontario: Mosaic Press, 1992. pp.97-218.
- 3) Stanley Weinstein. "Imperial Patronage in the Formation of T'ang Buddhism." In *Perspectives on the T'ang* edited by Arthur Wright and Denis Twitchett. New Haven: Yale University Press, 1973. pp. 265-306.

Recommended Reading:

- 1) Jinhua Chen. *Making and Remaking History: A Study of Tiantai Sectarian Historiography*. *Studia philologica Buddhica. Monograph series*, No. 14. Tokyo: International Institute for Buddhist Studies of the International College for Advanced Buddhist Studies, 1999.
- 2) T. Griffith Foulk. "The Ch'an Tsung in Medieval China: School, Lineage or What?" *The Pacific World*. 8 (Fall 1992): 18-31.

- 3) John Jorgensen. "The Imperial Lineage of Ch'an Buddhism: The Role of Legitimation in the Mid-T'ang Dynasty." *Papers in Far Eastern History* 35 (1987): 89-133.

Week 6 (10/12): Zhanran – The “Revival” of Tang Tiantai

Required Reading:

- 1) Linda Penkower. “Making and Remaking Tradition: Chan-jan’s Strategies Toward a T’ang T’ien-t’ai Agenda.” In *Tendai daishi kenkyū: Tendai Daishi sen-yonhyakunen goonki kinen* 天台大師研究: 天台大師千四百年御遠忌記念, Tendai Daishi sen-yonhyakunen goonki kinen 「天台大師研究」編集委員会 ed. Tōkyō : Soshi Sangyō Daihōe Jimukyoku Tendai Gakkai , 1997. pp. 1338(1)-1289(50).
- 2) Linda Penkower, trans. “*The Diamond Scalpel* by the T’ang T’ien-t’ai monk Chan-jan.” In “T’ien-t’ai during the T’ang Dynasty: Chan-jan and the Sinification of Buddhism.” Ph.D diss., Columbia University, 1993. pp. 382-556.

Recommended Reading:

- 1) Chi-wah Chan. "Chan-jan and the Background to the Shan-wai School." In "Chih-li (960-1028) and the Formation of Orthodoxy in the Sung T'ien-t'ai Tradition of Buddhism." Ph.D. diss., University of California, Los Angeles, 1993. pp.41-81.
- 2) Linda Penkower. “T’ien-t’ai during the T’ang Dynasty: Chan-jan and the Sinification of Buddhism.” Ph.D diss., Columbia University, 1993.

Week 7 (10/19): Saichō – From Tiantai to Tendai

Required Reading:

Paul Groner. *Saichō: The Establishment of the Japanese Tendai School*. Berkeley Buddhist Studies Series, No. 7. Berkeley: Center for South and South-east Asian Studies and the Institute of Buddhist Studies, 1984. 1-165.

Recommended Reading:

Abe, Ryuichi. *The Weaving of Mantra: Kūkai and the Construction of Esoteric Buddhist Discourse*. New York: Columbia University Press, 1999.

Week 8 (10/26): Break Week.

## Weeks 9 (11/2): Tendai after Saichō and the development of an Esoteric Tradition

### Required Reading:

- 1) Allan Grapard. "Enchin." *The Encyclopedia of Religion*, vol. 5. Mircea Eliade, Editor in Chief. New York: MacMillan Publishing Co., 1987. pp. 105-106.
- 2) Groner, Paul. "The Early History of Factionalism within the Tendai School: From Saichō through the Mid-tenth Century." *Ryōgen and Mount Hiei: Japanese Tendai in the Tenth Century*. Kuroda Institute, Studies in East Asian Buddhism, No. 15. Honolulu: University of Hawai'i Press, 2002. 15-44.
- 3) Jikō Hazama. "The Characteristics of Japanese Tendai." *Japanese Journal of Religious Studies* 14, nos. 2-3 (June-September 1987): 101-112.
- 4) Neil McMullin. "The Sanmon-Jimon Schism in the Tendai School in Buddhism: A Preliminary Analysis." *The Journal of the International Association of Buddhist Studies* 7, no. 1 (1984): 83-105.
- 5) Edwin Reischauer. *Ennin's Travels in T'ang China*. New York: The Ronald Press Co., 1955. pp. 20-38.
- 6) Zenryū Shirakawa. "Tendai Sect." *Kodansha Encyclopedia of Japan*. Vol. 8. Tokyo: Kodansha International, Ltd., 1983. pp. 4-5.
- 7) Stanley Weinstein. "The Beginnings of Esoteric Buddhism in Japan: The Neglected Tendai Tradition." *Journal of Asian Studies* 34, no. 1 (November 1974): 177-191.

### Recommended Reading:

Paul Groner. "Annen, Tankei, Henjō, and Monastic Discipline in the Tendai School: The Background of the *Futsū jubosatsukai kōshaku*." *Japanese Journal of Religious Studies* 14, nos. 2-3 (June-September 1987): 129-160.

## Week 10 (11/9): Ryōgen – Consolidation and division in 10<sup>th</sup> century Tendai

### Book Review due

### Required Reading:

- 1) Paul Groner. *Ryōgen and Mount Hiei: Japanese Tendai in the Tenth Century*. Kuroda Institute, Studies in East Asian Buddhism, No. 15. Honolulu: University of Hawai'i Press, 2002. 1-14, 45-303.
- 2) Neil McMullen. "The *Lotus Sutra* and Politics in the Mid-Heian Period." In *The Lotus Sutra in Japanese Culture*. George J. Tanabe, Jr. and Willa Jane Tanabe, eds. Honolulu: University of Hawaii Press, 1989. 119-142.

## Week 11 (11/16): Tiantai in the late Five Dynasties and Early Song – Wuyue, Korea, and Ūichōn

## Required Reading:

- 1) Robert E. Buswell, Jr., trans. and ed. *The Korean Approach to Zen: The Collected Works of Chinul*. Honolulu: University of Hawaii Press, 1983. 14-17.
- 2) Brose, Ben. "Crossing Thousands of Li of Waves: The Return of China's Lost Tiantai Texts." *Journal of the International Association of Buddhist Studies*. 29, no.1 (2006 [2008]): 21-62.
- 3) Albert Welter. "The Five Dynasties Period and Wu Yüeh Buddhism." In *The Meaning of Myriad Good Deeds: A Study of Yung-ming Yen-shou and the Wan-shan t'ung-kuei chi*. Asian Thought and Culture, Vol. 13. New York and Berlin: Peter Lang, 1993. 23-35.
- 4) \_\_\_\_\_. "The Contextual Study of Chinese Buddhist Biographies: The Example of Yung-ming Yen-shou (904-975)." In *Monks and Magicians: Religious Biographies in Asia*. Phyllis Granoff and Koichi Shinohara, eds. Oakville, Canada: Mosaic Press, 1988. 247-268.

## Recommended Reading:

- 1) Shih, Heng-ching. *The Syncretism of Chan and Pure Land Buddhism*. Asian thought and culture, Vol. 9. New York: P. Lang, 1992.
- 2) David Chappell. "Introduction." In *T'ien-t'ai Buddhism: An Outline of the Fourfold Teachings*, recorded by Chegwan, translated by The Buddhist Translation Seminar of Hawaii and introduced and edited by David Chappell. Tokyo: Daiichi-Shobō, 1983. pp. 21-48.
- 3) Brose, Benjamin. "Credulous Kings and Immoral Monks: Critiques of Buddhists during the Five Dynasties and Ten Kingdoms." *Asia Major* 3<sup>rd</sup> Series, 227, no.1 (2014): 73-98.

## Week 12 (11/30): Zunshi

## Required Reading:

- 1) Daniel Stevenson. "Protocols of Power: Tz'u-yün Tsun-shih (964-1032) and T'ien-t'ai Lay Buddhist Ritual in the Sung." In *Buddhism in the Sung*. Peter N. Gregory and Daniel A. Getz, Jr., eds. Kuroda Institute, Studies in East Asian Buddhism, No. 13. Honolulu: University of Hawaii Press, 1999. 340-408.
- 2) Getz, Daniel A., Jr. "T'ien-t'ai Pure Land Societies and the Creation of the Pure Land Patriarchate." In *Buddhism in the Sung*. Peter N. Gregory and Daniel A. Getz, Jr., eds. Kuroda Institute, Studies in East Asian Buddhism, No. 13. Honolulu: University of Hawaii Press, 1999. 477-523.

## Recommended Reading:

- 1) Daniel Stevenson. "Text, Image, and Transformation in the History of the *shuilu fahui*, the Buddhist Rite for Deliverance of Creatures of Water and Land." In *Cultural Intersections in Later Chinese Buddhism*. Marsha Weidner, ed. Honolulu: University of Hawaii Press, 2001. 30-70.

- 2) Shinohara, Koichi. "From Local History to Universal History: The Construction of the Sung T'ien-t'ai Lineage." In *Buddhism in the Sung*. Peter N. Gregory and Daniel A. Getz, Jr., eds. Kuroda Institute, Studies in East Asian Buddhism, No. 13. Honolulu: University of Hawaii Press, 1999. 524-576.

Week 13 (12/7): Zhili and the Home Mountain/Off Mountain debate

Required Reading:

- 1) Chi-wah Chan. "Chih-li (960-1028) and the Crisis of T'ien-t'ai Buddhism in the Early Sung." In *Buddhism in the Sung*. Peter N. Gregory and Daniel A. Getz, Jr., eds. Kuroda Institute, Studies in East Asian Buddhism, No. 13. Honolulu: University of Hawaii Press, 1999. 409-441.
- 2) Daniel Stevenson. "The Problematic of the *Mo-ho chih-kuan* and T'ien-t'ai History." In *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-i's Mo-ho chih-kuan*. Neal Donner and Daniel Stevenson, eds. and trans. Honolulu: University of Hawaii Press. 1993. 62-96.
- 3) Brook Ziporyn. "Anti-Chan Polemics in Post-Tang Tiantai." *Journal of the International Association of Buddhist Studies* 17, no.1 (Summer 1994): 26-65.

Recommended Reading:

- 1) Chi-wah Chan. "Chih-li (960-1028) and the Formation of Orthodoxy in the Sung T'ien-t'ai Tradition of Buddhism." Ph.D. diss., University of California, Los Angeles, 1993. pp. 262-398.
- 2) Yun-hua Jan. *A Chronicle of Buddhism in China, 581-960 A.D.* Translated from Monk Chih-p'an's *Fo-tsu t'ung-chi*, edited, translated and annotated with an introduction by Yun-hua Jan. Visva-Bharati Research Publications. Santiniketan: Visva-Bharati, 1966.
- 3) Brook Ziporyn. "What Is the Buddha Looking At? The Importance of Intersubjectivity in the T'ien-t'ai Tradition as Understood by Chih-li." In *Buddhism in the Sung*. Peter N. Gregory and Daniel A. Getz, Jr., eds. Kuroda Institute, Studies in East Asian Buddhism, No. 13. Honolulu: University of Hawaii Press, 1999. 442-476.
- 4) \_\_\_\_\_. *Evil and/or/as the Good: Omnicentrism, Intersubjectivity, and Value Paradox in Tiantai Buddhist Thought*. Harvard-Yenching Institute Monograph Series, No. 51. Cambridge: Harvard University Asia Center, distributed by Harvard University Press, 2000.

Week 14 (12/07/04): Late Heian Tendai and the rise of sectarian traditions in Japan

Required Reading:

Stone, Jacqueline I. *Original Enlightenment and the Transformation of Medieval Japanese Buddhism*. Kuroda Institute, Studies in East Asian Buddhism, No. 12. Honolulu: University of Hawai'i Press, 1999. 3-236.

Recommended Reading:

- 1) Mikael S. Adolphson. *The Gates of Power: Monks, Courtiers, and Warriors in Premodern Japan*. Honolulu: University of Hawaii Press, 2000.
- 2) Edward Kamens. *The Three Jewels: A Study and Translation of Minamoto Tamenori's Sanbōe*. Michigan Monograph Series in Japanese Studies, No. 2. Ann Arbor: Center for Japanese Studies, The University of Michigan, 1988.
- 3) Daigan and Alicia Matsunaga. *Foundations of Japanese Buddhism*. Vol.1. Los Angeles: Buddhist Books International, 1974. pp. 139-171, 201-223.

Week 15 (12/14): Tiantai/Tendai/Ch'önt'ae after the 14<sup>th</sup> Century

**Final paper due**

Required Reading:

Stone, Jacqueline I. *Original Enlightenment and the Transformation of Medieval Japanese Buddhism*. Kuroda Institute, Studies in East Asian Buddhism, No. 12. Honolulu: University of Hawai'i Press, 1999. 239-367.

Recommended Reading:

Mikael Adolphson. "Enryakuji – An Old Power in a New Era." In *The Origins of Japan's Medieval World: Courtiers, Clerics, Warriors, and Peasants in the Fourteenth Century*. Jeffrey P. Mass, ed. Stanford: Stanford University Press, 1997. 237-260.