

## HRHS 1518

### Buddhist Traditions of East Asia

Spring 2014, Mondays 2:10 – 5:00 PM

IBS/JSC

Instructor: Charlie Pokorny - korin108@gmail.com

Office hours: by appointment

Course Level: Introductory, Units: 3.0

Syllabus revised January 10<sup>th</sup>, 2014

[Note: *The final syllabus may include some changes.*]

### OVERVIEW OF THE COURSE

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This course introduces the major historical and doctrinal developments in East Asian Mahayana Buddhism in China, Korea, and Japan, with an emphasis on the development of new traditions and forms of practice. This is the second half of the yearlong introductory survey of the entire Buddhist tradition.

#### Student Outcomes:

- Students will be able to describe some of the principle doctrines and practices associated with the major lineages and practice traditions of Buddhism that have developed in East Asia, including Tiantai, Huayan, Chan/Zen, Pure Land traditions, and esotericism, as they have manifested in China, Korea and Japan.
- Students will be also be able to describe significant aspects of the history of Buddhism in East Asia, and significant features of the religion not subsumed under the major lineages and practice traditions.

**No Required Texts – all reading assignments will be available online through Moodle.**

#### *Note on two texts listed in the syllabus*

These two texts were required texts for the first semester of the two-class series, and some of you will have copies. If you do not have these, please let me know and I will upload electronic copies of the assigned selections to Moodle.

- Strong, John. *The Experience of Buddhism*, 3rd ed. Belmont, CA: Wadsworth, 2008.  
[Referred to below as “Strong, *The Experience of Buddhism*.”]
- Lopez, Donald, ed., *Buddhism in Practice, Abridged edition*. Princeton: Princeton University Press, 2007.  
[Abbreviated below as “BIP.”]

### GRADING OVERVIEW

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#### Course Requirements:

1. Weekly required reading assignments.
2. Classroom attendance. Please check in with me when you will be unable to attend a class meeting. If you must miss more than two classes, it can affect your grade. Please check in with me about how you can make up for this.
3. Class participation. Please come to class prepared to make comments, raise questions and engage in discussion on the readings and lecture materials. I strongly encourage you to participate in class discussions. Asking questions can deepen learning opportunities for all of us. Questions and comments enrich and enliven the class for everyone.
4. Paper: three options (*choose one*): Term Paper, Temple Experience, or Book Reviews. In all cases, the paper will be on a topic related to the content of the course (please consult with the instructor to discuss a proposed topic).

#### Grading

- Classroom attendance and participation: 50%
- Paper: 50%

## PAPER REQUIREMENT: GUIDELINES and OPTIONS

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All papers should follow these guidelines:

- Please use 12 pt. font, Times New Roman, double-spaced, 1" margins, .5" indent for each new paragraph.
- **Papers must include reference works:** a minimum of five for the term paper option and two for the temple experience and book reviews options. Follow the *Turabian* citation style. Include a bibliography. These should be primary (original or in translation) or secondary (scholarly research) source materials (encyclopedia articles are tertiary sources and should not be counted as reference works, but can be included in bibliographies).
- All students must receive approval for their paper proposal by the end of reading week.
- Final papers are due the last week of class.
- Please email your papers in Word Doc format if possible to korin108@gmail.com. I will email them back to with comments (if you would rather turn in a hard copy, please check in with me first).

There are *three options* for the final paper.

Please choose ONE of the following: 1. Term Paper, 2. Temple Experience, or 3. Book Reviews.

### 1. Term Paper

12–15 pages (no cover page, around 3200–4400 words)

The paper should explore in depth a topic relevant to the course. Please choose a topic that concerns you deeply. The paper should include a clear thesis statement (the basic proposition you are putting forth), and support the thesis with relevant examples and arguments. It is important for your paper to be organized. The following format is suggested:

- a) Introductory paragraphs (identifiable and concise thesis statement, overview of supporting arguments or points),
- b) Body (supporting points, arguments, discussion of examples, citations, etc.),
- c) Conclusion (restatement of thesis, summary of main points).

Your topic is up to you, but please email or speak with Charlie for approval of your topic by the end of reading week.

### 2. Temple Experience

12–15 pages (no cover page, around 3200–4400 words)

This paper is based on a visit to a temple in a tradition of East Asian Buddhism (Chinese, Korean, Taiwanese, Vietnamese or Japanese), taking part in services and/or performing an interview with clergy and/or attendees. The paper should clearly identify the lineage and its history, any important doctrinal issues for that lineage and clearly connect to material presented in the class. The remainder of the paper's focus is up to you; for example, ministerial candidates may wish to focus on issues of chaplaincy, while those interested in ethnographic methods may wish to present a more sociologically informed paper. What continuities and discontinuities do you see between the Buddhism we studied in the class and the Buddhism at this temple? What issues are being faced by temples in the West? Please obtain permission from the temple to attend and report on the experience prior to visiting the temple, and please check with Charlie for the suitability of the site prior to the visit. If you are a practicing Buddhist, the temple experience should focus on a different tradition of Buddhism.

### 3. Two Book Reviews

12–15 pages (no cover page, around 3200–4400 words)

This paper involves reviewing two books in detail, devoting approximately 6–7 pages to each review. The books should deal with a subject pertinent to South Asian Buddhism and generally, should be scholarly publications. Please consult with Charlie about the books you would like to review. Ideally, the two books will complement each other. Critical engagement with the texts is essential. The review should:

- a) Summarize the book's content
- b) Offer a critical evaluation of its strengths and weaknesses (What was most helpful, striking or valuable? What was unclear? Where was the argument strong or weak? What kinds of inquiry did the work open?)
- c) Make connections to what we have learned in class (through lectures, discussion and class readings)

# SYLLABUS

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Week 1 - February 3<sup>rd</sup>

## Introduction, Course Overview

### The Silk Road and Buddhism in Central Asia

## I. BUDDHISM IN CHINA (weeks 2 – 7)

Week 2 - February 10<sup>th</sup>

### The Encounter Between Indian Buddhism and Chinese Culture

#### Readings:

- Taisier, Stephen. "The Spirits of Chinese Religion," In *Religions of China in Practice* edited by Donald Lopez, 3–37. Princeton: Princeton University Press, 1996.
- Ch'en, Kenneth. *Buddhism in China*. Princeton: Princeton University Press, 1964. 31–53.
- Strong, *The Experience of Buddhism*: from Chapter 8, "Buddhists and the Practice of Buddhism: China": 290–292.

#### Optional Reading:

- Sharf, Robert. "Prolegomenon to the Study of Medieval Chinese Buddhist Literature." In *Coming to Terms with Chinese Buddhism*, 1–27. Honolulu: University of Hawaii Press, 2002.

**February 17<sup>th</sup> - No class, "President's Day"**

Week 3 - February 24<sup>th</sup>

### Buddha-nature; Historical Development to the Tang Dynasty

#### Readings:

- Swanson, Paul. "T'ien-t'ai Chih-i's Concept of Threefold Buddha Nature." In *Buddha Nature*, edited by Paul Griffiths & John Keenan, 171–180. Tokyo: Kenkyushu, 1990.
- Swanson, Paul. "Why They Say Zen Is Not Buddhism," In *Pruning the Bodhi Tree: The Storm over Critical Buddhism*, edited by Jamie Hubbard and Paul Swanson, 3–29. Honolulu: University of Hawaii Press, 1997.
- Hakeda, Yoshito. *The Awakening of Faith*. New York: Columbia University Press, 1967. Read 3–19 (the Introduction), and then spend some time (skimming or reading) with the translation of the text itself: 23–46.
- Strong, *The Experience of Buddhism*: from Chapter 8, "Buddhists and the Practice of Buddhism: China": 292–294.

#### Optional Reading:

- Swanson, Paul, trans. "The Six Identities." In *The Great Cessation-and-Contemplation* (Mo-ho chih-kuan) [by Chih-i] CD-rom. Tokyo: Kosei Publishing, 2004 (provisional edition). 115–124.
- Ng, Yu-kuan. "Middle Way-Buddha Nature as the Truth. In *T'ien-T'ai Buddhism and Early Madhyamika*, 62–89. Honolulu: University of Hawaii Press, 1993.
- Hubbard, Jamie. "A Heretical Chinese Buddhist Text." In *Buddhism in Practice*, edited by Donald Lopez, 272–83. Princeton: Princeton University Press, 1995.

Week 4 - March 3<sup>rd</sup>

**Chinese Buddhist Philosophy: Tiantai and Huayan**

**Readings:**

- Williams, Paul. “Hua-yen—The Flower Garland Tradition,” and “The Saddharmapunkarika (Lotus) Sutra and Its Influences.” In *Mahāyāna Buddhism: The Doctrinal Foundations*, 116–59. New York: Routledge, 1989.
- Donner, Neal. “Sudden and Gradual Intimately Conjoined: Chih-i’s T’ien-t’ai View.” In *Sudden and Gradual Approaches to Enlightenment*, edited by Peter Gregory, 201–26. Honolulu: University of Hawaii, Kuroda Institute, 1987.
- Wright, Dale. “The Thought of Enlightenment in Fa-tsang’s Hua-yen Buddhism.” *The Eastern Buddhist* Vol XXXIII, No. 2 (Fall 2001): 97–106.

**Optional Reading:**

- Selections from the Lotus Sutra: Hurvitz, Leon, trans. *Scripture of the Lotus Blossom of the Fine Dharma (The Lotus Sūtra): Translated from the Chinese of Kumārajīva*. New York: Columbia University Press: 1976. Preface and chapters 3, 4, 12, 23, and 25.

Week 5 - March 10<sup>th</sup>

**The Magical and Miraculous in Medieval Chinese Buddhism**

**Readings:**

- Kieschnick, John. *The Eminent Monk: Buddhist Ideals in Medieval Chinese Hagiography*. Honolulu: University of Hawaii Press, Kuroda Institute, 1997. “Introduction,” 1–15 and Chapter 2, “Thaumaturgy,” 67–111.
- Campany, Robert Ford. “The Earliest Tales of the Bodhisattva Guanshiyin.” In *Religions of China in Practice*, edited by Donald S. Lopez, Jr., 82–96. Princeton: Princeton University Press, 1996.

**Optional Reading:**

- BIP, Chapter 3: Daniel Boucher, “Sutra on the Merit of Bathing the Buddha,” 59–68.
- Strong, *The Experience of Buddhism*: from Chapter 8, “Buddhists and the Practice of Buddhism: China”: 308–310.

Week 6 - March 17<sup>th</sup>

**The Chan School**

**Reading:**

- Yampolsky, Philip. *The Platform Sutra of the Sixth Patriarch*. New York: Columbia University Press, 1967. 1–57 (this can be a bit technical, I recommend reading pages 1 – 3, 32 – 39, 47 – 57, and skimming the rest) and then please do read: 111–121 and 125–43.

**Optional Reading:**

- Foulk, T. Griffith. “Myth, Ritual, and Monastic Practice in Sung Ch’an Buddhism.” In *Religion and Society in T’ang and Sung China*, edited by Patricia Ebrey and Peter Gregory, 147–208. Honolulu: University of Hawaii Press, 1993.
- Strong, *The Experience of Buddhism*: from Chapter 8, “Buddhists and the Practice of Buddhism: China”: 303–306.

**March 24<sup>th</sup> - No Class, “Reading Week”**

Week 7 - March 31<sup>st</sup>

**Pure Land Buddhism in China and Later Chinese Buddhism**

*Email or speak with Charlie regarding the topic for your final paper.*

**Reading:**

- Corless, Roger. "The Theoretical Foundations of Pure Land Buddhist Practice according to Tanluan." *Pacific World*, Third Series Number 8 (Fall 2006): 125–138.
- Grant, Beata. *Eminent Nuns: Women Chan Masters of Seventeenth Century China*. Honolulu: University of Hawaii Press, 2009. 37–76.

**Optional Reading:**

- Chappell, David. "From Dispute to Dual Cultivation: Pure Land Responses to Chan" *Traditions of Meditation in Chinese Buddhism*, edited by Peter Gregory, 163–197. Honolulu: University of Hawaii Press, 1986.
- Sharf, Robert H. "On Pure Land Buddhism and Ch'an/Pure Land Syncretism in Medieval China." *T'oung Pao* 88 (2002): 282–331.
- BIP, Chapter 23: Daniel Stevenson, "Pure Land Buddhist Worship and Meditation in China," 271–292.

**II. BUDDHISM IN KOREA (weeks 8 – 9)**

Week 8 - April 7<sup>th</sup>

**Buddhism in Korea through the Goryeo Dynasty**

**Readings:**

- Buswell, Robert E. *The Korean approach to Zen: The Collected Works of Chinul*. Honolulu: University of Hawaii Press, 1983. 1–17.
- From Buswell, Robert E., editor. *Religions of Korea in Practice*, Princeton: Princeton University Press 2007:
- Jonathan W. Best, "King Mu and the Making and Meanings of Miruksa," 35–50.
  - Richard D. McBride, "A Miraculous Tale of Buddhist Practice during the Unified Silla," 65–75.
  - Pankaj N. Mohan, "Won'gwang and Chajang in the Formation of Early Silla Buddhism," 51–64.

**Optional Reading:**

- Rhi, Ki-yong. "Silla Buddhism: Its Special Features." In *Introduction of Buddhism to Korea: New Cultural Patterns*, edited by Lewis R. Lancaster and C.S. Yu, 187–202. Berkeley: Asian Humanities Press, 1989.
- Lee, Ki-baek. "Early Silla Buddhism and the Power of the Aristocracy." In *Introduction of Buddhism to Korea: New Cultural Patterns*, edited by Lewis R. Lancaster and C.S. Yu, 161–185. Berkeley: Asian Humanities Press, 1989.

Week 9 - April 14<sup>th</sup>

**Korean Buddhism in the Joseon Era and Recent Developments**

**Readings:**

- Lee, Younghee. "Hell and Other Karmic Consequences: A Buddhist Vernacular Song." In *Religions of Korea in Practice*, 100–111.
- Uhlmann, Patrick R. "A Buddhist Rite of Exorcism." In *Religions of Korea in Practice*, 112–29.
- Buswell, Robert. *The Zen Monastic Experience: Buddhist Practice in Contemporary Korea*. Princeton: Princeton University Press, 1992. Chapter 3: Songgwang-Sa and Master Kusan, 49–68; Chapter 7: Zen Meditation in Korea, 149–60.

**Optional Reading:**

- Buswell, Robert. *The Zen Monastic Experience*. Chapter 8: Training in the Meditation Hall, 161–202.
- Strong, *The Experience of Buddhism*: from Chapter 9, "Buddhists and the Practice of Buddhism: Japan": 337–340.

**III. BUDDHISM IN JAPAN (weeks 10 – 14)**

Week 10 - April 21<sup>st</sup>

**Early Japanese Buddhism and the State**

**Readings:**

- Sonoda, Kōyū. "Early Buddha Worship." In *The Cambridge History of Japan, Vol. I: Ancient Japan*, edited by Delmer Brown, 359–414. Cambridge and New York: Cambridge University Press, 1993.
- Deal, William. "Buddhism and the State in Early Japan." In *Buddhism in Practice*, edited by Donald Lopez, 216–27. Princeton: Princeton University Press, 1995.
- Strong, *The Experience of Buddhism*: from Chapter 9, "Buddhists and the Practice of Buddhism: Japan": 315–318.

Week 11 - April 28<sup>th</sup>

**Esoteric Buddhism(s) in Japan: Saichō and Kūkai**

**Readings:**

- Bowring, Richard. *The Religious Traditions of Japan, 500–1600*. Cambridge: Cambridge University Press, 2005. Chapter 5. The Beginnings of a 'Japanese' Buddhism: Tendai, 113–34; Chapter 6. The Beginnings of a 'Japanese' Buddhism: Shingon, 135–52; Appendices: Reading Shingon's Two Mandala, 436–47.
- Abe, Ryūichi. "Saichō and Kūkai: A Conflict of Interpretations." *Japanese Journal of Religious Studies* 22, nos. 1–2 (1995): 103–37.
- Strong, *The Experience of Buddhism*: from Chapter 9, "Buddhists and the Practice of Buddhism: China": 320–323, 330–331.

**Optional Reading:**

- BIP, Chapter 19: Charles Orzech, "The Legend of the Iron Stupa," 232–235.

Week 12 - May 5<sup>th</sup>

**Zen Buddhism**

**Readings:**

- Stone, Jacqueline. "Tendai Honkagu Thought and the New Kamakura Buddhism: A Shared Paradigm." In *Original Enlightenment and the Transformation of Japanese Buddhism*, 228–36. Honolulu: Hawaii University Press, Kuroda Institute, 1999.
- Bodiford, William. *Sōtō Zen in Medieval Japan*. Honolulu: University of Hawai'i Press, 1993. Chapter 1, "Introduction," 1–18; Chapter 2, "Dōgen: The Founder of Eihei-ji," 21–36; Chapter 10, "The Popularization of Sōtō," 108–21.
- Waddell, Norman and Masao Abe, trans., "Genjo Koan – Manifesting Suchness" In *The Heart of Dogen's Shobogenzo*. Albany: SUNY Press, 2002. 39–46.
- BIP, Chapter 11: Carl Bielefeldt, "A Discussion of Seated Zen," 147–156.

**Optional Reading:**

- Bodiford, William. *Sōtō Zen in Medieval Japan*. Chapter 12, "Kōan Zen," 143–62; Chapter 13, "Precepts and Ordinations," 163–84.
- Stephenson, Barry. "The Kōan as Ritual Performance." *Journal of the American Academy of Religion* 73/2 (June 2005): 475–96.
- Stone, Jacqueline. *Original Enlightenment*. "What is 'Original Enlightenment Thought'?" 3–43, and "Original Enlightenment and the Question of Evil," 218–28.
- Strong, *The Experience of Buddhism*: from Chapter 9, "Buddhists and the Practice of Buddhism: Japan": 326–330.

Week 13 - May 12<sup>th</sup>

**Pure Land Movements and Nichiren**

**Readings:**

- Dobbins, James. *Letters of the Nun Eshinni: Images of Pure Land Buddhism in Medieval Japan*. Honolulu: University of Hawai'i Press, 2004. 3–43.
- Dobbins, James. "Shinran and His Teachings." In *Jōdo Shinshū: Shin Buddhism in Medieval Japan*, 21–46. Bloomington, Ind.: Indiana University Press, 1989.
- Strong, *The Experience of Buddhism*: from Chapter 9, "Buddhists and the Practice of Buddhism: Japan": 332–334.

**Optional Reading:**

- Morrell, Robert. "Hossō's Jōkei and the Kōfukuji Petition," In *Early Kamakura Buddhism: A Minority Report*, 66–88. Berkeley: Asian Humanities Press, 1987.
- Dobbins, James. "Shinran's Faith as Immediate Fulfillment in Pure Land Buddhism." In *Religions of Japan in Practice*, edited by George J. Tanabe, 280–288. Princeton: Princeton University Press, 1999.
- Dobbins, James. *Jōdo Shinshū*. "Licensed Evil," 47–62.
- Strong, *The Experience of Buddhism*: from Chapter 9, "Buddhists and the Practice of Buddhism: Japan": 318–320.

Week 14 - May 19<sup>th</sup>

**Tokugawa, Meiji, the West**

\* Papers Due by Friday May 23<sup>rd</sup> \*

Please email your papers in Word Doc format if possible to korin108@gmail.com

I will email them back to you with comments (if you would rather turn in a hard copy, please check in with me first)

**Readings:**

- Grapard, Allan. "Japan's Ignored Cultural Revolution: The Separation of Shinto and Buddhist Divinities in Meiji (shinbutsu bunri) and a Case Study: Tōnomine." *History of Religions* 23/3 (1984): 240–65.
- Ketelaar, James. "The Reconvening of Babel: Eastern Buddhism and the 1893 World's Parliament of Religions." In *Of Heretics and Martyrs in Meiji Japan: Buddhism and Its Persecution*, 136–73. Princeton: Princeton University Press: 1990.

**Optional Reading:**

- Strong, *The Experience of Buddhism*: from Chapter 10, "Buddhists and the Practice of Buddhism: The West": 341–365.