

Meditation in Chinese Buddhism

Developments, Doctrines, and Debates in Cultural Context

HRPH 3006

Chinese Buddhist Philosophy

Time: Friday, 9:40AM-12:30PM

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

Instructor: Bruce C. Williams

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Course Description: We will examine the meditative practices performed by Chinese Buddhists from Buddhism's introduction into China (2nd c. CE) to the modern period. Some of these practices were introduced from abroad; some were developed in China. All were performed within Chinese cultural contexts and were viewed as efficacious (or not) within these contexts. Meditative practices were important not just as arenas of practice but also as important, if not the main, arenas where doctrinal, cosmological, and ritual debate took place. Over time the diversity of these practices and debates across regions, lineages, and social strata and the monastic/lay divide led to the creation of various rhetorics along the lines of practice (Tiantai), enlightenment (Zen), and faith (Pure Land).

We shall also look more broadly at some of the cultural matrices in which Buddhist meditative practices and debates developed in China, including modalities of (religious) seeing, passage, cosmology, and (story) narrative. This course will also be useful for those interested in the history, development, and practice of Asian religions, and for those interested more generally in comparative religion. While some prior background in Buddhism or East Asian religion is desirable, no prerequisites are required.

Required Texts:

- 1) Gregory, Peter, ed. *Traditions of Meditation in Chinese Buddhism*. The Kuroda Institute. Studies in East Asian Buddhism, No.4. Honolulu: University of Hawaii Press, 1986.
- 2) Roth, Harold. *Original Tao: Inward Training (nei-yeh) and the Foundations of Taoist Mysticism*. New York: Columbia University Press, 1999.

- 3) Swanson, Paul. *The Great Cessation and Contemplation*. Tokyo: Kosei Publishing Co., 2004.
- 4) Jiang Wu. *Enlightenment in Dispute: The Reinvention of Chan Buddhism in Seventeenth-Century China*. Oxford: Oxford University Press, 2008.

Recommended Texts:

- 1) Donner, Neal & Daniel B. Stevenson, ed. and trans. *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-i's Mo-ho chih-kuan*. The Kuroda Institute. Classics in East Asian Buddhism. Honolulu: The University of Hawaii Press, 1993.
- 2) Robinet, Isabelle. *Taoist Meditation: The Mao-shan Tradition of Great Purity*. Julian F. Pas & Norman J. Girardot, trans. Albany, NY: State University of New York Press, 1993.

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.). Students may be asked occasionally to summarize orally the basic points of the required readings for that week.

Papers and Presentations:

A number of short response papers (2 pp.) and one longer paper (15+pp.) are required.

The short response papers should engage the previous week's readings in a specific fashion and should be no longer than two (2) pages, exclusive of notes and bibliography.

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*, 7th 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 15th edition of *The Chicago Manual of Style*, Chicago: University of Chicago Press, 2003, the 16th 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 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 two decades of turning out **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 Institute Monograph Series, No. 46. Cambridge: Harvard University Asia Center for the Harvard-Yenching Institute, distributed by Harvard University Press, 1998.

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

_____. *Chinese History: A New Manual*. Harvard-Yenching Institute Monograph Series, No. 84. Cambridge: Harvard University Asia Center for the Harvard-Yenching Institute, distributed by Harvard University Press, 2012.

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://bmc.lib.umich.edu/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.

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

Doing Research on Chinese Religious Culture. 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 20th 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	2/7	General Introduction
2	2/14	Pre-Buddhist Chinese Meditation
3	2/21	<i>Anāpanasmṛti</i> – Early Buddhist Meditation and its Chinese Context
4	2/28	<i>Pratyutpanna-samādhi sūtra</i> – Early Buddhist Meditative Visualization
5	3/7	The Golden Age of Chinese Buddhist Meditation Manuals
6	3/14	Late 6 th Century Meditative Visualization in NE China – The Ten Stages Lineages
7	3/21	Late 6 th Century Meditation in SE China – Tiantai I
8	3/28	Break Week
9	4/4	Late 6 th Century Meditation in SE China – Tiantai II
10	4/11	Tiantai, early Chan, Ten Stages and Huayan, Yogācāra, and Tantra
11	4/18	Chan: The Rise to Dominance?
12	4/25	From Classical Chan to Song Chan
13	5/2	Tiantai and Pure Land in China
14	5/9	Ming Consolidation? Chan, Pure Land and the Polemic Landscape
15	5/16	Qing: Integration, Compartmentalization and the Introduction of Tibetan Buddhism
16	5/23	Modern Chinese Buddhism as Local/Global, Religion/Superstition, Social/Political

SYLLABUS

Week 1 (2/7/14): General Introduction; Administrative Issues.

Week 2 (2/14/14): Pre-Buddhist Chinese Meditation

Required Readings:

- 1) Roth, Harold. *Original Tao: Inward Training (nei-yeh) and the Foundations of Taoist Mysticism*. New York: Columbia University Press, 1999.
- 2) Rickett, W. Allyn, trans. *Guanzi: Political, Economic, and Philosophical Essays from Early China. Vol.II*. Princeton: Princeton University Press, 1998. 15-97

Recommended Readings:

- 1) Hadot, Pierre. *What is Ancient Philosophy?* Michael Chase, trans. Cambridge: The Belknap Press of Harvard University Press, 2002.
- 2) Harper, Donald. "The Sexual Arts of Ancient China as Described in a Manuscript of the Second Century B.C." *Harvard Journal of Asiatic Studies* 47, no.2 (December 1987): 539-593.
- 3) _____. *Early Chinese Medical Literature: The Mawangdui Medical Manuscripts*. London & New York: Kegan Paul International, distributed by Columbia University Press, 1998.
- 4) Kohn, Livia. *Early Chinese Mysticism: Philosophy and Soteriology in the Taoist Tradition*. Princeton: Princeton University Press, 1992.
- 5) Riegel, Jeffrey. "Reflections on an Unmoved Mind: An Analysis of Mencius 2A2." *Journal of the American Academy of Religion*. Thematic Issue S 47, no.3 (September 1980): 433-457.
- 6) Slingerland, Edward. *Effortless Action: Wu-wei Conceptual Metaphor and Spiritual Ideal in Early China*. Oxford: Oxford University Press, 2003.

Week 3 (2/21/14): *Anāpanasmṛti* – Early Buddhist Meditation and its Chinese Context

Required Readings:

- 1) Arthur Link, "Evidence for Doctrinal Continuity of Han Buddhism from the Second through the Fourth Centuries: The Prefaces to An Shih-kao's *Grand Sūtra on Mindfulness of the Respiration* and K'ang Seng-hui's Introduction to 'The Perfection of Dhyāna'." In *Papers in Honor of Professor Woodbridge Bingham: A Festschrift for His Seventy-fifth Birthday*. James B. Parsons, ed. San Francisco: Chinese Materials Center, Inc., 1976. 55-126.
- 2) Maspero, Henri. *Taoism and Chinese Religion*. Frank A. Kierman, Jr., trans. Amherst: University of Massachusetts Press, 1981. 445-554.

Recommended Readings:

- 1) Eskildsen, Stephen. *Asceticism in Early Taoist Religion*. Albany: State University of New York, 1998.
- 2) Kohn, Livia, ed. *Taoist Meditation and Longevity Techniques*. Michigan Monographs in Chinese Studies, Vol.61. Ann Arbor: The University of Michigan, Center for Chinese Studies, 1989.
- 3) Robinet, Isabelle. *Taoist Meditation: The Mao-shan Tradition of Great Purity*. Julian F. Pas and Norman J. Girardot, trans. SUNY Series in Chinese Philosophy and Culture. Albany: State University of New York, 1993.
- 4) Schipper, Kristopher. *The Taoist Body*. Karen C. Duval, trans. Berkeley: University of California Press, 1993.
- 5) Strickmann, Michel. *Chinese Magical Medicine*. Bernard Faure, ed. Asian Religions and Cultures, Carl Bielefeldt and Bernard Faure, eds. Stanford: Stanford University Press, 2002.

Week 4 (2/28/14): *Pratyutpanna-samādhi sūtra* – Early Buddhist Meditative Visualization

Required Reading:

- 1) Harrison, Paul. “*Buddhānusmṛti* in the *Pratyutpanna-Buddha-Sammukhāvasthita-Samādhi-Sūtra*.” *Journal of Indian Philosophy* 6 (1978): 35-57.
- 2) _____, trans. *The Pratyutpanna-Samādhi Sūtra*. BDK English Tripiṭika 25-II. Berkeley: The Numata Center for Buddhist Translation and Research, 1998. 1-116.

Recommended Reading:

- 1) Beyer, Stephan. “Notes on the Vision Quest in Early Mahāyāna.” In *Prajñāpāramitā and Related Systems: Studies in Honor of Edward Conze*. Lewis Lancaster, ed. Berkeley Buddhist Studies Series, No. 1. Berkeley: The Group in Buddhist Studies, and The Center for South & Southeast Asian Studies at the University of California, Berkeley; & The Institute of Buddhist Studies, 1977. 329-340.
- 2) Harrison, Paul, trans. *The Samādhi of Direct Encounter with the Buddhas of the Present*. Studia Philologica Buddhica, Monograph Series, No. V. Tokyo: International Institute for Buddhist Studies. 1990.
- 3) _____. “Commemoration and Identification in *Buddhānusmṛti*.” In *In the Mirror of Memory: Reflections on Mindfulness and Remembrance in Indian and Tibetan Buddhism*. Janet Gyatso, ed. SUNY Series in Buddhist Studies. Matthew Kapstein, ed. Albany: State University of New York Press, 1992. 215-238.
- 4) McMahan, David L. *Empty Vision: Metaphor and Visionary Imagery in Mahayana Buddhism*. Curzon Critical Studies in Buddhism Series. London: RoutledgeCurzon, 2002.

Week 5 (3/7/14): The Golden Age of Chinese Buddhist Meditation Manuals

Required Reading:

- 1) MacKenzie, David N., trans. and ed. "Part of the *Buddhadhyāna-samādhi-sāgara-sūtra*." The Buddhist Sogdian Texts of the British Library. Acta Iranica. Vol. 10. Encyclopédie Permanente des Études Iraniennes. Troisième Série, Vol. III. Leiden: E. J. Brill, 1976. 53-77.
- 2) Payne, Richard. "Visions of Vaidehī: Transformative Symbolism in a Visualization Practice." In *Engaged Pure Land Practice: The Challenges Facing Jodo Shinshu in the Contemporary World*. Kenneth K. Tanaka and Eisho Nasu, eds. Berkeley: WisdomOcean Press, 1998. 241-266.
- 3) Yamabe, Nobuyoshi. "The *Sūtra on the Ocean-Like Samadhi of the Visualization of the Buddha*: The Interfusion of the Chinese and Indian Cultures in Central Asia as Reflected in a Fifth Century Apocryphal Sūtra." Ph.D. diss., Yale University, 1999. 25-184.

Recommended Reading:

- 1) Deleanu, Florian. "Śrāvakayāna Yoga Practices and Mahāyāna Buddhism." *Waseda daigaku daigakuin bungaku kenkyūka kiyō bessatsu: Tetsugaku, shigakuhen* 文學研究科紀要別冊: 哲學, 史學編 20 (1993): 3-12.
- 2) Greene, Eric Matthew. "Meditation, Repentance, and Visionary Experience in Early Medieval Chinese Buddhism." Ph.D. diss., University of California, Berkeley, 2012.
- 3) Mohr, Michael. "Imagining India Zen: Tōrei's Commentary of the *Ta-mo-to-lo ch'an ching* and the Rediscovery of Early Meditation Techniques during the Tokugawa Era." In *Zen Classics: Formative Texts in the History of Zen Buddhism*. Steven Heine and Dale S. Wright, eds. Oxford: Oxford University Press, 2006. 215-246 (see esp. 217-223).
- 4) Yamada, Meiji, ed. *The Sūtra of Contemplation on the Buddha of Immeasurable Life*. Translated and Annotated by the Ryukoku University Translation Center. Kyoto: Ryukoku University, 1986. (see esp. pp.xi-xl).

Week 6 (3/14/14): Late 6th Century Meditative Visualization in NE China – The Ten Stages Lineages

Required Reading:

- 1) Donner, Neal. "The Mahāyānization of the Chinese Dhyāna Tradition." *The Eastern Buddhist* n.s. 10, no.2 (October 1977): 49-64.
- 2) Payne, Richard. "The Five Contemplative Gates of Vasubandhu's *Rebirth Treatise* as a Ritualized Visualization Practice." In *The Pure Land Tradition: History and Development*. James Foard, Michael Solomon, and Richard Payne, eds. Berkeley Buddhist Studies Series, No. 3. Berkeley: The Center for South & Southeast Asian Studies, University of California, Berkeley and The Institute of Buddhist Studies, 1996. 233-266.

- 3) Williams, Bruce. "Seeing Through Images I: Reconstructing Buddhist Meditative Visualization Practice in 6th Century Northeastern China." *Pacific World* 3rd series, 7 (2005): 33-89.
- 4) Yamabe, Nobuyoshi. "The *Sūtra on the Ocean-Like Samadhi of the Visualization of the Buddha*: The Interfusion of the Chinese and Indian Cultures in Central Asia as Reflected in a Fifth Century Apocryphal Sūtra." Ph.D. diss., Yale University, 1999. 513-558.

Recommended Reading:

- 1) Chen, Jinhua. *Monks and Monarchs, Kinship and Kingship: Tanqian in Sui Buddhism and Politics*. Italian School of East Asian Studies. Essays. Vol. 3. Kyoto: Scuola Italiana di Studi sull'Asian Orientale, 2003. 28-30, 149-179.
- 2) Eckel, Malcolm David. *To See the Buddha: A Philosopher's Quest for the Meaning of Emptiness*. Princeton: Princeton University Press, 1992.
- 3) Kiyota, Minoru. "Buddhist Devotional Meditation: A Study of the *Sukhāvātīvyūhōpadeśa*." In *Mahāyāna Buddhist Meditation*. Minoru Kiyota, ed. Honolulu: The University Press of Hawaii, 1978. 249-296.
- 4) Williams, Bruce. "*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.
- 5) Yamabe, Nobuyoshi. "Visionary Repentance and Visionary Ordination in the *Brahmā Net Sūtra*." In *Going Forth: Visions of Buddhist Vinaya*. William M. Bodiford, ed. Kuroda Institute. Studies in East Asian Buddhism, No. 18. Honolulu: University of Hawai'i Press, 2005. 17-39.

Week 7 (3/21/14): Late 6th Century Meditation in SE China – Tiantai I

Required Reading:

- 1) Jones, Charles. "Toward a Typology of *Nien-fo*: A Study in Methods of Buddha-Invocation in Chinese Pure Land Buddhism." *Pacific World* 3rd Series 3 (Fall 2001): 219-222, 224-226.
- 2) Stevenson, Daniel. "The Four Kinds of Samādhi in Early T'ien-t'ai Buddhism." In *Traditions of Meditation in Chinese Buddhism*. Gregory, Peter, ed. The Kuroda Institute. Studies in East Asian Buddhism, No.4. Honolulu: University of Hawaii Press, 1986. 45-97.
- 3) _____. trans. "Zhiyi: *The Lotus Samādhi Rite of Repentance*" & "Zhiyi on the Concept of Ritual Repentance." In *Sources of Chinese Tradition*. 2nd ed., vol.1. Wm. Theodore DeBary and Irene Bloom, comp. New York: Columbia University Press, 1999. 462-467, 467-471.
- 4) Swanson, Paul L, trans. *The Great Cessation-and-Contemplation*. Tokyo: Kosei Publishing Co., 2004. 125-197.

Recommended Reading:

- 1) Cleary, Thomas, trans. *Stopping & Seeing: A Comprehensive Course in Buddhist Meditation by Chih-i*. Boston: Shambala Publications, Inc., 1997. 49-106.

- 2) Donner, Neal and Daniel Stevenson, eds. and trans. *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-i's Mo-ho chih-kuan*. The Kuroda Institute. Classics in East Asian Buddhism. Honolulu: University of Hawaii Press, 1993. 219-285.

Week 8 (3/28/14): Break Week

Week 9 (4/4/14): Late 6th Century Meditation in SE China – Tiantai II

Required Reading:

- 1) Donner, Neal. "Chih-i's Meditation on Evil." In *Buddhist and Taoist Practice in Medieval Chinese Society*. David W. Chappell, ed. Buddhist and Taoist Studies II. Asian Studies at Hawaii, No.34. Honolulu: University of Hawaii Press, 1987. 49-64.
- 2) Swanson, Paul L, trans. *The Great Cessation-and-Contemplation*. Tokyo: Kosei Publishing Co., 2004. 197-246.

Recommended Reading:

- 1) Cleary, Thomas, trans. *Stopping & Seeing: A Comprehensive Course in Buddhist Meditation by Chih-i*. Boston: Shambala Publications, Inc., 1997. 76-106.
- 2) Donner, Neal and Daniel Stevenson, eds. and trans. *The Great Calming and Contemplation: A Study and Annotated Translation of the First Chapter of Chih-i's Mo-ho chih-kuan*. The Kuroda Institute. Classics in East Asian Buddhism. Honolulu: University of Hawaii Press, 1993. 285-334.
- 3) Swanson, Paul L. trans. "Hsiao chih-kuan 小止觀 (The Shorter Manual for Cessation-and- Contemplation, or, Hsiu-hsi chih-kuan tso-ch'an fa-yao 修習止觀坐禪法要) T #1915, 46.462-474." *The Great Cessation-and-Contemplation*. Tokyo: Kosei Publishing Co., 2004. MHCK e-book 1-48>Supplementary Texts. 25 p.
- 4) _____. trans. "Clarification of [Twenty-Five Preparatory] Means." *The Great Cessation-and-Contemplation*. Tokyo: Kosei Publishing Co., 2004. MHCK e-book 1-48> Translation> VI. Clarification of Means.
- 5) Goddard, Dwight, ed. "Dhyana for Beginners." *A Buddhist Bible*. Boston: Beacon Press, 1970. 438-496. (Reprint of the 2nd revised ed. New York: E. P. Dutton & Co., 1938.)
- 6) Lu Guan Yü (Charles Luk). *The Secrets of Chinese Meditation*. New York: Samuel Weiser, 1979. 109-160.
- 7) Saso, Michael, trans. *Zen is for Everyone: The Xiao Zhi Guan text by Zhi Yi*. Honolulu: University of Hawai'i Press, 2000. 1-105.

Week 10 (4/11/14): Tiantai, Early Chan, Ten Stages and Huayan, Yogācāra, and Tantra

Required Reading:

- 1) Chen, Jinhua. "An Alternative View of the Meditation Tradition in China: Meditation in the Life and Works of Daoxuan (596-667)." *T'oung Pao* 88, nos.4-5 (2002): 332-395.
- 2) Greene, Eric. "Another Look at Early Chan: Daoxuan, Bodhidharma, and the Three Levels Movement." *T'oung-pao* 94, nos.1-3 (2008): 44-114.
- 3) McRae, John R. *Seeing through Zen: Encounter, Transformation, and Genealogy in Chinese Chan Buddhism*. Berkeley: University of California Press, 2003. 22-73.
- 4) Orzech, Charles D. and James H. Sanford. "Worship of the Ladies of the Dipper." In *Tantra in Practice*. David Gordon White, ed. Princeton Readings in Religions. Princeton: Princeton University Press, 2000. 383-395.
- 5) Rambelli, Fabio. "Tantric Buddhism and Chinese Thought in East Asia." In *Tantra in Practice*. David Gordon White, ed. Princeton Readings in Religions. Princeton: Princeton University Press, 2000. 361-380.
- 6) Sponberg, Alan. "Meditation in Fa-hsiang Buddhism." In *Traditions of Meditation in Chinese Buddhism*. Gregory, Peter, ed. The Kuroda Institute. Studies in East Asian Buddhism, No.4. Honolulu: University of Hawaii Press, 1986. 15-43.
- 7) Swanson, Paul L. "Ch'an and Chih-kuan: T'ien-t'ai Chih-i's View of "Zen" and the Practice of the Lotus Sutra." *The Great Cessation-and-Contemplation*. Tokyo: Kosei Publishing Co., 2004. Bonus Material>Essays.

Recommended Reading:

- 1) Faure, Bernard. "The Concept of One-Practice Samādhi in Early Ch'an." In *Traditions of Meditation in Chinese Buddhism*. Gregory, Peter, ed. The Kuroda Institute. Studies in East Asian Buddhism, No.4. Honolulu: University of Hawaii Press, 1986. 99-128.
- 2) Sponberg, Alan. "Wōnhyo on Maitreya Visualization." In *Maitreya, the Future Buddha*. Alan Sponberg and Helen Hardacre, eds. Cambridge: Cambridge University Press, 1988. 94-109.

Week 11 (4/18/14): Chan: The Rise to Dominance?

Required Reading:

- 1) McRae, John. "Shen-hui and the Teaching of Sudden Enlightenment in Early Ch'an Buddhism." In *Sudden and gradual: approaches to enlightenment in Chinese thought*. Gregory, Peter N., ed. Studies in East Asian Buddhism, No. 5. Honolulu: University of Hawaii Press, 1987. 227-278.
- 2) _____. "The Antecedents of Encounter Dialogue in Chinese Ch'an Buddhism." In *The Kōan: Texts and Contexts in Zen Buddhism*. Heine, Stephen & Dale S. Wright, eds. Oxford: Oxford University Press, 2000. 46-74.
- 3) Poceski, Mario. "Mazu yulu and the Creation of the Chan Records of Sayings." In *The Zen Canon: Understanding the Classic Texts*. Steven Heine and Dale S. Wright, eds. Oxford: Oxford University Press, Inc., 2004. 53-79.
- 4) Jia, Jinhua. *The Hongzhou School of Chan Buddhism in Eighth- through Tenth-Century China*. Albany, NY: State University of New York Press, 2006. 119-130, 166-175.

Recommended Reading:

- 1) Faure, Bernard. *The Rhetoric of Immediacy: A Cultural Critique of Chan/Zen Buddhism*. Princeton, NJ: Princeton University Press, 1991.
- 2) _____. *Chan Insights and Oversights: An Epistemological Critique of the Chan Tradition*. Princeton, NJ: Princeton University Press, 1993.
- 3) _____. *The Will to Orthodoxy: A Critical Genealogy of Northern Chan Buddhism*. Stanford, CA: Stanford University Press, 1997.
- 4) McRae, John. "The Northern School and the formation of early Chan Buddhism." *Studies in East Asian Buddhism*, No. 3. Honolulu: University of Hawaii Press, 1986.
- 5) _____. "Shenhui as Evangelist: Re-envisioning the Identity of a Chinese Buddhist Monk." *Journal of Chinese Religions* 30 (2002): 123-148.
- 6) Poceski, Mario. *Ordinary Mind as the Way: The Hongzhou School and the Growth of Chan Buddhism*. Oxford: Oxford University Press, 2007.

Week 12 (4/25/14): From Classical Chan to Song Chan

Required Reading:

- 1) Bielefeldt, Carl. *Dōgen's Manuals of Zen Meditation*. Berkeley: University of California Press, 1988. 55-106.
- 2) Hsieh, Ding-Hwa Evelyn. "Yuan-wu K'o-ch'in's (1063-1135) Teaching of Ch'an Kung-an Practice: a Transition from the Literary Study of Ch'an Kung-an to the Practical K'an-hua Ch'an." *Journal of the International Association of Buddhist Studies* 17, no.1 (Sum 1994): 66-96.
- 3) McRae, John R. *Seeing through Zen: Encounter, Transformation, and Genealogy in Chinese Chan Buddhism*. Berkeley: University of California Press, 2003. 74-154.
- 4) Sharf, Robert. "How to Think with Chan Gong'an [Public Case]." In *Thinking with Cases: Specialist Knowledge in Chinese Cultural History*. Furth, Charlotte, Judith T. Zeitlin, & Ping-chen Hsiung, eds. Honolulu: University of Hawaii Press, 2007. 205-243.

Recommended Reading:

- Bielefeldt, Carl. "Ch'ang-lu Tsung-tse's *Tso-Ch'an I* and the "Secret" of Zen Meditation." In *Traditions of Meditation in Chinese Buddhism*. Gregory, Peter, ed. The Kuroda Institute. *Studies in East Asian Buddhism*, No.4. Honolulu: University of Hawaii Press, 1986. 129-161.

Week 13 (5/2/14): Tiantai and Pure Land in China

Required Reading:

- 1) Getz, Daniel A. "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 Hawai'i Press, 1999. 477-523.
- 2) Stevenson, Daniel B. "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 Hawai'i Press, 1999. 340-408.
 - 3) _____. "Pure Land Buddhist Worship and Meditation in China." In *Buddhism in Practice*. Donald S. Lopez, Jr., ed. Princeton Readings in Religion. Princeton: Princeton University Press, 1995. 359-379.
 - 4) _____. "Text, Image, and Transformation in the History of *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 Hawai'i Press, 2001. 30-70.

Recommended Reading:

Sharf, Robert. "On Pure Land Buddhism and Ch'an/Pure Land Syncretism in Medieval China." *T'oung-pao* 88, nos.4-5 (2002): 282-331.

Week 14 (5/9/14): Ming Consolidation? Chan, Pure Land and the Polemic Landscape

Required Reading:

- 1) Jones, Charles. "Toward a Typology of *Nien-fo*: A Study in Methods of Buddha-Invocation in Chinese Pure Land Buddhism." *Pacific World* 3rd Series 3 (Fall 2001): 222-239.
- 2) Chang, Garma C. C. "Discourse of Master Han Shan" & "Epitome of Zen Master Han Shan's Autobiography." In *The Practice of Zen*. New York: Harper & Row, 1970. [1st published in 1959].
- 3) Jiang Wu. *Enlightenment in Dispute: The Reinvention of Chan Buddhism in Seventeenth-Century China*. Oxford: Oxford University Press, 2008. 3-161, 187-205.

Recommended Reading:

- 1) Baroni, Helen J. *Obaku Zen: The Emergence of the Third Sect of Zen in Tokugawa Japan*. Honolulu: University of Hawai'i Press, 2000.
- 2) Berling, Judith A. *The Syncretic Religion of Lin Chao-en*. New York: Columbia University Press, 1980.
- 3) Hsu, Sung-peng. *A Buddhist Leader in Ming China: The Life and Thought of Hanshan Te-ch'ing, 1546-1623*. University Park, PA & London: The Pennsylvania State University Press, 1979.
- 4) Yü, Chün-fang. *The Renewal of Buddhism in China: Chu-hung and the Late Ming Synthesis*. New York, Columbia University Press, 1981.
- 5) _____. "Ming Buddhism." In *The Ming Dynasty 1368-1644*, Part 2. Twitchett, Denis & John K. Fairbank, eds. The Cambridge History of China, Vol. 8. Cambridge: Cambridge University Press, 1998. 893-952.

Week 15 (5/16/14): Qing: Integration, Compartmentalization and the Introduction of Tibetan Buddhism

Required Reading:

- 1) Jiang Wu. *Enlightenment in Dispute: The Reinvention of Chan Buddhism in Seventeenth-Century China*. Oxford: Oxford University Press, 2008. 163-183, 207-289.
- 2) Wang, Xiangyun. "The Qing Court's Tibet Connection: lCang-skye Rol pa'i rdo rje and the Qianlong Emperor." *Harvard Journal of Asiatic Studies* 60, no.1 (June 2001): 125-163.

Recommended Reading:

- 1) Berger, Patricia. *Empire of Emptiness: Buddhist Art and Political Authority in Qing China*. Honolulu: University of Hawai'i Press, 2003.
- 2) Farquhar, David M. "Emperor as Bodhisattva in the Governance of the Ch'ing Empire." *Harvard Journal of Asiatic Studies* 38, no.1 (June 1978): 5-34.
- 3) Spence, Jonathan D. *The Memory Palace of Matteo Ricci*. New York: Penguin Books, 1985.

Week 16 (5/23/14): Modern Chinese Buddhism as Local/Global, Religion/Superstition, Social/Political

Required Reading:

- 1) Hsu Yun. *Empty Cloud: The Autobiography of the Chinese Master Hsu Yun*. Luk, Charles, trans. Rochester, NY: Empty Cloud Press, 1974.
- 2) Jones, Charles. "Transitions in the Practice and Defense of Chinese Pure Land Buddhism." In *Buddhism in the Modern World: Adaptations of an Ancient Tradition*. Heine, Steven & Charles S. Prebish, eds. Oxford: Oxford University Press, 2003. 125-142.

Recommended Reading:

- 1) McMahan, David. *The Making of Buddhist Modernism*. Oxford: Oxford University Press, 2008.
- 2) Pittman, Don A. *Toward a Modern Chinese Buddhism: Taixu's Reforms*. Honolulu: University of Hawai'i Press, 2001.
- 3) Tuttle, Gray. *Tibetan Buddhists in the Making of Modern China*. New York: Columbia University Press, 2007.
- 4) Welch, Holmes. *The Practice of Chinese Buddhism, 1900-1950*. Cambridge: Harvard University Press, 1967.
- 5) _____. *The Buddhist Revival in China*. Cambridge: Harvard University Press, 1968.
- 6) _____. *Buddhism under Mao*. Cambridge: Harvard University Press, 1972.