

Lecture 10

Buddhism as moral system & fashion statement

0. Intro

- Piety and aesthetics in Heian Buddhism

1. Buddhism and Literature (review)

- b. High culture literature (*The Tale of Genji*, etc.)
- c. **Mujôkan** (sense of impermanence) & **mono no aware** in *Genji*
- d. The use and abuse of karma
- e. Salvationist Buddhism: Amida and the Pure Land

2. Heian Esoteric Sects (of Mahayana Buddhism)

- a. “Esoteric” => mysterious rites and symbolic objects;
 - i. Mandalas: “Diamond” and “Womb” versions
- b. **Saichô** (767-822) introduces **Tendai** (t’ien tai in China) in 807
 - i. based on **Lotus Sutra** and Shakyamuni (the original Buddha)
 - ii. militarily powerful at Mt. Hiei & Miidera, esp. in late Heian period
 - iii. rigorous physical ordeals associated with Tendai devotees
- c. **Kûkai** (“Kôbô Daishi” 774-835) introduces **Shingon** in 816
 - i. based on Vairocana Sutra (Dainichikyô); Solar Buddha
 - ii. main doctrine: “Attaining Buddhahood in this very body”
 - iii. Like Tendai, techniques include mystic formulas, chants, rites, mudra and advanced meditation practices

3. Pure Land (Jôdô) & Amida (Intro only; details in next week 8)

- a. Derived from Tendai Buddhism
- b. Vehicle for the popularization of Buddhism in Japan

4. Discussion of *Miraculous Stories from the Japanese Buddhist Tradition*

- a. Popular tales, sermons, and miracle stories

NOTE: Make sure you read *Miraculous Stories from the Japanese Buddhist Tradition* (ER) by Wednesday. Select examples of karma, transmigration, and karmic retribution, etc.