



A scene from the *Urabon-kyō* (盂蘭盆經, Chn. *Yulanpen-jing*, Skt. *Ullambana-sūtra*), depicting Mokuren (目連, Chn. Mulian, Skt. Maudgalyāyana) saving his mother from hell. 12th century. Kyoto National Museum.

840:423 Seminar in Buddhism
"Buddhism and the Family"
Spring 2018
Wednesdays, 9:50–12:50; AB2250

Dr. D.C. Lammerts
Office Hours: Loree 130, Thursdays 3:00–4:00 p.m., and by appointment

Buddhas, bodhisattvas, deities, monks, nuns, and the Buddhist laity are deeply embedded within and influenced by their familial relations, despite the common portrayal of Buddhism as a religion of asceticism, detachment, and renunciation. Across Asia throughout history, various configurations of "family" play a most central role in Buddhist ritual activity, religious motivation, social engagement, and political transformation. In Spring 2018 the Seminar in Buddhism will consider the relationship of Buddhism and the Family, a broad subfield of Buddhist Studies that has received significant attention from scholars in recent years. Through readings of primary Buddhist texts in translation as well as secondary sources, participants in the Seminar will explore the crucial and often controversial histories of family matters in Asian Buddhisms from antiquity to the present.

A further objective of the Seminar is to scrutinize and learn scholarly practices from recent work in the academic study of Buddhism. Here we are interested in how scholars construct and defend Buddhological arguments based on readings of different types of historical, literary, or ethnographic evidence.

Seminar Requirements and Assessment

i) Preparation and Contribution to Seminar Discussion

Students should plan to come to each seminar meeting having read and taken notes on *all* required readings. This is crucial. Failure to actively participate in seminar discussion each week will result in a significant reduction in your final grade.

ii) Response Paper Assignments and Leading Seminar Discussion (20%)

Each undergraduate student is required to submit two, approximately 2–3 page response papers during the semester, each worth 10% of the final grade. Graduate students will submit two response papers of 4–5 pages in length.

These response paper assignments entail:

a) Preparing a detailed critical response to the day's reading(s).

Note that your response papers should address not only the content of the reading(s), but also the author's methodology, sources, and approach to her topic. That is, your response should focus as much on *what* the author tells us about Buddhism and the Family as on *how* she tells us (e.g., through the use of particular forms of evidence and argumentation).

b) It is recommended that graduate student response papers engage with at least one reading listed as "recommended" (where applicable), in addition to the core required readings.

c) All response papers should include as an appendix no less than two critical questions about the reading, to be raised in seminar.

Students will initiate seminar discussion on the days on which their response papers are due.

Students will choose due-dates for their response papers in class on January 24, and the first set of response papers will be due January 31.

iii) Midterm Paper (30%)

All students will submit a paper responding to Alan Cole, *Mothers and Sons in Chinese Buddhism*, due in class on March 7. Undergraduate papers should be 5–6 pages in length; graduate papers should be 10–12 pages in length. A satisfactory paper will contextualize and critically assess Cole's presentation and argument in light of other readings considered in the seminar prior to March 7. Graduate students are strongly encouraged to draw on both required and "recommended" readings.

Please note that although we will discuss Cole's book in seminar on March 7, you should not leave the reading of this text (~279 pages, including endnotes) until that week. This is a midterm assessment project, and it is recommended that you start reading the book no later than the week of February 21.

iv) Final Research Paper (50%)

Important dates to bear in mind:

February 21: begin (or continue) reflection/research

March 21: continue research

March 28: finalized paper description and annotated bibliography due

April 18 & 25: presentations

May 4: papers due by 5:00 p.m.

Undergraduate participants in the seminar will write one 12–15-page research paper on the topic of Buddhism and the Family. Graduate students must submit a paper of 20–25 pages in length. This paper should incorporate **original research** in the development of an **original scholarly argument** related to the relationship of Buddhism and the Family, and may pertain to any (premodern/modern) era or cultural/geographical area. It is expected that your paper will enter into dialogue with required or recommended readings listed on the seminar syllabus, although your primary and secondary sources should also include materials identified through independent research.

A 500-word synopsis of your paper, accompanied by an annotated bibliography of primary and secondary sources to be used, will be due in class on March 28.

For undergraduates: minimally three primary and four secondary sources must support your paper, and in your bibliography 1–2 sentences should be given for each source explaining how it will be incorporated into your argument.

For graduate students: minimally four primary and six secondary sources must support your paper, and in your bibliography 1–2 sentences should be given for each source explaining how it will be incorporated into your argument.

Primary sources are defined broadly, and may comprise any historical artefact, literary/scriptural text, imagery/iconography, biography, event/performance/ritual, film, reportage/news item, ethnography, etc.

Students will present their research projects to the class for discussion and critique on April 18 & 25.

Further details about this project will be discussed in seminar, and all students are encouraged to speak with Dr. Lammerts during office hours *well in advance of the bibliography due date*.

A word of advice: Plan well in advance for this project, discuss your proposed project and bibliography with Dr. Lammerts, and you should encounter no difficulty.

Weekly Topics and Readings

*note #1:

Readings below are divided into two sections: required and recommended. All required readings are, or will shortly be, available via Sakai > Resources > Readings.

Recommended readings are provided a) as further reading for graduate students, and b) to assist all students in locating additional sources for their final research papers.

*note #2:

Readings marked by † are on two-hour undergraduate reserve in Alexander Library.

January 17: Introduction to the Seminar

January 24: Early Indic Imaginaries

i) Alan Cole, "Buddhism," in *Sex, Marriage, and Family in World Religions*, edited by D.S. Browning, M.C. Green, and J. Witte, Jr., 299–351. New York: Columbia University Press, 2006.

ii) The *Bhāriyā Sutta* ("Wives") in:
Bhikkhu Bodhi, trans. *The Numerical Discourses of the Buddha: A Translation of the Aṅguttara Nikāya*. Somerville: Wisdom, 2012: 1064–1066.

iii) U Gaung, "The Seven Classes of Wives"; section #218 of *A Digest of the Burmese Buddhist Law Concerning Inheritance and Marriage*, Vol. 2. Rangoon: Government Printing, 1909: 117–127.

Additional recommended resource:

Reiko Ohnuma, "Buddhism and the Family." *Oxford Bibliographies in Buddhism*, edited by Richard Payne, 1–15. New York: Oxford University Press, 2014.

January 31: Mothers of the Buddha(s)

Response A & B

i) †Reiko Ohnuma, *Ties That Bind: Maternal Imagery and Discourse in Indian Buddhism*. New York: Oxford University Press, 2012: 66–133.

ii) Heather Blair, "Mothers of the Buddhas: The *Sutra on Transforming Women into Buddhas* (*Bussetsu Tennyō Jōbutsu Kyō*).\" *Monumenta Nipponica* 71.2 (2016): 263–293 (esp. 274–287).

Additional recommended resources:

†Vanessa Sasson, "Māyā's Disappearing Act: Motherhood in Early Buddhist Literature," in *Family in Buddhism*, edited by Liz Wilson, 147–168. Albany: State University of New York Press, 2013.

Reiko Ohnuma, "Mother-Love and Mother Grief: South Asian Buddhist Variations on a Theme." *Journal of Feminist Studies in Religion* 23, 1 (2007): 95–116.

February 7: Viśvaṃtara/Bisvaṃtara/Vessantara Jātaka

Response C & D

i) Peter Khoroché, *Once the Buddha Was a Monkey: Ārya Śūra's Jātakamālā*. Chicago: University of Chicago Press, 1989: 58–73.

ii) Christoph Emmrich, "How Bisvaṃtara Got His Dharma Body: Story, Ritual, and the Domestic in the Composition of a Newar Jātaka." *Journal of the American Oriental Society* 132.24 (2012): 539–566.

iii) The recent Thai short story "Matsii," by Sri Dao Ruang, in:

Susan Fulop Kepner, trans. *The Lioness in Bloom: Modern Thai Fiction About Women*. Berkeley: University of California Press, 1996: 95–103.

Additional recommended resources:

†Steven Collins, ed. *Readings of the Vessantara Jātaka*. New York: Columbia University Press, 2016.

†Margaret Cone and Richard Gombrich, *The Perfect Generosity of Prince Vessantara*. Bristol: Pali Text Society, 2011.

Hubert Durt, "The Offering of the Children of Prince Viśvantara/Sudāna in the Chinese Tradition." *Journal of the International College for Postgraduate Buddhist Studies* 2 (1999): 147–182.

Hubert Durt, "The Casting-off of Mādrī in the Northern Buddhist Literary Tradition." *Journal of the International College for Postgraduate Buddhist Studies* 3 (2000): 133–158.

February 14: The World Renouncer? Monks, Nuns, and their Families

Response E & F

i) Shayne Clarke, *Family Matters in Indian Buddhist Monasticisms*. Honolulu: University of Hawai'i Press, 1–36, 150–169.

ii) Morton Schlütter, *How Zen Became Zen: The Dispute Over Enlightenment and the Formation of Chan Buddhism in Song-Dynasty China*. Honolulu: University of Hawai'i Press, 2008: 55–60.

iii) Noriko Kawahashi, "Jizoku (Priests' Wives) in Sōtō Zen Buddhism: An Ambiguous Category." *Japanese Journal of Religious Studies* 22/1–2 (1995): 161–183.

(Selections from medieval Japanese *setsuwa* tales in class:

†Yoshiko Dykstra, *Buddhist Tales of India, China, and Japan: A Complete Translation of the Konjaku Monogatarishū (Japanese Section)*. Honolulu: University of Hawai'i Press, 2014.)

Additional recommended resources:

Gregory Schopen, "Filial Piety and the Monk in the Practice of Indian Buddhism: A Question of 'Sinicization' Viewed from the Other Side." *T'oung Pao* 70, 1/3 (1984): 110–126.

†Richard Jaffe, *Neither Monk Nor Layman: Clerical Marriage in Modern Japanese Buddhism*. Honolulu: University of Hawai'i Press, 2001.

†Stephen G. Covell, *Japanese Temple Buddhism: Worldliness in a Religion of Renunciation*. Honolulu: University of Hawai'i Press, 2005: 109–139.

†David Gray, "The Tantric Family Romance: Sex and the Construction of Social Identity in Tantric Buddhist Ritual," in *Family in Buddhism*, edited by Liz Wilson, 43–65. Albany: State University of New York Press, 2013.

February 21: No seminar meeting. Use this week to begin reading Cole, *Mothers and Sons in Chinese Buddhism* (on which your midterm paper is due on March 7), and reflect on possible topics for your final paper.

February 28: East Asian Narratives and The Ghost Festival

Response G & H

i) Alan Cole, "Buddhism," in *Sex, Marriage, and Family in World Religions*, edited by D.S. Browning, M.C. Green, and J. Witte, Jr., 351–366. New York: Columbia University Press, 2006.

ii) †Stephen F. Teiser, *The Ghost Festival in Medieval China*. Princeton: Princeton University Press, 1988: 1–25; 196–213.

iii) Lafcadio Hearn, *Glimpses of Unfamiliar Japan*. Boston: Houghton, Mifflin and Co., 1895: 105–119.

In-class Film & Discussion:

"The Spirits' Happy Days: Buddhist Festivals for the Dead in Southeast China," directed by Ingmar Heise and Han Zhang (University of Bristol, 2013).

Additional recommended resources:

†Matthew Kapstein, "Mulian in the Land of Snows and King Gesar in Hell: A Chinese Tale of Parental Death in Its Tibetan Transformations," in *The Buddhist Dead: Practices, Discourses, Representations*, edited by B.J. Cuevas and J.I. Stone, 345–377. Honolulu: University of Hawai'i Press, 2007.

Hank Glassman, "The Tale of Mokuren: A Translation of *Mokuren-no-sōshi* (from the Japanese)." *Buddhist Literature* 1 (1999): 120–161.

Film: "Caring for the Beyond Two Buddhist Festivals for the Deceased," directed by Gregory Kourilsky, Patrice Ladwig (documents similar types of Buddhist festivals in Laos)

<https://data.bris.ac.uk/data/dataset/x4mw2br1zdua15evd3vr7r3xo>

March 7: Filial Transformations

MIDTERM PAPER DUE

Seminar Discussion:

Alan Cole, *Mothers and Sons in Chinese Buddhism*. Stanford: Stanford University Press, 1998.

Additional recommended resources:

Kenneth Ch'en, "Filial Piety in Chinese Buddhism." *Harvard Journal of Asiatic Studies* 28 (1968): 81–97. (read in conjunction with Schopen 1984, above)

Hank Glassman, "The Religion Construction of Motherhood in Medieval Japan." Unpublished Ph.D. Dissertation, Stanford University, 2001.

†Hank Glassman, "Chinese Buddhist Death Ritual and the Transformation of Japanese Kinship," in *The Buddhist Dead: Practices, Discourses, Representations*, edited by B.J. Cuevas and J.I. Stone, 378–404. Honolulu: University of Hawai'i Press, 2007.

March 14: Spring recess. No seminar meeting.

March 21: No Class. Research Week.

March 28: The Zen of the Family

Response A, B, C, D

RESEARCH PAPER SYNOPSIS AND BIBLIOGRAPHY DUE

i) Duncan Ryūken Williams, *The Other Side of Zen: A Social History of Sōtō Zen Buddhism in Tokugawa Japan*. Princeton: Princeton University Press, 2005: 13–58.

ii) Ian Reader, "Buddhism as a Religion of the Family: Contemporary Images in Sōtō Zen," in *Religion & Society in Modern Japan*, edited by M.R. Mullins, S. Susumu, and P.L. Swanson, 139–156.

Additional recommended resource:

†Nam-lin Hur, *Death and the Social Order in Tokugawa Japan: Buddhism, Anti-Christianity, and the Danka System*. Cambridge: Harvard University Press, 2007

April 4: Domestic Ritual

Response E, F, G, H

Todd Lewis, *Popular Buddhist Texts from Nepal: Narratives and Rituals*. Albany: State University of New York Press, 2000: 21–48.

Barbara Watson Andaya, "Localising the Universal: Women, Motherhood, and the Appeal of Early Theravāda Buddhism." *Journal of Southeast Asian Studies* 33, 1 (2002): 1–30.

(Materials on medieval Burmese inscriptions and Newar Buddhist marriage ritual in class.)

April 11: Film and discussion: "The Yamaguchi Story: Buddhism and the Family in Contemporary Japan," directed by Jamie Hubbard

Before coming to class, please read the study guide for the film:

https://www.smith.edu/yamaguchi/study_guide.pdf

April 18: PRESENTATIONS I

April 25: PRESENTATIONS II

May 4: Final Research Papers Due by 5:00 PM.