

## Lectures 12-13

### Buddhism as moral system/fashion statement

#### 0. Intro

- Piety and aesthetics in Heian Buddhism

#### 1. Heian Esoteric Sects (of Mahayana Buddhism)

- a. “Esoteric” => mysterious rites and symbolic objects
- b. **Saichō** (767-822) introduces **Tendai** (t’ien tai in China) in 807
  - i. based on **Lotus Sutra** and Shakyamuni (the original Buddha)
  - ii. is seed for many other sects in Japan:
    - Pure Land** (Jōdō), True Pure Land (Jōdō Shinshū), Nichiren
  - iii. militarily powerful at Mt. Hiei & Miidera, esp. in late Heian period
  - iv. rigorous physical ordeals associated with Tendai devotees
- c. **Kūkai** (“Kōbō Daishi” 774-835) introduces **Shingon** in 816
  - i. based on Vairocana Sutra (Dainichikyō); 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

#### 2. The Aesthetics of Buddhism

- a. Mandalas: “Diamond” and “Womb” versions
- b. **Mujōkan** (sense of impermanence) & **mono no aware**

#### 3. Buddhism and Literature

- a. Popular tales, sermons, and miracle stories
- b. High culture literature (The Tale of Genji, etc.)
- c. The use and abuse of karma

**NOTE:** Make sure you all read *Miraculous Stories from the Japanese Buddhist Tradition* & *Tales of Times Now Past* (ER) and *Genji*, 160-242 by Wednesday.