

## **Thursday October 10**

10.00 Welcome: Prof. Garth Green, Head of School

*Every presentation will take 25min, 10min are reserved for questions and comments following each talk.*

10.10 Keynote: **Waters, Dragons, and Mantra: Rethinking Kūkai's rainmaking legend**  
Ryūichi Abe (Harvard)

*This paper reinterprets the celebrated legend of Kūkai's rainmaking ritual practice at the royal Shinsen-en lake. It investigates whether the legend has any poetic and rhetorical implication to Kūkai's theory of mantra and mantric language. In doing so, it strives to illustrate the identity of "Zennyō ryūō," the divinity who is said to have helped Kūkai at his Shinsen-en rain ritual.*

10.45 **Visualizing Hungry Ghosts in Heian Japan: Gaki zōshi as a Transcultural Adaptation of Zhengfa nianchu jing**  
Haruko Wakabayashi (Rutgers)

*This paper focuses on the scenes in Gaki zōshi (Scrolls of the Hungry Ghosts, 12-13<sup>th</sup> c.) where the gaki are placed in the human world, and into a uniquely Heian setting. I examine these scrolls as a translation and transmediation of its source text, Zhengfa nianchu jing, into a "language" that was more familiar and appealing to the Heian elite society and aim to unravel the complexities involved in the process of its visual adaptation.*

11.20 **The Lotus Sutra Rite (Hokkeō, Hokkekyōhō) in Shingon Temple Networks**  
Brian Ruppert (Bates College)

*This paper builds upon recent research I have conducted on the transformation of the esoteric Lotus Sutra Rite (法華法・法花法・法華經法) in Shingon traditions and their relationship with Tendai-lineage precedent to consider the transformation of their networks over the period of the late 12<sup>th</sup> to 14<sup>th</sup> century.*

11.55 LUNCH

13.00-14.45 **Numata Panel**

13.00 **Yōkan and Shingon Buddhism**  
Robert F. Rhodes (Otani University)

*Yōkan永観 (also called Eikan; 1033-1111) is an important but relatively neglected figure in the history of Japanese Pure Land Buddhism. He lived midway between Genshin (943-1017) and Hōnen (1133-1212) and serves as a major bridge between the thought of these two monks. Since Yōkan was institutionally affiliated with the Sanron school of the Tōnan'in, of Tōdaiji most studies on this monk's thought have emphasized the Sanron emptiness philosophy lying in its background. However, scholars such as Tomabechi Seiichi and Shanada Tomohiro have recently argued that Shingon teachings and practices were also central to Yōkan's life as a Buddhist practitioner. In my paper, I will explore the Shingon elements in Yōkan background and consider if it influenced his Pure Land thought.*

13.35      The Debate over Shukuzen and the Conflict over Shinran's Memorial Site  
Chris Callahan (Illinois)

*In the colophon of the Tannishō, Rennyo warns the reader that the text should not be given indiscriminately to those without good karma (shukuzen 宿善). In the illustrated biographies of Kakunyo, we learn of a debate between Kakunyo and Yuizen, a disciple of Yuienbo, the compiler of the Tannishō. In contrast to Yuizen who argues that birth in the Pure Land is the result of a direct encounter with Amida's vow, Kakunyo contends that faith, which is the primary cause of birth in the Pure Land, is conditioned by the maturation of good karma and the meeting of a teacher. This debate is the only reference in the biographies to a conflict between Kakunyo and Yuizen over the control of the memorial site of their common ancestor, Shinran. Reading the debate in the context of the conflict over the memorial site and Shinran's legacy, this paper demonstrates how the biographies restructure the memory of that conflict by portraying it as an issue of doctrinal authority.*

14.10      神勸請儀礼の特質とその起源 —〈神仏習合〉再考—  
Uejima Susumu 上島 亨 (Kyoto University)

日本中世の法会の場合には、日本の神々が勸請され法会の会場を護持した。神勸請は神仏習合の一側面を示すものといってよい。神仏習合は日本独自の宗教形態といわれることもあるが、神勸請は仏教の本質に根ざす儀礼で、インドにまでさかのぼるものといえる。日本の神勸請儀礼がどのようにして生まれたのかを具体的に解明することで、神仏習合という現象を再考したい。

14. 45 Coffee Break

15.10      五道説から六道説への転換—中世六道絵における阿修羅図像の成立  
Satomi Yamamoto 山本聡美 (Waseda)

本発表では、聖衆来迎寺蔵「六道絵」阿修羅道幅を取り上げ、この図像成立の宗教的・歴史的背景を分析する。諸経典をひもとくと、輪廻転生する世界を、五道（地獄・鬼神・畜生・人・天）と説くものと、六道（地獄・餓鬼・畜生・阿修羅・人・天）と説くものの二種があり、文献や現存作例から知られる古代日本の六道絵には、両者に基づく図像の混在が見られる。両説の相違点は阿修羅道の有無にあるが、日本において阿修羅道図像が成立し、六道説に基づく六道絵が確立するのは12世紀後半のことと見られる。

西行（1118-90）の歌集『山家集』や『聞書集』に六道絵の各相を詠んだ歌が収録されており、特に後者において阿修羅道を詠む際の詞書として「地獄をみて、よのかなに武者おこりてにしむがしきたみなみいくさならぬところなし」と記していることに注目するならば、院政期の日本で武士階級が台頭し、政治的紛争解決の手段として武力が用いられる時代が到来したことから、阿修羅道図像の成立との間には深い相関関係がうかがわれる。

15.45 **The First Sculptural Gorintō: Kenshi's Reliquary at Enkō'in**

Hank Glassman (Haverford College)

*Under the leadership of the prominent Daigoji cleric Gihan, an unusual interment took place in the year 1085, one hundred years before the big changes brought by the Genpei Wars. The deeply beloved consort of Emperor Shirakawa (and mother of the boy who would become Emperor Horikawa) had passed from the world a few years before her thirtieth birthday and a gilt bronze casket in the shape of a gorintō was fashioned to hold her cremated remains. This paper tells the story of the seventeenth century excavation of that object and explores the religious and political ramifications.*

16.20 END DAY 1

**Friday October 11**

9.30 **Writing through Death: Memorial Palimpsests of Medieval Japan**

Halle O'Neal (Edinburgh)

*This paper explores the textuality and materiality of Buddhist memorial palimpsests written during medieval Japan. These textually layered compositions were produced at cataclysmic moments of loss: upon the death of a loved one, family members gathered the dead's letters and other remnants of handwriting and transformed them through material reconstructions, via the copying of sacred scripture as a new textual layer, into embodied palimpsests. This paper advocates for the inclusion of Buddhist examples into the wider discussion of palimpsests as an avenue for understanding the visuality and intentionality of this peculiar form. Like most medieval material culture, much of their histories have been erased or forgotten. But through an object biographical approach that traces the moments of transformation marking the manuscripts' materiality, we can come closer to understanding the afterlives of these letters through the prism of medieval reuse and recycling. Doing so also recovers the manuscripts as ritual objects and performances of mourning and prayers for salvation.*

10.05 **The Pacification of Vengeful Spirits and Jien's Negotiation of Tendai Doctrine and Ritual**

Eric Swanson (Loyola Marymount University)

*In 1205, Jien (1155-1225) established a new exoteric-esoteric ritual program in the proximity of the Heian capital. As rites practiced on Mt. Hiei were transported to this urban space, I argue that Jien actively re-conceptualized the purpose and theories underlying these rites to specifically address the threat of vengeful spirits.*

10.40      **Writing for Women: Ōe no Masafusa's Prayers for His Female Relatives**  
Heather Blair (Indiana Bloomington)

*For nearly a millennium, Ōe no Masafusa (1041–1111) has enjoyed a reputation as a literary stylist, distinguished scholar, and avid observer of ceremonial and social life. Not coincidentally, his oeuvre is one of the largest and most diverse to survive from the Heian period. Whereas Masafusa's narrative and expository writing has received the most sustained attention in English-language scholarship to date, this paper considers his religious life as represented in formal prayers (ganmon) that he composed for himself and his family. Later anthologized and preserved with similar texts for other patrons in the Gō tokoku nagon ganmonshū (Collected prayers by the Ōe Governor-Counselor), these prayers open a window onto a domain of ritual activity organized by family concerns. Approaching this ritualizing and Masafusa's rhetoric about it as a form of family religion, this paper first explores how these prayers positioned Masafusa vis-à-vis his parents, spouses, siblings, and children. It then moves on to ask how a view of religiosity rooted in blood relationships might expand and nuance our understanding of Heian religious culture, which is often framed by the political life of the court, the institutional history of major temples and shrines, or the doctrinal and ritual innovations of scholar-monks.*

11.15      **The "Secret" History of Tendai Pure Land Buddhist Thought**  
Aaron Proffitt (Albany)

*Scholars like Jacqueline Stone and Sueki Fumihiko have noted that the earliest layers of hongaku (original enlightenment) literature deal with Pure Land contemplation. However, little work has been done on hongaku Pure Land thought and its many connections to so-called Esoteric Pure Land Buddhism. This is because scholars of Tendai Buddhism have tended to focus on the "exoteric" aspects of Tendai, and scholars of Esoteric Buddhism have tended to focus on the Shingon School. As a result of this taxonomic sectarian approach to the study of medieval Japanese Buddhism, there is much that falls through the cracks. In this paper, I will examine key Tendai hongaku Pure Land texts, and their influence in the late 12th-13th centuries to reveal a dialogic engagement with the Pure Land mythos that transcends not only sectarian lines but also the Kamakura Old School/New School divide.*

11.50 LUNCH

**13.00 Graduate Student Panel**

13.00      **Negotiating kami identities in Medieval Japan: sannō shintō and the Hie shrine**  
Emanuela Sala (SOAS)

*Sannō shintō is the name we now give to the wealth of narratives, doctrinal analyses and figurative depictions related to the deities of the Hie (now Hiyoshi) shrines, in Sakamoto (Ōtsu). The identity of these deities was conceptualised within the vocabulary and semiotic framework of Tendai Buddhism, and often related to the powerful monastic institution of the Enryakuji, on Mt Hiei.*

*My talk focuses on lineages specialised in kami worship which operated at the Hie shrines, and on how these used the Buddhist language of Sannō shintō to "infiltrate" monastic narratives and justify their status as religious actors distinct from Buddhist monastics.*

*Close examination of material related to sannō shintō compels us to expand our paradigm of Japanese medieval religion and re-interpret honji suijaku, rethinking kami as trans-local and centrifugal cultural forces.*

**13.35 The Many Faces of Hachiman: A Consideration of Composite Divinization in Medieval Shinto**

Emily Simpson (UCSB/ Dartmouth)

*Though Hachiman is generally conceived as a singular male deity, this kami is actually a composite divinity with multiple identities which have long differed from shrine to shrine. This paper examines the deity's diverse identities and configurations as a lens through which to consider how divinity was imagined, structured, and justified in origin stories of late medieval Japan.*

**14.10 Coffee Break**

**14.30 Sukuyōdō 宿曜道: Horoscopy and Astral Magic in Medieval Japan**

Jeffrey Kotyk (McMasters)

*Buddhist astrology was introduced into Japan by Kūkai and others in the ninth century, but the casting of horoscopes was only practiced from the late tenth century. A community of astrologer-monks called Sukuyōdō 宿曜道 emerged a generation or two before Murasaki Shikibu wrote the Genji Monogatari 源氏物語, in which she mentions them. This presentation will cover the origins, key figures, technology, rituals, and development of this tradition.*

**15.05 Mountain Asceticism in Nara Japan: Its Social Context and Function**

Ethan Bushelle (Western Washington University)

*This paper will examine the phenomenon of mountain asceticism (sanrin shugyō) in the Nara period and attempt to elucidate its contribution to the secularization of royal power during the reigns of Kōnin and Kanmu. The mountain ascetic—an ambiguous figure in relation to official, state-sponsored Buddhism—played, I will show, a leading role in the construction of shrine-temple complexes (jingūji) whose primary purpose was “the liberation of the Kami-body” (shinjin ridatsu).*

**15.40 The Noble Quest within the King's Conquest: Localizing the Rāmāyana in Japan**

Vyjayanthi Selinger (Bowdoin College)

*Included in the Japanese Buddhist tale collection the Hōbutsushū (ca. 1179) is a condensed version of the venerated Indian epic Rāmāyana. Even though the Rāmāyana is a famous literary traveler, with hundreds of variations across South and South-East Asia, very few scholars know of its reception in Japan, in part of its small footprint. What linguistic and generic translations within the Buddhist canon midwived this travel and how was the tale transformed? This paper shows the travel of the story through Buddhist jataka parables and argues that these translations transform the Rāmāyana's motif of conquest into a quest, transforming the king's determined pursuit of his wife's abductor as an illustration of the fidelity to Buddhist vows. Whereas such vows in the Ramayana reinforce moral codes of conduct and the systems of male honor, they are transformed into soteriological commitments in the jataka parables and the Hōbutsushū context. Yet, the arc of the Rāmāyana story is nevertheless about war, an enter-*

*prise that Buddhist texts regard with ambivalence. This paper shows the great pains Hōbut-sushū takes to reframe war into a “path” undertaken by the ideal renunciant.*

16.15 **Tracing Yamashina dera**

Mikael Bauer (McGill)

*In this presentation, I will provide a concise overview of Kōfukuji’s origins as portrayed in the Yamashina Ryūki 山階流記 and explore the meaning and implications of the usage of the term Yamashina dera 山階寺. I will suggest an alternative interpretation of Kōfukuji’s earliest beginnings in relation with its precursor Yamashina dera and analyze the relation between the occurrence of the name ‘Yamashina dera’ and 8th century political and religious developments.*

17.30 FACULTY CLUB DINNER