

# *The Scripture on the Ten Kings*



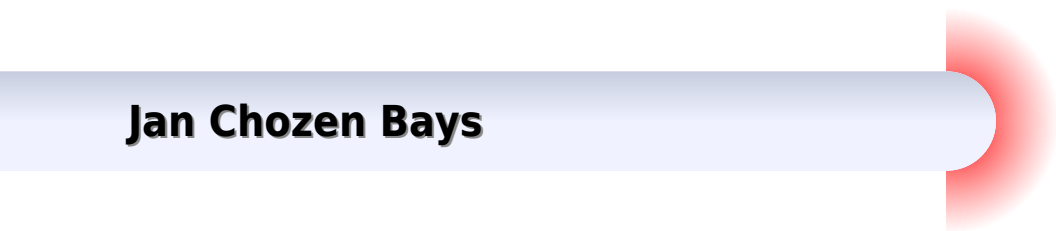
## *and the Making of Purgatory in Medieval Chinese Buddhism*

STEPHEN F. TEISER

KURODA INSTITUTE  
STUDIES IN EAST ASIAN BUDDHISM 9

# Scripture On The Ten Kings And The Making Of Purgatory In Medieval Chinese Buddhism

**Jan Chozen Bays**



## **Scripture On The Ten Kings And The Making Of Purgatory In Medieval Chinese Buddhism:**

**The Scripture on the Ten Kings and the Making of Purgatory in Medieval Chinese Buddhism** Stephen F. Teiser, 2003-04-30 An examination of medieval Chinese Buddhist thanatonic practices Bridging area studies and the history of religions Teiser explores the concerns practices and beliefs of 9th and 10th century Chinese Buddhists *The Impact of Buddhism on Chinese Material Culture* John Kieschnick, 2020-06-16 From the first century when Buddhism entered China the foreign religion shaped Chinese philosophy beliefs and ritual At the same time Buddhism had a profound effect on the material world of the Chinese This wide ranging study shows that Buddhism brought with it a vast array of objects big and small relics treasured as parts of the body of the Buddha prayer beads and monastic clothing as well as new ideas about what objects could do and how they should be treated Kieschnick argues that even some everyday objects not ordinarily associated with Buddhism bridges tea and the chair on closer inspection turn out to have been intimately tied to Buddhist ideas and practices Long after Buddhism ceased to be a major force in India it continued to influence the development of material culture in China as it does to the present day At first glance this seems surprising Many Buddhist scriptures and thinkers rejected the material world or even denied its existence with great enthusiasm and sophistication Others however from Buddhist philosophers to ordinary devotees embraced objects as a means of expressing religious sentiments and doctrines What was a sad sign of compromise and decline for some was seen as strength and versatility by others Yielding rich insights through its innovative analysis of particular types of objects this briskly written book is the first to systematically examine the ambivalent relationship in the Chinese context between Buddhism and material culture **The Revival of Buddhist Monasticism in Medieval China** Huaiyu Chen, 2007 Original Scholarly Monograph *The Origins of Buddhist Monastic Codes in China* Professor Yifa, 2009-08-18 The Origins of Buddhist Monastic Codes in China contains the first complete translation of China s earliest and most influential monastic code The twelfth century text Chanyuan qinggui Rules of Purity for the Chan Monastery provides a wealth of detail on all aspects of life in public Buddhist monasteries during the Sung 960 1279 Part One consists of Yifa s overview of the development of monastic regulations in Chinese Buddhist history a biography of the text s author and an analysis of the social and cultural context of premodern Chinese Buddhist monasticism Of particular importance are the interconnections made between Chan traditions and the dual heritages of Chinese culture and Indian Buddhist Vinaya Although much of the text s source material is traced directly to the Vinayas and the works of the Vinaya advocate Daoan 312 385 and the L master Daoxuan 596 667 the Chanyuan qinggui includes elements foreign to the original Vinaya texts elements incorporated from Chinese governmental policies and traditional Chinese etiquette Following the translator s overview is a complete translation of the text extensively annotated **Constructing the Divine Abode of Dizang Bodhisattva** Nan Ouyang, 2025-08-21 This book explores how Mount Jiuhua became the seat of Dizang Bodhisattva and evolved into a renowned Buddhist mountain during the late imperial period The uncoordinated yet collective efforts of

various interested parties shaped the dynamic interplay between tangible elements mummies masters pilgrimage practices and intangible factors myths popular literature redefining and reinforcing the mountain s divine status By incorporating previously overlooked sources such as inscriptions amulets drama scripts and underworld passes this study highlights the critical role of rank and file religious practitioners in the sacred place making process

**Books, Tales and Vernacular Culture** Glen Dudbridge, 2005 Fourteen research papers on traditional China They form three groups each mixing discursive pieces with more technical research books and publishing medieval narrative and culture vernacular culture Fundamentally these studies develop a more open way of reading China s traditional narrative literature

*Conceiving the Indian Buddhist Patriarchs in China* Stuart H. Young, 2015-02-28 A vagho a N g rjuna and ryadeva are among the most celebrated Indian patriarchs in Asian Buddhist traditions and modern Buddhist studies scholarship Scholars agree that all three lived in first to third century C E India so most studies have focused on locating them in ancient Indian history religion or society To this end they have used all available accounts of the Indian patriarchs lives in Sanskrit Tibetan various Central Asian languages and Chinese produced over more than a millennium and viewed them as bearing exclusively on ancient India Of these sources medieval Chinese hagiographies are by far the earliest and most abundant *Conceiving the Indian Buddhist Patriarchs in China* is the first attempt to situate the medieval Chinese hagiographies of A vagho a N g rjuna and ryadeva in the context of Chinese religion culture and society of the time It examines these sources not as windows into ancient Indian history but as valuable records of medieval Chinese efforts to define models of Buddhist sanctity It explores broader questions concerning Chinese conceptions of ancient Indian Buddhism and concerns about being Buddhist in latter day China By propagating the tales and texts of A vagho a N g rjuna and ryadeva leaders of the Chinese sangha sought to demonstrate that the means and media of Indian Buddhist enlightenment were readily available in China and that local Chinese adepts could thereby rise to the ranks of the most exalted Buddhist saints across the Sino Indian divide Chinese authors also aimed to merge their own kingdom with the Buddhist heartland by demonstrating congruency between Indian and Chinese ideals of spiritual attainment This volume shows for the first time how Chinese Buddhists adduced the patriarchs as evidence that Buddhist masters from ancient India had instantiated the same ideals practices and powers expected of all Chinese holy beings and that the expressly foreign religion of Buddhism was thus the best means to sainthood and salvation for latter day China Rich in information and details about the inner world of medieval Chinese Buddhists *Conceiving the Indian Buddhist Patriarchs in China* will be welcomed by scholars and students in the fields of Buddhist studies religious studies and China studies

*Living Karma* Beverley Foulks McGuire, 2014-09-09 Ouyi Zhixu 1599 1655 was an eminent Chinese Buddhist monk who contrary to his contemporaries believed karma could be changed Through vows divination repentance rituals and ascetic acts such as burning and blood writing he sought to alter what others understood as inevitable and inescapable Drawing attention to Ouyi s unique reshaping of religious practice *Living Karma* reasserts the significance of an overlooked individual in the

modern development of Chinese Buddhism While Buddhist studies scholarship tends to privilege textual analysis Living Karma promotes a balanced study of ritual practice and writing treating Ouyi's texts as ritual objects and his reading and writing as religious acts Each chapter addresses a specific religious practice writing divination repentance vows and bodily rituals offering first a diachronic overview of each practice within the history of Chinese Buddhism and then a synchronic analysis of each phenomenon through close readings of Ouyi's work The book sheds much needed light on this little known figure and his representation of karma which proved to be a seminal innovation in the religious thought of late imperial China

*Jizo Bodhisattva* Jan Chozen Bays, 2003-11-11 Jizo is an important bodhisattva or saint of the Mahayana Buddhist tradition Most prominent today in Japanese Zen Jizo is understood to be the protector of those journeying through the physical and spiritual realms This bodhisattva is closely associated with children believed to be their guardian before birth throughout childhood and after death Here an American Zen master offers an engaging and informative overview of the history of this important figure and conveys the practices and rituals connected with him including a simple ceremony for remembering children who have died Inspired by her own personal experience with Jizo practice Bays explains how the Buddhist teachings on Jizo can bring peace to those confronted with suffering and loss

*Early Chinese Religion* John Lagerwey, Pengzhi Lü, 2009-10-30 After the Warring States treated in Part One of this set there is no more fecund era in Chinese religious and cultural history than the period of division 220-589 AD During it Buddhism conquered China Daoism grew into a mature religion with independent institutions and together with Confucianism these three teachings having each won its share of state recognition and support formed a united front against shamanism While all four religions are covered Buddhism and Daoism receive special attention in a series of parallel chapters on their pantheons rituals sacred geography community organization canon formation impact on literature and recent archaeological discoveries This multi-disciplinary approach without ignoring philosophical and theological issues brings into sharp focus the social and historical matrices of Chinese religion

**Martyrdom, Self-Sacrifice, and Self-Immolation** Margo Kitts, 2018-05-01 Suicide in the forms of martyrdom self sacrifice or self immolation is perennially controversial Should it rightly be termed suicide Does religion sanction it Should it be celebrated or anathematized At least some idealization of such self-chosen deaths is found in every religious tradition treated in this volume from ascetic heroes who conquer their passions to save others by dying to righteous warriors who suffer and die valiantly while challenging the status quo At the same time there are persistent disputes about the concepts used to justify these deaths such as altruism heroism and religion itself In this volume renowned scholars bring their literary and historical expertise to bear on the contested issue of religiously sanctioned suicide Three examine contemporary movements with disputed classical roots while eleven look at classical religious literatures which variously laud and disparage figures who invite self-harm to the point of death Overall the volume offers an important scholarly corrective to the axiom that religious traditions simply and always embrace life at any cost

**Death and the Afterlife**

Jacob Neusner, 2010-04-01 Why does one die How should one die What happens after death How do resurrection and reincarnation fit within various religious traditions These are the four fundamental questions posed in *Death and the Afterlife* The answers from acknowledged authorities give insights into the beliefs and traditions of these faiths and will help readers understand the similarities and differences among them In this volume Charles Hallisey presents the viewpoint of Buddhism Jacob Neusner offers the perspective of Judaism Jonathan Brockopp writes from the standpoint of Islam Bruce Chilton discusses Christianity and Brian K Smith writes on Hinduism

Malleable Mara Michael D. Nichols, 2019-02-14 Analyzes the breadth of representations of the mythic figure of M ra in Buddhism to reveal how closely tied such narratives are to the social and historical concerns of Buddhist communities This is the first book to examine the development of the figure of M ra who appears across Buddhist traditions as a personification of death and desire Portrayed as a combination of god and demon M ra serves as a key antagonist to the Buddha his followers and Buddhist teaching in general From ancient India to later Buddhist thought in East Asia to more recent representations in Western culture and media M ra has been used to satirize Hindu divinities taken the form of wrathful Tibetan gods communicated psychoanalytic tropes and appeared as a villain in episodes of Doctor Who Michael D Nichols details and surveys the historical transformations of the M ra figure and demonstrates how different Buddhist communities at different times have used this symbol to react to changing social and historical circumstances Employing literary and cultural theory Nichols argues that the representation of M ra closely parallels and reflects the social concerns and anxieties of the particular Buddhist community producing it This book is an original and engaging exploration of the various forms myths about M ra have taken across Buddhist history Maria Heim author of *Voice of the Buddha Buddhaghosa on the Immeasurable Words*

**Readings of the Platform Sutra** Morten Schlütter, Stephen F. Teiser, 2012-02-07 The Platform Sutra comprises a wide range of important Chan Zen Buddhist teachings Purported to contain the autobiography and sermons of Huineng 638-713 the legendary Sixth Patriarch of Chan the sutra has been popular among monastics and the educated elite for centuries The first study of its kind in English this volume offers essays that introduce the history and ideas of the sutra to a general audience and interpret its practices Leading specialists on Buddhism discuss the text's historical background and its vaunted legacy in Chinese culture Incorporating recent scholarship and theory chapters include an overview of Chinese Buddhism the crucial role of the Platform Sutra in the Chan tradition and the dynamics of Huineng's biography They probe the sutra's key philosophical arguments its paradoxical teachings about transmission and its position on ordination and other institutions The book includes a character glossary and extensive bibliography with helpful references for students general readers and specialists throughout The editors and contributors are among the most respected scholars in the study of Buddhism and they assess the place of the Platform Sutra in the broader context of Chinese thought opening the text to all readers interested in Asian culture literature spirituality and religion

**Early Chinese Religion, Part Two: The Period of Division (220-589 AD)**

**(2 vols.)** John Lagerwey, Pengzhi Lü, 2009-11-23 After the Warring States treated in Part One of this set there is no more fecund era in Chinese religious and cultural history than the period of division 220-589 AD. During it Buddhism conquered China, Daoism grew into a mature religion with independent institutions, and together with Confucianism these three teachings, having each won its share of state recognition and support, formed a united front against shamanism. While all four religions are covered, Buddhism and Daoism receive special attention in a series of parallel chapters on their pantheons, rituals, sacred geography, community organization, canon formation, impact on literature, and recent archaeological discoveries. This multi-disciplinary approach, without ignoring philosophical and theological issues, brings into sharp focus the social and historical matrices of Chinese religion.

*India in the Chinese Imagination* John Kieschnick, Meir Shahar, 2013-11-25 India and China dominate the Asian continent but are separated by formidable geographic barriers and language differences. For many centuries, most of the information that passed between the two lands came through Silk Route intermediaries in lieu of first-person encounters, leaving considerable room for invention. From their introduction to Indian culture in the first centuries C.E., Chinese thinkers, writers, artists, and architects imitated India within their own borders, giving Indian images and ideas new forms and adapting them to their own culture. Yet India's impact on China has not been greatly researched or well understood. *India in the Chinese Imagination* takes a new look at the ways the Chinese embedded India in diverse artifacts of Chinese religious, cultural, artistic, and material life in the premodern era. Leading Asian studies scholars explore the place of Indian myths and storytelling in Chinese literature, how Chinese authors integrated Indian history into their conception of the political and religious past, and the philosophical relationships between Indian Buddhism, Chinese Buddhism, and Daoism. This multifaceted volume, illustrated with over a dozen works of art, reveals the depth and subtlety of the encounter between India and China, shedding light on what it means to imagine another culture and why it matters.

Contributors: Stephen R. Bokenkamp, Bernard Faure, John Kieschnick, Victor H. Mair, John R. McRae, Christine Mollier, Meir Shahar, Robert H. Sharf, Nobuyoshi Yamabe, Ye Derong, Shi Zhiru.

*In the Land of Tigers and Snakes* Huaiyu Chen, 2023-03-21 Animals play crucial roles in Buddhist thought and practice. However, many symbolically or culturally significant animals found in India, where Buddhism originated, do not inhabit China, to which Buddhism spread in the medieval period. In order to adapt Buddhist ideas and imagery to the Chinese context, writers reinterpreted and modified the meanings different creatures possessed. Medieval sources tell stories of monks taming wild tigers, detail rituals for killing snakes, and even address the question of whether a parrot could achieve enlightenment. Huaiyu Chen examines how Buddhist ideas about animals changed and were changed by medieval Chinese culture. He explores the entangled relations among animals, religions, the state, and local communities, considering both the multivalent meanings associated with animals and the daily experience of living with the natural world. Chen illustrates how Buddhism influenced Chinese knowledge and experience of animals, as well as how Chinese state ideology, Daoism, and local cultic practices reshaped Buddhism. He shows how Buddhism

Confucianism and Daoism developed doctrines rituals discourses and practices to manage power relations between animals and humans Drawing on a wide range of sources including traditional texts stone inscriptions manuscripts and visual culture this interdisciplinary book bridges history religious studies animal studies and environmental studies In examining how Buddhist depictions of the natural world and Chinese taxonomies of animals mutually enriched each other In the Land of Tigers and Snakes offers a new perspective on how Buddhism took root in Chinese society

**Inquiry Into the Origin of Humanity** Tsung-mi,1995-10-01 A superb book one clearly designed for practical use Buddhist Studies Review 14 1997 Gregory s work serves as a model for future scholars wishing to present translations of key East Asian Buddhist texts to a broader audience Philosophy East and West 48 1998 Ein wertvoller Beitrag als vollstSndige bersetzung als Erkenntnisquelle Yber den chinesischen Buddhismus fYr Interessierte und als Lehrmaterial fYr diejenigen die ihn lehren mYssen Monumenta Serica 45 1997 Peter Gregory s is a name that I as a layman vis a vis academia am always happy to see attached to a text as I feel confident that the work will be of genuine interest and that my understanding will be limited only by my knowledge rather than by my ability to penetrate a forest of jargon obscure theorizing and convoluted writing Buddhism Now November 1996 Gregory s translation is a truly remarkable accomplishment reflecting his superb command of literary Chinese and his thorough familiarity with the relevant scholarly literature on Chinese thought in Western languages Stanley Weinstein professor of Buddhist Studies Yale University

**Religious Experience and Lay Society in T'ang China** Glen Dudbridge,2002-06-20 The remains of Tai Fu s lost collection Kuang i chi The Great Book of Marvels preserve three hundred short tales of encounters with the other world This study develops a style of close reading through which those tales give access to the lives of individuals in eighth century China Through the eyes of a mid century county official the picture emerges of a complex lay society served by a mixed priesthood of ritual practitioners whose members lives at all levels were profoundly shaped by their perceived experience of contact with the other world It was a society embarking on fundamental change and this book uses the sharp historical focus of Tai Fu s collection to study the dynamics of that change The work gracefully reveals the transition from the beliefs and institutions of early mediaeval China towards those we now recognize as modern

**Behold the Buddha** James C. Dobbins,2020-03-31 Images of the Buddha are everywhere not just in temples but also in museums and homes and online but what these images mean largely depends on the background and circumstance of those viewing them In Behold the Buddha James Dobbins invites readers to imagine how premodern Japanese Buddhists understood and experienced icons in temple settings long before the advent of museums and the internet Although widely portrayed in the last century as visual emblems of great religious truths or as exquisite works of Asian art Buddhist images were traditionally treated as the very embodiment of the Buddha his palpable presence among people Hence Buddhists approached them as living entities in their own right that is as awakened icons with whom they could interact religiously Dobbins begins by reflecting on art museums where many non Buddhists first encounter images of the Buddha before

outlining the complex Western response to them in previous centuries He next elucidates images as visual representations of the story of the Buddha's life followed by an overview of the physical attributes and symbolic gestures found in Buddhist iconography A variety of Buddhas Bodhisattvas and other divinities commonly depicted in Japanese Buddhism is introduced and their living quality discussed in the context of traditional temples and Buddhist rituals Finally other religious objects in Japanese Buddhism relics scriptures inscriptions portraits of masters and sacred sites are explained using the Buddhist icon as a model Dobbins concludes by contemplating art museums further as potential sites for discerning the religious character of Buddhist images Those interested in Buddhism generally who would like to learn more about its rich iconography whether encountered in temples or museums will find much in this concise well illustrated volume to help them behold the Buddha

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