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CHINESE BUDDHISM/STATE OF THE FIELD (2) by John McRae, March 1992

From BUDDHA-L@ULKYVM.LOUISVILLE.EDU Tue Mar 24 05:53:18 1992

Reply-To: Buddhism Discussion Group

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From: John McRae jrm@crux2.cit.cornell.edu

[this e-mail address was updated 27 Apr 93]

Subject: Chinese Buddhism/State of the field (2)

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(Moderators note)

John, could the Australian address you refer be that of Dr. T. Matthew Ciolek, Coombpapers Administrator? If so his address is: tmciolek@coombs.anu.edu.au. His posting to BUDDHA-L on 2/20/92 directed inquires to:

Dr T. Matthew Ciolek,
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-----Original message-----

Fellow members of the Buddhism Discussion Group:

This is the second "release" of my ongoing work on "The Study of Chinese Buddhism: The State of the Field," which is being prepared for the Association for Asian Studies Annual Meeting, April 2-5, 1992.

Since I posted the first bibliographic listing I have received several helpful responses, and by combining these and my own continued efforts the bibliography has grown from 85 entries to about 185 or so. (Thanks to Bob Sharf, Jamie Hubbard, Paul Swanson, Will Bodiford, and one person in Australia whose name and e-mail address I've managed to lose [Ciolek?]) -- please remind me, because there was an offer to place these files on an ftp site there. [Sorry!])

Also, I have decided on a draft of my introduction and the overall organization of the text. What is included here is that introduction, the rest of the text in very rough outline form, and the bibliography.

The following is adapted from my first posting. If you're interested, please respond by indicating:

1. ADDITIONS: Papers, monographs, and books published in the last ten years or so pertaining to the study of Chinese Buddhism, as well as ongoing research projects or works in progress that will appear in the near future. I am interested in scholarship in European languages only, at this point.

2. CORRECTIONS: Emendations to the listing below, in the form of corrected author, title, and bibliographic information. (The bibliographic format used here is intended as that of the Journal of Asian Studies, although I may not have gotten all the details quite right.)

3. COMMENTS: Please feel free to include your own comments as to the value and significance of any of the works listed below, or that of any you might suggest as additions to the listing. Obviously, the real value of any bibliography or bibliographic review article lies in the annotation.

4. PROCEDURAL SUGGESTIONS: Any comments, advice, or suggestions regarding the procedure suggested just below.

My working plan is as follows:

A. I will update that list based on your feedback. Although I want to maintain control of the drafting of this paper, I will of course acknowledge your contributions, and I will post updated bibliographic listings as appropriate. Therefore, you may either reply to the discussion group or, to ease traffic on the net, directly to me. I will make sure everything gets posted, although I will edit comments.

B. This listing is done in ASCII format, with formatting codes omitted and no special procedures taken for diacritically marked characters, for easy distribution over this list. The current listing is a working version; please excuse me for taking the quick and dirty route once again.

NOTE: As Paul Swanson suggested, the "Chicago Guide to Preparing Electronic Manuscripts" (University of Chicago Press; companion to the "Chicago Manual of Style" that we all know and love), pp. 73ff. As Paul notes:

They suggest typing a "diacritical code" directly before the letter it will acce

C. In the future I hope to make the file available on an ftp (file transfer protocol) site I will establish through the Cornell University Chinese-Japanese-Korean Computing and Database Facility (CJK-CDF), of which I am the director. Either for the list or the ftp site, I will consider using either/both ZIP and uuencode formats. I would be pleased to receive suggestions about how to handle diacritically marked characters.

Let me know what you think. I'll keep at this as long as your responses warrant. Thanks for your help.

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QUOTING THIS PAPER WITHOUT PERMISSION WILL RESULT IN YOUR SPENDING THREE IMMEASURABLE EONS IN THE AVICI HELL, LISTENING TO ENDLESS RECITATIONS OF NEO-CONFUCIAN DOCTRINE!

I. INTRODUCTION

Undertaking this survey has allowed me to consider a wide variety of American and other English-language scholarship on Chinese Buddhism published during the past decade or so or now being readied for publication, and I have genuinely been impressed, simultaneously, with both the extent and the limitations of our accomplishments. My natural optimism reveals itself in the recognition of so many positive trends within the field, just as my inveterate tendency to doubt suggests that many crucially important subjects are being overlooked.

At the very outset I must mention one unmistakable impression pertaining both to the study of Chinese Buddhism and to the state of American academia in general. Especially in the context of this panel (and proposed JAS paper) it is important to note the extent to which the study of Chinese Buddhism has profited in recent years from cross-fertilization with other areas of Chinese religious studies. Some of the most important work now being done involves the dimensions of Chinese Buddhist practice outside the Great Tradition, and indeed the intellectual climate in contemporary American academe is such that the study of non-mainstream, non-elite, popular, or diffuse religious practices, or those of the Little Traditions (to introduce a number of terms I will use synonymously throughout this essay), is now firmly entrenched on center stage.

The challenge this development brings to the field of Chinese Buddhist studies is twofold: first, how to incorporate and capitalize upon new developments in the study of popular religion and cultural marginalization within our work and, second, how to understand relationships, both the creative and hegemonic, that occurred between the mainstream and non-mainstream components of Chinese Buddhism and Chinese religions as a whole.

In spite of the healthy momentum of the study of Chinese Buddhism per se, which benefits enormously from the vitality of the larger field of Buddhist studies in general and the historical status of Buddhism as an international religion, and in spite of the very high standard of excellence exhibited in recent scholarship on Chinese Buddhism, I would suggest that the field has been defined by our intellectual environment and forced into an essentially defensive role. Much as an election candidate may be defined by his political opponents, the tasks of the study of Chinese Buddhism and the importance of Buddhism within Chinese history have been largely defined by a process of reaction to the very significant advances made in the study of Chinese Taoism and popular religion over the past decade or two, as well as by the writings of scholars working in the Confucian tradition who treat Buddhism as if it were largely irrelevant in the overall course of Chinese history and particularly in recent centuries.

I believe that those of us engaged in the study of Chinese Buddhism should turn this challenge around. Even as we work to improve and expand the perspectives of our own work, we should address ourselves to the field of Chinese religious studies as a whole to say: Just as we should not ignore the diffuse realm of religious practice within Chinese society in general in favor of the institutionalized traditions, so should those who study popular religion not perform the converse error. Too often the students of Chinese popular religion approach their subject with an unhealthy disregard for the mainstream tradition.

For example, David Johnson's seminal article on Chinese city-gods cites an anecdote that took place at Y-ch' an ssu involving a Buddhist monk named Chih-che Ta-shih, yet he never bothers to identify the individual in question as T'ien-t'ai Chih-i (538- 597), one of the most important figures in all of Chinese Buddhist history! (Johnson 1985:GET)

Certainly, Leon Hurvitz's important study of the biography of Chih-i would have benefitted by a consideration of his hagiographical image, just as Johnson's reference would have gained added meaning by the recognition of his subject's identity. My point is not to criticize either Johnson or Hurvitz, but to suggest that the walls dividing the study of mainstream and non-mainstream Chinese traditions should be torn down from both sides.

For the study of Chinese Buddhism, this means first to incorporate insights provided by new developments in the study of ritual, popular religion, etc., and from the fundamentally different perspectives of postmodern literary criticism and structuralist analysis. Second, it means that we should adopt this broader vision in order to bring something new to our intellectual communities, not merely new data for theories derived from non-Asian sources but new modes of interpretation gleaned from those sources themselves. In this exhortation I am borrowing the voice of Benjamin Schwartz, the eminent scholar of both traditional Chinese Confucianism and modern Chinese communism, who has often suggested in private conversation that students of Asian cultures should not merely apply western theories to their subjects of research but use their findings to generate new theoretical innovations.

But, third, I would also argue that we should persist in following courses of research that are important to the field of Chinese Buddhist studies in itself, without undue consideration of fashionable trends. Such research includes several forms of good old-fashioned scholarly work: editing, translating, and annotating important texts; compiling dictionaries, databases, and research tools; and writing detailed historical narratives and doctrinal analyses. However venerable our subject of study, it is still very young as a field of study in the English-speaking world, and there is still much to be done that is already considered old-fashioned in the overworked fields of Old and New Testament study, for example. Although I would applaud the expansion of research into all the new subject areas of the ten directions, we should not get too far ahead of ourselves.

The brief discussion above has suggested one paradoxical pair of challenges, both to benefit from and resist the impact of the contemporary emphasis on the popular realm. There are, however, several other issues to be considered. There are in fact several identifiable challenges facing the study of Chinese Buddhism at the moment, or, perhaps, four areas of endeavor that are being undertaken by scholars as if to meet four identifiable challenges. I will adumbrate these briefly here, then refer to them occasionally throughout the body of this report.

[Note: I realize I'm going to have to clean up the enumeration scheme in this introduction.]

First, in addition to the continued need for greater sophistication in treatment of doctrinal works of the mainstream tradition, especially as unique products of the Chinese Buddhist tradition, we also need more research into the interactions and relationships between developments in the Chinese tradition and those in India and Central Asia. I believe that the time has come when we can and should expect a greater sensitivity to the intimate knowledge our Chinese subjects (including non-Chinese operating in the East Asian cultural sphere) must certainly have had regarding conditions in the Western regions. That is, we should now have the capacity to go beyond simplistic notions of "borrowing" and "influence" based on superficial considerations of textual transmission and imperial patronage. Our understanding of Buddhism and other vectors of religious activity in both India, Central Asia, Southeast Asia, and Tibet are increasing, and we should expect of ourselves a greater

awareness of the dynamic relationships between these various realms. By adopting this greater sensitivity we should work to expand the boundaries of the Chinese Buddhist tradition, exploring systems and processes of interaction rather than allowing ourselves to conceive of China as a separate and isolated cultural entity.

Second, we should consciously recognize ourselves to be engaged in rewriting the paradigm of sinification and the periodization of Chinese Buddhism. We have lived far too long under the shadow of Arthur Wright's Buddhism in Chinese History of 1959 and Kenneth Ch'en's Buddhism in China: A Historical Survey of 1964. Both of these books are still useful -- Wright's especially for its description of the social, political, and intellectual setting of Han dynasty China into which Buddhism was introduced and the multi-dimensional impact of the religion during the Six Dynasties period and Ch'en's for its relatively comprehensive sweep of the subject matter. But both of these books buy into Hu Shih's general conception of the overall contour of Buddhism in Chinese history, which basically boils down to the notion that Buddhism arrived when China was weakened by disunion and social chaos, thrived during a long period of political division, and was ejected when China became whole and healthy again. Fortunately, this simplistic and profoundly antipathetic interpretation is being assaulted on various fronts, as I will recount below.

Third, scholars in our field are already developing research tools based on the use of computer technology, which will introduce substantial changes in the way we go about our studies. These new tools will allow us to search large bodies of primary texts and secondary databases very quickly, discovering new correlations and testing hypotheses, and eventually even performing stylistic analyses. All these techniques are available in other fields of study, but the problems of the very large numbers of ideographs used in Chinese, Japanese, and Korean are now being surmounted.

As an example of the possibilities of this new technology, I have distributed preliminary versions of this paper and its attendant bibliography to the electronic discussion group devoted to Buddhism. Several scholars responded with additional bibliography and their own insightful comments, and I expect this collaborative process to continue right up until the publication of this paper. Indeed, those of you in attendance this evening have received a copy of the bibliography I have collected thus far, along with a request to cooperate in this electronic dialogue.

Those wishing to receive updates of this bibliography as they are distributed may either send an electronic mail message to me at jrm@cornella.cit.cornell.edu, or join the discussion group devoted to Buddhist studies. To do the latter, send mail to listserv@ulkyvm, with the only message being the line "subscribe buddha-1 firstname lastname," where "firstname lastname" represents your personal name. (The listserv program will determine your e-mail address automatically.)

II. THE SOURCE LANGUAGES AND MATERIALS OF CHINESE BUDDHISM

A. ON THE EARLIEST CHINESE TRANSLATIONS OF BUDDHIST TEXTS

1. Kamata's work and (Wu 1988) on early Chinese Buddhist art 2. E. Zarcher's articles on early language 3. The work of W. South Coblin, Ted Pulleyblank, and Victor Mair 4. "Buddhism Across Boundaries" conference being organized by McRae and Nattier

B. DEVELOPMENTS IN MIDDLE CHINESE

1. Mair and Mei HJAS article on Sanskrit/Chinese prosody 2. Mei Tsulin's Late Middle Chinese language theories: contra recent JAS article on Neo-Confucian recorded sayings 3. Victor Mair's various stuff on transformation texts; relationship to Chinese literature and Chan

C. RE-EVALUATION OF INDIGENOUS SOURCES AND THE PROBLEM OF SINIFICATION

1. Nattier's observation of China as active customer of Mahayana; Buswell: process right from beginning 2. E. Z rcher's articles on early language 3. The work of W. South Coblin, Ted Pulleyblank, and Victor Mair 4. Schopen reworking filial piety shibboleths 5. Buswell's book on Vajrasam dhi 6. Buswell's book on apocrypha 7. Buswell's marga volume 8. Nattier on Heart S tra 9. Grosnick 1989 on CHL? 10. SU student translation project on HKSC? 11. Problem of sinification comes up again re Chan

III. DEVELOPMENTS IN CHINESE DOCTRINAL TRADITIONS

1. Madhyamika: (Hurvitz and Iida) and Dalia, both forthcoming 2. Hua-yen: (Gimello 1976) and (Gregory 1991) 3. T'ien-t'ai and Lotus Sutra tradition
Kim 1991
Stevenson and Donner, Moho zhiguan
Dan Getz on Zhili and Song dynasty Tiantai (forthcoming)
(Schmidt-Glintzer 1982) 4. Pure Land: Tanaka 1990 5. Yogacara: Sutton 1991 tangentially concerned with China 6. Esoteric Buddhism: Strickmann and Orzech 7. Miscellaneous: (Pachow 1980)

IV. RECENT ADVANCES IN CHAN STUDIES

A. CONTRIBUTING FACTORS 1. Kuroda Institute contribution: forthcoming volume 2. The Yanagida legacy: McRae, Faure, and Buswell on early Chan

B. A DIACHRONIC REVIEW 1. Proto-Chan: 2. Early Chan:
Faure and McRae; McRae on Shenhui 3. Classical Chan: note terminology not yet settled
McRae on Mazu
App on Yunmen, including 1988 ZBKK vol. 4. Song dynasty Chan:
Robert Gimello: Northern Song "lettered Chan"
Griffith Foulk: institutional history
Huang Chi-chiang's various papers
Paul Jaffe: Juefan Huihong (CHECK)
Morten Schl tter: on ??
(Cleary 1990) on a thirteenth-century figure 5. Later Chinese Chan:
Hsu 1979, Berling 1980, and Y 1981
(Cleary 1989)

C. A SPECIAL CATEGORY: FAURE'S RHETORIC OF IMMEDIACY

V. THE "POPULAR" DIMENSION AND RITUAL TRADITIONS OF CHINESE BUDDHISM

A. THE Z RCHER MANIFESTO (Z RCHER 1982)

B. BUDDHIST FAITH AND RITUAL IN TRADITIONAL CHINA

1. Raoul Birnbaum and Wutaishan studies 2. Peter Gregory's work on Tsung-mi's ritual text (include reference to Stevenson's studies in here) 3. Y Ch n-fang's studies of Guanyin, pilgrimagetape 4. Y Ch n-fang's translation (?) of Chen-hua, In Search of the Dharma: Memoirs of a Modern Chinese Buddhist Pilgrim

C. BUDDHISM IN CONTEMPORARY CHINA AND TAIWAN

1. Note tremendous gap for Buddhism after the Song: (Chan 1985) 2. Buddhism in contemporary PRC 3. Great vitality of Buddhism in Taiwan, which belies orthodox views of "religion = response to social distress" (Hsing 1983) Archive of Modern Chinese Buddhism at Cornell 4. Role of Taiwanese Buddhism in support of Chinese Buddhist studies FKS conferences Chung-Hwa Institute: conferences and teaching Heng-ching's institute: teaching

VI. THE USE OF COMPUTER TECHNOLOGY IN BUDDHIST STUDIES

1. Urs App and electronic Zen texts and databases 2. Buddhist canon input projects: Lancaster, App, McRae

VII. CONCLUSIONS

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The Internet Gopher protocol is designed for distributed document search and retrieval. This document describes the protocol, lists some of the implementations currently available, and has an overview of how to implement new client and server applications. This document is adapted from the basic Internet Gopher protocol document, first issued by the Microcomputer Center at the University of Minnesota in 1991. A detailed BNF rendering of the internet Gopher syntax is available in the appendix...but a close reading of the appendix may not be necessary to understand the internet Gopher protocol. In essence, the Gopher protocol consists of a client connecting to a server and sending the server a selector (a line of text, which may be distributed, quoted or reproduced in any form without permission from the CARIM East Project. carim-east.eu. carim-east.eu. No part of this report may be sold, reproduced or distributed by third parties without previous written approval of Expert Rating RA Ltd. expert-rating.com.ua. expert-rating.com.ua. 20. Any computer that stores hypermedia documents and makes them available to other computers on the Internet is called a _____. b. server. 21. A client can be a home computer or a node in an organization's _____. a. local area network (LAN). 22. _____ are unique identifiers of computer or network addresses on the Internet. A tag delineates a section of the page, such as the header or body; an attribute specifies a value, such as a font color, for a page component. 85. What is the downstream/upstream transmission rate of a Very High-Speed DSL (VDSL) Internet connection? ANSWER: Very High-Speed DSL (VDSL) has downstream/upstream transmission rate of up to 100 Mbps over short distances—for example, the ITU G.993.2 standard. 86. What are crawler-based directories?