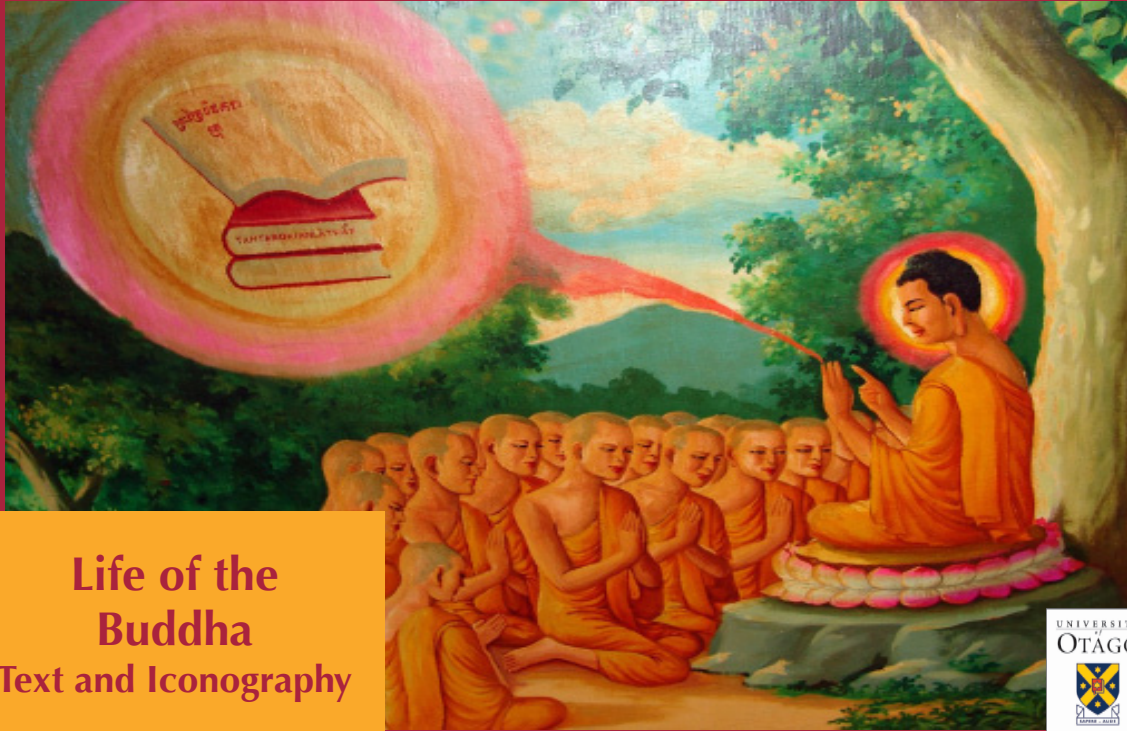


# Course Introduction and Study Guide



## Life of the Buddha Text and Iconography

REL328/428 (Campus/Internet)  
Semester 1 2017  
Monday, Wednesday  
12noon-1pm



<http://www.otago.ac.nz/religion>



## Life of the Buddha – Text and Iconography Semester 1 2017 on-campus and by internet

## TABLE OF CONTENTS

### Section 1:

|                          |   |
|--------------------------|---|
| Course Introduction..... | 3 |
|--------------------------|---|

### Section 2:

|                       |    |
|-----------------------|----|
| Lecture Schedule..... | 10 |
|-----------------------|----|

### Section 3:

|                  |    |
|------------------|----|
| Study Guide..... | 12 |
|------------------|----|

### Section 4:

|                                |    |
|--------------------------------|----|
| Readings and AV Materials..... | 30 |
|--------------------------------|----|

## 1. COURSE INTRODUCTION

Welcome to REL328/428 **Life of Buddha: Text and Iconography**. This course is offered as for students on campus in Dunedin, and by internet for distance students.

## GENERAL COURSE INFORMATION

This course explores the visual and literary narrative traditions about the life of the Buddha, and the influence of these narratives on Buddhist belief and practice. Students will read the biographical materials from the *Tripitaka*, the early Indian biographies of the Buddha, and the vernacular biographical traditions of East and Southeast Asia (in English translation). Students will also work with visual images (sculpture and two-dimensional works) of the Buddha from South, Southeast and East Asia.

## COURSE COORDINATOR AND LECTURER

Dr Elizabeth Guthrie is a lecturer in the Department of Theology and Religious Studies. She received an MA in Religious Studies at the University of Otago, and a PhD in Buddhist Studies at Canterbury University, Christchurch. Her research area is Buddhism in mainland Southeast Asia, with a particular focus on Cambodian Buddhist iconography. Courses taught at Otago include Introduction to Hinduism and Buddhism, Asia 101, New Religious Movements, and the Religions of Southeast Asia. She has been a member of Otago University's Puspawarna Gamelan orchestra since 2006.

Office: Room 104, 97 Albany St, Dunedin

Office hours: Wednesday 2-4 pm (or at other times by appointment)

Telephone: 03 479 5355

Email: [elizabeth.guthrie-higbee@otago.ac.nz](mailto:elizabeth.guthrie-higbee@otago.ac.nz)

## TEACHING AIMS AND LEARNING OBJECTIVES

By the end of the course, students should be able to:

- demonstrate knowledge of the origins and development of scriptural and visual narratives about the life of the Buddha in India during the first centuries CE
- be familiar with the modes of transmission of these scriptural and visual narratives to Southeast and East Asia during the first millennium CE
- be able to critically analyse scriptural and visual Buddhist narrative using primary sources (Buddhist scriptures in English translation, Buddhist art works and architecture) and secondary sources

- locate and research this material in academic texts, journals and other media
- present and share research within a peer-group in a constructive manner, and defend an argument using a variety of methods in writing

## STUDY MATERIALS

This course introduction and study guide is an essential learning resource for both on campus and distance students. There is no required textbook for this class, but students are expected to follow the instructions in this study guide carefully, and read and watch the required material (links on Blackboard) for each unit. Further reading will be necessary for essays; additional books and articles are suggested for each unit, and your lecturer is always happy to provide additional resources. Access to a computer and the use of the University's web-based teaching and learning program, Blackboard, is essential for doing this paper. Students should review the Lecture Slides that will be posted on Blackboard in "Course Documents" after each unit as they contain important visual material that will be useful for assignments and for the final exam. For instructions about accessing and using Blackboard and other useful information, see

## COURSE STRUCTURE

This paper is structured into 6 units:

- 1) **Origins:** narratives about the Buddha and the Buddhist Canon
- 2) **Sacred Places:** sacred geography of Buddhism, and the stūpa cult
- 3) **Icons:** the representation of the Buddha in his absence
- 4) **Transcendence:** the supernatural Buddha
- 5) **Dispersion:** pilgrims and proselytisation
- 6) **Diffusion and transformation:** the many lives of the Buddhas

## COURSE SCHEDULE

On-campus students will meet twice a week, on Tuesday 12:00 -12:50 pm in Quad 5 and Thursday 12:00-12:50 in ST DAV 4

A schedule of lecture topics is in Section 2 of this course book.

Online students please note: one of the advantages of online study is that the learning process is **asynchronous**; i.e. you don't need to attend the scheduled lectures on campus, and are free to study when and where it is convenient. However,

you will find it helpful to follow the course schedule, as each unit has been designed to build on information provided in the previous unit.

## **ASSESSMENT FOR REL328 STUDENTS**

The assessment at 300 level has three components:

- . Contribution to 5 Online Tutorials (25%)
- . A 2,500-word essay (25%)
- . A two-hour exam (50%)

### **1. Contributions to Online Tutorials (25%)**

Contribute to the Online Tutorials on Blackboard by making a response to the set questions, by raising a question of your own, based on the required readings and by responding to other students' questions in the discussion thread. (Remember to take the time to read your classmate's contributions, so you can respond to some of them in your contribution)

Each tutorial contribution should be approximately 350-500 words long, and will be assessed for 1) the quality of its analysis, 2) its relevance to the discussion, 3) familiarity with the required readings and other resources and 4) its interaction with issues raised by others in the class. Tutorial contributions are **not** assessed for presentation style or citations (i.e. write informally; no footnotes).

Online Tutorial Schedule:

Online Tutorial 1 "Introduction" is open Monday 27 February-Sunday 5 March (this tutorial is unmarked)

Online Tutorial 2 " Sacred Biography" is open Monday 13 March -Sunday 13 March (this tutorial is marked)

Online Tutorial 3 "Buddhist Aniconism" is open Monday 3 April -Sunday 9 April (this tutorial is marked)

Online Tutorial 4 "Supernatural Buddha" is open Monday 1 May- Sunday 7 May (this tutorial is marked)

Online Tutorial 5: "The Eight Great Events" is open Monday 15 May-Sunday 21 May (this tutorial is marked)

Online Tutorial 6 "Buddha's Transformation into Guanyin" is open Monday 29 May - Sunday 5 June (this tutorial is marked)

## 2. Essay (25%)

The second component of assessment for this course is a 2,500 word essay. This essay is due **Friday 14 April at 5 pm**. I am happy to help students locate sources, and develop a thesis. Please consult the Department's "Study and Style Guide" which contains advice on study and writing skills, and includes the University's policies on plagiarism and advice on how to avoid it. This guide is available from the Theology and Religion office (4th floor of Arts Building) and as a pdf on Blackboard.

### Essay Topics

Students should choose one of the following six topics for your essay. Students are also welcome to develop their own essay topic in consultation with the lecturer.

1) Why do Theravāda Buddhists accept the date of 543 BCE for the Buddha's *parinirvāṇa* while Buddhist scholars prefer a more recent date?

2) In her article "Aniconism and the Multivalence of Emblems: Another Look" (1992, p 143) Susan Huntington argues that aniconism is not a satisfactory general theory by which to interpret the art and may not even be applicable to more than a small fraction of the early Buddhist art. In contrast, Dehejia and other scholars continue to find aniconism a viable theory for understanding early Buddhist art. Choose a particular image for example the conception at Sāñchi; the *māravijāya* at Amarāvātī, the miracle at Śrāvastī) and analyse the image with reference to these different positions.

3) Select a film, modern story, or *manga* of the Life of the Buddha from the list below and compare it to one of the traditional biographies we have studied. These modern narrative have been changed to reflect the social and cultural conditions of the time, and make the Buddha seem more "real" or relevant. Identify and describe these changes, and discuss the implications (if any) that these changes may have for Buddhism today. [Ask Elizabeth or the Distance Librarian if you have any difficulties obtaining AV material]

- *Life of Buddha*, Martin Meisssonier, 2001.
- *The Buddha*, David Grubin, 2010.
- *Life of the Buddha*, BBC/ Manchester/Discovery Channel 2003. *The Buddha*, PBS, 2994.
- *Life Story of Buddha in Animations*, The Dhammakaya Meditation Center of Thailand, 2007. [Thai with English subtitles].
- Hesse, Hermann. *Siddhartha*. London : Picador, 1973. 833.91 HES [easy to find online and in second-hand bookstores; also in the Bill Robertson Library].

- Tezuka, Osamu, *Buddha*, New York : Vertical, 2006, volumes 1 - 10. PN6790.J33 T498 2006 (Choose and focus on one volume).

4) Why do the colossal Buddha images at Bamiyan continue to be important for Buddhists and Buddhist scholars today?

5) The *Vessantara Jātaka* has been important for Buddhists for centuries; why?

6) According to Kim, Yü and others, the bodhisattva Avalokiteśvara undergoes a gender change as part of the process of sinicisation into local Chinese cultures. Describe this process with a focus on one of the forms of Guanyin found in China (Miao Shan, Yulan, Mazu)

#### 4. Examination (50%, 2 hours)

The date for the examination will be sent to you as soon as it has been set by the Registry. All arrangements for examinations are handled by the Examinations Office as outlined in the Student Handbook. Further information on the format of the examination will be given toward the end of the course.

### ASSESSMENT FOR REL428 STUDENTS

The assessment for REL428 students has three components:

- . Contribution to online tutorial discussions (20%)
- . 4000-word essay (40%)
- . 4000-word essay (40%)

#### 1. Contributions to Online Tutorials (20%)

You are asked to contribute to the Online Tutorials by making a response to the set questions; and by raising a question of your own, arising from your reading; *or*: by responding to other students' questions, and the continuing thread of discussion. (In other words, it is important to read your classmate's discussions and respond to them.)

Each tutorial contribution should be approximately 350-500 words long, and will be assessed for 1) the quality of its analysis, 2) its relevance to the discussion, 3) familiarity with the required readings and other resources and 4) its interaction with issues raised by others in the class. Tutorial contributions are not assessed for presentation style or citations (i.e. write informally; no footnotes).

Online Tutorial Schedule:

Online Tutorial 1 "Introduction" is open Monday February 27 - Sunday March 5 (this tutorial is unmarked)

Online Tutorial 2 “ Sacred Biography” is open Monday 13 March - Sunday 19 March (this tutorial is marked)

Online Tutorial 3 “Buddhist Aniconism” is open Monday 3 April - Sunday 9 April (this tutorial is marked)

Online Tutorial 4 “Supernatural Buddha” is open Monday 24 April- Sunday 30 April (this tutorial is marked)

Online Tutorial 5: “The Eight Great Events” is open Monday 8 May - Sunday 14 May (this tutorial is marked)

Online Tutorial 6 “Buddha’s Transformation into Guanyin” is open Monday 29 May - Sunday 4 June (this tutorial is marked)

## 2. Essay Topics for REL/X 428 students.

For the first 4000 word essay, due on **Friday 14 April at 5 pm**. Select one of the following six topics. Students are also welcome to develop their own essay topic in consultation with the lecturer.

1) Why do Theravāda Buddhists accept the date of 543 BCE for the Buddha’s *parinirvāṇa* while Buddhist scholars prefer a more recent date?

2) Choose one episode in one biography of the Buddha, and explore the representation of this episode in Buddhist art, film, or *manga*. For example, focus on the Buddha’s mother Yaśodhāra, at the time of the birth of the Buddha, or the events that took place at the time of the *parinibbāna* (death of the Buddha). [Ask Elizabeth or the Distance Librarian if you have any difficulties identifying or obtaining material]

3) According to Kim, Yü and others, the bodhisattva Avalokiteśvara undergoes a gender change as part of the process of sinicisation into local Chinese cultures. Describe this process with a focus on one of the aspects of Guanyin found in China (Miao Shan, Yulan, Mazu)

4) In her article “Aniconism and the Multivalence of Emblems: Another Look” (1992, p 143) Susan Huntington argues that aniconism is not a satisfactory general theory by which to interpret the art and may not even be applicable to more than a small fraction of the early Buddhist art. In contrast, Dehejia and other scholars continue to find aniconism a viable theory for understanding early Buddhist art. Choose a particular image for example the conception at Sāñci the *māravijāya* at Amarāvātī, the miracle at Śravastī) and analyse the image with reference to these different positions.

5) In R5, “The Stūpa Cult and the Extant Pāli Vinaya,” Schopen argues that the rules concerning *stūpas* may have been lost or edited out of the text. What are the implications of Schopen’s thesis for modern Buddhist studies?



6) Why do the colossal Buddha images at Bamiyan continue to be important for Buddhists and Buddhist scholars today?

For the second 4000 word essay, due on **Friday 2 June at 5 pm**, students should develop a topic and thesis of their own in consultation with the lecturer.

Please consult the 'Study and Style Guide' which contains advice on study and writing skills, and includes the University's policies on plagiarism and advice on how to avoid it. This guide is available from the department and from the department's website, and I have put a pdf on Blackboard in "Study Skills."

## **2. ON-CAMPUS LECTURE SCHEDULE**

### **Unit 1 Origins: narratives about the Buddha in the Buddhist Canon**

*Online Tutorial 1 "Introduction" is open Monday 27 February - Sunday night 5 March (this tutorial is unmarked)*

Tuesday 28 February, Lecture 1: "Course Introduction"

Thursday 2 March, Lecture 2: "Sacred Biography"

Tuesday 7 March, Lecture 3: "The Buddhist Canon"

### **Unit 2 Sacred Places: the sacred geography of Buddhism, and the stūpa cult**

*Online Tutorial 2 "Sacred Biography" is open Monday 13 March - Sunday night 19 March (this tutorial is marked)*

Thursday 9 March, Lecture 4: "Text and Icon"

Tuesday 14 March, Lecture 5: "Stūpa Cult"

Thursday 16 March, Lecture 6: "Sāñchi, Bhārhut, Amarāvati"

### **Unit 3 Icons: the representation of the Buddha in his absence**

*Online Tutorial 3 "Aniconism" is open Monday 3 April - Sunday 9 April (this tutorial is marked)*

Tuesday 21 March, Lecture 7: "Aniconism"

Thursday 23 March, Lecture 8: "Kuṣāns and the biography of the Buddha"

Tuesday 28 March, Lecture 9: "Kaniṣka's coins and early Buddhist iconography"

Thursday 30 March, Lecture 10: "The Mahāparinirvāna"

### **Unit 4 Transcendence: the Supernatural Buddha**

*Online Tutorial 4 "Supernatural Buddha" is open Monday 1 May - Sunday 7 May (this tutorial is marked)*

Tuesday 4 April, Lecture 11 "Buddhism at Ajanta"

Thursday 6 April, Lecture 12 "Gupta art at Sarnāth"

Tuesday 11 April, Lecture 13: “Pāla-Senā kings and Bodhgayā”

### **Unit 5 Dispersion: pilgrims and proselytisation**

*Online Tutorial 5 “The Eight Great Events” (this tutorial is marked and is open Monday 15 May - Sunday 21 May)*

Thursday 13 April, Lecture 14: “Pilgrimage and the Silk Road”

*REL328 Essay Due Friday 14 April at 5 pm*

*REL428 Essay 1 due Friday 14 April at 5 pm*

***Mid-Semester Break, no classes between 17 April - 21 April***

***No lecture on ANZAC day, Tuesday 25 April***

Thursday 27 April, Lecture 15: “Bamiyan”

Tuesday 2 May, Lecture 16: “Dunhuang”

Thursday 4 May, Lecture 17: “Thousand Buddhas motif”

### **Unit 6 Diffusion and transformation: the many lives of the Buddhas**

*Online Tutorial 6 “Transformation of the Buddha into Guanyin (This tutorial is marked, and is open Monday 29 May - Sunday 5 June*

*REL428 Essay 2 due Friday 2 June at 5 pm*

Tuesday 9 May, Lecture 18: “Avadāna literature”

Thursday 11 May, Lecture 19: “Jātakas”

Tuesday 16 May, Lecture 20 “Vessantara Jātaka in Thailand”

Thursday 18 May, Lecture 21 “The Mārabandha episode of Paramanuchit’s *Pathamasambodhi*”

Tuesday 22 May, Lecture 22 “Avalokiteśvara”

Thursday 25 May, Lecture 23 “Avalokiteśvara and Guanyin”

Tuesday 30 May, Lecture 24: “Cult of Guanyin”

Thursday 1 June, Lecture 25: “Some Conclusions and Exam Preparation”

### 3. STUDY GUIDE

#### UNIT ONE:

#### ORIGINS



The Buddha and the Monkey, palm leaf manuscript, *The perfection of wisdom in 8,000 lines*, (MS Add. 1464, fol. 127v, detail) Northeastern India, ca. 997 CE <http://www.lib.cam.ac.uk/specialcollections/projects/sanskritproject.html>

During this unit we will look at the difference between biography (the detailed narrative of an individual's life) and sacred biography. We will consider the idea of the Buddhist Canon, or *Tripitaka*, and the relationship between the biography of the Buddha and the canonical literature of Buddhism. We will read two of the earliest surviving biographies of the Buddha, the *Ariyapariyesana-sutta* which is found in the *Majjhima Nikāya* of the Pāli Canon, and the *Xiuxing benqi jing*, a biography of the Buddha translated into Chinese by two Buddhist monks, Gu Dali and Kang Mengzeng, in 197 CE, and preserved in the Chinese *Tripitaka*.

Read and watch:

📖 R1 Reynolds, Frank E. "The Many Lives of Buddha: A Study of Sacred Biography and Theravāda Tradition," Frank Reynolds and Donald Capps, eds. *The Biographical Process: Studies in the History and Psychology of Religion*. The Hague: Mouton, 1976: 37- 61.

📖 R2 Walters, Jonathan, “Suttas as History: Four Approaches to the “Sermon on the Noble Quest” (Ariyapariyesanasutta)” *History of Religions*, vol. 38, no. 3, Feb. 1999:247-284.

📖 R3 "Ariyapariyesana Sutta: The Noble Search" (MN 26), translated from the Pāli by Thanissaro Bhikkhu. *Access to Insight*, June 7, 2009, <http://www.accesstoinsight.org/tipitaka/mn/mn.026.than.html>

📖 R4 XXBJ “The Life of the Buddha according to the *Xiuxing benqi jing*,” Karetzky, Patricia, *Early Buddhist Narrative Art*, Lanham: University Press of America, 2000: xxviii-xli.

🎧 AV1 *The Life of the Buddha* (BBC Manchester/Documentary Channel, 2003)

The link to this film is on Blackboard (BB). It is also available on DVD in the Closed Reserve section of the Central Library. If you have difficulty accessing this movie, or any of the other AV materials used in this paper, contact me right away as the AV material is essential.

#### Further reading:

Collins, Steve. “On the Very Idea of the Pāli Canon.” *Journal of the Pāli Text Society*, vol. 15, 1990:89-126.

Cummings, Mary *The lives of the Buddha in the art and literature of Asia*. Ann Arbor : University of Michigan, 1982

Lamotte, Étienne. *History of Indian Buddhism : from the origins to the Śāka era*. Louvain-la-Neuve : Université Catholique de Louvain, Institut Orientaliste, 1988 BQ286.L682 1988

McMahan, David. “Orality, Writing and Authority in South Asian Buddhism: Visionary Literature and the Struggle for Legitimacy in the Mahāyāna,” *History of Religions*, vol. 37, no. 3, Feb. 1998: 249-274.

Charles S. Prebish, “Cooking the Buddhist Books: The Implications of the New Dating of the Buddha for the History of Early Indian Buddhism,” *Journal of Buddhist Ethics* vol. 15 2008:1-21.

Schoeber, Juliana. “Sacred Biography” *Encyclopedia of Buddhism*, Robert Buswell, ed. NY: MacMillan, 2003: 45-47.

Schopen, Gregory. “Archaeology and Protestant Suppositions in the Study of Indian Buddhism.” *Bones, stones, and Buddhist monks : collected papers on the archaeology, epigraphy, and texts of monastic Buddhism in India*. Honolulu: University of Hawai'i Press, 1997: 1-22.

Online Tutorial One “Introduction” is open Monday 28 February-Sunday 5 March.

Introduce yourself to the group. Information you may want to include:

- What is your major course of study?
- Why are you taking this paper?
- Have you taken other papers in Theology or Religion?
- Have you been to Asia? Where?
- Are you familiar with the story of the Buddha?
- What essay topic appeals to you at this point?

As you write your self-introduction, please reflect on the information you provide, and the information you decide to leave out of your “mini-biography.”



Birth of the Buddha, Cambodia, Wat Dhammalangka, late 20th century

## UNIT TWO: SACRED PLACES



Sāñchi. Northwest entrance. Madhya Pradesh ca. 1-2nd c. BCE

In this unit we will look at the earliest material evidence for Buddhism in India, namely stūpas and donative inscriptions. We will consider the stūpa cult, and the relationship between stūpas, their adornment, and the development of the biography of the Buddha. We will also consider some of the different interpretations of the Buddha, his thought and his career. To get an idea of some of the controversies about the Buddha, students will read two secondary sources on the stūpa cult: one by Gregory Schopen and the other, a criticism of his article by Richard Gombrich. Students will also watch a filmed lecture by Gregory Schopen, “The Buddha as Businessman.”

The primary source for this unit is the *Mahāparinibbāna-sutta*, a late canonical text that contains the story of the Buddha’s final days, his instructions to his disci-

ple Ananda concerning the disposal of his body by cremation, and the period immediately after the Great Decease, when his followers fought over his relics.

Read and watch:

📖 R5 Schopen, Gregory. “The Stūpa Cult and the Extant Pāli Vinaya,” *Bones, stones, and Buddhist monks : collected papers on the archaeology, epigraphy, and texts of monastic Buddhism in India*. Honolulu : University of Hawai'i Press, 1997: 86-98.

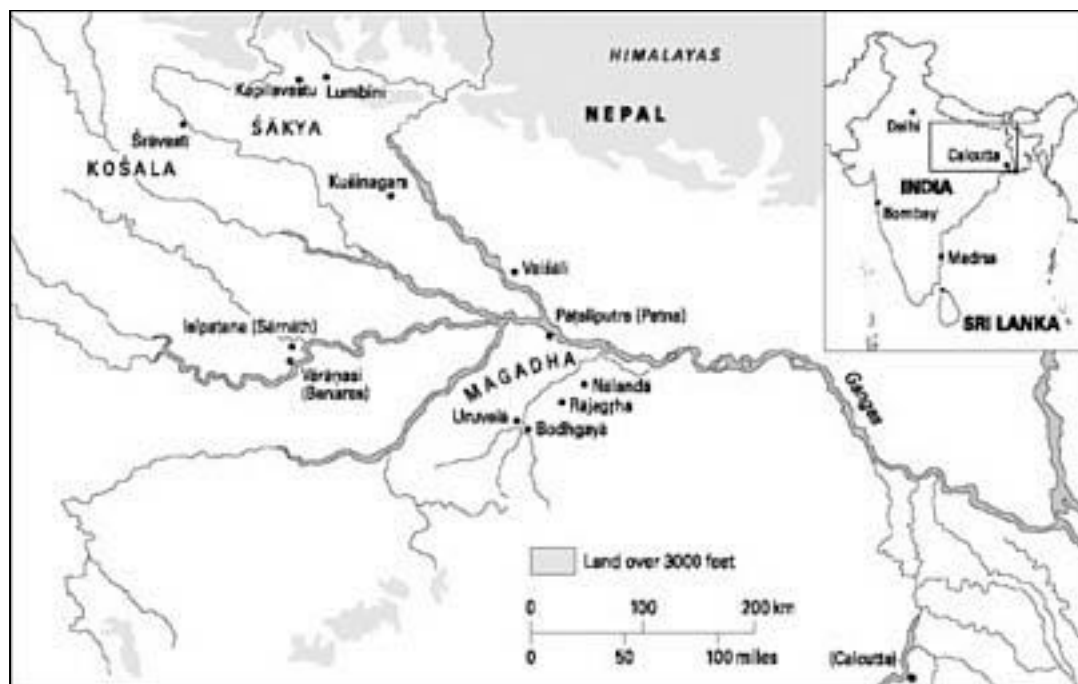
📖 R6 Gombrich, Richard. 1990. “Making Mountains Without Molehills: The Case of the Missing Stūpa.” *Journal of the Pali Text Society*, vol. 15: 197–20

📖 R7 Joanna Williams, “On Viewing Sāñchī.” *Archives of Asian Art*, vol. 50, 1997/1998: 93-98

📖 R8 Maha-parinibbāna Sutta: Last Days of the Buddha" (DN 16), translated from the Pali by Sister Vajira & Francis Story. *Access to Insight*, June 7, 2009.

🎧 AV3: Schopen, Gregory, “The Buddha as a Businessman.” UCLA Faculty Research Lectures [5/2009]

🎧 AV4 Asian Museum of Art San Francisco “The Stūpa”



Map of Northern India, where the Buddha lived, taught and died.

Online Tutorial Two: “Sacred Biography” is open Monday 13 March – Sunday 19 March. Questions to consider when planning your tutorial response:

- When and where did the Buddha live?
- When, and where, does the biography of the Buddha first appear?
- Is the “Sermon on the Noble Quest” (the *Ariyapariyesana-sutta*) a “biography” or a “hagiography”?
- How about the XXBJ - is it a biography, hagiography, or “sacred biography?”
- Do either of these biographies contain the full story of the life and death of the Buddha?
- How do they compare with AV1, the BBC documentary *The Life of the Buddha*?



Buddha's First Sermon, Wat Angkor Wat Tboung, Siem Reap, Cambodia, mid-twentieth century



## UNIT THREE:

### ICONS AND THE REPRESENTATION OF THE BUDDHA IN HIS ABSENCE



Maya's Dream, Bharhut, ca. 100-80 BCE, 100 BCE - 80 BCE  
<http://huntington.wmc.ohio-state.edu>

During the earliest period of Buddhism in India (after the Buddha's death up to the first century CE) the Buddha was not represented in anthropomorphic form. Instead, artists used symbols (the Buddha's footprints, the *vajrāsana*, “diamond throne” of enlightenment, the *stūpa*) to indicate the Buddha. Many scholars call this early Buddhist art “aniconism.” Artists begin to depict the Buddha as a man around the first century CE in northwest India.

In this unit we will explore early Buddhist art and the development of the iconographic conventions used to represent the Buddha in India during the first centuries of the Common Era. We will discuss some of the debates and theories about Buddhist aniconism. We will also consider theories about the appearance of anthropomorphic images of the Bodhisattva and later the Buddha. Students are asked to read the account of the birth of the Buddha in two primary source texts for this unit: the *Buddhacarita*, a 1st century independent biography of the Buddha written in Sanskrit by Aśvaghosa, and the *Mahāvastu*, a text which is part of the *Vinaya* of the Lokottaravādin school and was composed in a hybrid of Sanskrit and Prakrit

sometime between 2-4th centuries CE. The birth episode is not lengthy, and students are encouraged to read further in these two texts to get their “flavour.”

Read and watch:

📖 R9 Linrothe, Rob “Inquiries in to the origin of the Buddha Image: a review, *East and West*, vol. 43, no. 1/4 December 1993:241-256

📖 R10 Lancaster, Lewis. “An early Mahāyāna Sermon about the Body of the Buddha and the Making of Images.” *Artibus Asiae*, vol. 36, no. 4, 1974:287-291

📖 R11 Cribb, Joe. “Kanishka’s Buddha Coins – the Official Iconography of Śākyamuni & Maitreya” in *Journal of the International Association of Buddhist Studies*, vol. 3, no. 2, 1980: 79-88.

📖 R12 Rhi, Ju-Hyung. “From Bodhisattva to Buddha: The Beginning of Iconic Representation in Buddhist Art.” *Artibus Asiae*, Vol. 54, No. 3/4. (1994), pp. 207-225.

📖 R13 “The Birth of the Buddha.” Olivelle, Patrick, transl. *Life of the Buddha by Asvaghosa [Buddhacarita. English & Sanskrit]* New York : New York University Press : JJC Foundation, 2008.

📖 R14 Jones, J.J. (trans.) “The Birth of the Buddha.”. *The Mahāvastu* (3 vols.). London: Luzac & Co.

🎧 AV5 *Envisioning the Buddha: A Talk by Prof. Robert DeCaroli*, 2014.



Gold Coin with Buddha, issued by Kushan King Kanishka I. ca 127/8-152 CE  
[http://en.wikipedia.org/wiki/Kushan\\_coinage#/media/File:KanishkaI.jpg](http://en.wikipedia.org/wiki/Kushan_coinage#/media/File:KanishkaI.jpg)

**Online Tutorial Three: “Buddhist Aniconism” is open Monday 3 April - Sunday 9 April**

Questions to consider when planning your tutorial response:

- When and where does the first Buddhist art appear?
- What kind of images are depicted?
- When do anthropomorphic images of the Buddha begin to appear?
- How do scholars explain aniconism?
- What’s your opinion about Buddhist aniconism?



Bodhisattva of Friar Bala, Mathura 123 CE (Sarnath Museum, India)



Note the differences between the two texts, and the similarities. A particular focus of this unit is the attempt by Māra's daughters, the Māradhīta, to seduce the Bodhisattva. Students are also asked to locate the episode in the *Nidānakatha*, a non-canonical biography of the Buddha written in Pāli and attached to the *Jātakas* (we will look at the *Jātakas* in more detail in the next unit).

The attempt of Māra's daughters to lure the Bodhisattva from his path to Enlightenment is a popular theme for Buddhist sermons as well as iconography. In R 17, art historian Patricia Karetzky discusses this episode in some detail, arguing that the illustrations of this episode provide a fascinating insight into gender relationships as well as ideas about Buddhist soteriology.

Read and Watch:

📖 R15 Williams, Joanna. "Sārnāth Gupta Steles of the Buddha's Life." *Ars Orientalis*, vol. 10, 1975: 171-192

📖 R16 Leoshko, Janice, "About Looking at Buddha Images in Eastern India," *Archives of Asian Art*, vol. 52, 2000/2001: 63-82

📖 R17 Karetzky, Patricia. "Mara, Buddhist Deity of Death and Desire" *East and West* (Rome) vol. 32, 1982: 75-92

📖 R18 Bays, Gwendolyn. *The Voice of the Buddha: The Beauty of Compassion (translation of the Lalitavistara Sutra)*, 2 Vols. Berkeley, CA: Dharma Publ., 1983.

📖 R19 Poppe, Nikolai. *Twelve deeds of the Buddha: a Mongolian version of the Lalitavistara*. Wiesbaden, Harrassowitz, 1967.

📖 R20 *Nidānakathā in Buddhist birth-stories Jātaka tales*. Translated from V. Fausböll's ed. of the Pāli text by TW Rhys Davids and CAF Rhys Davids. London: G Routledge, 1878.

🎧 AV 6 "Ajanta: Some Kind of Miracle." Lawrence Castle Productions 2002

#### Online Tutorial Four: "Supernatural Buddha" is **oSHQ0RQGD0D** □

**6QGDD0DS** Some questions to consider when planning your tutorial

response:

- How is the Buddha described in the two *Lalitavistaras*? Is he human, or superhuman?
- How are the daughters of Māra depicted in the *Nidānakathā*? Are they real women, or stereotypes?
- What are some of the features of the Gupta style of Buddha?

- What is the connection between the rise of Mahāyāna Buddhism and the appearance of the Monumental Buddhas at Bamiyan and elsewhere?
- What iconographic features connect the Bamiyan Buddhas with the early Chinese Buddhist images?
- Why are the Buddhas at Bamiyan so important for the history of Buddhism?



Die Verzückung des Buddha, Fresko in Ajanta, Folio 1

The Māravijaya episode, German copy of painted mural from Ajanta caves, ca. 1-5th c. CE

**UNIT FIVE:**  
**DISPERSION – PILGRIMS AND PROSELYTIZATION**



Seated Buddha with flaming shoulders  
Chinese Six Dynasties Period, Northern Wei dynasty, 3rd-5th century  
Arthur Sackler Museum Harvard

In this unit we will look at the spread of Buddhism outside of India by pilgrims, traders, and proselytising monks, and how this affected Buddhist iconography and narratives about the life of the Buddha. To be considered: Buddhist pilgrimage, the importance of portable shrines, votive tablets, and amulets for the transmission of iconography, and the connection between new Buddhological ideas and the appearance of colossal Buddhas and the Thousand Buddhas motif outside of India.

We will also briefly look at Buddhism and iconoclasm. The primary source text for this week is Xuanzang's *Record of the Western Regions*. The Chinese Buddhist monk Xuanzang provides invaluable information about the Buddhists and the giant Buddha images at Bamiyan, modern Afghanistan, on the crossroads between India and China. Students will find this text a fascinating and highly readable record of Buddhist Asia during the 7th century CE.

Read and watch:

📖 R21 Leoshko Janice “About Looking at Buddha Images in Eastern India,” *Archives of Asian Art*, vol. 52, 2000/2001: 63-82

📖 R 22 Guy, John. The Mahābodhi Temple: Pilgrim Souvenirs of Buddhist India.” *The Burlington Magazine*, vol 133, no. 1059. June 1991: 356-367.

📖 R 23 Huntington, John. “The ‘Great’ Buddhas of Asia, *In the Arts*, October 1985: 9-11

📖 R24 [Xuanzang] *Record of the Western Regions* (BOOK ONE) composed by the Buddhist pilgrim in 646 at the request of the Tang Emperor translated by Samuel Beal (1884) or read Xuanzang. *Da Tang Xiyu ji. The great Tang dynasty record of the western regions*. Translated into English by Li Rongxi. Berkeley, Calif. : Numata Center for Buddhist Translation & Research, 1996. DS327.7.HV483

🎥 AV7 Historic footage of Bamiyan statues

🎥 AV8 Al Jazeera English “Rebuilding Bamiyan” Part 1, 2007

🎥 AV9 The Hazaristan Times “Bamyan Video Documentary” 2009 <http://www.youtube.com/watch?v=kNYLTWCPkvQ>



Great Buddha at Bamiyan, Afghanistan ca. 5th c. CE

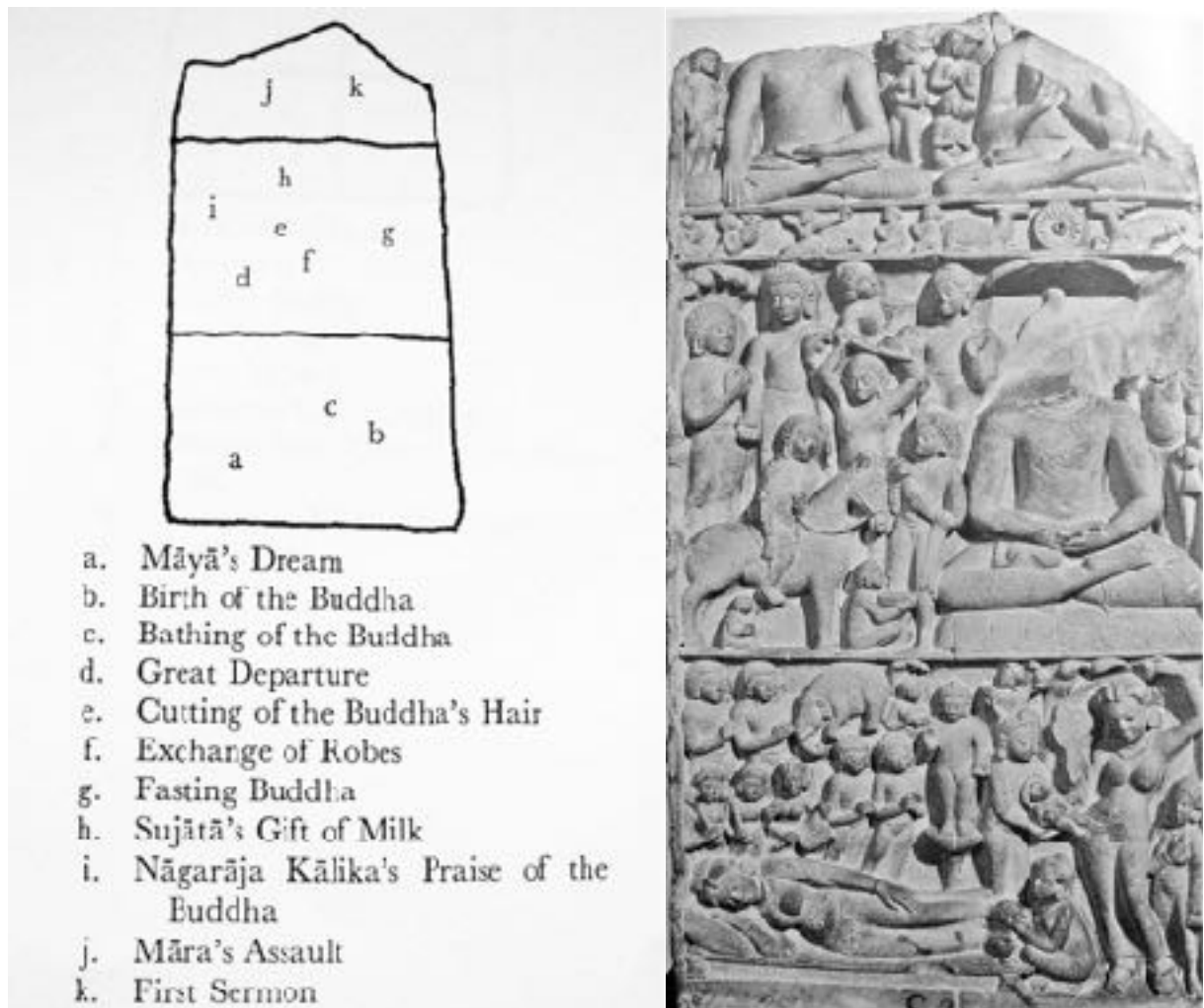
<http://huntingtonarchive.osu.edu/resources/lostStolen/images/fullScreen/bamiyan/bigBuddha/bb05.jpg>

Online Tutorial Five: “The Great Eight Events” is open Monday 15 May- Sunday 21 May

Questions to consider when planning your tutorial response:



- What changes took place in Buddhist iconography during the Gupta period?
- Why does Bodhgayā become important during the Pāla-Senāperiod? What *mudrā* is associated with Bodhgayā?
- What are the *aṣṭamahāpratiharya*?
- What role did the *aṣṭamahāpratiharya* and Buddhist pilgrimage play in the spread of Buddhist iconography?



from Williams, J. "Sārnāth Gupta Steles of the Buddha's Life," *Ars Orientalis*, vol. 10, 1975: 171-192:171,190)

## UNIT SIX:

### DIFFUSION AND TRANSFORMATION – MANY LIVES OF THE BUDDHA



Maddi in the forest, *Vessantara Jātaka* Cheang Tek, Institut Bouddhique, Cambodia ca. 1930-1940.

This unit has two sections. In the first section we will look at two important sources of information about the Buddha's many lives: the *Jātakas* and the *Avadānas*. These very ancient narratives recount how the Buddha was born in both human and animal form, and the good deeds he performs as he evolved towards his final birth as the historical Buddha who gained enlightenment at Bodhgayā. The stories about the former lives of the Buddha have always been popular throughout Buddhist Asia, and they are often cited in sermon preaching and the performance arts (dance, theatre) and in religious painting and sculpture).

Next, we will look at some of the ways that the story of the Buddha has evolved in the different Buddhist traditions. We will first look at the cult of the Thousand Buddhas - an iconography of the multiplication of Buddha images that is associated with meditation rituals and practices. Then we will consider developments in the narratives about and images of the Bodhisattva Avalokiteśvara, an emanation of the Buddha who is associated with Mahāyāna Buddhist ideas about compassion and salvation. We will trace the development

of the masculine Bodhisattva Avalokiteśvara into the feminine Bodhisattva Guanyin in East Asia. We will finish this unit by reading two devotional songs that are performed by female pilgrims in China and addressed to Guanyin.



Thousand-armed Guanyin, ca. 718-840  
Zonglongshan, Zhizong, Sichuan Province, PRC ca. 718-840

Read and watch:

📖 R25 Strong, John “A Family Quest: The Buddha, Yaśodharā and Rāhula in the Mūlasarvāstivāda Vinaya,” in Schoeber, Juliana., ed. *Sacred Biography in the Buddhist Traditions of South and Southeast Asia*, Honolulu: University of Hawaii Press, 1997; reprinted by Motilal Banarsidass, 2002: 113-128. BQ843.S282

📖 R26 Willemen, Charles, “Rahula, Parable 17,” *The Storehouse of Sundry Valuables*, Berkeley, CA: Numata Center for Buddhist Translation and Research, 1994. [EG]

📖 R27 “The Sasa Jataka” no. 316. in E. B. Cowell, ed. *Jātaka, or, Stories of the Buddha’s former births*, Delhi : Motilal Banarsidass, 1990. BQ1462.E5 CV51 1990

📖 R28 Pepper, France. “The Thousand Buddha Motif: A Visual Chant in Cave-Temples Along the Silk Road.” *Oriental Art*, vol. 44, no. 4, 1998/9:39-45.

📖 R29 Kim, Jeong-Eun, “White-robed Guanyin: The Sinicization of Buddhism in China Seen in the Chinese Transformation of Avalokiteshvara in Gender, Iconography, and Role,” *ATHANOR XIX*, 2001:17-25.

📖 R30 Yü, Chün-fang. “Chinese women pilgrims' songs glorifying Guanyin” *Buddhism in Practice*, Donald Lopez Jr., ed. Princeton NJ: Princeton University Press, 1995: 139-144. BQ1012 .B83 1995

📖 AV10 Yü, Chün-fang. *Kuan-yin Pilgrimage, Putuo Shan, PRC 1987* Columbia University Press, 2004.

Online Tutorial Six: “Buddha’s Transformation” is open Monday 29 May-Sunday 5 June

Questions to consider when planning your tutorial response:

- How many former lives does the Buddha have?
- Why does he have so many lives?
- Which are the most important lives?
- When and where does the male bodhisattva Avalokiteshvara transform into the goddess of compassion Guanyin?
- According to R29 Kim, why does this transformation take place?
- Why do Chinese women pilgrims sing songs to Guanyin (R30)?



Fish-basket Guanyin, aka Yulan

#### 4. REQUIRED READINGS and AV Material

Please note: links to the Readings can be found on the library's E-Reserve, and by searching the Library catalogue. Links for AV material are on BB.

📖 R1 Reynolds, Frank E. "The Many Lives of Buddha: A Study of Sacred Biography and Theravāda Tradition," Frank Reynolds and Donald Capps, eds. *The Biographical Process: Studies in the History and Psychology of Religion*. The Hague: Mouton, 1976: 37-61. BL72 BL19

📖 R2 Walters, Jonathan, "Suttas as History: Four Approaches to the "Sermon on the Noble Quest" (Ariyapariyesanasutta)" *History of Religions*, vol. 38, no. 3, Feb. 1999:247-284.

📖 R3 "Ariyapariyesana Sutta: The Noble Search" (MN 26), translated from the Pāli by Thanissaro Bhikkhu. *Access to Insight*, June 7, 2009, <http://www.accesstoinsight.org/tipitaka/mn/mn.026.than.html>

📖 R4 XXBJ "The Life of the Buddha according to the *Xiuxing benqi jing*," Karetzky, Patricia, *Early Buddhist Narrative Art*, Lanham: University Press of America, 2000: xxviii-xli.

📖 R5 Schopen, Gregory. "The Stūpa Cult and the Extant Pāli Vinaya," *Bones, stones, and Buddhist monks : collected papers on the archaeology, epigraphy, and texts of monastic Buddhism in India*. Honolulu : University of Hawai'i Press, 1997: 86-98. BQ6160.I4 S36 1997

📖 R6 Gombrich, Richard. 1990. "Making Mountains Without Molehills: The Case of the Missing Stūpa." *Journal of the Pali Text Society*, vol. 15: 197–20

📖 R7 Joanna Williams, "On Viewing Sāñchī." *Archives of Asian Art*, vol. 50, 1997/1998: 93-98

📖 R8 Mahā-parinibbāna Sutta: Last Days of the Buddha" (DN 16), translated from the Pali by Sister Vajira & Francis Story. *Access to Insight*, June 7, 2009. <http://www.accesstoinsight.org/tipitaka/dn/dn.16.1-6.vaji.html>

📖 R9 Linrothe, Rob "Inquiries into the origin of the Buddha Image: a review," *East and West*, vol. 43, no. 1/4 December 1993:241-256

📖 R10 Lancaster, Lewis. "An early Mahāyāna Sermon about the Body of the Buddha and the Making of Images." *Artibus Asiae*, vol. 36, no. 4, 1974:287-291

📖 R11 Cribb, Joe. "Kaniṣka's Buddha Coins – the Official Iconography of Śākya-muni & Maitreya" in *Journal of the International Association of Buddhist Studies*, vol. 3, no. 2, 1980: 79-88.

📖 R12 Rhi, Ju-Hyung. “From Bodhisattva to Buddha: The Beginning of Iconic Representation in Buddhist Art.” *Artibus Asiae*, Vol. 54, No. 3/4. (1994), pp. 207-225.

📖 R13 “The Birth of the Buddha” Olivelle, Patrick, transl. *Life of the Buddha by Asvaghosa [Buddhacarita. English & Sanskrit]* New York : New York University Press : JJC Foundation, 2008 Q1606.B8322 E5 OF9

📖 R14 Jones, J.J. (trans.) “The Birth of the Buddha.”. *The Mahāvastu* (3 vols.). London: Luzac & Co. (look for the birth episode in the index) <http://www.archive.org/details/sacredbooksofbud16londuoft>, <http://www.archive.org/details/sacredbooksofbud18londuoft>, <http://www.archive.org/details/sacredbooksofbud19londuoft>.

📖 R15 Williams, Joanna. “Sārnāth Gupta Steles of the Buddha's Life.” *Ars Orientalis*, vol. 10, 1975: 171-192

📖 R16 Leoshko, Janice, “About Looking at Buddha Images in Eastern India,” *Archives of Asian Art*, vol. 52, 2000/2001: 63- 82

📖 R17 Karetzky, Patricia. “Mara, Buddhist Deity of Death and Desire” *East and West* (Rome) vol. 32, 1982: 75-92

📖 R18 Bays, Gwendolyn. *The Voice of the Buddha: The Beauty of Compassion (translation of the Lalitavistara Sutra)*, 2 Vols. Berkeley, CA: Dharma Publ., 1983. BQ1582.E5 BB39 1983

📖 R19 Poppe, Nikolai. *Twelve deeds of the Buddha: a Mongolian version of the Lalitavistara*. Wiesbaden, Harrassowitz, 1967. BQ1582.E5 PT78

📖 R20 *Nidānakathā in Buddhist birth-stories Jātaka tales*. Translated from V. Fausböll's ed. of the Pāli text by TW Rhys Davids and CAF Rhys Davids. London: G Routledge, 1878. download from <http://archive.org/details/buddhistbirth00daviuoft>

📖 R21 Leoshko Janice “About Looking at Buddha Images in Eastern India,” *Archives of Asian Art*, vol. 52, 2000/2001: 63- 82

📖 R22 Guy, John. The Mahābodhi Temple: Pilgrim Souvenirs of Buddhist India.” *The Burlington Magazine*, vol 133, no. 1059. June 1991: 356-367.

📖 R23 Huntington, John. “The ‘Great’ Buddhas of Asia, *In the Arts*, October 1985: 9-11

📖 R24 [Xuanzang] *Record of the Western Regions* (BOOK ONE) composed by the Buddhist pilgrim in 646 at the request of the Tang Emperor translated by Samuel Beal (1884) download from <http://depts.washington.edu/silkroad/texts/xuanzang.html> or Xuanzang. *Da Tang Xiyu ji. The great Tang dynasty record of the western regions*. Translated into English by Li Rongxi. Berkeley, Calif. : Numata Center for Buddhist Translation & Research, 1996. DS327.7.HV483

- 📖 R25 Strong, John “A Family Quest: The Buddha, Yaśodharā and Rāhula in the Mūlasarvāstivāda Vinaya,” in Schoeber, Juliana., ed. *Sacred Biography in the Buddhist Traditions of South and Southeast Asia*, Honolulu: University of Hawaii Press, 1997; reprinted by Motilal Banarsidass, 2002: 113-128. BQ843.S282
- 📖 R26 Willemen, Charles, “Rahula, Parable 17,” *The Storehouse of Sundry Valuables*, Berkeley, CA: Numata Center for Buddhist Translation and Research, 1994. [EG]
- 📖 R27 “The Sasa Jataka” no. 316. in E. B. Cowell, ed. *Jātaka, or, Stories of the Buddha’s former births*, Delhi : Motilal Banarsidass, 1990. BQ1462.E5 CV51 1990
- 📖 R28 Pepper, France. “The Thousand Buddha Motif: A Visual Chant in Cave-Temples Along the Silk Road.” *Oriental Art*, vol. 44, no. 4, 1998/9:39-45.
- 📖 R29 Kim, Jeong-Eun, “White-robed Guanyin: The Sinicization of Buddhism in China Seen in the Chinese Transformation of Avalokiteshvara in Gender, Iconography, and Role,” *ATHANOR XIX*, 2001:17-25.
- 📖 R30 Yü, Chün-fang. “Chinese women pilgrims' songs glorifying Guanyin” *Buddhism in Practice*, Donald Lopez Jr., ed. Princeton NJ: Princeton University Press, 1995: 139-144. BQ1012 .B83 1995
- 🎧 AV1 *The Life of the Buddha* (BBCManchester/Documentary Channel, 2003)
- 🎧 AV3: Schopen, Gregory, “The Buddha as a Businessman.” UCLA Faculty Research Lectures [5/2009] <http://www.youtube.com/watch?v=3GeZGFvbDzo>
- 🎧 AV4 Asian Museum of Art San Francisco “The Stūpa” <http://www.youtube.com/watch?v=NJsLHcL3Bvs>
- 🎧 AV5 *Envisioning the Buddha: A Talk by Prof. Robert DeCaroli*, 2014. On BB; downloaded on May 23,2015 <https://www.youtube.com/watch?v=2SVbJml0zOc>
- 🎧 AV 6 “Ajanta: Some Kind of Miracle.” Lawrence Castle Productions 2002 O86368
- 🎧 AV7 Historic footage of Bamiyan statues <http://www.youtube.com/watch?v=RD-brZaoXh4I>
- 🎧 AV8 Al Jazeera English “Rebuilding Bamiyan” Part 1, 2007 <http://www.youtube.com/watch?v=t9Cu5iOjHQo>
- 🎧 AV9 The Hazaristan Times “Bamyán Video Documentary” 2009 <http://www.youtube.com/watch?v=kNYLTWCPkvQ> [v=NJsLHcL3Bvs](http://www.youtube.com/watch?v=NJsLHcL3Bvs)
- 🎧 AV10 Yü, Chün-fang. *Kuan-yin Pilgrimage, Putuo Shan, PRC 1987*. Columbia University Press, 2004.



The Mahāparinirvāna (Buddha's Great Decease)  
Wat Bo Sal Reach, Siem Reap, Cambodia 1989