

SYLLABUS

Mahāyāna Buddhism in East Asia: The Image of the Bodhisattva

Tuesdays & Thursdays, 10:00-11:30 AM, Room 212, 2 Divinity Avenue

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菩薩
摩訶薩



This course will be an exploration of the character of Mahāyāna (Dasheng / Daijō 大乘) Buddhism in East Asia as revealed not so much in systematic expositions of its doctrines as in what might be called its cultic dimensions. Taking the bodhisattva as both the fullest embodiment of the Mahāyāna's ideals and the chief focus of its piety – and taking in particular the bodhisattva Mañjuśrī (Wenshu pusa / Monju bosatsu 文殊菩薩) as a principal exemplar of bodhisattvahood – we will broach such questions as: What kind of a being is a bodhisattva? How are Mahāyāna values and ideas embodied in the person of the bodhisattva? How does the Mahāyāna, as represented by the bodhisattva, differ from other kinds of Buddhism? Is the bodhisattva an object of emulation, of worship, or of both? How should one balance literal with figurative or metaphorical conceptions of the bodhisattva? How was the bodhisattva image altered in the process of Mahāyāna's East Asian (especially its Chinese) acculturation? Primary texts (in translation) will be our chief sources and the principal subjects of our discussions, but we will also explore some of the most recent secondary literature on Mahāyāna so as to set our original sources in the context of contemporary scholarly debates about the origins and nature of Mahāyāna (debates that will be found to be quite lively). Recognizing the bodhisattva to be as much an object and a subject of contemplative or devotional visualization as an embodiment of doctrinal principles, we will make regular efforts throughout the term to link the “discourse” of Mahāyāna texts to the “shape, line, color, and configuration” of Mahāyāna art and iconography.

TEXTS & READINGS

The following books, all required, are available for purchase at the COOP:

- Paul Harrison and John R. McRae, translators. *The Pratyutpanna Samādhi Sūtra and The Śūraṅgama Samādhi Sūtra*. Berkeley: Numata, 1998. (ISBN 1886439060)
- ~~Jan Nattier, *A Few Good Men: The Bodhisattva Path according to the Inquiry of Ugra (Ugraparipṛcchā)*. Honolulu: University of Hawai'i Press, 2003. (ISBN 0824826078)~~
- Gregory Schopen, *Figments and Fragments of Mahāyāna Buddhism in India*. Honolulu: University of Hawai'i Press, 2005. (ISBN 0824829174)
- Burton Watson, translator. *The Vimalakīrti Sūtra*. New York: Columbia University Press, 2000. (ISBN 0231106572)
- Paul Williams, *Mahāyāna Buddhism: The Doctrinal Foundations*. London: Routledge, 1989. (ISBN 0415025370)

Other required readings will be made available as pdf files placed on the course web-page. These on-line readings are to be considered as important as the books listed above.

For those who are new to the study of Buddhism or who may need a “refresher” overview, I recommend, among the many available introductory surveys, Rupert Gethin, *The Foundations of Buddhism* (Oxford University Press paperback, 1998).

Regarding the Paul Williams book — although parts of it will be specifically assigned in connection with particular course topics, most of it is to be considered background reading and students are urged to read through the whole of the work as soon as possible in the term.

Also recommended as background reading is: Hubert Durt, “Mahāyāna.” In *Hōbōgirin 法寶義林: Dictionnaire encyclopédique du bouddhisme d'après les sources chinoises et japonaises*, septième volume: *Daijō-Daishi*, 767-801. Paris and Tokyo: Librairie d'Amérique et d'Orient (Adrien-Maisonneuve) and Maison Franco-Japonaise, 1994. A pdf version of this article is available on the course web-page.

You will note that under each course topic, in addition to the required readings, I have listed a number of supplementary readings. These selected items, labeled “recommended,” are not required for the course but are offered because they may be of interest to students wishing to pursue particular topics further than we are able to pursue them in class.

REQUIREMENTS & GRADING

1. A short paper (maximum length: 6 double-spaced pages each) on an assigned, common topic. The paper topic will be announced by **October 3** and the paper will be due on **October 17** [Value: 20% of the course grade]
2. A longer paper, 12-16 double-spaced pages in length on a topic chosen by the student in consultation with the instructor. Brief descriptions of proposed paper topics must be submitted, in writing, by **October 31**. Papers will be due on **December 14**. [Value: 40% of the course grade]
3. A scheduled final examination consisting of two essays questions and a number of identifications. The essay questions will be chosen **for you** from a list of six possible questions distributed at the final class meeting. [Value: 40% of the course grade]

TOPICS, DATES, AND READINGS

I. Introductory Remarks: The “Agenda” and Scope of the Course.

1. September 19 Tuesday

II. Some Key Issues Prefigured: Zhang Shangying’s (張商英 1043-1122) Visions of Mañjuśrī in the Mountains of the Five Terraces (Wutaishan 五台山).

2. September 21 Thursday

3. September 26 Tuesday

Reading (Required):

- Gimello, Robert M. “Chang Shang-ying at Wu-t’ai shan.” In *Pilgrims and Sacred Sites in China*, edited by Susan Naquin and Chün-fang Yü, 89-149. Studies on China 15. Berkeley: University of California Press, 1992. [\[PDF FILE\]](#)

Readings (Recommended):

- Gimello, Robert M. “Wu-t’ai Shan during the Early Chin 金 Dynasty: The Testimony of Chu Pien 朱弁.” *Zhonghua foxue xuebao* 中國佛學學報 7 (1994): 503-612.
- Schneider, Richard. “Un moine indien au Wou-tai chan: Relations d’un pilgrimage.” *Cahiers d’Extrême-Asie* 3 (1987): 27-40.
- Stevenson, Daniel. “Vision of Mañjuśrī on Mount Wutai.” In *Religions of China in Practice*, edited by Donald S. Lopez, Jr., 203-222. Princeton: Princeton University Press, 1996.
- Birnbaum, Raoul. “The Manifestation of a Monastery: Shen-ying’s Experiences on Mount Wu-t’ai in Tang Context.” *Journal of the American Oriental Society* 106, no. 1 (1985): 119-137.
- Birnbaum, Raoul. “Secret Halls of the Mountain Lords: The Caves of Wu-t’ai Shan.” *Cahiers d’Extrême-Asie* 5 (1989-90): 115-140
- Birnbaum, Raoul. “Thoughts on T’ang Buddhist Mountain Traditions and Their Contexts.” *T’ang Studies* 2 (Winter 1984): 5-23.
- Reischauer, Edwin O. *Ennin’s Travels in T’ang China*. New York: Ronald Press, 1955. [Note especially pp. 164-216.]
- Reischauer, Edwin O., trans. *Ennin’s Diary: The Record of a Pilgrimage to China in Search of the Law*. New York: Ronald Press, 1955. [Note especially pp. 215-267.]
- Wong, Dorothy C. “A Reassessment of the Representation of Mt. Wutai from Dunhuang Cave 61.” *Archives of Asian Art* 44 (1993): 27-52.
- Marchand, Ernesta. “The Panorama of Wu-t’ai Shan as an Example of Tenth Century Cartography.” *Oriental Art*, n.s. 22, no. 2 (Summer 1976): 158-173.

III. A Representative Early Mahāyāna Text: *The Scripture on the Meditation of Direct Encounter with the Buddhas of the Present* (*Pratyutpannasamādhisūtra*, *Banzhou sanmei jing* 般舟三昧經).

4. September 28	Thursday
5. October 3	Tuesday
6. October 5	Thursday

Reading (Required):

- Harrison, Paul, trans. *The Pratyutpanna Samādhi Sūtra*. Berkeley: The Numata Center for Buddhist Translation and Research, 1998.
- Williams, Paul. *Mahāyāna Buddhism: The Doctrinal Foundations*. London: Routledge, 1989. [pp. 220-224.]

Reading (Recommended):

- Harrison, Paul Maxwell. *The Samādhi of Direct Encounter with the Buddhas of the Present: An Annotated English Translation of the Tibetan Version of the Pratyutpanna - Buddha - Sammukhāvasthita - Samādhi - Sūtra*. Studia Philologica Buddhica Monograph Series, V. Tokyo: The International Institute for Buddhist Studies, 1990.
- “*The Sūtra of Assembled Treasures*.” In *A Treasury of Mahāyāna Sūtras: Selections from the Mahāratnakūṭa Sūtra*, edited by Garma C. C. Chang, 387-414. University Park: Pennsylvania State University Press, 1983.

IV. The Question of Origins: How, Why, and When Did the Mahāyāna Arise?

7. October 10	Tuesday
8. October 12	Thursday
9. October 17	Tuesday

Readings (Required):

- Williams, *Mahāyāna Buddhism*, 1-37.
- Excerpts from Nattier, Jan. *A Few Good Men Men: The Bodhisattva Path according to the Inquiry of Ugra (Ugrapariṣṭcchā)*. Honolulu: University of Hawai'i Press, 2003. [\[PDF FILE\]](#)
- Gombrich, Richard F. “How the Mahāyāna Began.” In *The Buddhist Forum, Volume I*, edited by Tadeusz Skorupski, 21-30. London: School of Oriental and African Studies, University of London, 1990. [\[PDF FILE\]](#)
- Gombrich, Richard F. “Organized Bodhisattvas: A Blind Alley in Buddhist Historiography.” In *Sūraycandrāya: Essays in Honour of Akira Yuyama on the Occasion of His 65th Birthday*, edited by Paul Harrison and Gregory Schopen, 43-56. Indica et Tibetica 35. Swisttal-Odendorf: Indica et Tibetica Verlag, 1998. [\[PDF FILE\]](#)
- Harrison, Paul Maxwell. “Searching the Origins of the Mahāyāna: What Are We Looking For?” *The Eastern Buddhist*, n.s. 28, no. 1 (1995): 48-69. [\[PDF FILE\]](#)
- Kajiyama Yūichi 梶山雄一. “On the Meaning of the Words ‘Bodhisattva’ and ‘Mahāsattva’ in *Prajñāpāramitā* Literature.” In *Indological and Buddhist Studies, Volume in Honour of Professor J. W. de*

Jong on His Sixtieth Birthday, edited by L. A. Hercus, 253-270. Canberra: Faculty of Asian Studies, 1982). [PDF FILE]

- Silk, Jonathan. “What, If Anything, Is Mahāyāna Buddhism: Problems of Definitions and Classifications?” *Numen* 49 (2002): 355-405. [PDF FILE]

Readings (Recommended):

- Dayal, Har. *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*. 1932. Reprint, Delhi: Motilal Banarsidass, 1970.
- Basham, Arthur L. “The Evolution of the Concept of the Bodhisattva.” In *The Bodhisattva Doctrine in Buddhism*, edited by Leslie S. Kawamura, 19-60. Waterloo: The Canadian Corporation for Studies in Religion, 1981.
- Lamotte, Étienne. “Sur la formation du Mahāyāna.” In *Asiatica: Festschrift Friedrich Weller*, 377-396. Leipzig: Otto Harrasowitz, 1954.
- Hirakawa Akira 平川彰. “The Rise of Mahāyāna Buddhism and Its Relationship to the Worship of Stūpas.” *Memoirs of the Research Department of the Tōyō Bunko* 22 (1963): 57-106.
- Schopen, Gregory. “The Phrase ‘sa pṛthivīpradeśaś caityabhūto bhavet’ in the *Vajracchedikā*: Notes on the Cult of the Book in Mahāyāna.” *Indo-Iranian Journal* 17 (1975): 147-181.
- Schopen, Gregory. “Two Problems in the History of Indian Buddhism: The Layman/Monk Distinction and the Doctrines of the Transference of Merit.” In *Bones, Stones, and Buddhist Monks: Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India*, edited by Gregory Schopen, 23-55. Studies in Buddhist Traditions. Honolulu: University of Hawai‘i Press, 1997.
- Rahula, Walpola. “L’Idéal du bodhisattva dans le Theravāda et le Mahāyāna.” *Journal Asiatique* 259, nos. 1-2 (1971): 63-70.
- Katz, Nathan. *Buddhist Images of Human Perfection: The Arahant of the Sutta Pitaka Compared with the Bodhisattva and the Mahāsiddha*. Delhi: Motilal Barnasidass, 1982.
- Ray, Reginald A. *Buddhist Saints in India: A Study in Buddhist Values and Orientations*. New York and Oxford: Oxford University Press, 1994.

V. “Handsome Young Prince” and “Mother of Buddhas”: Mañjuśrī as Seen in Early Mahāyāna Scripture and Iconography.

10. October 19 Thursday
11. October 24 Tuesday

Readings (Required):

- Williams, *Mahāyāna Buddhism*, 231-256.
- “The Prediction of Mañjuśrī’s Attainment of Buddhahood” [*Mañjuśrī - buddhakṣetra - guṇavyūhāḷṃkāra - sūtra*]. In *A Treasury of Mahāyāna Sūtras: Selections from the Mahāratnakūṭa Sūtra*, edited by Garma C. C. Chang, 164-4188. University Park: Pennsylvania State University Press, 1983 [PDF FILE]

- Battaccharyya, Benyotosh. “Mañjughoṣa.” In *Jha Commemoration Volume*, 59-68. Poona: Oriental Book Agency, 1937. [PDF FILE]
- Hirakawa, Akira 平川彰. “Mañjuśrī and the Rise of Mahāyāna Buddhism.” *Journal of Asian Studies* (Madras) 1, no.1 (September 1983): 12-33. [PDF FILE]
- Kanda, Chritine Guth. “Kaikai’s Statues of Mañjuśrī and Four Attendants in the Abe no Monjuin.” *Archives of Asian Art* 32 (1979): 9-26. [PDF FILE]

Readings (Recommended)

- Lamotte, Étienne. “Mañjuśrī.” *T’oung Pao* 48 (1960): 1-96.
- Mallmann, Marie-Thérèse de. *Étude iconographique sur Mañjuśrī*, Publications de l’École Française d’Extrême-Orient, vol. 55. Paris: École Française d’Extrême-Orient, 1964.

VI. “Wisdom Hypostatized”: Mañjuśr as the Embodiment of *Prajñā* — *The Eight Thousand Line Perfection of Insight Scripture* (*Aṣṭasāhasrikāprajñāpāramitāsūtra*) and *The Scripture of the Meditation of Heroic Progress* (*Śūraṅgamasamādhisūtra*).

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| 12. October 26 | Thursday |
| 13. October 31 | Tuesday |
| 14. November 2 | Thursday |

Readings (Required):

- Williams, Paul. *Mahāyāna Buddhism*, 37-76.
- Excerpts from Conze, Edward, trans. *The Perfection of Wisdom in Eight Thousand Lines and Its Verse Summary*. Bolinas: Four Seasons Foundation, 1973. [PDF FILE]
- McRae, John R., trans. *The Śūraṅgama Samādhi Sūtra*. Berkeley: The Numata Foundation for Buddhist Translation and Research, 1998.

Readings (Recommended):

- Lancaster, Lewis. “The Oldest Mahāyāna Sūtra: Its Significance for the Study of Buddhist Development.” *The Eastern Buddhist*, n.s. 8, no. 1 (1975): 30-41.
- Lamotte, Étienne, trans. *Śūraṅgamasamādhisūtra, The Concentration of Heroic Progress: An Early Mahāyāna Buddhist Scripture* (English translation by Sara Boin-Webb, from the original French edition of 1965). London: Curzon Press, 1998.

VII. Magician and Dialectician: Mañjuśrī in the *Vimalakīrtinirdeśa* (*Weimojie suoshuo jing* 維摩結所說經).

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| 15. November 7 | Tuesday |
| 16. November 9 | Thursday |
| 17. November 14 | Tuesday |

Readings (Required):

- Watson, Burton, trans. *The Vimalakīrti Sūtra*. New York: Columbia University Press, 1997.

- Braarvig, Jens. “*Dhāraṇī* and *Pratibhāna*: Memory and Eloquence of the Bodhisattvas.” *Journal of the International Association of Buddhist Studies* 8, no. 1 (1985): 17-29. [PDF FILE]
- Gómez, Luis Oscar. “The Bodhisattva as Wonder-Worker.” In *Prajñāpāramitā and Related Systems: Studies in Honor of Edward Conze*, edited by Lewis Lancaster, 221-261. Berkeley: Asian Humanities Press, 1977. [PDF FILE]

Readings (Recommended):

- Bunker, Emma C. “Early Chinese Representations of *Vimalakīrti*.” *Artibus Asiae* 30, no. 1 (1968): 28-52, and figures 1-11.
- Mather, Richard. “*Vimalakīrti* and Gentry Buddhism.” *History of Religions* 8 (1968): 60-73.
- Gómez, Luis Oscar. “From the Extraordinary to the Ordinary: Images of the Bodhisattva in East Asia.” In *The Christ and the Bodhisattva*, edited by Donald S. Lopez and Stephen C. Rockefeller, 141-191. Albany: State University Press of New York, 1987.
- Lamotte, Étienne, trans. *Vimalakīrtinirdeśa, The Teaching of Vimalakīrti* (English translation by Sara Boin-Webb, from the original French edition of 1962). London, Pāli Text Society, 1976.

VIII. An Élit[e/ist] Path: Early Mahāyāna Definitions of the Bodhisattva Ideal.

18. November 16	Thursday
19. November 21	Tuesday
20. November 28	Tuesday

Readings (Required):

- Pāsādhika, Bhikkhu. “*The Dharma Discourse of the Great Collection of Jewels, The Kāśyapa Section (Mahāratnakūṭadharmaṣāstra — Kāśyapaṣāstra)*: English Translation and Restoration of the Missing Sanskrit Portions.” Published serially in the journal, *Linh Son 靈山: Publication d'études bouddhologiques*, Vol. 1 (1977) -Vol. 9 (1979). [PDF FILE]
- Williams, *Mahāyāna Buddhism*, 204-214.
- Harrison, Paul Maxwell. “Who Gets to Ride in the Great Vehicle? Self Image and Identity among the Followers of the Early Mahāyāna.” *Journal of the International Association of Buddhist Studies* 10, no. 1 (1987): 67-89. [PDF FILE]
- Durt, Hubert. “Bodhisattva and Layman in the Early Mahāyāna.” *Japanese Religions* 16, no. 3 (1991): 1-16. [PDF FILE]
- Robinson, Richard H. “The Ethic of the Householder Bodhisattva.” *Bhāratī: Bulletin of the College of Indology, Banaras Hindu University* 9, pt. 2 (1965-66): 25-56. [PDF FILE]

Readings (Recommended):

- Pagel, Ulrich. (“The Bodhisattva Ideal in the *Mahāratnakūṭa* Collection,” Chpt. 3 of *The Bodhisattvapīṭaka: Its Doctrines, Practices and Their Position in Mahāyāna Literature*. Buddhica Britannica Series Continua 5. Tring: The Institute of Buddhist Studies, 1995.
- Chang, Garma C. C., ed. *A Treasury of Mahāyāna Sūtras: Selections from the Mahāratnakūṭa Sūtra*. University Park: The Pennsylvania State University Press, 1983.

IX. A Mahāyāna Trinity: The Triune Mañjuśrī of the *Buddhāvataṃsakasūtra* 大方廣佛華嚴經 and the Huayan “school” (Huayan zong 華嚴宗).

21. December 5 Tuesday
22. December 7 Thursday

Reading (Required):

- Williams, *Mahāyāna Buddhism*, 116-138.
- Gimello, Robert M. “Ch’eng-kuan’s 澄觀 Meditations on the ‘Three Holy Ones’ (*San-sheng* 三聖),” in *Kegongaku ronshū* 華嚴學論集, edited by Kamata Shigeo hakase koki ki’nen kai 鎌田茂雄博士古希記念会 [Committee for the Celebration of Dr. Kamata Shigeo’s Seventieth Birthday], pp. 131-213 (Tokyo: Daizō shuppan, 1997). [\[PDF FILE\]](#)

Reading (Recommended):

- Girard, Frédéric. “La méthode d’examen mental sur la fusion parfaite des trois saints selon Chengguan,” *Bulletin de l’École Française d’Extrême-Orient* 78 (1991): 159-168.

X. *Maṇḍalas, Mantras, Mudrās, and Multi-armed Deities: Mañjuśrī in the Esoteric Buddhist Tradition* (*Mijiao* 密教).

23. December 12 Tuesday
24. December 14 Thursday

Reading (Required):

- Gimello, Robert M. “The Goddess Zhunti 准提 and the Role of Images in the Occult Buddhism of China.” In *Images in Asian Religions: Texts and Contexts*, edited by Phyllis Granoff and Koichi Shinohara, 284-318. Vancouver: University of British Columbia Press, 2004. [\[PDF FILE\]](#)

Readings (Recommended):

- Chou Yi-liang (Zhou Yiliang) 周一良. “Tantrism in China.” *Harvard Journal of Asiatic Studies* 8, nos. 3-4 (March 1945): 241-332. [\[Note: This article is available as a PDF file in the JSTOR database on HOLLIS.\]](#)
- Birnbaum, Raoul. *Studies on the Mysteries of Mañjuśrī: A Group of East Asian Maṇḍalas and Their Traditional Symbolism*. SSCR Monograph No. 2. Boulder, Colorado: Society for the Study of Chinese Religion, 1983.
- Davidson, Ronald M. “The Litany of Names of Mañjuśrī.” In Vol. 1 of *Tibetan and Tantric Studies in Honour of Rolf A. Stein*, edited by Michel Strickmann, 1-69. *Mélanges chinois et bouddhique*, vol. 20. Brussels: Institut Belge des Hautes Études Chinoises, 1981.
- Strickman, Michel. *Mantras et mandarins: Le bouddhisme tantrique en Chine*. Paris: Gallimard, 1996.
- Orzech, Charles D. *Politics and Transcendent Wisdom: The Scripture for Humane Kings in the Formation of Chinese Buddhism*. University park: The Pennsylvania State University Press, 1998.

XI. Mañjuśrī Enthroned: “Enlightened” Monarchs in Chinese History.

25. December 19 Tuesday

Readings (Required):

- Farquhar, David M. “Emperor as Bodhisattva in the Governance of the Ch’ing Empire. *Harvard Journal of Asiatic Studies* 38, no. 1 (1978): 5-34. [Note: This article is available as a PDF file from the [JSTOR database on HOLLIS.](#)]
- Berger, Patricia. “Preserving the Nation: The Political Uses of Tantric Art in China.” In Marsha Weidner, ed. *Latter Days of the Law: Images of Chinese Buddhism (850-1850)*, 89-123. Honolulu: University of Hawai’i Press, 1994. [PDF FILE]
- Henss, Michael. “The Bodhisattva-Emperor: Tibeto-Chinese Portraits of Sacred and Secular Rule in the Qing Dynasty, Parts I & II.” *Oriental Art* 47 (2001), no. 3: 2-16 and no. 5: 71-83. [PDF FILE]

Readings (Recommended):

- Berger, Patricia. *Empire of Emptiness: Buddhist Art and Political Authority in Qing China*. Honolulu: University of Hawai’i Press, 2003.
- Wang Xiangyun. *Tibetan Buddhism at the Court of Qing*. Ph.D. dissertation; Harvard University, 1995.



SOME LATTER DAY BODHISATTVAS