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Challenging the Buddha's Authority: a narrative perspective of power dynamics between the Buddha and his disciples

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Citation

Li, C. (2019, October 15). *Challenging the Buddha's Authority: a narrative perspective of power dynamics between the Buddha and his disciples*. Retrieved from <https://hdl.handle.net/1887/79261>

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Author: Li, C.

Title: Challenging the Buddha's Authority: a narrative perspective of power dynamics between the Buddha and his disciples

Issue Date: 2019-10-15



Challenging the Buddha's Authority

A Narrative Perspective of Power
Dynamics Between the Buddha and His
Disciples

Channa Li

Challenging the Buddha's Authority:

A Narrative Perspective of Power Dynamics Between the Buddha and His Disciples

Proefschrift
ter verkrijging van
de graad van Doctor aan de Universiteit Leiden,
op gezag van Rector Magnificus prof.mr. C.J.J.M. Stolker,
volgens besluit van het College voor Promoties
te verdedigen op dinsdag 15 oktober 2019
klokke 13:45 uur
door

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geboren te Rizhao, Shandong, China
in 1988

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Promotiecommissie Prof.dr. P.C. Bisschop

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Dr. V. Tournier (École française d'Extrême-Orient)

Dr. F. Lin

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Printing: Ridderprint, www.ridderprint.nl

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Acknowledgements

The writing of this dissertation was not merely a process of pursuing knowledge, but a journey of learning with the wonderful people I am karmically lucky to have met and known. First and foremost, I must express my highest gratitude to Prof. Jonathan Silk, my Ph.D. supervisor and mentor, for his stimulating pedagogy, supportive communication, and extraordinarily broad vision of modern scholarship. My five years at Leiden University under his supervision have empowered me to pursue an academic career with devotion and confidence. He shows me the humanistic aspects of being a scholar: a free spirit and an honest attitude. I am deeply indebted to my second supervisor Prof. John Strong. My dissertation is a work that heavily benefited from his works on Buddhist narratives. I am always grateful for his prompt emails full of meticulous corrections and thoughtful comments.

I must thank Prof. Peter Bisschop for his role as the secretary of the dissertation committee and, moreover, for his readily available expert guidance when I harbored doubts about Hindu mythologies. Prof. Birgit Kellner is a wonderful and ever-encouraging supervisor. I am especially grateful for her trust to admit me into IKGA so that I can maintain a peaceful mindset to finish the last step of my Ph.D. I am tremendously indebted to Dr. Vincent Tournier for being a critical reader and insightful commentator. His thought-provoking handwritten corrections and comments testify to his excellent scholarship. I know the review of my dissertation must have taken up much of his quite limited personal time. It is also for this reason I feel guilty of not fully digesting his comments due to the tight schedule of my defense. Improvement in the future publication of my dissertation would be largely owed to him. I am thankful to Dr. Fan Lin for her always helpful support and for agreeing to be a member of my dissertation committee during her field trip.

This dissertation was also generously supported by the Robert H. N. Ho Family foundation, and I felt honored to attend its 2018 London symposium, in which I met many excellent scholars. I am privileged to have received tutorial advice from Prof. Cristina Scherrer-Schaub, a wonderful teacher whose scholarship I always admire. I extend my heartfelt thanks for her encouragement and for her instruction which better prepared me as a Buddhologist. I express my gratitude to Prof. Donald Lopez for his enlightening advice on the future book publication and my future academic career. I owe an improved chapter structure to Prof. James Benn. For various insightful suggestions, I also thank Prof. James

Dobbins, Prof. Christian Luczanits, Prof. Ashley Thompson, Prof. Juhying Rhi, Dr. Marta Sernesi, and Dr. Lucia Dolce.

Back to my early years in China, I am grateful to Prof. Weirong Shen and Prof. Uyunbilig at Renmin University for their help and care over the years. Without Prof. Weirong Shen and his eye-opening and stimulating instruction, I could not have known of a profession called Philology. There are many other wonderful people who generously helped me throughout various phases of my studies. I must thank Prof. Leonard van der Kuijp for his support starting from my early and precarious years; Prof. Monika Zin for her generous sharing of profound knowledge on Indian art history and her drawings; Prof. Micheal Radich who carefully read my first, immature academic article in English. I also want to express my thanks to Dr. Ruixuan Chen, Dr. Jeffrey Kotyk, Dr. Rafal Felbur, Dr. Gregory Forgues, Dr. Chris Handy, Dr. Jens Borgland, Dr. Peter Szanto, and Dr. Berthe Jansen for their sharing of insightful visions and enduring friendship. I must also express gratitude to my friends who provided various assistance ranging from academia to daily life. (Due to dissertation regulation rules, I have to omit their names here but I will publish it on another occasion).

Last but not least, I'm fully convinced that I must have accumulated considerably good merits in my past lives so as to be able to meet my family. My father, who is full of humanist spirit, and my hardworking mother have always given me the best love and the courage to overcome various difficulties in my life. I am deeply indebted also to my parents-in-law who provide me with their unreserved love and wisdom. This is also an occasion to express my love to my husband Kaifeng Yang: we are the same creature and of the same soul; let love always be our guide in life. To my beloved daughter Nuolan, I have to say sorry for spending too much time on my own work. But when you grow up you will understand: to have a cherished career and to be accompanied by people you love are the two happiest things in the world. To all my family members, nothing means anything without them.

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Technical Details

In citing Sanskrit sources, I have provided references to the standard editions in the original language and the available modern-language translations. For Pāli sources, I have cited the Pāli Text Society editions and translations while also consulting the Dhammagiri-Pāli-Ganthamālā edition published by the Sixth Sāsana Council (online access: <http://www.tipitaka.org>). I generally follow the citation style used in BEB: references are to volume and page number and, when relevant, line number: (e.g., Sn. ii. 68, line 3–7, No. 386 [= *Suttanipāta*, volume 2, page 68, lines 3–7, verse no. 386]). I consistently use the IAS (International Alphabet of Sanskrit Transliteration) system in all my transliterations of Sanskrit and Prakrit and modified the transliterations of some modern editions that use other transliteration systems without additional indication in the body of my thesis.

In the case of Chinese texts, I have referred to the standard Taishō edition of the Chinese *Tripitaka* and, when necessary, to other editions preserved in China and Japan that are accessible to me. I have generally followed the forms in Silk (2009) when citing Chinese texts: T. 1234 (I) 123a12–13 means that the text numbered 1234 in the Taishō edition can be found in volume I, on page 123, register a, lines 12 and 13. I consistently use the *pinyin* system in all my transliterations of Chinese. Chinese translations and punctuations are my own work.

When citing Tibetan texts, I have mostly sought to edit versions from the Derge *Kanjur*. All the canonical texts in this dissertation are obtained from the BDRC (Buddhist Digital Resource Centre, <https://www.tbrc.org>). The citation style is as follows: D. 1, 'dul ba, nga, 123a1–b1, which means the sentence is cited from the Derge *Kanjur* No. 1, the section of 'Dul ba (Vinaya), volume nga, folio 123, recto line 1 to verso line 1. As for the transliteration and transcription of Tibetan, I use the THL Extended Wylie Transliteration scheme (<http://www.thlib.org/reference/transliteration/#!essay=/thl/ewts>).

In general cases, editions are cited by abbreviated title and modern translations by the surname of the translator with a preceding indication of the language of the translation (Chin., Eng., Fr., Ger. or Jpn.), then followed by the year, volume, and pages (e.g. Eng. Woodward 1925: III. 58). Unless otherwise noted, all translations from classical and non-English works are my own, and therefore, all responsibility for the errors and inaccuracies rests with me.

Many stories I have discussed exist in more than one classical language. In order to avoid the confusion caused by variant names, my criteria are:

- (1) If a text exists in both Sanskrit and other languages, I consistently use the Sanskrit form of name, regardless of whether it is a Chinese, Pāli, Sanskrit, or Tibetan text;
- (2) If a text does not exist in Sanskrit, I attempt to reconstruct the Sanskrit with an asterisk (*) mark from the language(s) the text survives in; however, if a reliable reconstruction could not be made, I use the language that the text exists in. All exceptions to the above standards will be indicated explicitly.

There are other conventions adopted in my dissertation (hereafter without extra explanation):

- (3) Terms in Sanskrit, Pāli, Tibetan, or other classical languages that are not toponyms, personal names or names of sectarian schools are usually italicized. But there are exceptions. For the term *buddha*, I capitalize it with reference to Śākyamuni Buddha; when it is a general reference to a buddha in a multi-buddha cosmos without specification of which one, I use the non-capitalized form, and sometimes the plural if necessary. The same rule applies to other standard titles of the Buddha, for instance, *tathāgata* and *samyaksambuddha*. When the *bodhisattva* refers to Śākyamuni Buddha before his awakening, however, I capitalize it. In the case of the term *dharma*, when it means the teaching delivered by the Buddha, I print it in the capital but non-italic form; when it denotes an entity on the phenomenal level, I leave it non-italic lowercase.
- (4) For the genre of literature, such as *sūtra*, *vinaya*, *jātaka*, *avadāna*, and *abhidharma*, when they do not appear as part of a title, I print them in uppercase non-italics as general references to texts or text collections of that genre. However, I italicize them, with all letters in lowercase, when they indicate the abstract concept of genres instead of texts.

Abbreviations

Abhidh-k-bh. *Abhidharma-kośa-bhāṣya* of Vasubandhu (ed. Pradhan 1975)

Abhidh-k-k. *Abhidharma-kośa-kārikā* of Vasubandhu (ed. Pradhan 1975)

AN. *Āṅguttaranikāya* (eds. Morris & Hardy 1885–1900)

Ap. *Apadāna* (ed. Lilley 2000 [1925])

Avś. *Avadānaśataka* (ed. Speyer 1906–1909)

BEB. *Brill's Encyclopedia of Buddhism* (editor-in-chief J.A. Silk)

BHS. Buddhist Hybrid Sanskrit

BHSD. *Buddhist Hybrid Sanskrit Dictionary* (ed. Edgerton 1953)

Chn. Chinese

CPD. *Critical Pāli Dictionary* (eds. Trenckner et al. 1924–1992)

D. Derge Kanjur

DA. *Dīrghāgama*

Dhp-A. *Dhammapadaṭṭhakathā* (ed. H.C. Norman 1906)

Dhp. *Dhammapada* (eds. von Hinüber & Norman 1994)

Div. *Divyāvadāna* (eds. Cowell & Neil 1886)

DN. *Dīghanikāya* (eds. T.W. Rhys-Davids & Carpenter 1890–1911)

DPG. *Dhammagiri-Pāli-Ganthamālā* Pāli Canon

DPPN. *Dictionary of Pāli Proper Names* (ed. Malalasekera 1937–1938)

EA. *Ekottarikāgama*

HBGR. *Hōbōgirin* 法寶義林 (1929–)

IBK. *Indogaku Bukkyōgaku Kenkyū* (印度學佛教學研究; “Journal of Indian and Buddhist Studies”)

Index Abhidh-k-bh. Index to the *Abhidharma-kośa-bhāṣya*, 3 vols (ed. Hirakawa 1973–1978)

IOL Tib J. Dunhuang Tibetan manuscripts previously preserved in the India Office Library, now in the British Library.

J. *Jātaka* stories from the *Jātakatthavaṇṇanā* (ed. Fausbøll 1877–1896)

JIABS. *Journal of the International Association of Buddhist Studies*.

Jpn. Japanese

Khp. *Khuddakapāṭha* (ed. Smith 1915)

Ktv. *Kathāvatthu* (ed. Taylor 1979)

Kurita. ガンダーラ美術 I: 佛伝 [*Gandhāran Art I: The Buddha's Biographies*] (Kurita 1988)

MĀ. *Madhyamāgama* (T. 26)

Mbh. *Mahābhārata* (eds. Sukthankar et al. 1933–1966)

MC. Middle Chinese in *A Student's Dictionary of Classical and Medieval Chinese Online* (ed. Kroll 2017, revised edition).

Mil. *Milindapañha* (ed. Trenckner 1880).

MN. *Majjhimanikāya* (eds. Trenckner et al. 1888–1925)

Mp. *Manorathapūraṇī*, the commentary on the *Aṅguttaranikāya* (eds. Walleser & Kopp 1924–1956)

MSV. *Mūlasarvāstivāda Vinaya*

Mvu. *Mahāvastu* (ed. Senart 1882–1897)

Mvy. *Mahāvyūtpatti* (ed. Sakaki 1916)

MW. *Sanskrit-English Dictionary* (ed. Monier-Williams 1899)

PDB. *Princeton Dictionary of Buddhism* (eds. Buswell & Lopez 2013)

Pelliot chinois. Dunhuang Chinese manuscripts preserved in the Bibliothèque nationale de France

Pelliot tibétain. Dunhuang Tibetan manuscripts preserved in the Bibliothèque nationale de France

Pj I. *Paramatthajotikā*, the commentary on *Khuddakapāṭha* (ed. Smith 1915)

Pkt. Prakrit

PTS. Pali Text Society

PTSD. *Pali-English Dictionary* (ed. T.W. Rhys-Davids & Stede 1921–1925)

SA *Samyuktāgama*

Skt. Sanskrit

Sn. *Suttanipata* (eds. Andersen & Smith 1913)

SN. *Samyuttanikāya* (ed. Feer 1884–1898)

Sp. *Samantapāsādikā*. Buddhaghosa's commentary on the *Vinaya-Piṭaka* (eds. Takakusu & Makoto 1924–1947)

Spk. *Sārattha(p)pakāsinī*, the commentary of the *Samyuttanikāya* (ed. Woodward 1929–1937)

Sv. *Dīghanikāyaṭṭhakathā* viz. *Sumaṅgalavilāsinī* (ed. T.W. Rhys-Davids et al. 1886–1932)

SWF. *Sūtra of the Wise and Foolish* (*Xianyu jing* 賢愚經, T. 202; Tib. *mDzangs blun* or *'Dzangs blun*)

SWTF. Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden (eds. Waldschmidt et al. 1973–2017)

T. *Taishō Shinshū Daizōkyō*. Cite from CBETA (<http://www.cbeta.org/cbreader>). The following list of Chinese texts only includes the most basic ones in my discussion)

- T. 1 *Chang ahan jing* 長阿含經
- T. 5 *Fo bannihuan jing* 佛般泥洹經
- T. 6 *Bannihuan jing* 般泥洹經
- T. 7 *Da banniepan jing* 大般涅槃經
- T. 26 *Zhong ahan jing* 中阿含經
- T. 99 *Za ahan jing* 雜阿含經
- T. 100 *Bieyi za ahan jing* 別譯雜阿含經
- T. 125 *Zengyi ahan jing* 增一阿含經
- T. 154 *Sheng jing* 生經
- T. 156 *Da fangbian fo bao 'en jing* 大方便佛報恩經
- T. 166 *Yueguang pusa jing* 月光菩薩經
- T. 189 *Guoqu xianzai yinguo jing* 過去現在因果經
- T. 190 *Fo benxing ji jing* 佛本行集經
- T. 191 *Zhongxu mohedi jing* 眾許摩訶帝經 (**Mahāsammatarājasūtra*)
- T. 192 *Fosuoxing zan* 佛所行讚
- T. 196 *Zhong benqi jing* 中本起經
- T. 197 *Foshuo xingqixing jing* 佛說興起行經
- T. 199 *Fowubaidizi zishuo benqi jing* 佛五百弟子自說本起經
- T. 200 *Zhuanji baiyuan jing* 撰集百緣經
- T. 204 *Za piyu jing* 雜譬喻經 (tr. Lokakṣema)

- T. 205 *Za puyu jing* 雜譬喻經 (anonymous translation)
- T. 206 *Jiu za puyu jing* 舊雜譬喻經 (tr. Kang Senghui 康僧會)
- T. 207 *Za piyujing* 雜譬喻經 (compiled by Daolue 道略)
- T. 208 *Zhongjingzhuan zapiyu* 眾經撰雜譬喻 (compiled by Daolue 道略)
- T. 212 *Chuyao jing* 出曜經
- T. 374 *Da banniepan jing* 大般涅槃經 (tr. Dharmakṣema)
- T. 375 *Da banniepan jing* 大般涅槃經 (tr. Huiyan 慧嚴)
- T. 376 *Foshuo da bannihuan jing* 佛說大般泥洹經 (tr. Faxian 法顯)
- T. 1421 *Wufen lü* 彌沙塞部和醯五分律
- T. 1425 *Mohe sengqi lü* 摩訶僧祇律
- T. 1428 *Sifen lü* 四分律
- T. 1435 *Shisong lü* 十誦律
- T. 1442 *Genben shuoyiqieyoubu pinaiye* 根本說一切有部毘奈耶
- T. 1448 *Genben shuoyiqieyoubu pinaiye yaoshi* 根本說一切有部毘奈耶藥事
- T. 1450 *Genben shuoyiqieyoubu pinaiye posengshi* 根本說一切有部毘奈耶破僧事
- T. 1451 *Gneben shuoyiqieyoubu pinaiye zashi* 根本說一切有部毘奈耶雜事
- T. 1458 *Genben sapoduobu lü she* 根本薩婆多部律攝
- T. 1462 *Shanjian lü piposha* 善見律毘婆沙 (*Samantapāsādikā*)
- T. 1463 *Pinimu jing* 毘尼母經 (A *Vinaya-māṭṛkā* of the Haimavata or Dharmaguptaka school)

- T. 1464 *Binaiye* 鼻奈耶
- T. 1509 *Da zhidu lun* 大智度論 (**Mahāprajñāpāramita-upadeśa*)
- T. 1521 *Shizhu piposha lun* 十住毘婆沙論 (**Daśabhūmika-vibhāṣā*)
- T. 1545 *Apidamo da piposha lun* 阿毘達磨大毘婆沙論 (tr. Xuanzang; *Abhidharma-mahāvibhāṣā*)
- T. 1546 *Apitan piposha lu* 阿毘曇毘婆沙論 (tr. Buddhavarman; *Abhidharma-mahāvibhāṣā*)
- T. 1549 *Zun poxumi pusa suoji lun* 尊婆須蜜菩薩所集論
- T. 1552 *Za apitan xinlun* 雜阿毘曇心論 (**Samyukta-abhidharma-hṛdaya*)
- T. 1558 *Apidamo jushelun* 阿毘達磨俱舍論
- T. 1562 *Apidamo shunzhengli lun* 阿毘達磨順正理論 (**Abhidharma-nyāyānusāra*)
- T. 1563 *Apidamozang xianzong lun* 阿毘達磨藏顯宗論 (**Abhidharma-samayapradīpika*)
- T. 2031 *Yibu zonglun lun* 異部宗輪論 (tr. Xuanzang; **Samaya-bhedoparacana-cakra*)
- T. 2033 *Bu zhiyi lun* 部執異論 (tr. Paramārtha; **Samaya-bhedoparacana-cakra*)
- T. 2085 *Gaoseng Faxian zhuan* 高僧法顯傳
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